



SGGSP-151

ਪੰਨਾ ੧੫੧

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਦੁਪਦੇ

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

ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ ॥
 ਮਨ ਮਤਿ ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ ॥
 ਸਿਰਿ ਧਰਿ ਚਲੀਐ ਸਹੀਐ ਭਾਰੁ ॥
 ਨਦਰੀ ਕਰਮੀ ਗੁਰ ਬੀਚਾਰੁ ॥੧॥
 ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ ॥
 ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥
 ਭੈ ਤਨਿ ਅਗਨਿ ਭਧੇ ਭੈ ਨਾਲਿ ॥
 ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ ਸਵਾਰਿ ॥
 ਭੈ ਬਿਨੁ ਘਾਤਤ ਕਚੁ ਨਿਕਚ ॥
 ਅੰਧਾ ਸਚਾ ਅੰਧੀ ਸਟ ॥੨॥
 ਬੁਧੀ ਬਾਜੀ ਉਪਜੈ ਚਾਉ ॥
 ਸਹਸ ਸਿਆਣਪ ਪਵੈ ਨ ਤਾਉ ॥
 ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣੁ ਵਾਉ ॥

ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ ॥੩॥੧॥

SGGSP-151

raag ga-orhee gu-aarayree mehlāa 1 cha-upday
dupdayik-oNkaar sat naam kartaa purakh nirbha-o nirvair akaal
moorat ajoonee saibhaN gur prasaad.

bha-o much bhaaraa vadaa tol.
 man mat ha-ulee bolay bol.
 sir Dhar chalee-ai sahee-ai bhaar.
 nadree karmee gur beechaar. ||1||
 bhai bin ko-ay na langhas paar.
 bhai bha-o raakhi-aa bhaa-ay savaar. ||1|| rahaa-o.
 bhai tan agan bhakhai bhai naal.
 bhai bha-o gharhee-ai sabad savaar.
 bhai bin ghaarhat kach nikach.
 anDhaa sachaa anDhee sat. ||2||
 buDhee baajee upjai chaa-o.
 sahas si-aanap pavai na taa-o.
 naanak manmukh bolan vaa-o.
 anDhaa akhar vaa-o du-aa-o. ||3||1||

RAAG GAURRI GUARERI
 Mohalla 1 Chaupadey Dupadey

This new chapter is written in the Musical Measure “Garry” and sub Measure “Guareri.” Guru Nanak Dev Ji uttered this Shabad in his first manifestation. It includes some four lined and some two lined stanzas (or Chaupadey and Dupadey).

According to Dr. Bh. Vir Singh Ji this Shabad appears to be addressed to a preacher who was trying to preach his philosophies guided by his own selfish motives rather than by the fear or Love for the divine Truth. Guru Ji cautions us, against such false and misleading advice.

He says: “The Fear of God has the most substance and validity. The intellect guided by one’s own mind is very shallow and so are the words uttered. (O my friends), we should walk through the path of our life bearing the load (of God’s fear in our mind i.e. that God is watching all our deeds). Then, by His grace, we start reflecting on Guru’s teachings, (which become our part of life).”(1)

Stressing upon the importance of having the fear of God, in one’s mind, Guru Ji says: “(O my friends, this world is like such a vast and deep see, that), without the fear (of God in mind), no body can swim across it. (Only that person crosses it, who) has affectionately kept the fear and love (for God, in his mind).”(1-pause)

Guru Ji now states some of the blessings received by a person who lives under the fear and love of God. He says: “The fire of fear burns brighter when there is fear of God (when we have fear of God in our mind, we are more afraid of doing any sinful things). Therefore, following Guru’s word, we should mould and embellish (our character), in the fear and love of God. (In fact), without the fear (of God, man’s) character is absolutely flimsy, (like a vessel), which has been fashioned in a mould of ignorance, and beaten blindly (i.e. which has born and been raised in ignorance).”(2)

SGGSP-151



Guru Ji now explains why and how, our mind's own thinking, misguides us. He says: "The intellect guided by our own mind leads us to (false) pleasures (of the world). In spite of thousands of our clever ideas, the true heating effect does not occur (i.e. true divine thoughts, don't arise in our mind). In short O Nanak, all the speech of a self-conceited person is light (shallow) like wind. His word or guidance is misleading and fleeting like air (i.e. easily changeable)." (3-1)

The message of this Shabad is that we should not let ourselves be misguided by our own mind's temptations or the clever words of self-conceited persons. Instead, we should always try to live our life under the fear of God as guided by our Guru (i.e. as per the Gurbani embodied in Guru Granth Sahib Ji). Even though such a life may seem difficult, in the beginning, one day God will shower His Grace on us and will bless us with eternal happiness in His Union.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ ॥
ਸੋ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥੧॥

ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ ॥
ਡਰਿ ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੋਰੁ ॥੧॥ ਰਹਾਉ ॥
ਨਾ ਜੀਉ ਮਰੈ ਨ ਡੂਬੈ ਤਰੈ ॥
ਭਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋ ਕਿਛੁ ਕਰੈ ॥
ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥
ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥੨॥

ਹੰਸੁ ਹੇਤੁ ਆਸਾ ਅਸਮਾਨੁ ॥
ਤਿਸੁ ਵਿਚਿ ਭੂਖ ਬਹੁਤੁ ਨੈ ਸਾਨੁ ॥
ਭਉ ਖਾਣਾ ਪੀਣਾ ਆਧਾਰੁ ॥
ਵਿਣੁ ਖਾਧੇ ਮਰਿ ਹੋਹਿ ਗਵਾਰ ॥੩॥
ਜਿਸ ਕਾ ਕੋਇ ਕੋਈ ਕੋਇ ਕੋਇ ॥
ਸਭੁ ਕੋ ਤੇਰਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਇ ॥
ਜਾ ਕੇ ਜੀਅ ਜੰਤ ਧਨੁ ਮਾਲੁ ॥
ਨਾਨਕ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੁ ॥੪॥੨॥

ga-orhee mehlāa 1.

dar ghar ghar dar dar dar jaa-ay.
so dar kayhaa Jit dar dar paa-ay.
tuDh bin doojee naahee jaa-ay.
jo kichh vartai sabh tayree rajaa-ay. ||1||
daree-ai jay dar hovai hor.
dar dar dar^{naa} man kaa sor. ||1|| rahaa-o.
naa jee-o marai na doobai tarai.
Jin kichh kee-aa so kichh karai.
hukmay aavai hukmay jaa-ay.
aagai paach^hai hukam samaa-ay. ||2||
hans hayt aasaa asmaan.
tis vich bhookh bahu^t nai saan.
bha-o khaanaa peen^{naa} aaD^{haa}ar.
vin khaaDhay mar hohi gavaar. ||3||
Jis kaa ko-ay ko-ee ko-ay ko-ay.
sabh ko tayraa too^N sabhnaa kaa so-ay.
jaa kay jee-a jant Dhan maal.
naanak aak^{han} bik^{ham} beechaar. ||4||2||

GAURRI MOHHLA 1

In the previous Shabad, Guru Ji told us that we should try to live under the fear of God, instead of being misguided by other worldly considerations or fears. In this Shabad, which is a superb example of his poetic skills, Guru Ji uses the word "Fear" in so many connotations to elaborate on his earlier message.

Guru Ji states: "When in our heart resides the "Fear" (of God) then any other kind of Fear is dispelled out of it as if that Fear is afraid of the Fear of God. More over what is the use of having any kind of fear which makes us to become afraid of more and more things. (Such as telling a lie to escape one situation and then telling more lies, under the fear of our previous lie getting exposed)."

Guru Ji therefore reposes his complete faith in God and says: "O God except You there is no other place (to go to seek any support) and what ever happens is as per your Will. (So why should we at all tell lies or do wrong things under the fear of undesirable consequences)." (1)

Giving the gist of his message in this regard, Guru Ji says: "(In fact) we should be afraid of any other kind of fear if there were truly any other such Fear (except the Fear of God). To keep on fearing one fear or the other is nothing but mind's own hallucination (i.e. mind's own creation)." (1-pause)

**SGGSP-151**

Therefore, Guru Ji assures us and says: “No body lives, dies, sinks or swims (on his own). He who has created (this universe), He does every thing. It is as per His command that any creature comes into this world, and also departs from here as per His orders. In short, both before and after (their existence, all creatures) remain merged in His command.”(2)

Guru Ji now gives us insight into the working of our mind and how we should try to live our life. He says: “Within us are the tendencies for violence, attachment and sky high desires. Further within us is the hunger (for worldly possessions), which like a big stream never seems to stop. (Therefore, one needs to) make the fear of God as the corner stone of his way of eating or wearing (i.e. one should live his life under the fear of God, and not try to usurp the rights of others). Without eating (this fear i.e. without living under such fear of God, a person) dies becoming a rogue.”(3)

Guru Ji concludes this Shabad with affirmation of full faith in God and says: “Rarely, has some one on whom, he can depend. But (O God), You belong to all and You are the support of all. Nanak says that it is very difficult to describe (that God), to whom belong all the beings, creatures and their possessions.” (4-2)

The message of this Shabad is that we should have only the fear of God in our minds (and live our life in this Fear). Then all our fears from anybody and any other source will disappear, because we would have full faith that we have the support of God, who is most powerful and the Master of all.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-or^hee mehlāa 1.

ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ ॥

maataa mat̃ piṭaa santokh.

ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ ॥੧॥

sat̃ bhaa-ee kar ayhu visaykh. ||1||

kahnāa hai kichh kahan na jaa-ay.

ਕਹਣਾ ਹੈ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ ॥

ṭa-o kudraṭ keemaṭ nahee paa-ay. ||1|| rahaa-o.

ਤਉ ਕੁਦਰਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

SGGSP-152

ਪੰਨਾ ੧੫੨

saram suraṭ du-ay sasur bha-ay.

ਸਰਮ ਸੁਰਤਿ ਦੁਇ ਸਸੁਰ ਭਏ ॥

karṇee kaaman kar man la-ay. ||2||

ਕਰਣੀ ਕਾਮਣਿ ਕਰਿ ਮਨ ਲਏ ॥੨॥

saahaa sanjog vee-aahu vijog.

ਸਾਹਾ ਸੰਜੋਗੁ ਵੀਆਹੁ ਵਿਜੋਗੁ ॥

sach santaṭ kaho naanak jog. ||3||3||

ਸਚੁ ਸੰਤਤਿ ਕਹੁ ਨਾਨਕ ਜੋਗੁ ॥੩॥੩॥

GAURRI MOHHLA 1

In the previous Shabad Guru Ji advised us to live under a certain kind of fear and respect for God. In this Shabad, he elaborates on this concept with the metaphor from those old times, when a good bride following the advice of her dear parents, used to conduct her life with a certain fear and respect for her in-laws.

Portraying himself as such a bride Guru Ji shares with us how he is leading his life. Addressing God as his beloved spouse he says: “(O God), for me (good) intellect is like my mother and contentment like my father. I have made Truth as my brother, and this is my special (family).” (1)

But, expressing his inability to describe everything, about such a family, Guru Ji says: “(O God, lots of things), need to be said (about such a family), but nothing could be said, because the worth of Your creation cannot be evaluated.”(1-pause)

Elaborating on his metaphor of a virtuous young bride, he says: “(O God) for me now hard work and good sense are like my in-laws. I have made my mind like a good virtuous bride (i.e. I make sure that I do all the deeds like a good and sensible bride).” (2)

Concluding this metaphor, Guru Ji says: “For me the most auspicious moment is Your union and detachment (from the worldly affairs is like the separation (of a bride from her parents house at), the marriage. I Nanak say that I will call it a true union with You, when it gives birth to Truth (i.e. Your true Name comes to abide in my heart).” (3-3)



SGGSP-152

The message of this Shabad is that if we want to obtain a true union with God, then we should conduct our life like a sagacious and virtuous young bride of olden days with true love, affection, and respect for our beloved spouse (God), so that His true Name comes to abide in our heart.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥
ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ ॥
ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥੧॥

ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ ॥
ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ ॥
ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ ॥
ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ ॥੨॥

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ ॥
ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ ॥
ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥
ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥੩॥

ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੂਈ ਬਲਾਇ ॥
ਓਹੁ ਨ ਮੂਆ ਜੋ ਰਹਿਆ ਸਮਾਇ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥
ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥੪॥੪॥

ga-orhee mehlāa 1.

pa-unai paanee agnee kaa mayl.
chanchal chapal buDh kaa khayl.
na-o darvaajay dasvaa du-aar.
bujh ray gi-aanee ayhu beechaar. ||1||
kathtaa bakttaa suntaa so-ee.
aap beechaaray so gi-aanee ho-ee. ||1|| rahaa-o.

dayhee maatee bolai pa-un.
bujh ray gi-aanee moo-aa hai ka-un.
moo-ee suraṭ baaḍ aha^Nkaar.
oh na moo-aa jo daykhanhaar. ||2||
jai kaaran tat tirath jaahee.
raṭan paḍaarath ghat hee maahee.
parh parh pandit baaḍ vakhaanai.
bheetar hodee vasat na jaanai. ||3||

ha-o na moo-aa mayree mu-ee balaa-ay.
oh na moo-aa jo rahi-aa samaa-ay.
kaho naanak gur barahm dikhaa-i-aa.
martaa jaataa nadar na aa-i-aa. ||4||4||

GAURRI MOHHLA 1

As per Dr. Bh. Vir Singh Ji this Shabad appears to be addressed to a wise Pundit (or scholar) who had recently suffered the death of his close relative and was feeling very depressed. In this Shabad Guru Ji explains to him the mystery of the human body and like a very competent psychiatrist helps him to come out of this depression. Therefore, this shabad could be a very useful tool, to help our friends and relatives, who might have suffered a similar loss.

Guru Ji says: "O wise learned man, understand this concept that our body is a combination of air, water and fire, (and this body has become like) a play thing for the mercurial intellect (in it). There are nine doors (or openings such as eyes, ears, etc.), which are apparent. But then in addition there is the tenth door (the unseen door or place which is of special significance, because that is the door to the mansion of God)." (1)

Continuing his sermon, Guru Ji says: "(O my dear friend, it is God sitting in this mansion beyond the tenth door), who does, utter, and listen (every thing). That person, who reflects upon himself (and understands this basic principle), becomes (truly) wise." (1-pause)

Now, like a very smart psychologist, Guru Ji engages that depressed person into a conversation and says: "(O my learned friend, you know that this body is like dust (which on the death of a person ultimately is consumed back into that earth). Similarly a person speaks with his breath or air (which too merges back into the air after death). Then O wise man guess, who has really died (with the death of this person))?"

Perhaps, finding, him speechless, Guru Ji himself provides the answer and says: "(If you think about it, you will agree



that with the death of this person, what really has died is the) intellect which leads a person to indulge in strife and ego. (But the soul), who sees (the entire play of life), doesn't die." (2)

It appears that after listening to these healing words and the immortality of soul within us, the aggrieved person expresses his desire to go on a pilgrimage of holy places to further console his mind. But Guru Ji advises him against this unnecessary expense and effort.

SGGSP-152

He says: "(O my dear friend, that commodity of peace giving God's Name), in search of which you want to go to holy shores or places that jewel like commodity is right within your mind. (In those places what happens is this that) a Pundit (or other such scholar) after reading more and more scriptures simply discourses on (useless) strife's (on various interpretations of holy books). But (such a scholar) does not realize the commodity (of Name) lying within him." (3)

Concluding his sermon, Guru Ji says: "I understand that (when my body dies) then it is not that I have died, but it is my demon (ignorant intellect), which has died. O Nanak, the Guru has shown me the all pervading God, (and now), I don't see any one (truly) dying or going away." (4 -4)

The message of this Shabad is that whenever any of our close relatives or friends dies we should try to console ourselves in the fact that it is only the temporal body and elements within it, which have merged back into their origins. But the true light of God within Him has not died and never will.

Note: This Shabad should be a good resource for doctors, religious, preachers, relatives, and friends to rely upon for consoling the aggrieved.

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਸੁਣਿ ਸੁਣਿ ਬੂਝੈ ਮਾਨੈ ਨਾਉ ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਆਪਿ ਭੁਲਾਏ ਠਉਰ ਨ ਠਾਉ ॥

ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ ॥੧॥

ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ ॥

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ ॥੧॥ ਰਹਾਉ ॥

ਖੇਤੀ ਵਣਜੁ ਨਾਵੈ ਕੀ ਓਟ ॥

ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਪੋਟ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟ ॥

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੈ ਮਨਿ ਖੋਟ ॥੨॥

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ ॥

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥

ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ ॥੩॥

ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ ਦੁਆਰ ॥

ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ ॥

ਆਪਿ ਤੁਲੈ ਆਪੇ ਵਣਜਾਰ ॥

ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੫॥

ga-orhee mehlāa 1 dakh-nee.

sun sun boojhai maanai naa-o. taa kai sad balihaarai jaa-o.

aap bhulaa-ay tha-ur na thaa-o.

too^N samjhaavahi mayl milaa-o. ||1||

naam milai chalai mai naal.

bin naavai baaDhee sabh kaal. ||1|| rahaa-o.

khaytee vanaj naavai kee ot.

paap punn beej kee pot.

kaam kroDh jee-a meh chot.

naam visaar chalay man khot. ||2||

saachay gur kee saachee seekh.

tan man seeta saach pareekh.

jal puraa-in ras kamal pareekh.

sabad raṭay meethay ras eekh. ||3||

hukam sanjogee garh das du-aar.

panch vasesh mil jot apaar.

aap tulai aapay vanjaar.

naanak naam savaaranhaar. ||4||5||

GAURRI MOHHLA 1 DAKHNI

In the previous Shabad Guru Ji told us that the invaluable commodity of God's Name, which brings us true peace is contained right within our own mind and there is no need for us to go to different pilgrimage places in search of that. In this Shabad, he explains the blessings of this invaluable commodity.



Guru Ji Says: “He, who after listening again and again (to the Guru’s instruction), understands it, and believes in (God’s) Name, I am always a sacrifice to him. O God, whom You Yourself astray, they find no place to rest or go, but those whom, You Yourself coach, after uniting them (with the Guru, You) unite them with Yourself.”(1)

Therefore Guru Ji for himself makes a prayer to God and says: “(O God I also pray that) I should be blessed with Your Name, which accompanies me (even after my death). (Because I know that) without the Name (the whole world) is bound to die (i.e. perish).”(1-pause)

Guru Ji now explains why he prays only for God’s Name, instead of any other thing. He says: “(I believe, that just as for our physical needs, we make) farming or some business as our support, similarly for our spirit, we should depend upon the support of (God’s) Name. All our virtuous or sinful deeds become like the bundle of seeds (on our heads, which bring their awards or punishment in their due course. The impulses of) lust and anger inflict wounds on our mind. Therefore, those who forsake God’s Name, they depart from here, with evil thoughts in their mind (and suffer in pain).”(2)

SGGSP-152

Therefore, explaining the importance of obtaining Guru’s advice, he says: “The true Guru imparts true instruction. (By obtaining which), one’s body and mind obtain peace, which in itself is the true test (of right guidance). (The person receiving and internalizing Guru’s instruction, while still living in the world is detached from its evil influence) like a lily or a lotus on water. Even the words uttered by such a Guru ward person are sweet like sugarcane.” (3)

Elaborating on the merits of the Guru ward persons, he says: “(The persons who follow Guru’s advice understand that), it is as per their preordained destiny that they have been blessed with this body fortress with ten doors. (In this fortress) reside the five (impulses of lust, anger, greed, ego, and attachment) along with the infinite light (of God). Who Himself is the merchant and Himself the merchandise (i.e. He Himself is evaluating Himself) and O Nanak it is through His Name, that He embellishes (a person with all the merits).”(4-5)

The message of this Shabad is that we should always pray to God to bless us with the guidance of the true Guru who may sow the seed of Name in us and make us worthy of God’s union.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਜਾਤੋ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ ॥
ਕਹ ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ ॥
ਕਿਉ ਬਾਧਿਓ ਕਿਉ ਮੁਕਤੀ ਪਾਵੈ ॥
ਕਿਉ ਅਬਿਨਾਸੀ ਸਹਜਿ ਸਮਾਵੈ ॥੧॥

ਨਾਮੁ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ ॥
ਨਰਹਰ ਨਾਮੁ ਨਰਹਰ ਨਿਹਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥
ਸਹਜੇ ਆਵੈ ਸਹਜੇ ਜਾਇ ॥
ਮਨ ਤੇ ਉਪਜੈ ਮਨ ਮਾਹਿ ਸਮਾਇ ॥
ਗੁਰਮੁਖਿ ਮੁਕਤੋ ਬੰਧੁ ਨ ਪਾਇ ॥
ਸਬਦੁ ਬੀਚਾਰਿ ਛੁਟੈ ਹਰਿ ਨਾਇ ॥੨॥

ਤਰਵਰ ਪੰਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸੁ ॥
ਸੁਖ ਦੁਖੀਆ ਮਨਿ ਮੋਹ ਵਿਣਾਸੁ ॥
ਸਾਝ ਬਿਹਾਗ ਤਕਹਿ ਆਗਾਸੁ ॥
ਦਹ ਦਿਸਿ ਧਾਵਹਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੩॥

ਪੰਨਾ ੧੫੩

ga-orhee mehlā 1.

jaato jaa-ay kahaa tay aavai.
kah upjai kah jaa-ay samaavai.
ki-o baaDhi-o ki-o muktee paavai.
ki-o abhinaasee sahj samaavai. ||1||
naam ridai amrit mukh naam.
narhar naam narhar nihkaam. ||1|| rahaa-o.
sehjay aavai sehjay jaa-ay.
man tay upjai man maahi samaa-ay.
gurmukh mukto banDh na paa-ay.
sabad beechaar chhutai har naa-ay. ||2||
tarvar pankhee baho nis baas.
sukh dukhee-aa man moh vinaas.
saajh bihaag takeh aagaas.
dah dis Dhaaveh karam likhi-aas. ||3||

SGGSP-153

naam sanjogee go-il thaat.
kaam kroDh footai bikh maat.



ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਬਾਟੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਮਾਟੁ ॥
ਬਿਨੁ ਵਖਰ ਸੂਨੋ ਘਰੁ ਹਾਟੁ ॥
ਗੁਰ ਮਿਲਿ ਖੋਲੇ ਬਜਰ ਕਪਾਟੁ ॥੪॥
ਸਾਧੁ ਮਿਲੈ ਪੂਰਬ ਸੰਜੋਗੁ ॥
ਸਚਿ ਰਹਸੇ ਪੂਰੇ ਹਰਿ ਲੋਗੁ ॥
ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥੫॥੬॥

bin vakhar soono ghar haat.
gur mil kholay bajar kapaat. ||4||
saaDh milai poorab sanjog.
sach rahsay pooray har log.
man tan day lai sahj subhaa-ay.
naanak tin kai laaga-o paa-ay. ||5||6||



SGGSP-153

GAURRI MOHHLA 1

In one of the previous Shabads Guru Ji had consoled the mind of a Pundit who was grieving on account of the recent death of his close relative, by suggesting to him that the light of God which is the real thing within us never die. It appears that in this Shabad, he is answering some of the subsequent questions of that person for guidance of us all.

He says: “We should try to understand, from where does this soul come from, from where is it created and where does it (ultimately) merge? (Secondly) why it has been bound (into the worldly ties) and how it obtains emancipation (from these bonds)? How can it indiscernibly merge in the immortal (God)?” (1)

First Guru Ji provides a very brief answer to all these questions. He says: “The person in whose mind abides God's nectar Name, who utters God's Name, he, like God becomes desire free (and hence free from the worldly bonds).” (1-pause)

Guru Ji comments further: “(Such a person who constantly dwells on God's Name) comes (to this world) in tranquility and goes also in tranquility. (In fact) it is due to the desires of mind that a person is born and ultimately he merges into the mind itself. But the person who follows the Guru's instruction remains free from the entanglements of desire and he is not subjected to any bonds. By reflecting (and acting on the Guru's) word and by dwelling on God's Name he is emancipated.” (2)

Guru Ji now explains the system of the world with the example of birds. He says: “Just as the birds come to sit in a tree in the night, similarly the mortals come to the world for a limited stay. Some are happy and some miserable, because within their mind is the destructive worldly attachment. When the night passes away they look to the sky and fly away in different directions (to seek their daily food). Similarly the mortals go to earn their sustenance (through various professions) as per their preordained destiny.” (3)

The above was the conduct of the ordinary persons, now Guru Ji tells how the persons who dwell on God's Name conduct their life.

He says: “The persons who are united i.e. attuned to God's Name understand that this world is like a pasture (where the humans and other creature come for a short while to eat their feed and then go back from where they had come. (By dwelling on God's Name and acting on the Guru's advice), all their lust and anger is dispelled as if the pitcher containing all such poisons has broken down. But those who are without this commodity (of Name) are like an empty house or a shop. It is only when they meet the Guru that the hard doors (of their strayed mind) are opened.” (4)

In conclusion, Guru Ji says: “It is only through pre-ordained destiny that some persons meet (i.e. obtain the guidance of) a saint (Guru). These accomplished devotees of God always rejoice in the bliss of the true God. They imperceptibly surrender their mind and body (to the Guru, and receive the blessings of God's Name). Nanak respectfully bows to their feet.” (5-6)

The message of this Shabad is that if we want to get out of the rounds of coming and going and enjoy the bliss of eternal union with God, then we should pray to Him to bless us with the guidance of the Guru. So that following Guru's advice we may cleanse our mind of our worldly desires and dwell on God's Name.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ ॥
ਬੂਠ ਵਿਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ ॥
ਪੂੰਜੀ ਪਾਪ ਲੋਭ ਕੀ ਕੀਤੁ ॥
ਤਰੁ ਤਾਰੀ ਮਨਿ ਨਾਮੁ ਸੁਚੀਤੁ ॥੧॥

ਵਾਹੁ ਵਾਹੁ ਸਾਚੇ ਮੈ ਤੇਰੀ ਟੇਕ ॥
ਹਉ ਪਾਪੀ ਤੂੰ ਨਿਰਮਲੁ ਏਕ ॥੧॥ ਰਹਾਉ ॥
ਅਗਨਿ ਪਾਣੀ ਬੋਲੈ ਭੜਵਾਉ ॥

ga-orhee mehlāa 1.

kaam kroDh maa-i-aa meh cheet.
jhooth vikaar jaagai hit cheet.
poonjee paap lobh kee keet.
tar taaree man naam sucheet. ||1||
vaahu vaahu saachay mai tayree tayk.
ha-o paapee tooN nirmal ayk. ||1|| rahaa-o.
agan paanee bolai bharhvaa-o.



SGGSP-153

ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਏਕੁ ਸੁਆਉ ॥
 ਦਿਸਟਿ ਵਿਕਾਰੀ ਨਾਹੀ ਭਉ ਭਾਉ ॥
 ਆਪੁ ਮਾਰੇ ਤਾ ਪਾਏ ਨਾਉ ॥੨॥

ਸਬਦਿ ਮਰੈ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ ॥
 ਬਿਨੁ ਮੂਏ ਕਿਉ ਪੂਰਾ ਹੋਇ ॥
 ਪਰਪੰਚਿ ਵਿਆਪਿ ਰਹਿਆ ਮਨੁ ਦੋਇ ॥
 ਬਿਰੁ ਨਾਰਾਇਣੁ ਕਰੇ ਸੁ ਹੋਇ ॥੩॥
 ਬੋਹਿਥਿ ਚੜ੍ਹਉ ਜਾ ਆਵੈ ਵਾਰੁ ॥
 ਠਾਕੈ ਬੋਹਿਥ ਦਰਗਹ ਮਾਰ ॥
 ਸਚੁ ਸਾਲਾਹੀ ਧੰਨੁ ਗੁਰਦੁਆਰੁ ॥
 ਨਾਨਕ ਦਰਿ ਘਰਿ ਏਕੰਕਾਰੁ ॥੪॥੨॥

Jihvaa indree ayk su-aa-o.
 disat vikaaree naahee bha-o bhaa-o.
 aap maaray taa paa-ay naa-o. ||2||
 sabad marai fir maran na ho-ay.
 bin moo-ay ki-o pooraa ho-ay.
 parpanch vi-aap rahi-aa man do-ay.
 thir naaraa-in karay so ho-ay. ||3||
 bohith charha-o jaa aavai vaar.
 thaakay bohith dargeh maar.
 sach saalaahae Dhan gurdu-aar.
 naanak dar ghar aykankaar. ||4||7||

RAAG GAURRI MOHHLA 1

In the previous Shabad, Guru Ji advised us that if we want to enjoy eternal bliss we should seek the guidance of the Guru and dwell on God's Name. In this Shabad he tells us the reasons for this advice.

He says: "Our mind is engrossed in lust, anger and Maya. Yes our mind is always awake (i.e. ready) and loves to enter into falsehood and evil. We have thus acquired the capital of greed and sin. (O friend, you should try to) swim across (this worldly ocean of Maya), by dwelling on the (God's Name), with full concentration of mind." (1)

Guru Ji now tells us how to reach even that state of mind because on our own we don't turn our thoughts to dwelling on God's Name. He tells us how to pray to God. Addressing God on our behalf he says: "O my wondrous God, I have but only Your support. I am a sinner and You alone are the Pure one." (1-pause)

Turning back to the previous theme why on his own a person can not obtain God's Name and swim across, Guru Ji says: "The fire and water (in us) unite to make us roar in fury (like steam). Our tongue and sensual organs crave for their individual satisfactions (such as eating tasty foods or satisfying our sexual desires). Our whole outlook is evil oriented and within us is neither the love nor fear (of God). It is only when a person kills his self (i.e. stills his false worldly desires) that he can obtain the (God's) Name." (2)

Elaborating on the benefits of stilling one's mind through the Name, Guru Ji says: "When a person dies through the Name (i.e. stills his mind by dwelling on God's Name), he does not go through death again (i.e. he is emancipated from any future rounds of birth and death). Without dying (to self i.e. without stilling his a mind, a person) cannot achieve perfection), and his mind remains entangled in worldly riches and duality (i.e. Maya. But there is nothing under the control of the mortal), only that happens, what the eternal God does." (3)

Therefore, Guru Ji concludes the shabad, by saying: "I can board the ship of (God's) Name, only when (by His grace), my turn comes. Those who are stopped from (boarding) this ship (of Name), they suffer punishment in God's court. Therefore I Nanak say that blessed am the door of the Guru (sitting where), I can praise the true God (i.e. meditate on His Name), and see the door and mansion of that one Creator (of the entire universe)." (4-7)

The message of this Shabad is that we should acknowledge that we are full of so many vices, lusts and evil tendencies that we can only be saved if we take the refuge of the Guru, and meditate on God's Name under his instruction.

ਗਉੜੀ ਮਹਲਾ ੧ ॥
 ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥
 ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ ॥
 ਤੁਭਵਣੁ ਬੇਧਿਆ ਆਪਿ ਮੁਰਾਰਿ ॥੧॥
 ਰੇ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥

ga-orhee mehlaa 1.
 ulti-o kamal barahm beechaar.
 amrit Dhaar gagan das du-aar.
 taribhavan bayDhi-aa aap muraar. ||1||
 ray man mayray bharam na keejai.



SGGSP-153

ਮਨਿ ਮਾਨਿਐ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥
ਜਨਮੁ ਜੀਤਿ ਮਰਣਿ ਮਨੁ ਮਾਨਿਆ ॥
ਆਪਿ ਮੂਆ ਮਨੁ ਤੇ ਜਾਨਿਆ ॥
ਨਝਰਿ ਭਈ ਘਰੁ ਘਰ ਤੇ ਜਾਨਿਆ ॥੨॥

ਜਤੁ ਸਤੁ ਤੀਰਥੁ ਮਜਨੁ ਨਾਮਿ ॥
ਅਧਿਕ ਬਿਥਾਰੁ ਕਰਉ ਕਿਸੁ ਕਾਮਿ ॥
ਨਰ ਨਾਰਾਇਣ ਅੰਤਰਜਾਮਿ ॥੩॥
ਆਨ ਮਨਉ ਤਉ ਪਰ ਘਰ ਜਾਉ ॥
ਕਿਸੁ ਜਾਚਉ ਨਾਹੀ ਕੋ ਥਾਉ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ ॥੪॥੮॥

man maanee-ai amrit ras peejai. ||1|| rahaa-o.
janam jeet maran man maani-aa.
aap moo-aa man man tay jaani-aa.
najar bha-ee ghar ghar tay jaani-aa. ||2||
jat sat tirath majan naam.
aDhik bithaar kara-o kis kaam.
nar naaraa-in antarjaam. ||3||
aan man-o ta-o par ghar jaa-o.
kis jaacha-o naahee ko thaa-o.
naanak gurmat sahj samaa-o. ||4||8||

GAURRI MOHHLA 1

In the previous Shabad, Guru Ji advised us that we should acknowledge that we are full of so many vices, lusts and evil tendencies that we can only be saved if we take the refuge of the Guru, and meditate on God's Name under his instruction. In this Shabad, he tells us, what happens when we follow Guru's instruction, and meditate on God's Name?

Describing his personal experience, Guru Ji says: "By reflecting on God, the lotus of my heart (i.e. my mind) turned away (from worldly attachments), and, a steady stream of nectar was falling on the sky of my tenth gate (i.e. my mind was enjoying a unique and steady feeling of divine bliss. Now, my mind truly believes that) God Himself is running all the three worlds under His divine Law."(1)

Guru Ji therefore advises his own mind and indirectly ours and says: "O my mind do not entertain any doubt, (because only) when the mind reposes full faith (in God), this nectar can be partaken."(1-pause)

Sharing his experience further Guru Ji says: "Now when my mind has accepted the concept of dying (i.e. of stilling our ego, I feel that) I have won (the battle of) Life itself (i.e. I have achieved the object of my life). When the self in me died (i.e. when the ego of my mind was dispelled) then my mind understood (the reality) from the mind itself (i.e. on my own I was enlightened). When I was blessed with the glance of Grace (of God) then I recognized His abode within my own abode (i.e. within my mind itself)." (2)

After obtaining this enlightenment and realizing God within his own mind Guru Ji does not hesitate in saying: "(All the merits of these so called) austerities, charities and bathing at pilgrimage places are included in dwelling on God's Name. Then for what purpose I should enter into any more extensive operations? That God of all knows, what is in our mind." (3)

Guru Ji concludes the shabad, by firmly expressing His faith in the one God and totally rejecting any thoughts of praying to other lesser gods and goddesses. He says: "If I were to believe in any other (god or goddess except the one God), only then I would knock at any other door. From whom should I beg (when I know that beside the door of the one God alone) there is no other place (to go)? I Nanak (firmly believe, that) by following Guru's instruction, I can easily merge (in that God)." (4-8)

The message of this Shabad is that there is no need for us to observe any austerities, do pilgrimages or bow to statues of gods and goddesses. We can easily merge in God and enjoy the heavenly bliss just by following the Gurbani (as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਮਰਣੁ ਦਿਖਾਏ ॥
ਮਰਣੁ ਰਹਣੁ ਰਸੁ ਅੰਤਰਿ ਭਾਏ ॥
ਗਰਬੁ ਨਿਵਾਰਿ ਗਗਨ ਪੁਰੁ ਪਾਏ ॥੧॥

ga-or~~hee~~ mehlāa 1.

satgur milai so maran dikh~~aa~~-ay.
maran rahan ras antar b~~haa~~-ay.
garab nivaar gagan pur paa-ay. ||1||



ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਰਹਣਾ ॥

maran̄ likh̄aa-ay aa-ay nahee rah̄naa.

SGGSP-153

ਹਰਿ ਝਪਿ ਜਾਪਿ ਰਹਣੁ ਹਰਿ ਸਰਣਾ ॥੧॥ ਰਹਾਉ ॥

har jap jaap rahan̄ har sarn̄aa. ||1|| rahaa-o.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਦੁਬਿਧਾ ਭਾਗੈ ॥

satgur milai ta dubiDh̄aa bhaagai.

ਕਮਲੁ ਬਿਗਾਸਿ ਮਨੁ ਹਰਿ ਪ੍ਰਭ ਲਾਗੈ ॥

kamal bigaas man har parab̄h laagai.

ਜੀਵਤੁ ਮਰੈ ਮਹਾ ਰਸੁ ਆਗੈ ॥੨॥

jeevat̄ marai mahaa ras aagai. ||2||

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚ ਸੰਝਮਿ ਸੂਚਾ ॥

satgur mili-ai sach sanjam soochaa.

ਗੁਰ ਕੀ ਪਉੜੀ ਉਚੈ ਉਚਾ ॥

gur kee pa-or̄hee oocho oochaa.

ਕਰਮਿ ਮਿਲੈ ਜਮ ਕਾ ਭਉ ਮੂਚਾ ॥੩॥

karam milai jam kaa bha-o moochoo. ||3||

ਗੁਰਿ ਮਿਲਿਐ ਮਿਲਿ ਅੰਕਿ ਸਮਾਇਆ ॥

gur mili-ai mil ank samaa-i-aa.

ਕਰਿ ਕਿਰਪਾ ਘਰੁ ਮਹਲੁ ਦਿਖਾਇਆ ॥

kar kirpaa ghar mahal dikh̄aa-i-aa.

ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਆ ॥੪॥੯॥

naanak ha-umai maar milaa-i-aa. ||4||9||

GAURRI MOHHLA 1

In the previous Shabad, Guru Ji told us, that we need not observe any austerities, do pilgrimages or bow to statues of gods and goddesses. We can easily merge in the true God, by simply following the Guru's instruction. In this Shabad, he explains, why he stresses upon the guidance of the Guru.

He says: "When a person meets the Guru, he (i.e. the Guru) shows what really the death (of the self or ego is). Then this mystery of remaining dead (i.e. remaining detached from the worldly desires) becomes pleasing to the mind. Then by getting rid of his ego, that person reaches the realm of the sky (i.e. realization of God)." (1)

Guru Ji now tells how does a person reach such a state of mind. He says: "(On meeting the Guru and listening to his divine words of wisdom one realizes that we have come (to this world) with death already written (in our destiny) and we are not going to live (forever in this world). But by meditating on God again and again, we obtain (eternal) abode in God's refuge." (1-pause)

Elaborating further on blessings obtained by meeting the Guru, he says: "On meeting the true Guru (i.e. on listening and acting upon the advice of the true Guru), our sense of duality (or double mindedness between the allurements of the world and the divine bliss) departs. Our mind, blossoms like a lotus and is attuned to God. The person then dies (to the world) while still alive (i.e. he completely detaches himself away from the allurements of the world) and after that he relishes the supreme taste (of blissful union with God)." (2)

Going into more detail, Guru Ji says: "On meeting the true Guru one enters the discipline of Truth and becomes immaculate (i.e. he weighs every thing on the basis of truth and justice and not on the basis of his selfish interests or falsehood). Thus climbing the ladder of the Guru (i.e. following the path shown by the Guru) he rises higher and higher (i.e. he becomes a better and better person). But it is only by (God's) Grace that one meets (a true Guru and) then even the great fear of death is dispelled (from his mind)." (3)

In conclusion, Guru Ji says: "On meeting the Guru, a person remains attuned to God, and he merges into the embrace (of God). Extending his mercy (the Guru) shows him the mansion (of God), within his mind (itself In short, O) Nanak by dispelling (mam's ego), he unites (him with God)." (4-9)

The message of this Shabad is that if we want to experience the bliss of union with God we should pray to Him to bless us with the guidance of the Guru, (which he has already done in the form of Gurbani in the Guru Granth Sahib Ji). Now all we need to do is to follow the advice contained there in, still our ego, and detach ourselves from the worldly allurements and one day God will show His mercy, and bless us also with His union.



<p>ਪੰਨਾ ੧੫੪ ਗਉੜੀ ਮਹਲਾ ੧ ॥ ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ ॥ ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ ॥</p>	<p>SGGSP-154 ga-orhee mehlāa 1. kiraṭ pa-i-aa nah maytai ko-ay. ki-aa jaanaa ki-aa aagai ho-ay.</p>
<p>SGGSP-154 ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੂਆ ॥ ਅਵਰੁ ਨ ਕਰਣੈ ਵਾਲਾ ਦੂਆ ॥੧॥ ਨਾ ਜਾਣਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ ॥੧॥ ਰਹਾਉ ॥ ਤੂੰ ਏਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ ॥ ਤੋਟਿ ਨਾਹੀ ਤੁਧੁ ਭਗਤਿ ਭੰਡਾਰੁ ॥ ਕੀਆ ਗਰਬੁ ਨ ਆਵੈ ਰਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੨॥ ਤੂੰ ਮਾਰਿ ਜੀਵਾਲਹਿ ਬਖਸਿ ਮਿਲਾਇ ॥ ਜਿਉ ਭਾਵੀ ਤਿਉ ਨਾਮੁ ਜਪਾਇ ॥ ਤੂੰ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ ॥ ਗੁਰਮਤਿ ਦੇਇ ਭਰੋਸੈ ਤੇਰੈ ॥੩॥ ਤਨ ਮਹਿ ਮੈਲੁ ਨਾਹੀ ਮਨੁ ਰਾਤਾ ॥ ਗੁਰ ਬਚਨੀ ਸਚੁ ਸਬਦਿ ਪਛਾਤਾ ॥ ਤੇਰਾ ਤਾਣੁ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ ਸਰਣਾਈ ॥੪॥੧੦॥</p>	<p>jo tis <u>bhaanaa</u> so-ee hoo-aa. avar na karnai vaalaa <u>doo-aa</u>. 1 naa jaanaa karam kayvad <u>tayree daat</u>. karam <u>Dharam</u> <u>tayray</u> naam kee <u>jaat</u>. 1 rahaa-o. <u>too</u> ayvad <u>daataa</u> <u>dayvanhaar</u>. <u>tot</u> naahee <u>tuDh</u> <u>bhagat</u> <u>bhandaar</u>. kee-aa garab na aavai raas. jee-o pind <u>sabh</u> <u>tayrai</u> paas. 2 <u>too</u> maar jeevaaleh <u>bakhas</u> milaa-ay. Ji-o <u>bhaavee</u> <u>ti-o</u> naam japaa-ay. <u>too</u>^N <u>daanaa</u> beenaa saachaa sir mayrai. <u>gurmat</u> <u>day-ay</u> <u>bhariosai</u> <u>tayrai</u>. 3 <u>tan</u> meh mail naahee man raataa. gur bachnee sach sabad <u>pachhaataa</u>. <u>tayraa</u> <u>taan</u> naam kee vadi-aa-ee. naanakh <u>rahaa</u> <u>bhagat</u> <u>sarna-ee</u>. 4 10 </p>
<p style="text-align: center;">GAURRI MOHHLA 1</p> <p>In this Shabad Guru Ji comments on our destinies and the results of our actions in the past and present, and tells us how we can try for a better future.</p> <p>He says: "(O my friends), no one can erase the destiny as preordained on the basis of our past actions. I do not know what will happen in the future. Whatever has happened has happened as per His will, because there is no other who can do any thing." (1)</p> <p>Guru Ji now wonders about the greatness of God and says: "(O God), neither I know about my (past) deeds, nor I know, how great is Your bounty. (I know only this thing) that all the merits of righteousness deeds or (the pride in) one's caste lie in Your Name (alone)." (1-pause)</p> <p>Therefore, appealing to God's greatness, Guru Ji says: "(O God), You are such a great benefactor and donor, that your treasures of meditation never run short. (I know, that) any act done in arrogance is never beneficial. (Because, the safety of man's) life and body is in Your hands." (2)</p> <p>So continuing his humble prayer to God, he says: "(O God), You take and give life, and forgiving (man's sins), You unite him (with Yourself). As You wish, You make a person meditate on (Your) Name. You are my true, wise and sagacious protector. Please bless me with the instruction of the Guru because I am simply dependent on Your support." (3)</p> <p>Guru Ji now shares with us the blessings of dwelling on God's Name. He says: "If one's mind is imbued with the love (of God's Name), then no dirt (of evil thoughts) remains in his body. By listening to the word of the Guru, he realizes the true (God). Nanak says that, such is Your power, and the greatness of Your Name, that one should always lives in the refuge of Your devotion." (4-10)</p>	



The message of this Shabad is that we do not know what kind of sins we have committed in the past and what shall be our fate. So the only thing for us is to pray to God to bless us with the guidance of the Guru, so that, we may always live in the protection of God's devotion, for a better future.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਭਿਨਿ ਅਕਥੁ ਕਹਾਇਆ ਅਪਿਓ ਪੀਆਇਆ ॥

Jin akath kahaa-i-aa api-o pee-aa-i-aa.

ਅਨ ਭੈ ਵਿਸਰੇ ਨਾਮਿ ਸਮਾਇਆ ॥੧॥

an bhai visray naam samaa-i-aa. ||1||

SGGSP-154

ਕਿਆ ਡਰੀਐ ਡਰੁ ਡਰਹਿ ਸਮਾਨਾ ॥

ki-aa daree-ai dar dareh samaanaa.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ ॥੧॥ ਰਹਾਉ ॥

pooray gur kai sabad pachhaanaa. ||1|| rahaa-o.

ਜਿਸੁ ਨਰ ਰਾਮੁ ਰਿਦੈ ਹਰਿ ਰਾਸਿ ॥

Jis nar raam ridai har raas.

ਸਹਜਿ ਸੁਭਾਇ ਮਿਲੇ ਸਾਬਾਸਿ ॥੨॥

sahj subhaa-ay milay saabaas. ||2||

ਜਾਹਿ ਸਵਾਰੈ ਸਾਝ ਬਿਆਲ ॥

jaahi savaarai saajh bi-aal.

ਇਤ ਉਤ ਮਨਮੁਖ ਬਾਧੇ ਕਾਲ ॥੩॥

it ut manmukh baaDhay kaal. ||3||

ਅਹਿਨਿਸਿ ਰਾਮੁ ਰਿਦੈ ਸੇ ਪੂਰੇ ॥

ahinis raam ridai say pooray.

ਨਾਨਕ ਰਾਮ ਮਿਲੇ ਭ੍ਰਮ ਦੂਰੇ ॥੪॥੧੧॥

naanak raam milay bharam dooray. ||4||11||

GAURRI MOHHLA 1

In the previous Shabad Guru Ji advised us that if we want a better future we should pray to God to bless us with the advice of the Guru, and always live under the refuge of His worship. In this Shabad, he describes the blessings received by a person, who has acted upon this advice.

He says: "He, who has himself worshipped the indescribable (God), and has inspired others to do the same, he has (in a way, himself) quaffed the nectar (of God's Name), and helped others to drink it (also). He forgets about all other (worldly) fears, because he always remains absorbed in (the meditation of God's) Name."(1)

Regarding the state of mind of such a person, Guru Ji says: "(Such a person, who remains absorbed in God's Name, says to himself): 'of what should, I now be afraid of, when all the (worldly) fear has merged in the fear (of God), whom I have recognized through the word of the perfect Guru.'"(1-pause)

Listing other blessings received by such a person, Guru Ji says: "He in whose heart is the capital Of God's (Name), easily receives honor (in God's court)."(2)

Guru Ji now shows the other side of the picture i.e. tells about the fate of those worldly people who rather than dwelling on God's Name remain preoccupied in amassing worldly wealth. He says: "Whom God keeps asleep day and night (in the worldly allurements), these self conceited persons remain bound to death here and hereafter (i.e. they keep on suffering through the rounds of birth and death)." (3)

In conclusion, Guru Ji says: "Those in whose heart abides God's (Name) day and night, they have perfected themselves, O Nanak, all their doubts have been dispelled and they are united with God."(4)

The message of this Shabad is that if we want to get rid of all our fears including the fear of Death and live in union with the fearless God we should follow the Guru's advice and dwell on His Name day and night.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥

janam marai tarai gun hitkaar.

ਚਾਰੇ ਬੇਦ ਕਬਹਿ ਆਕਾਰੁ ॥

chaaray bayd katheh aakaar.

ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

teen avasthaa kaheh vakhi-aan.



ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥੧॥
 ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ ॥
 ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ ॥੧॥ ਰਹਾਉ ॥
 ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ ॥
 ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ ॥

ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥
 ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ ॥੨॥
 ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਸੋਈ ॥
 ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਆਨੰਦੁ ॥

turee-aavasthaa satgur tay har jaan. ||1||
 raam bhagat gur sayvaa tarnaa.
 baahurh janam na ho-ay hai marnaa. ||1|| rahaa-o.
 chaar padaarath kahai sabh ko-ee.
 simrit saasat pandit mukh so-ee.
 bin gur arath beechaar na paa-i-aa.
 mukat padaarath bhagat har paa-i-aa. ||2||
 jaa kai hirdai vasi-aa har so-ee.
 gurmukh bhagat paraapat ho-ee.
 har kee bhagat mukat aanand.

SGGSP-154

ਗੁਰਮਤਿ ਪਾਏ ਪਰਮਾਨੰਦੁ ॥੩॥
 ਤਿਨਿ ਪਾਇਆ ਗੁਰਿ ਦੇਖਿ ਦਿਖਾਇਆ ॥
 ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਬੁਝਾਇਆ ॥
 ਦੀਨਾ ਨਾਥੁ ਸਰਬ ਸੁਖਦਾਤਾ ॥
 ਨਾਨਕ ਹਰਿ ਚਰਣੀ ਮਨੁ ਰਾਤਾ ॥੪॥੧੨॥

gurmat paa-ay parmaanand. ||3||
 Jin paa-i-aa gur daykh dikhaa-i-aa.
 aasaa maahi niraas bujhaa-i-aa.
 deenaa naath sarab sukh-daata.
 naanak har charnee man raataa. ||4||12||

GAURRI MOHHLA I

In the previous Shabad Guru Ji advised us that if we want to get rid of all our fears including the fear of Death we should follow the Guru's advice and dwell on God's Name. However in spite of this repeated advice we still keep on conducting our lives under the influence of three modes of Maya. Some time we do false and evil deeds for our selfish ends. Some times we work to fulfill our ambitions for worldly power and other times do good deeds but more for the sake of winning praise or salvation rather than for the sake of truth or love of God.

Guru Ji begins this Shabad by telling us what happens when we thus conduct our life under the influence of these three modes or impulses of Maya.

He says: "The person who loves (i.e. is influenced by) the three qualities (of Maya) keeps on suffering (the pain of) birth and death. Even the four Vedas talk only about the visible form (of this world). They also talk about these three states of mind. But, it is only from the true Guru, that you can understand the fourth state of mind, (in which a person) remains united with God (in a state of equipoise)." (1)

Giving the essence of this Shabad, Guru Ji says: "It is through the worship of God and the service of the Guru that one swims across (the worldly ocean of Maya) and after that there is no more (pain of) birth or death." (1-pause)

Commenting further on the four objects of life being advocated by all, Guru Ji says: "Every body talks about the four objects of a human life (i.e. achieving righteousness, financial success, satisfaction of sexual desires, and salvation). This is all Simritis, Shastras (the Hindu books of Philosophy) and the great Pundits talk about. But without (guidance of the) Guru no body has understood the true meaning (of these objects, particularly salvation.) It is only through the Guru that any person has ever obtained the commodity of salvation." (2)

Guru Ji now tells who are the persons who achieve true salvation. He says: "He, in whose heart is enshrined that God, first, through the Guru, he has obtained the worship of God, and it is only through the worship of God, that one enjoys the bliss of salvation. This is how, through Guru's instruction, one obtains the state of supreme bliss." (3)

In Conclusion Guru Ji says: "Whosoever have obtained God, it is through the Guru that they have themselves seen Him and helped others to see. (The Guru has also) taught them the way to live desire free while still living amidst the (worldly) desires. That Master of the meek is the giver of peace to all, and O Nanak, the mind (of such devotee) always



remains imbued with the love of God's feet (i.e. His Name).” (4)

The message of this Shabad is that if we want to live above the three ordinary states (of worldly Maya), and enjoy the fourth state of unique peace, and bliss, and obtain true salvation, we should follow the instruction of the Guru (Granth Sahib Ji).

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ ॥
ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ ॥

ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੋ ॥੧॥

ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥੧॥
ਰਹਾਉ ॥

ga-orhee chaytee mehlaa 1.

amrit kaa-i-aa rahai sukhaalee baajee ih sansaaro.
lab lobh much koorh kamaaveh bahut uthaaveh bhaaro.
tooN kaa-i-aa mai ruldee daykhee Ji-o Dhar upar chhaaro.
||1||

sun sun sikh hamaaree.

sukarit keetaa rahsee mayray jee-arhay bahurh na aavai
vaaree. ||1|| rahaa-o.

SGGSP-154

ਹਉ ਤੁਧੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

ਪੰਨਾ ੧੫੫

ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਝੂਠੀ ਲਾਇਤਬਾਰੀ ॥
ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅੜੇ ਕਰਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ ॥
ਹੰਸੁ ਚਲਿਆ ਤੂੰ ਪਿਛੈ ਰਹੀਏਹਿ ਛੁਟਤਿ ਹੋਈਅਹਿ ਨਾਰੀ ॥੨॥

ਤੂੰ ਕਾਇਆ ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ ਕਮਾਇਆ ॥

ਕਰਿ ਚੋਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਭਾਇਆ ॥
ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

ਹਉ ਖਰੀ ਦੁਹੇਲੀ ਹੋਈ ਬਾਬਾ ਨਾਨਕ ਮੇਰੀ ਬਾਤ ਨ ਪੁਛੈ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

ਤਾਜੀ ਤੁਰਕੀ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜ ਕੇਰੇ ਭਾਰਾ ॥
ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲੇ ਨਾਨਕ ਝੜਿ ਝੜਿ ਪਏ ਗਵਾਰਾ ॥
ਕੂਜਾ ਮੇਵਾ ਮੈ ਸਭ ਕਿਛੁ ਚਾਖਿਆ ਇਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ॥੪॥

ਦੇ ਦੇ ਨੀਵ ਦਿਵਾਲ ਉਸਾਰੀ ਭਸਮੰਦਰ ਕੀ ਢੇਰੀ ॥
ਸੰਚੇ ਸੰਚਿ ਨ ਦੇਈ ਕਿਸ ਹੀ ਅੰਧੁ ਜਾਣੈ ਸਭ ਮੇਰੀ ॥
ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ ਸੰਪੈ ਕਿਸੈ ਨ ਕੇਰੀ ॥੫॥

ਸੁਣਿ ਮੂਰਖ ਮੰਨ ਅਜਾਣਾ ॥

ha-o tuDh aakhaa mayree kaa-i-aa tooN sun sikh
hamaaree.

SGGSP-155

nindaa chindaa karahi paraa-ee jhoothee laa-itbaaree.
vayl paraa-ee joheh jee-arhay karahi choree buri-aaree.
hans chali-aa tooN pichhai rahee-ayhi chhutarh ho-ee-ah
naaree. ||2||
tooN kaa-i-aa rahee-ah supnantar tuDh ki-aa karam kamaa-
i-aa.

kar choree mai jaa kichh lee-aa taa man bhalaa bhaa-i-aa.
halat na sobhaa palat na dho-ee ahilaa janam gavaa-i-aa.
||3||
ha-o kharee duhaylee ho-ee baabaa naanak mayree baat na
puchhai ko-ee. ||1|| rahaa-o.

taajee turkee su-inaa rupaa kaparh kayray bhaaraa.
kis hee naal na chalay naanak jharh jharh pa-ay gavaaraa.
koojaa mayvaa mai sabh kichh chaakhi-aa ik amrit naam
tumaaraa. ||4||

day day neev divaal usaaree bhasmandar kee dhayree.
sanchay sanch na day-ee kis hee anDh jaanai sabh mayree.
so-in lankaa so-in maarhee sampai kisai na kayree. ||5||

sun moorakh man ajaanaa.

hog tisai kaa bhaanaa. ||1|| rahaa-o.

saahu hamaaraa thaakur bhaaraa ham tis kay vanjaaray.
jee-o pind sabh raas tisai kee maar aapay jeevaalay.



ਹੋਗੁ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥੧॥ ਰਹਾਉ ॥
ਸਾਹੁ ਹਮਾਰਾ ਠਾਕੁਰੁ ਭਾਰਾ ਹਮ ਤਿਸ ਕੇ ਵਣਜਾਰੇ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭ ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ ਆਪੇ ਜੀਵਾਲੇ
॥੬॥੧॥੧੩॥

GAURRI CHETI MOHLLA 1

In the previous Shabad Guru Ji told us what happens to the person who simply lives under the three modes of Maya i.e. always tries to satisfy the ambitions of his mind or the tastes of his body. In this soul awakening beautiful Shabad putting himself among ordinary people, addresses his body, soul and mind (and indirectly us) to follow the right path.

First addressing the body, Guru Ji says, "O my body, thinking yourself as immortal you remain busy only in enjoying the (worldly) pleasures. (But you don't understand that) this world is only a play. You practice much avarice, greed, and falsehood and carry a big load of sin on your head. O body, I have seen you being wasted like the dust on earth." (1)

Next addressing the Mind Guru Ji says: "O my soul, listen carefully to my advice. I tell you that you will not find this opportunity (of human birth) again, only your good deeds will last (i.e. will be of any help to you in the end)" (1-pause).

Turning back to the body, Guru Ji says: "I say to you, O my body, listen to my advice. You slander and criticize others. You indulge in false back-biting. You look upon another's woman with bad intention, you commit theft and evil deeds, but you don't remember that when the swan (i.e. the soul) flies away, you will be left alone here like a deserted woman." (2)

Continuing his address to the body, Guru Ji says: "O (my) body, you live as if in a dream. (Have you ever reflected) what good deed have you done (so far)? Whenever you obtained some thing by stealing (i.e. by deceiving someone), it looked pleasing to the mind. (This way you) neither earned any honor in this world, nor any support for the next world and this way you have wasted away the precious (human) life." (3)

(Thus reflecting on the sorry state of mind and body, Guru Ji tells us what we will soon be saying to ourselves). On our behalf he says: "O my respected sir, I Nanak feel truly in pain and no body cares a bit for me." (1-pause)

SGGSP-155

Making a confession on our behalf, Guru Ji says: "All these costly Arabian and Turkish horses (these luxurious foreign cars), gold and silver and loads of raiment's etc. are useless loads. Nanak says, O foolish man, all these things never accompany any body (after death), and keep separating (from the body) and falling down here itself like embers. I have tasted all the (delicious foods like) crystal candy and dried fruit, but I find that only Your Name is nectar (sweet), O my God." (4)

Guru Ji now comments upon the pre-occupation of many people to build grand mansions or amass riches. He says: " (Many people) dig deep foundations to erect big mansions, but in the end these crumble down to heaps of dust. The man amasses and hoards riches and he does not share this wealth with any one else. The fool thinks that all this wealth is his own, but he does not remember that even Lanka, the city of gold, and mansions of gold (possessed by the King Ravana), were of no use to him (in the end)." (5)

Guru Ji finally addresses his mind and says: "Hear O my foolish mind, only, that will happen which pleases Him (1-pause). (Understand that) Our God is a great merchant and we are all His peddlers. All this body and soul are His capital. He Himself creates and destroys life." (6-1-13)

The message of this Shabad is that instead of wasting our precious human birth in amassing false worldly wealth and power, we should use this opportunity to do some good deeds and dwell on God's Name so that we earn honor in this and the next world.

**ga-orhee chaytee mehlā 1.**

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

avar panch ham ayk janaa ki-o raakha-o ghar baar manaa.
maareh looteh neet neet kis aagai karee pukaar janaa. ||1||ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ ॥
ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ ॥੧॥saree raam naamaa uchar manaa.
aagai jam dal bikham ghanaa. ||1|| rahaa-o.ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ ॥
ਆਗੈ ਜਮ ਦਲੁ ਬਿਖਮੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥usaar marholee raakhai du-aaraa bheetar baithee saa
Dhanaa.
amrit kayl karay nit kaaman avar lutayn so panch janaa.
||2||

ਉਸਾਰਿ ਮੜੋਲੀ ਰਾਖੈ ਦੁਆਰਾ ਭੀਤਰਿ ਬੈਠੀ ਸਾ ਧਨਾ ॥

dhaahi marholee looti-aa dayhuraa saa Dhan pakrhee ayk
janaa.ਅੰਮ੍ਰਿਤ ਕੋਲ ਕਰੇ ਨਿਤ ਕਾਮਣਿ ਅਵਰਿ ਲੁਟੇਨਿ ਸੁ ਪੰਚ ਜਨਾ
॥੨॥jam dandaa gal sangal parhi-aa bhaag ga-ay say panch
janaa. ||3||

ਵਾਹਿ ਮੜੋਲੀ ਲੂਟਿਆ ਦੇਹੁਰਾ ਸਾ ਧਨ ਪਕੜੀ ਏਕ ਜਨਾ ॥

kaaman lorhai su-inaa rupaa mitar lurhayn so
khaaDhaataa.

ਜਮ ਡੰਡਾ ਗਲਿ ਸੰਗਲੁ ਪੜਿਆ ਭਾਗਿ ਗਏ ਸੇ ਪੰਚ ਜਨਾ ॥੩॥

naanak paap karay tin kaaran jaasee jampur baaDhaataa.
||4||2||14||

ਕਾਮਣਿ ਲੋੜੈ ਸੁਇਨਾ ਰੁਪਾ ਮਿਤ੍ਰੁ ਲੁਟੇਨਿ ਸੁ ਖਾਧਾਤਾ ॥

ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮਪੁਰਿ ਬਾਧਾਤਾ
॥੪॥੨॥੧੪॥**RAAG GAURRI CHETI MOHHLA 1**

In the previous Shabad Guru Ji advised us that instead of wasting our time in amassing false worldly wealth we should use this opportunity to do some good deeds and dwell on God's Name. But the fact is that we keep on doing wrong things influenced by our innate evil tendencies of lust, anger, greed, attachment, and ego. In this Shabad, Guru Ji compares these bad tendencies to five thieves, which are always on the look out to steal whatever merit our soul might have earned in the previous lives or is trying to earn now. So comparing our soul to a poor landlady, surrounded by the five thieves, Guru Ji depicts the soul's situation in her own words.

The Soul says: "Those thieves (evil tendencies within my body) are five and I am just one person. O my mind, how can I save my house and property (of merits) from them? These robbers beat and rob me (i.e. rob me of my good qualities and give me pain) every day. Before whom I can go and cry?" (1)

Guru Ji provides the answer on behalf of divine wisdom (or conscience within us all) and says: "Utter the Name of God O my mind, because soon you will have to face a very powerful army of demons of Death." (1-pause)

Continuing his metaphor of a landlady for the human soul, Guru Ji now comments further on its state and says: "Building a small thatched hut (of the body), the lady (soul) keeps ten doors in it and sits inside (this hut). (Thinking, herself to be) immortal, that lady every day engages in leisurely sports, while the five thieves (lust, anger, greed, etc.) keep on plundering the mansion (i.e. these evil tendencies deprive the soul of any virtues or good qualities.)" (2)

SGGSP-155

Depicting the end of this body mansion (i.e. the situation at the time of one's death), Guru Ji says: "Demolishing this hut and robbing it of all wealth, that lady (soul) is apprehended. With a chain around her neck the demon (of death) beats her with a stick while those five thieves (or the evil tendencies) run away. (In other words, at the time of death, only our soul goes through all the pain while all other faculties disappear.)" (3)



Guru Ji now tells what is the reason behind all these sufferings of the human soul. He says: (For his entire life), man's wife keeps on asking him for gold and silver, and the friends seek good food (and drinks). O Nanak, he commits sins for their sake, (but in end, he alone) will be bound and driven to hell.”(4)

The message of this Shabad is that although we should discharge our obligations to our friends and families through honest means, but we should not stoop to dishonesty, greed, or other sinful ways in order to please them or our own mind. Because in the end, it is our soul alone, who will have to bear the pain and punishment for all the sins committed by us.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਂਇਆ ਕੀਜੈ ਖਿੰਥਾਤਾ ॥

ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ ॥੧॥

ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਸਿਤਾ ॥

ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਸਿਤਾ ॥੧॥
ਰਹਾਉ ॥

ਮੂੰਡਿ ਮੂੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ ॥

ਤ੍ਰਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ ॥੨॥

ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ ॥

ਪੰਨਾ ੧੫੬

ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੋਭਿ ਕੀ ਧਾਵਸਿਤਾ ॥੩॥

ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥

ਕਾਹੇ ਬੋਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥

ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ
॥੪॥੩॥੧੫॥

ga-orhee chaytee mehlā 1.

mundraa tay ghat bheetar mundraa kaaN-i-aa keejai
khinthaataa.
panch chaylay vas keejeh raaval ih man keejai dandaataa.
||1||
jog jugat iv paavsitaa.
ayk sabad doojaa hor naasat kand mool man laavsitaa. ||1||
rahaa-o.

moond moondaa-i-ai jay gur paa-ee-ai ham gur keenee
gangaataa.
taribhavan taaranhaar su-aamee ayk na chaytas anDhaataa.
||2||
kar patamb galee man laavas sansaa mool na jaavsitaa.

SGGSP-156

aykas charnee jay chit laaveh lab lobh kee Dhaavsitaa. ||3||
japas niranjan rachas manaa.
kaahay boleh jogee kapat ghanaa. ||1|| rahaa-o.
kaa-i-aa kamlee hans i-aanaa mayree mayree karat
bihaaneetaa.
paranvat naanak naagee daajhai fir paachhai
pachhutaaneetaa. ||4||3||15||

GAURRI CHETI MOHLLA 1

In this Shabad Guru Ji, while addressing directly the Yogis (who usually wear special garbs and symbols, such as a old torn out jacket, large wooden ear rings, and a small supporting staff in their hands), is indirectly advising us against false outside garbs and austerities. Instead he emphasizes upon the importance of purifying our inner self.

He says, "(O Yogi, I suggest that) instead of rings around your ears put these rings around your heart (i.e. control your mind) and make your body as the torn out jacket over your soul (i.e. realize that your body will soon die. (Instead of having other humans as your disciples who follow your orders), you should make your five senses (of speech, touch, smell, sight and hearing) as your disciples, and make your mind as the staff (to control your senses)." (1)

SGGSP-156

Giving the gist of his message, Guru Ji says: “(O Yogi), this is how you will find the way to yoga (or union with God). Instead of occupying your mind with the thoughts of forest fruits and roots, concentrate on the food of God's Name, because only the one word (i.e. God's Name) is eternal and any thing else is perishable.”(1-pause)



Satirizing on other practices of the yogis, Guru Ji says: “You folks shave your head at the banks of river Ganges (as if by doing so you have found the Guru). If it were true then it means that the river Ganges is the Guru Of us all. O blind one, why don't you worship the one God alone who is the master of all the three worlds (instead of doing so many other rituals and austerities)?” (2)

Guru Ji further holds the mirror of their false practices to them and says: “O yogis, you deceive the people with your false show and mere prattle, which does not remove the doubt of the mind at all. Why don't you concentrate your mind on the service of one God, what is the use of running about in avarice and greed?” (3)

Giving once more the essence of his message, Guru Ji says: “(O yogis, I tell you to) simply meditate on the immaculate God with full concentration of your mind. Why do you utter so much falsehood?” (1-pause)

Concluding his remarks, Guru Ji says: “Our body is foolish and our swan (soul) is childish and we spend away our lives in the pursuit of I-am-ness (i.e. acquiring worldly possessions and power for ourselves). But O Nanak, when leaving all these possessions the soul departs from this world, it repents seeing the naked body being burnt.” (4)

The message of this Shabad is that simply by wearing outside symbols and holy clothes we should not assume that automatically we have become the disciples (or sikhs) of the Guru. These outer symbols and dress are just outer indication of our being sikhs (like the uniforms of school students or soldiers of an army and which are requirements of that army of the Guru). But the real test is that in addition to these outer requirements we have to control our five senses of sight and speech etc., lead a life of truth and dwell on God's Name as advised by our Guru.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਰਿ ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥੧॥

ਮਨ ਏਕੋ ਸਾਹਿਬੁ ਭਾਈ ਰੇ ॥

ਤੇਰੇ ਤੀਨਿ ਗੁਣਾ ਸੰਸਾਰਿ ਸਮਾਵਹਿ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ਰੇ

॥੧॥ ਰਹਾਉ ॥

ਸਕਰ ਖੰਡੁ ਮਾਇਆ ਤਨਿ ਮੀਠੀ ਹਮ ਤਉ ਪੰਡ ਉਚਾਈ ਰੇ ॥

ਰਾਤਿ ਅਨੇਰੀ ਸੂਝਸਿ ਨਾਹੀ ਲਜੁ ਟੂਕਸਿ ਮੂਸਾ ਭਾਈ ਰੇ ॥੨॥

ਮਨਮੁਖਿ ਕਰਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਮਿਲੈ ਵਡਾਈ ਰੇ ॥

ਜੋ ਤਿਨਿ ਕੀਆ ਸੋਈ ਹੋਆ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ਰੇ ॥੩॥

ਸੁਭਰ ਭਰੇ ਨ ਹੋਵਹਿ ਉਣੇ ਜੋ ਰਾਤੇ ਰੰਗੁ ਲਾਈ ਰੇ ॥

ਤਿਨ ਕੀ ਪੰਕ ਹੋਵੈ ਜੇ ਨਾਨਕੁ ਤਉ ਮੂੜਾ ਕਿਛੁ ਪਾਈ ਰੇ

॥੪॥੪॥੧੬॥

ga-orhee chaytee mehlāa 1.

a-ukhaDh manṭar mool man aykai jay kar darirh chit keejai ray.

janam janam kay paap karam kay katanhaaraa leejai ray.

||1||

man ayko saahib bhaa-ee ray.

ṭayray teen gunaa sansaar samaaveh alakh na lakh-naa jaa-

ee ray. ||1|| rahaa-o.

sakar khand maa-i-aa ṭan meethee ham ṭa-o pand uchaa-ee ray.

raat anayree soojhas naahee laj tookas moosaa bhaa-ee ray.

||2||

manmukh karahi ṭayṭaa dukh laagai gurmukh milai vadaa-ee ray.

jo ṭin kee-aa so-ee ho-aa kiraṭ na mayti-aa jaa-ee ray. ||3||

subhar bharay na hoveh oonay jo raatay rang laa-ee ray.

ṭin kee pank hovai jay naanak ṭa-o moorhaa kichh paa-ee

ray. ||4||4||16||

GAURRI CHETI MOHLA 1

According to Dr. Bh. Vir Singh Ji this Shabad also appears to be a continuation of Guru Ji's address to the yogis. But in order to make this as universal advice he chose the format of addressing his own mind.

Stressing upon the importance of God's Name, Guru Ji says: "O my mind, the fundamental mantra (of God's Name) is the only one panacea (for all maladies). If you firmly enshrine it in the mind, then you can obtain (to that God), who can erase the sins, (committed by you), birth after birth.”(1)

SGGSP-156



Therefore, Guru Ji exhorts his mind (and indirectly ours), and says: “O my mind, understand that there is but only one Master. But because of your three impulses (for virtue, vice, or power), you remain submerged in the worldly affairs, and therefore, you cannot understand the unknowable God.” (1-pause)

Guru Ji now uses two very pictorial examples to show us the mirror of our own life. He says: “To us this worldly wealth tastes sweet like sugar and molasses and we are carrying a big load (of sins on our heads to amass this wealth by fair means or foul). Our situation is like that of a person roaming in the dark night, who cannot find any way, while the rat (of death) is nibbling away at the rope of his life (i.e. we are so entangled in false worldly affairs, that we are unaware, how our span of life is being cut short every moment).” (2)

Guru Ji therefore advises and says: “(O man), whatever you do, under the influence of your own mind, you will subject yourself to that much pain. (But) by acting as per the advice of the Guru, you will gain glory. (O man, understand this thing) that whatever is God's will that happens and no one can erase the eternal writ of “Karma” (the pre-ordained destiny based on your past actions).” (3)

Guru Ji concludes by telling us about the blessings received by those who are imbued with the love of God. He says: “Those who are imbued with the love (of God), they always remain brimful (with joy) and never run short (of this happiness). O Nanak, if a little bit of the dust of their feet is available, only then the foolish (mind) can obtain some thing (i.e. only if we obtain even a small opportunity to serve such devotees of God, then we can also obtain some true spiritual guidance).” (4)

The message of this Shabad is that instead of wasting all our time in the pursuit of worldly wealth we should seek the service of the saintly people, and imbue ourselves with the love of God. This way we will find the way out of this dark forest of worldly Maya and reach the mansion of God and live in eternal bliss.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਬਾਵਹੁ ਹਮ ਆਏ ॥
ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਹੇ ਕੰਮਿ ਉਪਾਏ ॥੧॥
ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥
ਕਹੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ ॥
ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥੨॥
ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ ॥
ਅਗਹੁ ਦੇਖੇ ਪਿਛਹੁ ਦੇਖੇ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ ॥੩॥

ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ ॥
ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥੪॥
ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ ॥

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥੫॥

ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥੫॥੧੭॥

ga-orhee chaytee mehlā 1.

kaṭ kee maa-ee baap kaṭ kayraa kiḍoo thaavhu ham aa-ay.
agan bimb jal bheetar nipjay kaahay kamm upaa-ay. ||1||
mayray saahibaa ka-un jaanai gun tayray.
kahay na jaanee a-ugan mayray. ||1|| rahaa-o.
kaytay rukh birakh ham cheenay kaytay pasoo upaa-ay.
kaytay naag kulee meh aa-ay kaytay pankh udaa-ay. ||2||
hat patan bij mandar bhannai kar choree ghar aavai.
agahu daykhai pichhahu daykhai tujh tay kahaa
chhapaavai. ||3||
tat tirath ham nav khand daykhay hat patan baajaaraa.
lai kai takrhee tolan laagaa ghat hee meh vanjaaraa. ||4||
jaytaa samund saagar neer bhari-aa taytay a-ugan
hamaaray.
da-i-aa karahu kichh mihar upaavhu dubday pathar taaray.
||5||
jee-arhaa agan baraabar tapai bheetar vagai kaatee.
paranvat naanak hukam pachhaanai sukh hovai din raatee.
||6||5||17||

GAURRI CHETI MOHHLA 1

In the previous Shabad Guru Ji, told us that if we want to find a way out of this dark forest and reach the mansion of God we need to imbue ourselves with His true Love. In this Shabad, Guru Ji once again puts himself among sinners like



SGGSP-156

us and shows us how to first examine ourselves and address God.

First wondering about the stage, before one's human birth he says: "We don't know, for how long we had any mother or father, and from which place we have come (into this world? We are told, that) we were created from the water of our father's sperm and fashioned in the fire of mother's womb? (But we don't know), for what purpose we were created at all?"(1)

Therefore, making a humble confession to God, Guru Ji says: "O my dear Master who knows the extent of Your merits while it is not possible to narrate my demerits." (1-pause)

Continuing to wonder about all the possible existences, in which we might have lived before taking birth as human beings, Guru Ji says: "(O God, we do not know, that before being born into this human body) how many forms of tress, plants and beasts we passed through? How many times we entered the family of serpents, and for how many times we were flown as birds"?" (3)

Now Guru Ji describes, what kind of evil deeds does a person commit as a human being? He says: "(O God), a man breaks into many shops, cities and strong houses and comes home after committing thefts. While committing these thefts, he looks back and forth (to ensure that no body is watching him) but how can he hide these thefts from You?"(3)

Describing the false deeds, by many to escape punishment for our sins, Guru Ji says: "(O God many times in order to erase these sins), we start visiting holy shores and banks of rivers in all the nine regions, and go begging in the shops, bazaars and cities (of the world). Then like a peddler, within his own mind (the man) starts weighing (his merits and demerits, but he soon realizes that his vices far outweigh his virtues, and there is no way, he can escape punishment, in God's court, through these ritualistic deeds of piety)." (4)

Therefore, Guru Ji shows us a new approach to wash off all our sins, in a single stroke. Most humbly addressing God, on our behalf, he says: "(O God), as is the mighty ocean full of water (whose depth cannot be measured, similarly unaccountable), are my sins. (There is no way, we on our own, can wash off these sins. Therefore), You please show some mercy, because (only You can save us, because You can even help the stones to swim across (an ocean))." (5)

In conclusion, Guru Ji says: "(Even, when man's) soul is burning like fire, and is being cut like a knife (i.e. when a person is deeply suffering from the pain of his own misdeeds), Nanak submits, that if he recognizes the command (i.e. accepts, all his pain and pleasure as God's will), then he can live in peace day and night." (6-5-17)

The message of this Shabad is that, who knows how many sins and misdeeds, we have committed in this and previous births, and for that, through how many different existences we have already suffered, and will continue to suffer through. The only way to end this suffering and live in eternal peace is that we should learn to live as per the Will of God and pray to Him in all humility to show His mercy, and like many other sinners, save us also.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥

ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ ॥੧॥

ਨਾਮੁ ਨ ਜਾਨਿਆ ਰਾਮ ਕਾ ॥

ਮੂੜੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ ਅਨਤ ਨ ਚਾਹਿਆ ਜਾਇ ॥

ਅਨਤ ਕਉ ਚਾਹਨ ਜੋ ਗਏ ਸੇ ਆਏ ਅਨਤ ਗਵਾਇ ॥੨॥

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੋ ਭਾਗਨੁ ਹੋਇ ॥

ਪੰਨਾ ੧੫੭

ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥੩॥

ga-orhee bairagaan mehlā 1.

rain gavaa-ee so-ay kai divas gavaa-i-aa khaa-ay.

heeray jaisaa janam hai ka-udee badlay jaa-ay. ||1||

naam na jaani-aa raam kaa.

moorhay fir paachhai pachhutaahi ray. ||1|| rahaa-o.

antaa Dhan Dharnee Dharay anāt na chaahi-aa jaa-ay.

anāt ka-o chaahan jo ga-ay say aa-ay anāt gavaa-ay. ||2||

aapan lee-aa jay milai taa sabh ko bhaagath ho-ay.

SGGSP-157

karmaa upar nibrhay jay lochai sabh ko-ay. ||3||



SGGSP-157

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਸੋਈ ਸਾਰ ਕਰੇਇ ॥
ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮ ਕਾ ਕਿਸੈ ਵਡਾਈ ਦੇਇ ॥੪॥੧॥੧੮॥

naanak karnaa Jin kee-aa so-ee saar karay-i.
hukam na jaapee khasam kaa kisai vadaa-ee day-ay.
॥4॥1॥18॥

GAURRI BAIRAAGAN MOHHLA 1

In the previous Shabad Guru Ji talked about the possible existences, in which we might have lived before taking birth as human beings. He noted, how even after taking birth as a human being the person keeps on committing so many sins and misdeeds and wastes this invaluable opportunity in vain. In this Shabad, he directly addresses us and tries to wake us up from the slumber of our preoccupation in amassing more and more worldly wealth, instead of concentrating on the wealth of divine Name, which could provide us eternal happiness.

He says: “(O man), you are wasting the night (time) in sleeping and the day (time) in eating (or enjoying worldly pleasures). Your human birth is valuable like a diamond but is being sold away for a shell (i.e. being wasted away without any use).” (1)

Warning us in very strong words, he says: “O fool, you have not realized the Name of God, (I tell you) that you will repent at the end.” (1-pause)

Next employing poetic artistry of using the same word for two different meanings, Guru Ji says: “O man, you keep on acquiring limitless (worldly) wealth but you do not wish for the limitless God. But (remember) those who have spent their time in collecting limitless (worldly wealth) they have ended up in losing the limitless (God).”(2)

However, Guru Ji wants to caution us, that the wealth of God’s Name cannot be obtained, simply by one’s own efforts. He says: “If by one’s own efforts, the (divine wealth of God’s Name) could be obtained, then every one, would become (spiritually) wealthy. Even if every one were to wish for it, is only one’s destiny (based on the past deeds), decides (who would obtain this wealth).”(3)

In conclusion Guru Ji says: “O Nanak, He who has created (this universe), He alone takes care of it. The command of the Master cannot be pre-determined, (No body knows), whom He may grant glory? (4-1-18)

The message of this Shabad is that we should not waste all our time in sleeping or eating (i.e. always wasting our time in enjoying or pursuing worldly wealth), we should try to realize God's Name, and otherwise we will repent in the end. But, we shouldn't be self- conceited, and assume that by our own efforts we can obtain the wealth of God's Name, because ultimately it is up to God to bless a person's efforts with success or not. So we have to keep humbly praying to Him for His grace.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ga-orhee bairaagan mehlāa 1.

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥੧॥

harnee hovaa ban basaa kand mool chun khaa-o.
gur parsaadee mayraa saho milai vaar vaar ha-o jaa-o jee-o. ॥1॥
mai banjaaran raam kee.
tayraa naam vakhar vaapaar jee. ॥1॥ rahaa-o.

ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥
ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥

kokil hovaa amb basaa sahj sabad beechaar.
sahj subhaa-ay mayraa saho milai darsan roop apaar. ॥2॥

ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ ॥
ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥੨॥

machhulee hovaa jal basaa jee-a jant sabh saar.
urvaar paar mayraa saho vasai ha-o mila-ugee baah pasaar.
॥3॥

ਮਛਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ ॥
ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ ॥੩॥

naagan hovaa Dhar vasaa sabad vasai bha-o jaa-ay.
naanak sadaa sohaagane Jin jotee jot samaa-ay. ॥4॥2॥19॥



ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ ॥
ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੨॥੧੯॥

GAURRI BAIRAAGAN MOHHLA 1

In the previous Shabad Guru Ji warned us how we are wasting away our precious human birth in eating drinking and sleeping instead of utilizing this time to try to meet our beloved spouse (God). In this Shabad, which is a superb example of the height and beauty Of Guru Ji's poetic skill and imagery, he expresses the loving emotions of his own mind for the beloved God.

SGGSP-157

He says: "(O God), I wish that I were a deer abiding in the woods and living on the wild roots and fruits. (While living, such a life, if) by Guru's grace I meet my beloved God, I may sacrifice myself over Him again and again." (1)

Before switching to the second metaphor Guru Ji summarizes his love for God, yet in another poetic image. He says: "(O my friends), I am a peddler of God. (O my respected God), Your Name is my capital and trade (i.e. for me my sole occupation and purpose of this life is to amass the wealth of the Your Name)." (1-pause)

Using another beautiful simile, to describe his love for God, he says: "(O God), I wish I were a cuckoo, sitting on a mango tree, reflect on the word (of Guru) in a state of poise, and imperceptibly may my Master of infinite beauty and form, may come and meet me." (2)

Next Guru Ji quotes the proverbial example of love of a fish for water and says: "O God, I wish I were a fish living in water, which takes care (i.e. provides for food and shelter for all the insects and creatures living in it). I know that both on this and the yonder shore (i.e. every where) resides my spouse God, and I would go and embrace Him with open arms." (3)

Finally Guru Ji describes his love in the metaphor of a serpent and says: "I wish I were a serpent living underground and with the abiding of (the music) of Your word in my heart, my fear may go away. O Nanak, (those bride souls) always remain united with their spouse (God), whose soul merges in the soul (of their Beloveds, as described above)." (4-2-19)

The message of this Shabad is that our love for God should be so intense, sincere and deep, that in every state we remember Him and keep singing His praises like a cuckoo sitting on a mango tree, and keep pining for His embrace like a fish in the water.

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ ੧

♦ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥
ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥
ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥
ਹਉ ਵਾਰੀ ਜਾਉ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥
ਨਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥
ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

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

ਘਰਿ ਘਰਿ ਏਹੇ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥
ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥੨੦॥

ga-orhee poorbee deepkee mehlā 1

ik-o^Nkaar satgur parsaaḁ.
jai ghar keeraṭ aakhee-ai kartay kaa ho-ay beechaaro.
ṭiṭ ghar gaavhu sohilaa sivrahu sirjanhaaro. ||1||
tum gaavhu mayray nirbhā-o kaa sohilaa.
ha-o vaaree jaa-o Jiṭ sohilai sadāa sukh ho-ay. ||1|| rahaa-o.
niṭ niṭ jee-arhay samaalee-an daykhaigaa dayvanhaar.
ṭayray daanai keemaṭ naa pavai ṭis daaṭay kavan sumaar.
||2||
sambaṭ saahaa likhi-aa mil kar paavhu ṭayl.
dayh sajan aaseesrhee-aa Ji-o hovai saahib si-o mayl. ||3||
ghar ghar ayho paahuchaa sad-rhay niṭ pavann.
sadanhaaraa simree-ai naanak say diḥ aavann. ||4||1||20||

**GAURRI POORABI DEEPAKI MOHLLA 1**

This Shabad is included in “*Keertan Sohela*” which is the last prayer required to be recited by a Sikh before going to bed in the night. As per Dr. Bh. Vir Singh Ji this Shabad appears to be uttered by Guru Ji in response to some body’s question regarding the best place or state of mind for remembering God. Secondly just as this Shabad is recited at bedtime i.e. close of the day, it also refers to the end of our life or the death. But in this Shabad Guru Ji advises us not to be afraid of death. Instead he, advises us to take it as our opportunity to marry i.e. unite with our dear spouse God.

So Guru Ji says: “In whatever state of mind, place, (and congregation), where praises (of God) are uttered, and the Creator is reflected upon, in that state of mind or the place, we should sing songs of joy, and meditate upon our Creator.” (1)

Guru Ji again emphasizes and says: “(O my dear friend), please do sing songs of praise of my fearless God. I am a sacrifice to that song of joy, which brings peace (of mind).” (1-pause)

SGGSP-157

Many people when advised to do the prayers as required by “*Sikh Rehat Meryada*” (the Sikh code of Conduct), or to join in singing praises of God (i.e. “*Keertan*”), often make excuses and say if they spend time in doing this, then who will take care of their families. While never asking his disciples to abandon their families, Guru Ji does advise us against too much worry on this account. He says: “(O Man), every day God takes care of all His creatures and that Provider will surely take care (of your family too). Moreover you cannot evaluate what He has already gifted to you so where is the end to the limits of that Donor.”(2)

Now switching to the second part of his message, Guru Ji reminds us about our approaching death so that we may not be caught unaware and later complain that we did not get enough warning and we could not dwell on God’s Name. But he wants us to treat this occasion of death not as a dreadful thing, but rather a welcome occasion of our marriage with our spouse God. He uses this metaphor of marriage and refers to the old tradition of spilling some oil at the door when some body used to bring such good news. He says: “(O my friends) the auspicious time and date of (my marriage with God) has been written down, please join and pour oil (to celebrate this occasion). O my (saintly) friends bless me, that my union with my Master may come to pass.” (3)

In conclusion, Guru Ji says: “(This messenger of death whom we have to welcome like a harbinger of our marriage to God) is going from door to door and daily such calls are being delivered. O Nanak, we should always worship that Caller and (pray that) our day of that call (for union with God) may also come.”(4-1-20)

The message of this Shabad is that we should always keep in mind that any day our time of departure from this world can come. So while spending reasonable time to discharge our duty to our family we should prepare ourselves for this moment by singing praises of God in holy congregation and dwelling on His Name. So that instead of fearing or trying to avoid the moment of Death, we should look forward to it as a welcome opportunity of reunion with our beloved Spouse God from whom we have remained separated for such a long time.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ॥

ਮਹਲਾ ੩ ਚਉਪਦੇ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮੇਲਾ ਹੋਈ ॥

ਆਪੇ ਮੇਲਿ ਮਿਲਾਵੈ ਸੋਈ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸਭ ਬਿਧਿ ਆਪੇ ਜਾਣੈ ॥

ਹੁਕਮੇ ਮੇਲੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

ਸਤਿਗੁਰ ਕੈ ਭਇ ਭੁਖੁ ਭਉ ਜਾਇ ॥

ਭੈ ਰਾਚੈ ਸਚ ਰੰਗਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

raag ga-or^hee gu-aarayree.

mehlaa 3 cha-upday.

ik-o^Nkaar satgur parsaa^d.

gur mili-ai har maylaa ho-ee.

aapay mayl milaavai so-ee.

mayraa parab^h sab^h biD^h aapay jaanai.

hukmay maylay sabad pach^haanai. ||1||

satgur kai b^ha-ay b^haram b^ha-o jaa-ay.

b^hai raachai sach rang samaa-ay. ||1|| rahaa-o.



ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸੁਭਾਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਭਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥
ਸਬਦਿ ਸਾਲਾਹੈ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ॥੨॥
ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਮਤਿ ਬੁਧਿ ਹੋਇ ॥

ਪੰਨਾ ੧੫੮

ਮਨਿ ਨਿਰਮਲਿ ਵਸੈ ਸਚੁ ਸੋਇ ॥
ਸਾਚਿ ਵਸਿਐ ਸਾਚੀ ਸਭ ਕਾਰ ॥

ਉਤਮ ਕਰਣੀ ਸਬਦ ਬੀਚਾਰ ॥੩॥
ਗੁਰ ਤੇ ਸਾਚੀ ਸੇਵਾ ਹੋਇ ॥

gur mili-ai har man vasai subh^haa-ay.
mayraa parab^h bhaaraa keemaṭ nahee paa-ay.
sabaḍ salaahai anṭ na paaraavaar.
mayraa parab^h bakhsay bakhsan^hhaar. ||2||
gur mili-ai sab^h maṭ buD^h ho-ay.

SGGSP-158

man nirmal vasai sach so-ay.
saach vasi-ai saachee sab^h kaar.
ootam karṇee sabaḍ beechaar. ||3||
gur ṭay saachee sayvaa ho-ay.

SGGSP-158

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ਕੋਇ ॥
ਜੀਵੈ ਦਾਤਾ ਦੇਵਣਹਾਰੁ ॥
ਨਾਨਕ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥੪॥੧॥੨੧॥

gurmuk^h naam pachhaanai ko-ay.
jeevai daataa dayvan^hhaar.
naanak har naamay lagai pi-aar. ||4||1||21||

RAAG GAURRI MOHHLA 3 CHAUPADEY IK ONKAAR SAT GUR PARSaad GAURRI GUARERI

In the previous Shabad Guru Ji advised us that we should meditate on our Creator so that a day may come when like a bride we are married to Him. But often it is very difficult to meditate on Him when we don't know how to do that. Guru Ji tells us who is the person who can guide us in this respect and in fact bring about our union with God. That person is the true Guru. In this Shabad, he lists the merits of the Guru and what kinds of blessings we receive when we meet him (i.e. seek and act upon the guidance of the Guru).

He says: "Union with the Guru brings union with God. In fact, God Himself brings about the union (with Himself, by first) uniting us (with the Guru). My God knows all the ways (of bringing about this union). Yes when as per His command, He unites a person with Himself then that person identifies (God) through the word (or guidance of the Guru)." (1)

Summarizing the blessings, we receive from the Guru, he says: "When we remain in fear and respect of the Guru then all our worldly fears and doubts go away. By being imbued with the fear of Guru a person merges in the love of the true God Himself." (1-pause)

Elaborating further on the merits of the Guru, he says: "On meeting the Guru, imperceptibly God comes to abide in our heart. My God is so great that His worth cannot be estimated. The person who being attuned to Guru's word dwells on the praise of God of limitless merits, my forgiving God forgives (all his sins)." (2)

Explaining, further the importance of the Guru, he says: "On meeting the Guru, (true) wisdom and understanding is obtained. The mind is rendered immaculate and the true God comes to abide there in, and when the true God comes to abide in one's mind, then his whole conduct becomes truthful. (He realizes) that the most sublime deed is to reflect on the (Guru's) word (because it leads to union with God)." (3)

In conclusion, Guru Ji says: "Through the Guru, one engages in true service (of God which is to dwell on God's Name). But rare is the one, who through the Guru realizes God's Name. O Nanak, he who gets imbued with the love of God's Name, (he firmly believes, that) the Giver (of all gifts) lives for ever." (4-1-21)

The message of this Shabad is that if we truly want to be united with our beloved spouse God then we should pray to Him to bless us with the guidance of the Guru, and the strength to act upon that guidance.



ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ ॥

ਗੁਰ ਤੇ ਬੁਝੈ ਸੀਝੈ ਸੋਇ ॥

ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ ॥

ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰੁ ॥੧॥

ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ ॥

ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥

ਗੁਰ ਤੇ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਏ ॥

ਗੁਰ ਤੇ ਪਵਿਤ ਪਾਵਨ ਸੁਚਿ ਹੋਇ ॥

ਗੁਰ ਤੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

ga-orhee gu-aarayree mehlāa 3.

gur ṭay gi-aan paa-ay jan ko-ay.

gur ṭay boojhai seejhai so-ay.

gur ṭay sahj saach beechaar.

gur ṭay paa-ay mukat̃ du-aar. ||1||

poorai bhaag milai gur aa-ay.

saachai sahj saach samaa-ay. ||1|| rahaa-o.

gur mili-ai tarisnaa agan bujhaa-ay.

gur ṭay saa^Nṭ vasai man aa-ay.

gur ṭay pavit̃ paavan such ho-ay.

gur ṭay sabad milaavaa ho-ay. ||2||

SGGSP-158

ਬਾਝੁ ਗੁਰੂ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥

ਬਿਨੁ ਨਾਵੈ ਬਹੁਤਾ ਦੁਖੁ ਪਾਈ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਈ ॥

ਦਰਸਨਿ ਸਚੈ ਸਚੀ ਪਤਿ ਹੋਈ ॥੩॥

ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਈ ॥

ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੈ ਗੁਣ ਗਾਵਾ ॥

ਨਾਨਕ ਸਾਚੈ ਸਾਚਿ ਸਮਾਵਾ ॥੪॥੨॥੨੨॥

baajh guroo sabh bharam bhulaa-ee.

bin naavai bahutaa dukh paa-ee.

gurmukh hovai so naam Dhi-aa-ee.

ḍarsan sachai sachee pat̃ ho-ee. ||3||

kis no kahee-ai daataa ik so-ee.

kirpaa karay sabad milaavaa ho-ee.

mil pareetam saachay gun gaavaa.

naanak saachay saach samaavaa. ||4||2||22||

GAURRI GUARERI MEHLA 3

Like the previous Shabad, Guru Ji stresses upon the importance of the Guru, in this Shabad also.

He says: "Rare is the one who seeks wisdom from the Guru. He who understands God, his human life becomes successful. From the Guru, one obtains poise, and understanding (about the merits), of the eternal God. (In short), from the Guru, he finds the way to salvation (from evil lusts)." (1)

Therefore Guru Ji states: "It is only by great good fortune that one meets the Guru, obtains the state of true equipoise and merges in the true God." (1-pause)

Elaborating on the blessings obtained through the Guru, he says: "When one meets the Guru, his inner fire of (worldly) desire is quenched. Through the Guru, peace comes into our mind. Upon meeting the Guru, even the apostates become pure. It is through attachment with the Guru's Shabad that one unites with God." (2)

Now telling us, what happens, when we don't have the guidance of the Guru, he says: "Without the Guru, the whole word is lost in doubt. Without (dwelling on God's) Name, it suffers immense pain. The one who follows the Guru, he dwells on the Name and he is blessed with the vision of the true God and true honor." (3)

In conclusion, Guru Ji says: "But, whom can we ask (for this gift of Name, because), it is only one Giver, (who can give this gift)? It is only, when He shows mercy, that through the (Guru's) Shabad, union with Him is affected. (Therefore), I Nanak pray, O my beloved (Guru), please come and meet me, so that I may sing praises of the true (God, and in this way) truly merge in that true one." (4-2-22)

The message of this Shabad is that if we want to avoid wandering in any more births and deaths, then we should pray to God to unite us with the true Guru, so that listening and acting on his advice, we may also dwell on God's Name, and become worthy of His grace, and merge in that true God.



ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਸੁ ਥਾਉ ਸਚੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਸਚਿ ਨਿਵਾਸੁ ਕਰੇ ਸਚੁ ਸੋਇ ॥
ਸਚੀ ਬਾਣੀ ਜੁਗ ਚਾਰੇ ਜਾਪੈ ॥
ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਆਪੇ ਆਪੈ ॥੧॥

ਕਰਮੁ ਹੋਵੈ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਬੈਸਿ ਸੁ ਥਾਏ ॥੧॥ ਰਹਾਉ ॥
ਜਲਉ ਇਹ ਜਿਹਵਾ ਦੂਜੈ ਭਾਇ ॥
ਹਰਿ ਰਸੁ ਨ ਚਾਖੈ ਫੀਕਾ ਆਲਾਇ ॥
ਬਿਨੁ ਬੂਝੇ ਤਨੁ ਮਨੁ ਫੀਕਾ ਹੋਇ ॥
ਬਿਨੁ ਨਾਵੈ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ ॥੨॥
ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚਿ ਸਮਾਇ ॥
ਸਾਚੇ ਰਾਤੀ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰ ॥

ga-orhee gu-aarayree mehlaa 3.

so thaa-o sach man nirmal ho-ay.
sach nivaas karay sach so-ay.
sachee banee jug chaaray jaapai.
sabh kichh saachaa aapay aapai. ||1||
karam hovai satsang milaa-ay.
har gun gaavai bais so thaa-ay. ||1|| rahaa-o.
jala-o ih Jihvaa doojai bhaa-ay.
har ras na chaakhai feekaa aalaa-ay.
bin boojhay tan man feekaa ho-ay.
bin naavai dukhee-aa chali-aa ro-ay. ||2||
rasnaa har ras chaakhi-aa sahj subhaa-ay.
gur kirpaa tay sach samaa-ay.
saachay raatee gur sabad veechaar.

SGGSP-158

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਨਿਰਮਲ ਧਾਰ ॥੩॥
ਨਾਮਿ ਸਮਾਵੈ ਜੋ ਭਾਡਾ ਹੋਇ ॥
ਉਧੈ ਭਾਂਡੈ ਟਿਕੈ ਨ ਕੋਇ ॥
ਗੁਰ ਸਬਦੀ ਮਨਿ ਨਾਮਿ ਨਿਵਾਸੁ ॥
ਨਾਨਕ ਸਚੁ ਭਾਂਡਾ ਜਿਸੁ ਸਬਦ ਪਿਆਸ ॥੪॥੩॥੨੩॥

amrit peevai nirmal Dhaar. ||3||
naam samaavai jo bhaadaa ho-ay.
ooNDhai bhaaNdai tikai na ko-ay.
gur sabdee man naam nivaas.
naanak sach bhaaNdaa Jis sabad pi-aas. ||4||3||23||

GAAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji told us about the merits of the Guru and what kind of blessings we can obtain from him. In this Shabad, he tells us about the place or rather the congregation, which is best for leading our mind in the right direction.

Guru Ji says: “That place i.e. that congregation is truly the right place sitting where one’s mind becomes immaculate. When the mind resides in a true place, it becomes true (i.e. attached with true God). Then by reflecting on the true word that person becomes known through all the four ages and he recognizes that the true God is every thing all by Himself.” (1)

But every one does not obtain such a true place or company. Therefore, Guru Ji says: “Only when there is a blessing (from God) that He unites a person with a true congregation, and then sitting in that company, he sings God’s praise.” (1-pause)

Guru Ji now states his opinion about those, who remain preoccupied with the love of worldly wealth and attachments. But instead of blaming others Guru Ji directs his remarks to himself and says: “May this tongue (of mine) get burnt which is in love with other (worldly wealth rather than God). Such a (tongue) does not taste the relish of God and utters insipid words. (Because) without knowing (God), one’s mind and body become insipid and without dwelling on the Name (of God) one departs from the world in a state of grief.” (2)

Coming back to the merits of joining the true congregation, Guru Ji says: “(In the holy congregation) the tongue unnoticeably tastes the relish of God. By Guru’s Grace the person then merges in the true (God). Because by reflecting on the word of the Guru, the tongue becomes imbued with the love of the true (God) and it drinks at the immaculate stream of Nectar.” (3)

Guru Ji finally states another important concept about the person who is likely to obtain the grace of God and merge in Him. He explains with the example of a vessel in the rain. He says: “The (rain of) Name enters only that vessel, which is turned upwards (i.e. that person, who’s mind is attuned to the Guru). Because nothing can stay in the vessel turned upside down (i.e. no immaculate advice or the nectar of Name can affect the mind which is not attuned to the Guru).



It is through the Guru's word, that God's Name comes to reside in our heart. O Nanak, true is that vessel (i.e. that mind) which is thirsty for the word (of the Guru)." (4-3-23)

The message of this Shabad is that if we want to enjoy the relish of the nectar of the true God, we should pray to Him to bless us with the holy company, joining which we may listen to the word of the Guru and sing God's praises.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਇਕਿ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ ॥
ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ ॥
ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮ ਪਿਆਰੁ ॥
ਸਾਚੀ ਬਾਣੀ ਸਬਦ ਬੀਚਾਰੁ ॥੧॥

ਗਾਵਤ ਰਹੇ ਜੇ ਸਤਿਗੁਰ ਭਾਵੈ ॥
ਮਨੁ ਤਨੁ ਰਾਤਾ ਨਾਮਿ ਸੁਹਾਵੈ ॥੧॥ ਰਹਾਉ ॥
ਇਕਿ ਗਾਵਹਿ ਇਕਿ ਭਗਤਿ ਕਰੇਹਿ ॥
ਨਾਮੁ ਨ ਪਾਵਹਿ ਬਿਨੁ ਅਸਨੇਹ ॥
ਸਚੀ ਭਗਤਿ ਗੁਰ ਸਬਦ ਪਿਆਰਿ ॥
ਅਪਨਾ ਪਿਰੁ ਰਾਖਿਆ ਸਦਾ ਉਚਿ ਧਾਰਿ ॥੨॥

ga-orhee gu-aarayree mehlāa 3.

ik gaavaṭ rahay man saad na paa-ay.
ha-umai vich gaavahi birthaa jaa-ay.
gaavan gaavahi Jin naam pi-aar.
saachee baṇee sabad beechaar. ||1||
gaavaṭ rahai jay satgur bhaavai.
man tan raataa naam suhaavai. ||1|| rahaa-o.
ik gaavahi ik bhagaṭ karayhi.
naam na paavahi bin asnayh.
sachee bhagaṭ gur sabad pi-aar.
apnaa pir raakhi-aa sadaa ur Dhaar. ||2||

SGGSP-159

ਪੰਨਾ ੧੫੯

ਭਗਤਿ ਕਰਹਿ ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ ॥
ਨਚਿ ਨਚਿ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ॥
ਨਚਿਐ ਟਪਿਐ ਭਗਤਿ ਨ ਹੋਇ ॥
ਸਬਦਿ ਮਰੈ ਭਗਤਿ ਪਾਏ ਜਨੁ ਸੋਇ ॥੩॥

ਭਗਤਿ ਵਡਲੁ ਭਗਤਿ ਕਰਾਏ ਸੋਇ ॥
ਸਚੀ ਭਗਤਿ ਵਿਚਹੁ ਆਪੁ ਖੋਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ॥
ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੪॥੨੪॥

SGGSP-159

bhagaṭ karahi moorakh aap janaaveh.
nach nach tapeh bahuṭ dukh paavahi.
nachi-ai tapi-ai bhagaṭ na ho-ay.
sabad marai bhagaṭ paa-ay jan so-ay. ||3||
bhagaṭ vachhal bhagaṭ karaa-ay so-ay.
sachee bhagaṭ vichahu aap kho-ay.
mayraa parabh saachaa sabh biDh jaanai.
naanak bakhsay naam pachhaanai. ||4||4||24||

GAURRI GUARERI MOHALLA 3

In the previous Shabad, Guru Ji advised us that if we want to enjoy the relish of the nectar of the true God, we should pray to Him to bless us with the holy company, joining which we may listen to the word of the Guru and sing God's praises. In this Shabad, he wants to warn us against singing praises of God, without true love and devotion of the mind, as is generally the case with many singers and dancers who do it more for the sake of money, or satisfying their ego rather than true love of God.

Regarding such selfish and money minded singers Guru Ji says: "There are some, who keep singing (divine songs), but they don't obtain (true) delight in their mind. (Because) they do all this singing out of their ego, and therefore all their effort goes waste. Only those sing (true) songs (of God's praise), who are in love with His Name, and whose speech has become true, by reflecting on the word of the (Guru)." (1)

Guru Ji now tells us, when a person truly keeps singing God's praises (from the core of his heart). He says: "A person truly keeps singing (God's praise), if it pleases the true Guru (i.e. if the true Guru, shows mercy on him). Then, his mind and body remain imbued (with God's) Name, and his (life) becomes beautiful (i.e. virtuous)." (1-pause)

Elaborating on his remarks in the first paragraph Guru Ji says: "There are those who sing or worship (God). But without true inner love, they do not obtain (the gift of God's) Name (by doing such ritual singing or worship). The true worship lies in (true) love of the Guru's word. (Such true devotees) keep their God always enshrined in their mind." (2)



Commenting further on those who make a show of their worship by singing or dancing in front of others, Guru Ji says: “There are those fools who do worship to make themselves known. They dance and jump again and again and bear great pain. Dancing and jumping does not mean (true) devotion (of God). Only the person who dies through the Word (i.e. who reflecting on the Guru’s word completely loses his self conceit) obtains true devotion.”(3)

Finally Guru Ji tells us, how God gets His true worship done i.e. who are the fortunate ones who are blessed with the true worship of God. He says: “(Actually) that lover of the devotees Himself gets His true worship performed. The true worship happens when a person erases his self (i.e. his ego) from within. My true God knows all the ways (i.e. how to make a person lose his self- conceit and perform true worship). O Nanak on whom (God) showers His Grace, he realizes (His) Name.” (4-4-24)

The message of this Shabad is that we should not consider our selves as the devotees of God by simply doing ritual worship or singing hymns. The true worship of God is only performed when by reflecting on the Guru’s word we erase our ego and then recite and sing His praises with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-or^hee gu-aarayree mehlāa 3.

ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥

man maaray Dhaat mar jaa-ay.

ਬਿਨੁ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥

bin moo-ay kaisay har paa-ay.

ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ ॥

man marai daaroo jaanai ko-ay.

ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ ॥੧॥

man sabad marai boojhai jan so-ay. ||1||

Jis no bakhsay day vadi-aa-ee.

ਜਿਸ ਨੋ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ॥

SGGSP-159

ਗੁਰ ਪਰਸਾਦਿ ਹਰਿ ਵਸੈ ਮਨਿ ਆਈ ॥੧॥ ਰਹਾਉ ॥

gur parsaad har vasai man aa-ee. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥

gurmukh karⁿee kaar kamaavai.

ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥

taa is man kee sojhee paavai.

ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ ॥

man mai mat maigal mikdaaraa.

ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ ॥੨॥

gur ankas maar jeevaalanhaaraa. ||2||

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਇ ॥

man asaaDh saaDhai jan ko-ay.

ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥

achar charai taa nirmal ho-ay.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥

gurmukh ih man la-i-aa savaar.

ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰ ॥੩॥

ha-umai vichahu tajay vikaar. ||3||

ਜੋ ਧੁਰਿ ਰਾਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥

jo Dhur raakhi-an mayl milaa-ay.

ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥

kaday na vichhur^heh sabad samaa-ay.

ਆਪਣੀ ਕਲਾ ਆਪੇ ਹੀ ਜਾਣੈ ॥

aapⁿee kalaa aapay hee jaanai.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੫॥੨੫॥

naanak gurmukh naam pachhaanai. ||4||5||25||

GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji stated that true worship of God is only performed when by reflecting on the Guru’s word we erase our ego and then recite and sing His praises with true love and devotion. In this Shabad, he tells us what happens when one’s mind is stilled or comes under control, and why it is so important to erase our ego.

Guru Ji says: “When one subdues his mind, then his wandering for material possessions ceases, and without controlling one’s mind, one cannot attain to God. But, it is only a rare person, who knows the way, how to subdue the mind. The person, who knows that the mind is (only) brought under control, through the word (of the Guru), he alone is the (true) devotee (of God).”(1)



Guru Ji now tells us whom God gives this honor, that He comes to reside in his mind. He says: “He whom God blesses, He gives him this glory, that through Guru’s Grace, God comes to reside in his heart.” (1-pause)

Explaining the above remarks, Guru Ji says: “It is only when a person conducts himself according to the word or advice of the Guru, that he obtains understanding about the mind. (He then realizes that) the mind is full of ego, like an intoxicated elephant, and it is only the Guru, who through the goad (Of Shabad) disciplines it and keeps it alive (i.e. keeps it awake to the right path).” (2)

Guru Ji adds: “This mind is incorrigible. It is only a rare person who rectifies it (and brings it to the right path). It is only when a person eats the uneatable (i.e. dwells on God’s Name, which is very hard thing to do), only then this mind becomes immaculate. But the Guru ward persons have rectified (i.e. subdued) this mind and they have dispelled the ego and other evils from within.” (3)

In conclusion, he says: “Those whom (God), has preordained (to be saved), He has united them with Him, by uniting them (with the Guru). By always remaining merged in (the Guru’s) word, they never get separated (from God). His power and play, He alone knows. O Nanak a Guru ward person (simply) needs to recognize the Name (i.e. the will) of God.” (4-5-25)

The message of this Shabad is that if we want to obtain true peace and unite with God then we should try to subdue our mind by reflecting on the Guru’s word and make it pure by dispelling our ego and other evil thoughts. So that it can recognize God’s will, and truly meditate on His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlāa 3.

ਹਉਮੈ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥

ha-umai vich sabh jag ba-uraanaa.

ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ ॥

doojai bhaa-ay bharam bhulaanaa.

SGGSP-159

ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ ਆਪੁ ਨ ਪਛਾਨਾ ॥

baho chintaa chitvai aap na pachhaanaa.

ਧੰਧਾ ਕਰਤਿਆ ਅਨਦਿਨੁ ਵਿਹਾਨਾ ॥੧॥

DhanDhaa karti-aa an-din vihaanaa. ||1||

ਹਿਰਦੈ ਰਾਮੁ ਰਮਹੁ ਮੇਰੇ ਭਾਈ ॥

hirdai raam ramhu mayray bhaa-ee.

ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥੧॥ ਰਹਾਉ ॥

gurmukh rasnaa har rasan rasaa-ee. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਿਨਿ ਰਾਮੁ ਪਛਾਤਾ ॥

gurmukh hirdai Jin raam pachhaataa.

ਜਗਜੀਵਨੁ ਸੇਵਿ ਜੁਗ ਚਾਰੇ ਜਾਤਾ ॥

jagjeevan sayv jug chaaray jaataa.

ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

ha-umai maar gur sabad pachhaataa.

ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭ ਕਰਮ ਬਿਧਾਤਾ ॥੨॥

kirpaa karay parabh karam biDhaataa. ||2||

ਸੇ ਜਨ ਸਚੇ ਜੋ ਗੁਰ ਸਬਦਿ ਮਿਲਾਏ ॥

say jan sachay jo gur sabad milaa-ay.

ਧਾਵਤ ਵਰਜੇ ਠਾਕਿ ਰਹਾਏ ॥

Dhaavat varjay thaak rahaa-ay.

ਨਾਮੁ ਨਵ ਨਿਧਿ ਗੁਰ ਤੇ ਪਾਏ ॥

naam nav niDh gur tay paa-ay.

ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਵਸੈ ਮਨਿ ਆਏ ॥੩॥

har kirpaa tay har vasai man aa-ay. ||3||

ਰਾਮ ਰਾਮ ਕਰਤਿਆ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

raam raam karti-aa sukh saa^Nt sareer.

ਅੰਤਰਿ ਵਸੈ ਨ ਲਾਗੈ ਜਮ ਪੀਰ ॥

antar vasai na laagai jam peer.

ਆਪੇ ਸਾਹਿਬੁ ਆਪਿ ਵਜੀਰ ॥

aapay saahib aap vajeer.

ਨਾਨਕ ਸੇਵਿ ਸਦਾ ਹਰਿ ਗੁਣੀ ਗਹੀਰ ॥੪॥੬॥੨੬॥

naanak sayv sadaa har gunee gaheer. ||4||6||26||

GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji advised us that, if we want to obtain true peace and unite with God then we should try to subdue our mind and dispel our ego. In this Shabad, he explains further, why it is necessary to erase our ego and what is the best way to do that.



He says: “The whole world has gone crazy under the influence of ego. Because of the love of the other (worldly things, rather than God), it is lost in illusion. (The ordinary person) worries too much and does not recognize his (true) self. His day and night is being spent doing his (worldly) chores.” (1)

Giving the remedy to save ourselves from this rat race, Guru Ji suggests: “O my brothers dwell on God in your heart, and through Guru’s Grace keep your tongue tasting the relish of God.” (1-pause)

Now Guru Ji tells the benefits of enshrining God’s Name. He says: “He who by Guru’s Grace has realized God in his heart, by serving God of the universe he has become known throughout all the four ages. Because when God the architect of our destiny shows His mercy, then by stilling his ego the person recognizes (Him) by reflecting on the Guru’s word.” (2)

Describing the merits of such people, mentioned above, Guru Ji says: “ True are those devotees who through the Guru’s word have been united (with Him). The (minds of such persons) have been stopped from wandering and have been brought to rest. From the Guru, they have obtained (God’s) Name, the essence of all the nine treasures. Yes, by God’s Grace, God has come to reside in their heart.” (3)

In conclusion, Guru Ji states: “By repeating God’s Name, our body obtains peace and joy. (By so doing God) comes to reside within us, and no pain afflicts (us), because God Himself, is the King and Himself the counselor (i.e. He is not dependent on any body’s advice). Therefore O Nanak (we should) always serve (i.e. worship) that ocean of virtues.” (4-6-26)

The message of this Shabad is that the whole world is gone crazy due to its love of duality and ego of the mind. If we want to rid ourselves of this malady and enjoy an eternal state of peace and bliss we should dwell on God’s Name by reflecting on the Guru’s word (i.e. Gurbani as contained in Shri Guru Granth Sahib Ji).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlāa 3.

ਸੋ ਕਿਉ ਵਿਸਰੈ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਨਾ ॥
ਸੋ ਕਿਉ ਵਿਸਰੈ ਸਭ ਮਾਹਿ ਸਮਾਨਾ ॥

so ki-o visrai Jis kay jee-a paraanaa.
so ki-o visrai sabh maahi samaanaa.

SGGSP-159

ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਨਾ ॥੧॥
ਹਰਿ ਕੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥
ਤੂੰ ਵਿਸਰਹਿ ਤਦਿ ਹੀ ਮਰਿ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥
ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਤੁਧੁ ਆਪਿ ਭੁਲਾਏ ॥

Jit sayvi-ai dargeh pat parvaanaa. ||1||
har kay naam vitahu bal jaa-o.
tooN visrahi tad hee mar jaa-o. ||1|| rahaa-o.
tin tooN visrahi je tuDh aap bhulaa-ay.

ਪੰਨਾ ੧੬੦

SGGSP-160

ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਦੂਜੈ ਭਾਏ ॥
ਮਨਮੁਖ ਅਗਿਆਨੀ ਜੋਨੀ ਪਾਏ ॥੨॥
ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਸੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ ॥
ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਤਿਨ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥
ਗੁਰਮਤੀ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੩॥
ਜਿਨਾ ਪੋਤੈ ਪੁੰਨੁ ਸੇ ਗਿਆਨ ਬੀਚਾਰੀ ॥
ਜਿਨਾ ਪੋਤੈ ਪੁੰਨੁ ਤਿਨ ਹਉਮੈ ਮਾਰੀ ॥
ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਬਲਿਹਾਰੀ ॥੪॥੨॥੨੨॥

tin tooN visrahi je doojai bhaa-ay.
manmukh agi-aanee jonee paa-ay. ||2||
Jin ik man tuthaa say satgur sayvaa laa-ay.
Jin ik man tuthaa tin har man vasaa-ay.
gurmatee har naam samaa-ay. ||3||
Jinaa potai punn say gi-aan beechaaree.
Jinaa potai punn tin ha-umai maaree.
naanak jo naam ratay tin ka-o balihaaree. ||4||7||27||



GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji told us that the whole world has gone crazy because of ego and love of duality. In other words the world has forsaken God, for the sake of satisfying their ego and worldly desires. In this Shabad, he instructs us not to make such a mistake.

Reminding us, about so many gifts which God has bestowed on us, Guru Ji says: “(O my friends), why should we forget Him, who has given us the life and the soul? Why should one forget Him who pervades in all and by serving whom one is accepted with honor in (God’s) court?” (1)

Guru Ji therefore says to himself and God: “I am a sacrifice to God’s Name. (O God), I die the moment I forsake You.” (1-pause)

Now Guru Ji tells us who are the persons who forget God and what is their fate. He says: “(O God), You are forgotten by those, whom You Yourself lead astray. Yes, You go out of the mind of those, who are in love with duality (i.e. the worldly wealth). Such self-centered ignorant (persons), are thrown into the womb (again).” (2)

Next Guru Ji contrasts the fate of the self- conceited against the blessings received by those whom He leads to the right path i.e. whom He yokes to the service of the true Guru. He says: “(O God), on whom Your mind is totally pleased, them You yoke to the service of the true Guru. Yes on whom You shower Your full Grace, in their minds You enshrine Yourself and by following, the Guru’s instruction (they), merge in God’s Name.” (3)

Finally Guru Ji reminds us that every body does not obtain the above blessings. Such blessings are obtained in whose past accounts are many virtues, the fruit of which God has preordained in this birth. He says: “Those in whose destiny is the account of (past) virtues, they dwell on the divine wisdom. Yes, those in whose accounts are virtues they subdue their Ego. I Nanak am a sacrifice to those, who are imbued with the love of the (God’s) Name.” (4-7-27)

The message of this Shabad is that we should never forsake God who has given us this life and the soul and every thing else. Instead we should always pray to Him to bless us with the guidance of the true Guru. So that following his guidance we may dwell on the divine wisdom, still our ego and become worthy of acceptance in God’s court.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlāa 3.

ਤੂੰ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ ॥

too^N akath ki-o kathi-aa jaahi.

ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ ॥

gur sabad maaran man maahi samaahi.

ਤੇਰੇ ਗੁਣ ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ ॥੧॥

ṭayray guṇ anayk keemaṭ nah paahi. ||1||

ਜਿਸ ਕੀ ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ ॥

Jis kee baṇee tis maahi samaanee.

SGGSP-160

ਤੇਰੀ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥

ṭayree akath kathaa gur sabad vakhaanee. ||1|| rahaa-o.

ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ ॥

jah satgur ṭah saṭsangaṭ banāa-ee.

ਜਹ ਸਤਿਗੁਰੁ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਈ ॥

jah satgur sehjay har guṇ gaa-ee.

ਜਹ ਸਤਿਗੁਰੁ ਤਹਾ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥੨॥

jah satgur ṭahaa ha-umai sabad jalaa-ee. ||2||

ਗੁਰਮੁਖਿ ਸੇਵਾ ਮਹਲੀ ਥਾਉ ਪਾਏ ॥

gurmukh sayvaa mahlee thaa-o paa-ay.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ ॥

gurmukh antar har naam vasaa-ay.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੩॥

gurmukh bhagaṭ har naam samaa-ay. ||3||

ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aapay daaṭ karay daataar.

ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ ॥

pooray satgur si-o lagai pi-aar.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥੪॥੮॥੨੮॥

naanak naam raṭay tin ka-o jaikaar. ||4||8||28||



GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji advised us that we should never forsake God. Instead, we should pray to Him to bless us with the guidance of the Guru. In this Shabad, he tells us why this guidance is essential.

Addressing God directly, Guru Ji says: “(O God), You are indescribable, so how can You be described? (But I know, this much), that he who has the recipe of the word of the Guru (i.e. he who by reflecting on Gurbani, has subdued his ego), You come to reside in his mind. (O God), unaccountable are Your merits, whose worth cannot be estimated.”(1)

Giving the essence of this Shabad, Guru Ji states: “(The fact is that), this (divine) word, remains absorbed in Him to whom it belongs. Your ineffable discourse can only be described through the word of the Guru.”(1-pause)

Now, describing, how the Guru helps us in our spiritual journey, Guru Ji says: “Wherever the Guru has gone, there he has established a holy congregation. Where there is the true Guru, there quite naturally are sung the praises of God. (As a result), wherever is the true Guru there he has burnt off the ego (of many people, by making them reflect on the divine) word.” (2)

Therefore, explaining the natural benefits of participating in the holy congregation (in the presence of the Guru Granth Sahib Ji), Guru Ji says: “By serving (i.e. by singing praises of God), a Guru ward person obtains a seat in the mansion of God. (Because) there by Guru’s Grace, he enshrines the (God’s) Name in his heart. (In this way), by worshipping God, a Guru ward person merges in the (God’s) Name (itself).” (3)

But Guru Ji wants to caution us against any false misconceptions about our own doings and tells us that we obtain all such blessings, only when God Himself shows His grace upon us. He says: “(It is by His own glance of grace) that the benefactor (God) blesses a person with such a gift. Then he is imbued with the love for the true Guru (and every thing follows from that). Nanak, therefore salutes those, who are imbued with the love of the (God’s) Name.” (4-8-28)

The message of this Shabad is that if we want to really enjoy the bliss of eternal union with God, we should daily pray to Him to bless us with love and guidance of the true Guru. Then joining his holy congregation we should sing praises of God and merge in His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਏਕਸੁ ਤੇ ਸਭਿ ਰੂਪ ਹਰਿ ਰੰਗਾ ॥
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ ॥
ਭਿੰਨ ਭਿੰਨ ਵੇਖੈ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ ॥੧॥

ਏਕੁ ਅਚਰਜੁ ਏਕੋ ਹੈ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ਵਿਰਲਾ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥
ਸਹਜਿ ਭਵੈ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ ॥
ਕਹਾ ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਈ ॥
ਆਪੇ ਸੁਤਿਆ ਦੇਇ ਜਗਾਈ ॥੨॥

ga-orhee gu-aarayree mehlaa 3.

aykas tay sabh roop heh rangaa.
pa-un paanee baisantar sabh sahlangaa.
bhinn bhinn vaykhai har parabh rangaa. ||1||
ayk achraj ayko hai so-ee.
gurmukh veechaaray virvaa ko-ee. ||1|| rahaa-o.
sahj bhavai parabh sabhnee thaa-ee.
kahaa gupat pargat parabh banat banaa-ee.
aapay suti-aa day-ay jagaa-ee. ||2||

SGGSP-160

ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਹੋਈ ॥
ਕਹਿ ਕਹਿ ਕਥਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
ਗੁਰ ਸਬਦਿ ਸਮਾਵੈ ਬੂਝੈ ਹਰਿ ਸੋਈ ॥੩॥

ਸੁਣਿ ਸੁਣਿ ਵੇਖੈ ਸਬਦਿ ਮਿਲਾਏ ॥
ਵਡੀ ਵਡਿਆਈ ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਏ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੪॥੯॥੨੯॥

tis kee keemat kinai na ho-ee.
kahi kahi kathan kahai sabh ko-ee.
gur sabad samaavai boojhai har so-ee. ||3||
sun sun vaykhai sabad milaa-ay.
vadee vadi-aa-ee gur sayvaa tay paa-ay.
naanak naam ratay har naam samaa-ay. ||4||9||29||



GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji told us that God is indescribable, but through the Guru's word one can obtain some understanding about Him. In this Shabad, he shares with us some of the attributes of God.

He says: "All this creation in its different forms and colors has originated from the One (God). Through all run the co-existent elements of air, water, and fire. He takes care of all these creatures of different colors." (1)

Laying down the main principle behind all this creation, Guru Ji says: "There is but one wonderful God (responsible for all the creation), but only a rare person by Guru's Grace reflects on this concept." (1-pause)

Further explaining the ways of God, Guru Ji says: "Unnoticeably, God pervades in all places. (That God), who has made all the structures of the universe, is somewhere hidden and somewhere visible. On His own, He wakes up (some), who are asleep (in the slumber of worldly riches, and motivates them to earn the wealth of God's Name)." (2)

But once again Guru Ji wants to caution us against any thoughts of self-conceit. He says: "Though all have tried to say again and again, yet no body has been able to (fully) evaluate God. It is only when a person merges (in Him) through the word of the Guru, that he understands God." (3)

Guru Ji therefore lays down the right way to understand God and says: "(What a person need to do is that) he should listen again and again to the word of the Guru and try to see God (through this word). Yes it is only through the service (i.e. by listening and acting on the advice) of the Guru, that a person obtains this great honor (of understanding and merging in God). In short, O Nanak only those who are imbued with the love of the Name, they merge in that God's Name (itself)." (4-9-29)

The message of this Shabad is that the whole creation in its different forms and manifestations has originated from the one God alone. But it is impossible to describe that creator God Himself. The only way to understand Him is to merge in Him by listening and acting upon the Guru's word (i.e. Gurbani as included in the Guru Granth Sahib Ji).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ ॥
ਗੁਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥
ਸੇ ਜਨ ਜਾਗੇ ਜਿਨ ਨਾਮ ਪਿਆਰਿ ॥੧॥
ਸਹਜੇ ਜਾਗੈ ਸਵੈ ਨ ਕੋਇ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਬੂਝੈ ਜਨੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਅਸੰਤੁ ਅਨਾੜੀ ਕਦੇ ਨ ਬੂਝੈ ॥
ਕਥਨੀ ਕਰੇ ਤੈ ਮਾਇਆ ਨਾਲਿ ਲੂਝੈ ॥
ਅੰਧੁ ਅਗਿਆਨੀ ਕਦੇ ਨ ਸੀਝੈ ॥੨॥

ਇਸੁ ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥
ਵਿਰਲਾ ਕੇ ਪਾਏ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਉਧਾਰਾ ॥੩॥

ga-orhee gu-aarayree mehlāa 3.

manmukh sootaa maa-i-aa mohi pi-aar.
gurmukh jaagay gun gi-aan beechaar.
say jan jaagay Jin naam pi-aar. ||1||
sehjay jaagai savai na ko-ay.
pooray gur tay boojhai jan ko-ay. ||1|| rahaa-o.
asant anaarhee kaday na boojhai.
kathnee karay tai maa-i-aa naal loojhai.
anDh agi-aanee kaday na seejhai. ||2||
is jug meh raam naam nistaaraa.
virlaa ko paa-ay gur sabad veechaaraa.
aap tarai saglay kul uDhaaraa. ||3||

SGGSP-161

ਪੰਨਾ ੧੬੧

ਇਸੁ ਕਲਿਜੁਗ ਮਹਿ ਕਰਮ ਧਰਮੁ ਨ ਕੋਈ ॥
ਕਲੀ ਕਾ ਜਨਮੁ ਚੰਡਾਲ ਕੈ ਘਰਿ ਹੋਈ ॥
ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥੪॥੧੦॥੩੦॥

is kalijug meh karam Dharam na ko-ee.
kalee kaa janam chandaal kai ghar ho-ee.
naanak naam binaa ko mukat na ho-ee. ||4||10||30||



GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji had commented that, on His own, God wakes up (some), who are asleep, in the slumber of worldly riches, and motivates them to earn the wealth of God's Name. In this Shabad, he tells us who are the persons who can be considered as asleep, and whom can we consider awake and what are their traits.

Guru Ji says: "A self-conceited person is asleep in the attachment of Maya (or worldly riches). But, by reflecting on the (divine) wisdom, the Guru ward person remains awake (to the worldly temptations. In short), those persons remain awake, who are in love with God's Name." (1)

However, Guru Ji notes: " It is only a rare person, who understands (the above principle) from the Guru. (But, he who does that), he unnoticeably remains awake, and never sleeps (i.e. never becomes in attentive to the worldly temptations)." (1-pause)

Commenting upon the state of the self conceited or those who do not care to listen to the saints, Guru Ji says: "The ignorant persons who do not want to listen to the saint (i.e. the Guru) never understand (the right purpose of this human life). All they do is to talk and struggle about worldly wealth (and riches). Such blind ignorant persons never succeed (in achieving salvation)." (2)

Now regarding salvation, Guru Ji unequivocally states: "In this age, salvation is obtained only through God's Name. But only a rare person understands this fact by reflecting on the Guru's word. (However the person who does understand this truth, he) saves himself and saves his entire lineage. " (3)

Finally setting at rest, doubts about the efficacy of doing rituals or deeds of righteousness, Guru Ji says: "In this age (of evil) no rituals or deeds of righteousness are (successful in achieving salvation), because this iron- age is born in evil family (i.e. in this age, false hood and evil are predominant). Therefore O Nanak without (dwelling) on God's Name no body achieves salvation (because it is only by dwelling on God's Name that one develops real love for God in one's heart which helps him to ultimately merge in God Himself and thus obtain salvation)." (4-10-30)

The message of this Shabad is that if we want to achieve the purpose of this human life and achieve salvation, then instead of remaining indulged in worldly riches, or faith rituals we should listen to the Guru, dwell on God's Name.