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ਗਉੜੀ ਮਹਲਾ ੩ ਗੁਆਰੇਰੀ ॥

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ga-orhee mehlāa 3 gu-aarayree.

sachaa amar sachaa paatīsaahu.
man saachai raatay har vayparvaahu.
sachai mahal sach naam samaahu. ||1||
sun man mayray sabad veechaar.
raam japahu bhavjal utarahu paar. ||1|| rahaa-o.
bharmay aavai bharmay jaa-ay.
ih jag janmi-aa doojai bhaa-ay.
manmukh na chaytai aavai jaa-ay. ||2||
aap bhulaa ke parabh aap bhulaa-i-aa.
ih jee-o vidaanee chaakree laa-i-aa.
mahaa dukh khatay birthaa janam gavaa-i-aa. ||3||

kirpaa kar satguroo milaa-ay.
ayko naam chaytay vichahu bharam chukaa-ay.
naanak naam japay naa-o na-o niDh paa-ay. ||4||11||31||

GAURRI GUARERI MOHALLA 3

In the previous Shabad we learnt that if we want to achieve salvation and live in the eternal bliss of union with God, we should dwell on His Name with sincere love and devotion. In this Shabad, he explains why it is so.

Guru Ji says: “God is eternal, and eternal is His command. They, who from their heart are truly in love with that care free God, by dwelling on His true Name, they enter the mansion of the True God.” (1)

Therefore instructing his mind (and indirectly us), Guru Ji says: “O my mind, listen and reflect on the (Guru’s) word. (Which says, that if you) meditate on God, you would swim across the dreadful (worldly) ocean.” (1-pause)

But commenting upon the general state of human beings in this world, Guru Ji says: “(The human being) comes (into this world), in doubt and departs (from here) in doubt. It is, because of duality (i.e. love for the worldly riches), this world gets born. Being self- conceited, the human being does not remember God, therefore he, keeps on coming and going (i.e. keeps on dying and taking birth).” (2)

Guru Ji now wonders why it is so. He asks: “Has the human being gone astray on his own, or has he been strayed (by God? The answer is that, because of his love for worldly riches, God has) yoked him to the service of others (for the sake of worldly riches and power. As a result), he earns great agony and loses his life in vain.” (3)

But in his mercy, Guru Ji tells us how a man can be saved from all this pain, in spite of his so many past sins. He says: “If (God) shows His mercy (upon a person), He unites him with the true Guru. Then dispelling all doubts from his within (that person), meditates on (God’s) Name alone. O Nanak, (this is certain, that), he who meditates on God’s Name, he obtains that Name (which is valuable like all the) nine treasures (i.e. all kinds of wealth).”(4-11-31)

The message of this Shabad is that if we want to unite with God the treasure of all virtues we should pray to Him to unite us with the true Guru (which He has already blessed us in the form of Shri Guru Granth Sahib Ji). Now all we need to do is to reflect on Guru’s advice (i.e. Gurbani) and dwell on God’s Name with true love and devotion. One day God will grace us also with the bliss of His union.



ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlaa 3.

ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੂਛਉ ਜਾਇ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਇ ॥
ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮੁ ਕਮਾਇ ॥

jinaa gurmukh Dhi-aa-i-aa tin poochha-o jaa-ay.
gur sayvaa tay man patee-aa-ay.
say Dhanvant har naam kamaa-ay.

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ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥੧॥

pooray gur tay sojhee paa-ay. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ ॥
ਗੁਰਮੁਖਿ ਸੇਵਾ ਹਰਿ ਘਾਲ ਬਾਇ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਤਿ ਉਤਮ ਹੋਇ ॥

har har naam japahu mayray bhaa-ee.
gurmukh sayvaa har ghaal thaa-ay paa-ee. ||1|| rahaa-o.
aap pachhaanai man nirmal ho-ay.
jeevan mukat har paavai so-ay.
har gun gaavai mat ootam ho-ay.

ਸਹਜੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥੨॥
ਦੂਜੈ ਭਾਇ ਨ ਸੇਵਿਆ ਜਾਇ ॥
ਹਉਮੈ ਮਾਇਆ ਮਹਾ ਬਿਖੁ ਖਾਇ ॥
ਪੁਤਿ ਕੁਟੰਬਿ ਗ੍ਰਿਹਿ ਮੋਹਿਆ ਮਾਇ ॥
ਮਨਮੁਖਿ ਅੰਧਾ ਆਵੈ ਜਾਇ ॥੩॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਜਨੁ ਸੋਇ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਗੁਰ ਸਬਦੀ ਹੋਇ ॥
ਗੁਰਮਤਿ ਵਿਚਲਾ ਬੂਝੈ ਕੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੨॥੩੨॥

sehjay sahj samaavai so-ay. ||2||
doojai bhaa-ay na sayvi-aa jaa-ay.
ha-umai maa-i-aa mahaa bikh khaa-ay.
put kutamb garihi mohi-aa maa-ay.
manmukh anDhaa aavai jaa-ay. ||3||
har har naam dayvai jan so-ay.
an-din bhagat gur sabdee ho-ay.
gurmat virvaa boojhai ko-ay.
naanak naam samaavai so-ay. ||4||12||32||

GAURRI GUARERI MOHALLA 3

In previous so many Shabads Guru Ji has stressed upon us to dwell on God's Name under Guru's guidance. In this Shabad, he tells us what are the benefits of doing that.

He says: "(When, I) go and ask those who have meditate on God under Guru's guidance, they tell me that) by serving the Guru (i.e. by reflecting on the Guru's word), one's mind gets appeased. From the perfect Guru, they obtain this knowledge, that those who earn the wealth of God's Name, they become wealthy (in the true sense of the word i.e. they obtain true and lasting happiness)." (1)

Therefore advising us in unequivocal terms Guru Ji says: "Meditate on God's Name, O my brothers. (I assure you) that God accepts that service (i.e. worship) which you render through the Guru." (1-pause)

Guru Ji now tells what happens when a person reflects on the Guru's word and follows his advice. He says: "(When a person reflects on the Guru's word), he realizes his (own true) self, and his mind becomes immaculate. Such a person then obtains to that God, who can grant salvation (from worldly bonds, even when) he is still alive. By singing praises of God, his intellect becomes sublime, and he unnoticeably merges in (divine) bliss." (2)

Commenting on the fate of those who while remaining in love with the worldly riches might try to serve God as well, Guru Ji: "(O my friends, God) cannot be (truly) served, while remaining in love with duality (i.e. worldly riches and power). (Under such circumstances) the person simply keeps on amassing the poison of ego and worldly riches. The blind self-conceited person, (who remains) engrossed in (the attachment of) his sons, family, and worldly wealth keeps on coming and going (from this world)." (3)

Guru Ji therefore concludes: "He alone is the true devotee (of God), whom He blesses with God's Name. It is only through the word of the Guru that day and night worship (of God) is performed. But it is only a rare person who



understands this through the Guru's instruction. O Nanak, such a person merges in the Name (of God).” (4-12-32)

The message of this Shabad is that if we want to obtain salvation even while still alive and merge in God Himself, we should dwell on God's Name under Guru's guidance.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥	ga-orhee gu-aarayree mehlaa 3.
ਗੁਰ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥	gur sayvaa jug chaaray ho-ee.
ਪੂਰਾ ਜਨੁ ਕਾਰ ਕਮਾਵੈ ਕੋਈ ॥	pooraa jan kaar kamaavai ko-ee.
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ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਹਰਿ ਤੋਟਿ ਨ ਹੋਈ ॥	akhut naam Dhan har tot na ho-ee.
ਐਥੈ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸੋਭਾ ਹੋਈ ॥੧॥	aithai sadaa sukh dar sobhaa ho-ee. 1
ਏ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥	ay man mayray bharam na keejai.
ਗੁਰਮੁਖਿ ਸੇਵਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥	gurmukh sayvaa amrit ras peejai. 1 rahaa-o.
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਮਹਾਪੁਰਖ ਸੰਸਾਰੇ ॥	satgur sayveh say mahaa purakh sansaaray.
ਆਪਿ ਉਧਰੇ ਕੁਲ ਸਗਲ ਨਿਸਤਾਰੇ ॥	aap uDhray kul sagal nistaaray.
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹਿ ਉਰ ਧਾਰੇ ॥	har kaa naam rakheh ur Dhaaray.
ਨਾਮਿ ਰਤੇ ਭਉਜਲ ਉਤਰਹਿ ਪਾਰੇ ॥੨॥	naam ratay bha-ojal utreh paaray. 2
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸਦਾ ਮਨਿ ਦਾਸਾ ॥	satgur sayveh sadaa man daasaa.
ਹਉਮੈ ਮਾਰਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥	ha-umai maar kamal pargaasaa.
ਅਨਹਦੁ ਵਾਜੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥	anhad vaajai nij ghar vaasaa.
ਨਾਮਿ ਰਤੇ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥੩॥	naam ratay ghar maahi udaasaa. 3
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਿਨ ਕੀ ਸਚੀ ਬਾਣੀ ॥	satgur sayveh tin kee sachee banee.
ਜੁਗੁ ਜੁਗੁ ਭਗਤੀ ਆਖਿ ਵਖਾਣੀ ॥	jug jug bhagtee aakh vakhaanee.
ਅਨਦਿਨੁ ਜਪਹਿ ਹਰਿ ਸਾਰੰਗਪਾਣੀ ॥	an-din jaapeh har saarangpaanee.
ਪੰਨਾ ੧੬੨	SGGSP-162
	naanak naam ratay nihkayval nirbaanee. 4 13 33
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਨਿਰਬਾਣੀ ॥੪॥੧੩॥੩੩॥	

GAURRI GUARERI MOHALLA 3

In the previous Shabad Guru Ji told us, how by serving the Guru i.e. following his guidance, we obtain so many blessings, including union with God, the Giver of emancipation. In this shabad, he tells us that this is not just a new phenomenon; this has been true since the very beginning of ages. Therefore we should never doubt in the effectiveness of this method, and by serving the Guru, we should enjoy the bliss of eternal union with God.

He says: “Throughout all the four ages, service of the Guru has been rewarded. But only a rare perfect person has accomplished such a deed. (But he who did this), has obtained the inexhaustible wealth of Name of which there has never been a shortage. (As a result that person) has enjoyed permanent peace here (in this world) and has obtained honor at the (God's) door.” (1)

Therefore instructing his own mind (and indirectly us), Guru Ji says: “ O my mind, don't enter into any doubt, (go ahead) and through the Guru's service drink the relish of (God's) nectar.” (1-pause)

So Guru Ji unambiguously declares: “Those who serve the true Guru in this world are supreme. They emancipate themselves and emancipate their entire lineage. They keep God's Name enshrined in their heart. Being imbued with the (God's) Name, they swim across the dreadful (worldly) ocean.” (2)



Explaining what happens, when a person serves the Guru i.e. sincerely follows the advice of the Guru, he says: “ Those, who serve the true Guru, in their minds, they always feel like servants (i.e. always remains humble). This way they conquer their ego, and their mind remains blooming like a lotus. Within them starts playing the music of unstuck (divine) melody and they obtain abode in their own home (i.e. their mind remains attuned to God). Being imbued with the Name (of God), they become detached (from worldly affairs), even while living in their house hold.” (3)

In conclusion, Guru Ji says: “True becomes the speech of those, who serve the true Guru. Throughout (all) the ages the devotees have said and described this fact, (because) day and night, they dwell on God of the universe. In short, O Nanak, they who are imbued with the Name, are (truly) detached and emancipated.” (4-13-33)

The message of this Shabad is that if we want to obtain salvation from worldly problems even while living in our households, we should follow Guru’s advice without any hesitation and dwell on God’s Name.

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ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-or^hee gu-aarayree mehlāa 3.ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗ ॥
ਹਿਰਦੈ ਨਾਮੁ ਨਿਤ ਹਰਿ ਰਸ ਭੋਗ ॥੧॥satgur milai vadbhaag sanjog.
hirdai naam nit har ras bhog. ||1||
gurmukh paraanee naam har Dhi-aa-ay.ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੁ ਹਰਿ ਧਿਆਇ ॥
ਜਨਮੁ ਜੀਤਿ ਲਾਗਾ ਨਾਮੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਸਬਦੁ ਹੈ ਮੀਠਾ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਕਿਨੈ ਵਿਰਲੈ ਚਖਿ ਡੀਠਾ ॥੨॥janam jeet laahaa naam paa-ay. ||1|| rahaa-o.
gi-aan Dhi-aan gur sabaḍ hai meethaa.
gur kirpaa tay kinai virilai chakh deethaa. ||2||ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ ॥
ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਹੰਕਾਰ ॥੩॥
ਬੰਧਨਿ ਬਾਧਿਓ ਮਾਇਆ ਫਾਸ ॥karam kaand baho karahi achaar.
bin naavai Dharig Dharig ahaⁿkaar. ||3||
banDhan baaDhi-o maa-i-aa faas.
jan naanak chhootai gur pargaas. ||4||14||34||

ਜਨ ਨਾਨਕ ਛੁਟੈ ਗੁਰ ਪਰਗਾਸ ॥੪॥੧੪॥੩੪॥

GAURRI GUARERI MOHALLA 3

Throughout the whole Guru Granth Sahib Ji and particularly in the last two Shabads Guru Ji has stressed upon serving the Guru i.e. following his advice or Gurbani. In this Shabad, he tells us, that it is only a very fortunate person who obtains the company or guidance of a true Guru.

Guru Ji says: “It is only by great fortunate union that one is blessed with the Guru (i.e. his guidance). Such a (fortunate person) daily enjoys the relish of God’s Nectar in his heart.” (1)

Summarizing the blessings received by such a fortunate person who follows Guru’s advice, Guru Ji says: “A Guru ward person meditates on God’s Name, (and by doing so), he earns the profit of (God’s Name) and wins (the game i.e. the purpose) of life.” (1-pause)

Now Guru Ji tells us, what is so special about the Guru’s advice or word. He says: “Through the word of the Guru, the meditation and divine wisdom becomes sweet (i.e. pleasing to the person. But only a rare person, who by Guru’s Grace has seen i.e. really tasted (this sweetness).” (2)

Commenting on the rituals and ways of works which many people erroneously adopt for salvation, Guru Ji says: “Some people indulge in many kinds of rituals, ways of works and “pious conduct”. (But) without (dwelling on God’s) Name, it gives them (nothing but) ego, which is to be cursed again and again.” (3)

In conclusion, Guru Ji says: “(Ordinarily, a person) remains bound to the noose of worldly attachments. Servant Nanak, (says that), it is only through the enlightenment by the Guru, that he is liberated (from these bonds).” (4-14-34)

The message of this Shabad is that Sikhs should consider themselves very fortunate for being provided by the eternal guidance of Shri Guru Granth Sahib Ji. Now, all they need to do is to read, understand, and act upon the word (or Gurbani contained therein), to obtain salvation from worldly bonds.



ਮਹਲਾ ੩ ਗਉੜੀ ਬੈਰਾਗਣਿ ॥

ਜੈਸੀ ਧਰਤੀ ਊਪਰਿਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ ਧਰਤੀ ਮਧੇ
ਪਾਣੀ ਨਾਹੀ ॥

ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤ
ਫਿਰਾਹੀ ॥੧॥

ਬਾਬਾ ਤੂੰ ਐਸੇ ਭਰਮੁ ਚੁਕਾਹੀ ॥
ਜੋ ਕਿਛੁ ਕਰਤੁ ਹੈ ਸੋਈ ਕੋਈ ਹੈ ਰੇ ਤੈਸੇ ਜਾਇ ਸਮਾਹੀ ॥੧॥
ਰਹਾਉ ॥

ਇਸਤਰੀ ਪੁਰਖ ਹੋਇ ਕੈ ਕਿਆ ਓਇ ਕਰਮ ਕਮਾਹੀ ॥
ਨਾਨਾ ਰੂਪ ਸਦਾ ਹਹਿ ਤੇਰੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹੀ ॥੨॥

mehlaa 3 ga-orhee bairagaan.

jaisee Dhartee oopar mayghulaa barsat hai ki-aa Dhartee
maDhay paanee naahee.

jaisay Dhartee maDhay paanee pargaasi-aa bin pagaa
varsat firaa-ee. ||1||

baabaa tooN aisay bharam chukaahee.

jo kichh karat hai so-ee ko-ee hai ray taisay jaa-ay
samaahee. ||1|| rahaa-o.

istaree purakh ho-ay kai ki-aa o-ay karam kamaahee.

naanaa roop sadaa heh tayray tujh hee maahi samaahee.
||2||

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ਇਤਨੇ ਜਨਮ ਭੂਲਿ ਪਰੇ ਸੇ ਜਾ ਪਾਇਆ ਤਾ ਭੂਲੇ ਨਾਹੀ ॥

ਜਾ ਕਾ ਕਾਰਜੁ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹੀ
॥੩॥

ਤੇਰਾ ਸਬਦੁ ਤੂੰਹੈ ਹਹਿ ਆਪੇ ਭਰਮੁ ਕਹਾਹੀ ॥
ਨਾਨਕ ਤਤੁ ਤਤੁ ਸਿਉ ਮਿਲਿਆ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਹੀ
॥੪॥੧॥੧੫॥੩੫॥

itnay janam bhool paray say jaa paa-i-aa taa bhoolay
naahee.

jaa kaa kaaraj so-ee par jaanai jay gur kai sabad samaahee.
||3||

tayraa sabad tooNhai heh aapay bharam kahaahee.
naanak tat tat si-o mili-aa punrap janam na aahee.

||4||1||15||35||

GAURRI BAIRAAGAN MOHALLA 3

As per Dr. Bh. Vir Singh Ji, it is believed that the third Guru Amardass Ji uttered this Shabad when he visited Hardwar (a very holy Hindu Place on the banks of river Ganges. Here a local Pundit asked him what was the necessity for him and his predecessors to recite additional divine wisdom when enough of it was already covered in the Vedas (the Hindu scriptures)? The Pundit, also questioned the wisdom of reciting Gurbani in the local dialect (used by ordinary people), instead of Sanskrit (which is believed to be the language of angels and the elite)?

Guru Ji explained to him with a beautiful example. He said: “(O Pundit think about it.) Just as cloud rains over the earth, is there no water within the earth itself (i.e. just as there is water in the earth itself, still clouds, rain over it. Similarly in spite of divine wisdom in the Vedas there is need for additional utterances by the devotees). Just as the water within the earth becomes manifest (in the form of rivers and springs), but still the clouds keep on raining at different places. (Similarly even though the knowledge within the Vedas may be available to some elite and those educated in Sanskrit, there is need for additional spreading of divine knowledge by the devotees in the language which can be understood by ordinary people).” (1)

Guru Ji respectfully asks the Pundit to remove his doubt and say: “O my dear Sire, please remove your doubt this way. Whatever and wherever any thing is happening, that same God is doing it and every body and every thing ultimately merges back into Him. (Similarly whatever additional divine knowledge is being uttered by His devotees that is as per His command and that knowledge then gets merged into books and Holy Scriptures.)” (1-pause)

(The Pundit raises yet another objection and says that as per their holy Scriptures (the Shastras), women are not supposed to have this divine wisdom, but Guru Ji has made his knowledge available to both sexes.

To this Guru Ji responds: “(O Pundit, before raising this objection, just ponder) what kinds of deeds God has not performed both in the form of a man or a woman? (Then going into a prayer mode, he says): "O God all the different forms have always been Yours and they all ultimately merge back into You.” (2)



The Pundit then agrees and regrets that he has been mistaken for such a long time. Guru Ji responds: “Well we all might have been mistaken for so many births, but now when we have obtained the right understanding we should not make the same mistake again. (The truth is), that whose creation is all this world, only He knows about (all its mysteries) or he who merges into Him through the Guru’s word (understands it.)” (3)

Guru Ji concludes with a direct humble address to God and says: “ O God, it is Your Word (which your devotees utter) and you are all by yourself, so why there should be any doubt (in us)? O Nanak, when the (man’s) essence unites with the essence (of God) then there are no more (cycles of) birth (and death) after that.” (4-15-35)

The message of this Shabad is that it does not matter what script or language the divine wisdom is already recorded, there is always a need to spread this knowledge to all the masses in the language understood by them.



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ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਸਭੁ ਜਗੁ ਕਾਲੈ ਵਸਿ ਹੈ ਬਾਧਾ ਦੂਜੈ ਭਾਇ ॥
 ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਮਿਲੈ ਸਜਾਇ ॥੧॥
 ਮੇਰੇ ਮਨ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਦਰਗਹ ਲਏ ਛੁਡਾਇ ॥੧॥ ਰਹਾਉ
 ॥

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਮਨਹਠਿ ਆਵੈ ਜਾਇ ॥
 ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਿਓ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥੨॥
 ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥
 ਅਨਿਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਨਾਮੇ ਸੁਖਿ ਸਮਾਇ ॥੩॥

ਮਨੁ ਸਬਦਿ ਮਰੈ ਪਰਤੀਤਿ ਹੋਇ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰ ॥
 ਜਨ ਨਾਨਕ ਕਰਮੀ ਪਾਈਅਨਿ ਹਰਿ ਨਾਮਾ ਭਗਤਿ ਭੰਡਾਰ
 ॥੪॥੨॥੧੬॥੩੬॥

ga-orhee bairaagan mehlaa 3.

sabh jag kaalai vas hai baaDhaa doojai bhaa-ay.
 ha-umai karam kamaavday manmukh milai sajaa-ay. ||1||
 mayray man gur charnee chit laa-ay.
 gurmukh naam niDhaan lai dargeh la-ay chhadadaa-ay. ||1||
 rahaa-o.
 lakh cha-oraaseeh bharamday manhath aavai jaa-ay.
 gur kaa sabad na cheeni-o fir fir jonee paa-ay. ||2||
 gurmukh aap pachhaani-aa har naam vasi-aa man aa-ay.
 an-din bhagtee rati-aa har naamay sukh samaa-ay. ||3||
 man sabad marai parteet ho-ay ha-umai tajay vikaar.
 jan naanak karmee paa-ee-an har naamaa bhagat bhandaar.
 ||4||2||16||36||

GAURRI BAIRAAGAN MOHALLA 3

In the previous Shabad while addressing a Pundit Guru Ji told us how important is the word of the Guru in spite of all the wisdom contained in other previous scriptures. In this Shabad, he explains to us in simple words, the basic reason for the sufferings of human beings in this world.

He says: “The whole world is under the control of death, because it is bound to duality (i.e. the love of other worldly things, instead of God. Being motivated by duality), the humans perform deeds out of ego, and therefore such self-conceited persons suffer punishment.” (1)

Therefore advising his mind (and indirectly us), Guru Ji says: “O my mind, fix your attention to the feet (i.e. the word) of the Guru, and through Guru’s Grace obtain the treasure of Name which will save you in the court (of God).” (1-pause)

Guru Ji now tells the fate of those who do not care for the Guru’s word or advice. He says: “There are many persons who keep on wandering through eighty four millions (i.e. myriad) of species, because of the obstinacy of their own mind. These people have not reflected upon the Guru’s word, therefore they are cast into the womb again and again.” (2)

On the other hand, regarding the Guru wards, he says: “The Guru wards have recognized their self (that they are also a small microcosm of God): in their mind God’s Name has come to reside. Being imbued with the (God’s) devotion day and night, they merge in the peace of God’s Name.” (3)

In conclusion, Guru Ji says: “(He, whose) mind dies through the word (i.e. he who subdues his mind, by listening to Gurbani), he develops faith in it, and then he renounces his ego and other evil (thoughts). But O Nanak, it is only through grace (of God, that some people obtain) the treasures of (God’s) Name and devotion.” (4-16-36)

The message of this Shabad is that if we want to save ourselves from the unending pain of birth and death, we should forsake our duality, or the love for worldly riches and power, listen to Guru’s advice (i.e. Gurbani) and meditate on God’s Name day and night.



<p>ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥</p> <p>ਪੇਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ ॥ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ਹੈ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਆ ॥ ਪੇਵਕੜੈ ਗੁਣ ਸੰਮਲੈ ਸਾਹੁਰੈ ਵਾਸੁ ਪਾਇਆ ॥ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਣੀਆ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥੧॥</p>	<p>ga-orhee bairaagan mehlaa 3.</p> <p>pay-ee-arhai din chaar hai har har likh paa-i-aa. sobhaavantee naar hai gurmukh gun gaa-i-aa. payvkarhai gun sammlai saahurai vaas paa-i-aa. gurmukh sahj samaanee-aa har har man bhaa-i-aa. 1 </p>
<p>SGGSP-162</p> <p>ਸਸੁਰੈ ਪੇਈਐ ਪਿਰੁ ਵਸੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ॥ ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖੁ ਹੈ ਆਪੇ ਮੇਲਾਈਐ ॥੧॥ ਰਹਾਉ ॥</p> <p>ਪੰਨਾ ੧੬੩</p> <p>ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਦੇਹਿ ਮਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥ ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ ॥ ਹਉਮੈ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਸਹਜੇ ਸੁਖਿ ਸਮਾਈਐ ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਨਾਇ ਲਾਈਐ ॥੨॥</p> <p>ਮਨਮੁਖਿ ਗਰਬਿ ਨ ਪਾਇਓ ਅਗਿਆਨ ਇਆਣੇ ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਨਾ ਕਰਹਿ ਫਿਰਿ ਫਿਰਿ ਪਛੁਤਾਣੇ ॥ ਗਰਭ ਜੋਨੀ ਵਾਸੁ ਪਾਇਦੇ ਗਰਭੇ ਗਲਿ ਜਾਣੇ ॥ ਮੇਰੇ ਕਰਤੇ ਏਵੈ ਭਾਵਦਾ ਮਨਮੁਖ ਭਰਮਾਣੇ ॥੩॥</p> <p>ਮੇਰੈ ਹਰਿ ਪ੍ਰਭਿ ਲੇਖੁ ਲਿਖਾਇਆ ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਭੇਟਿਆ ਗੁਰੁ ਸੂਰਾ ॥ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਰਿ ਬੰਧੁ ਬੀਰਾ ॥ ਹਰਿ ਹਰਿ ਬਖਸਿ ਮਿਲਾਇ ਪ੍ਰਭ ਜਨੁ ਨਾਨਕੁ ਕੀਰਾ ॥੪॥੩॥੧੭॥੩੭॥</p>	<p>sasurai pay-ee-ai pir vasai kaho kit biDh paa-ee-ai. aap niranjan alakh hai aapay maylaa-ee-ai. 1 rahaa-o.</p> <p>SGGSP-163</p> <p>aapay hee parabh deh mat har naam Dhi-aa-ee-ai. vadbhaagee satgur milai mukh amrit paa-ee-ai. ha-umai dubiDhaa binas jaa-ay sehjay suk samaa-ee-ai. sabh aapay aap varatdaa aapay naa-ay laa-ee-ai. 2 manmukh garab na paa-i-o agi-aan i-aanay. satgur sayvaa naa karahi fir fir pachhutaanay. garabh jonee vaas paa-iday garbhay gal jaanay. mayray kartay ayvai bhaavdaa manmukh bharmaanay. 3 </p> <p>mayrai har parabh laykh likh-aa-i-aa Dhur mastak poora. har har naam Dhi-aa-i-aa bhayti-aa gur sooraa. mayraa pitaa maataa har naam hai har banDhap beeraa. har har bakhas milaa-ay parabh jan naanak keeraa. 4 3 17 37 </p>
<p>GAURRI BAIRAAGAN MOHALLA 3</p>	
<p>In the previous Shabad Guru Ji advised us that if we want to save ourselves from the unending pain of birth and death, we should forsake our duality, or the love for worldly riches and power, listen to Guru's advice (i.e. Gurbani) and meditate on God's Name day and night. In this Shabad, he explains this concept with the help of the most commonplace example of a girl who generally lives a very short span of her life before marriage at her parents' home and spends the major part of her life at her in-laws. Further the success of her marriage life and the kind of respect and love she receives at her in-laws depends mostly on the merits and virtues she has acquired at her parents' home.</p>	
<p>Using the above example Guru Ji compares the human soul to a girl, and this world as her parents' home, where she will spend only a very minor part of its overall life span. The next world or the house of God, he compares to her in-laws house, where she has to spend the major part of her life.</p>	
<p>So Guru Ji says: "(O my friends, God) has so preordained that the bride (soul) will stay at her parents' home (i.e. this world) only for a few days. That bride (soul) is honorable who by Guru's Grace sings praises of God. Such a (bride-soul), acquires merit in the parents' home (i.e. this world) and she finds a place of respect in the in-laws home (i.e. the mansion of God). Yes those brides to whose mind God seems pleasing, by Guru's Grace, they effortlessly merge in Him."(1)</p>	
<p>Guru Ji next raises a question, and provides the answer himself. He says: "Both at the parents home (i.e. this world) and at the in-laws (i.e. the next world) resides our spouse (God), say how can we obtain Him? (The thing is) that the immaculate God is unknowable. It is on His own that He unites somebody with Himself." (1-pause)</p>	



Naturally one wonders, then how does all this happen? Guru Ji answers: “(This happens when, on His own) God gives us instruction and we start meditating on the (His) Name. (But even this thing only happens) when by great good fortune we meet a true Guru, only then we are able put the nectar (of Name) in our mouth (i.e. meditate on God’s Name with tongue). Then our entire ego and sense of duality (i.e. love of things other than God) is destroyed and we easily merge in the (divine) peace. In short it is God who Himself pervades everywhere and who Himself unites us (with Him).” (2)

But then the question arises why does God pick and chose, why all people do not get united with Him and enjoy the peace and poise of His Union? Guru Ji says: “The ignorant self-conceited persons who because of their ego do not obtain (God’s union). They do not serve (i.e. follow the advice of) the true Guru. (By getting lost into wrong paths, they keep) repenting again and again. They keep on going from one womb to the other and ultimately get wasted in the womb itself. Yes such is the will of my Creator, that the self conceited will remain lost (in doubt).” (3)

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Guru Ji concludes this Shabad by expressing his gratitude to God for not subjecting him to the fate of a self -conceited person, and blessing him by His grace. He says: “My God blessed me with a perfect destiny from the very beginning, which has now been fulfilled. I have met the brave Guru, and (under his guidance) I have meditated on God’s Name again and again. (Now for me), God’s Name is my father, mother, brother and kin (i.e. for me God’s Name is the most important thing). (My only prayer is that) showing His grace, God may unite the worm Nanak, (with Him).” (4-17-37)

The message of this Shabad is that we should realize that our stay in this world is for a very short time. Instead of wasting our time in unnecessary worldly attachments we should concentrate on Guru’s word (i.e. Gurbani) and dwell on God’s Name, so that we may also become, worthy of God’s mercy and His blissful union.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ ਬੀਚਾਰਾ ॥
ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਾ ॥
ਸਿਵਿ ਸਕਤਿ ਮਿਟਾਈਆ ਚੁਕਾ ਅੰਧਿਆਰਾ ॥
ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ
॥੧॥
ਹਰਿ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ਸੰਤ ਜਨਹੁ ਜਿਸੁ ਦੇਖਿ ਹਉ ਜੀਵਾ ॥
ਹਰਿ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਤੀ ਗੁਰ ਮੇਲਿਹੁ ਹਰਿ ਰਸੁ ਪੀਵਾ ॥੧॥
ਰਹਾਉ ॥
ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਨਿਤ ਹਰਿ ਸੁਣੀ ਹਰਿ ਹਰਿ ਗਤਿ ਕੀਨੀ
॥
ਹਰਿ ਰਸੁ ਗੁਰ ਤੇ ਪਾਇਆ ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੀ ॥
ਧਨੁ ਧਨੁ ਗੁਰੁ ਸਤ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ ॥
ਜਿਸੁ ਗੁਰ ਤੇ ਹਰਿ ਪਾਇਆ ਸੋ ਗੁਰੁ ਹਮ ਕੀਨੀ ॥੨॥
ਗੁਣਦਾਤਾ ਹਰਿ ਰਾਇ ਹੈ ਹਮ ਅਵਗਣਿਆਰੇ ॥
ਪਾਪੀ ਪਾਬਰ ਡੂਬਦੇ ਗੁਰਮਤਿ ਹਰਿ ਤਾਰੇ ॥
ਤੂੰ ਗੁਣਦਾਤਾ ਨਿਰਮਲਾ ਹਮ ਅਵਗਣਿਆਰੇ ॥
ਹਰਿ ਸਰਣਾਗਤਿ ਰਾਖਿ ਲੇਹੁ ਮੂੜ ਮੁਗਧ ਨਿਸਤਾਰੇ ॥੩॥
ਸਹਜੁ ਅਨੰਦੁ ਸਦਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਇਆ ॥
ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਖਰਿ ਸੋਹਿਲਾ ਗਾਇਆ ॥
ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭੁ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਚੇਤਾਇਆ ॥
ਜਨ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ
॥੪॥੪॥੧੮॥੩੮॥

ga-orhee bairagan mehlaa 3.

satgur tay gi-aan paa-i-aa har tat beechaaraa.
mat maleen pargat bha-ee jap naam muraaraa.
siv sakat mitaa-ee-aa chookaa anDhi-aaraa.
Dhur mastak jin ka-o likhi-aa tin har naam pi-aaraa. ||1||
har kit biDh paa-ee-ai sant janhu jis daykh ha-o jeevaa.
har bin chasaa na jeevtee gur maylihu har ras peevaa. ||1||
rahaa-o.
ha-o har gun gaavaa nit har sunee har har gat keenee.
har ras gur tay paa-i-aa mayraa man tan leenee.
Dhan Dhan gur sat purakh hai jin bhagat har deenee.
jis gur tay har paa-i-aa so gur ham keenee. ||2||
gundaataa har raa-ay hai ham avgani-aaray.
paapee paathar doobday gurmat har taaray.
tooN gundaataa nirmalaa ham avgani-aaray.
har sarnaagat raakh layho moorh mugaDh nistaaray. ||3||
sahj anand sadaa gurmatee har har man Dhi-aa-i-aa.
sajan har parabh paa-i-aa ghar sohilaa gaa-i-aa.
har da-i-aa Dhaar parabh bayntee har har chaytaa-i-aa.
jan naanak mangai Dhoorh tin jin satgur paa-i-aa.
||4||4||18||38||



GAURRI BAIRAAGAN MOHALLA 3

In the previous Shabad Guru Ji told us that our stay in this world is for a very short period. Therefore instead of wasting our time in useless worldly attachments, we should utilize this opportunity to earn some merits under the guidance of a true Guru, so that we may be honorably accepted in the mansion of our God. In this Shabad, he shares with us what kinds of merits he has obtained from his true Guru (Amardas Ji) and what kind of blessings resulted from that.

He says: “I have obtained (divine) wisdom and the essence of discourse on God. (As a result) by dwelling on the Name of God, the destroyer of pride, my darkened mind has been enlightened. The spiritual awakening has erased the material mindedness in me and now all the darkness (of my mind) is gone. (On the basis of this experience I say) that those who have been so blessed from the very beginning to them God’s Name tastes sweet (i.e. pleasing).” (1)

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Guru Ji is now so much in love with God that he asks his saintly friends: “O saintly people please tell me how can I find God, seeing whom I survive. (Because) without God I cannot live even for a moment, please unite me with the Guru so that I may be able to drink the relish of God’s union.”(1-pause)

Describing his present state of mind, Guru Ji says: “ Now, I daily listen and sing praises of God. This repetition of God’ (Name) has emancipated me. (Yes) I have obtained the relish of God from the Guru and now my mind and body are attuned to Him. (Therefore) I say again and again, that blessed is the Guru, the true person who has given me the devotion of God. I have dedicated myself to such a Guru through whom I have obtained God.” (2)

Guru Ji now makes a confession on our behalf, and also shows us, how to ask for God’s forgiveness. He says: “(O my friends), God the king is the giver of merits, but we are all full of faults. Through Guru’s instruction, He has saved even such sinners who were (otherwise) sinking like stones. (O God), You are the immaculate giver of merits, but we are full of demerits. O God, we have come to seek Your shelter, just as You have emancipated even the most foolish persons, please save us also.” (3)

In conclusion, Guru Ji says: “(O my friends, they who) through Guru’s instruction have meditated on God in their mind, they have obtained an eternal poise, and bliss. They have obtained true friend (God), and are enjoying such a pleasure as if a song of joy is being sung in their heart.”

Guru Ji therefore, even humbly prays for himself and says: “O God, this is my prayer before you, that please show mercy on me and make me always remember You. Slave Nanak begs for the dust (i.e. humble service) of those who have obtained the true Guru.” (4-4-18-38)

The message of this Shabad is that we should seek the company of those who are truly attuned to the Guru. Then in their company we should reflect on Guru’s word and sing praises of God. So that ultimately our dark mind may also get enlightened and we may become worthy of God’s Grace and His union.

Note: - Gaurri Bairagan M: 3=4, Gaurri Guareri M: 3= 14, Sub Total=18, Gaurri M: 1=20, Total=38

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ਚਉਥਾ ਚਉਪਦੇ

ga-orhee gu-aarayree mehlā 4 cha-uthā cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur pargaad.

ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ ॥

pandit saasat simrit parhi-aa.

ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ ॥

jogee gorakh gorakh kari-aa.

ਮੈ ਮੂਰਖੁ ਹਰਿ ਹਰਿ ਜਪੁ ਪੜਿਆ ॥੧॥

mai moorakh har har jap parhi-aa. ||1||

ਨਾ ਜਾਨਾ ਕਿਆ ਗਤਿ ਰਾਮ ਹਮਾਰੀ ॥

naa jaanaa ki-aa gat raam hamaaree.

ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਤਰੁ ਭਉਜਲੁ ਤੂ ਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

har bhaj man mayray tar bha-ojal too taaree. ||1|| rahaa-o.

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ਸੰਨਿਆਸੀ ਬਿਭੂਤ ਲਾਇ ਦੇਹ ਸਵਾਰੀ ॥

sani-aasee bibhoot laa-ay dayh savaaree.

ਪਰ ਤ੍ਰਿਅ ਤਿਆਗੁ ਕਰੀ ਬ੍ਰਹਮਚਾਰੀ ॥

par tri-a ti-aag karee barahamchaaree.

mai moorakh har aas tumaaree. ||2||



ਮੈ ਮੂਰਖ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥੨॥
 ਖੜੀ ਕਰਮ ਕਰੇ ਸੁਰਤਣੁ ਪਾਵੈ ॥
 ਸੂਦੁ ਵੈਸੁ ਪਰ ਕਿਰਤਿ ਕਮਾਵੈ ॥
 ਮੈ ਮੂਰਖ ਹਰਿ ਨਾਮੁ ਛੁਡਾਵੈ ॥੩॥
 ਸਭ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਤੂੰ ਆਪਿ ਰਹਿਆ ਸਮਾਈ ॥
 ਗੁਰਮੁਖਿ ਨਾਨਕ ਦੇ ਵਡਿਆਈ ॥
 ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਟੇਕ ਟਿਕਾਈ ॥੪॥੧॥੩੯॥

khatree karam karay soortan paavai.
 sood vais par kirat kamaavai.
 mai moorakh har naam chhadavai. ||3||
 sabh tayree sarisat too^N aap rahi-aa samaa-ee.
 gurmukh naanak day vadi-aa-ee.
 mai anDhulay har tayk tikaa-ee. ||4||1||39||

GAURRI GUARERI MOHALLA 4

In the previous Shabad 3rd Guru Amardas Ji advised us that we should reflect on the word of the Guru and sing praises of God so that the darkness of our mind may be removed and we may become worthy of God's union.

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However as is evident, many different faiths use different methods to reach God. Among Hindus, different sects perform different rituals to please their gods and goddesses, and all feel that their way is the best way to obtain salvation or reach heaven. In this Shabad, the 4th Guru (Ram Das) Ji tells us in a most humble way what method he uses for this purpose and how much faith he has in that.

He says: "The Pundit reads the Shastras and Simritis (i.e. the Hindu Holy Scriptures), the Yogi repeats (the name of their leader) "Gorakh". But I the foolish one simply recite the Name of God again and again." (1)

Guru Ji humbly admits: "I do not know what will be my ultimate fate. (I only say to my myself), O my mind, meditate on God, and this way swim across the dreadful worldly ocean." (1-pause)

Commenting on the practices of different Hindu sects, Guru Ji says: "A "Sanyaasi" (he who forsakes the world) decks his body with ashes. A "Brahamchaari" (he who has taken a vow of celibacy) abstains from all kinds of sexual acts (and thinks this way he will obtain salvation) but me the foolish one lean only on Your support (O, my God)." (2)

Now commenting on the practices of some Hindu casts, Guru Ji says: "A "Kashatrya" performs acts of bravery (in the battle field) and thinks that this way he will obtain (the status of a hero). The "Shudra" and the "Vaish" (the servant and the farming or business classes think that their salvation lies in) serving others. But I foolish one believe that it is the (God's) Name, which will emancipate me." (3)

Guru Ji concludes the shabad, by expressing his complete faith in God. He says: "(O God) all this universe is Yours, and You yourself pervade in it. I, Nanak say that those on whom You show mercy, You grant them glory, through (guidance of) the Guru. I the blind one have simply reposed my faith in You, O my God." (4-1-39)

The message of this Shabad is that we need not get ourselves confused by different techniques, rituals or ways of life practiced or advocated by other faiths for salvation. We simply need to listen, understand, and act upon the word of our own Guru (Granth Sahib Ji) and dwell on God's Name and have faith that one day He will bless us also with His union.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਹਰਿ ਕੀ ॥
 ਭਜੁ ਮਿਲਿ ਸਾਧੂ ਸੰਗਤਿ ਜਨ ਕੀ ॥
 ਤਰੁ ਭਉਜਲੁ ਅਕਥ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ॥੧॥
 ਗੋਬਿੰਦ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ॥
 ਹਰਿ ਰਸੁ ਰਸਨਾ ਰਾਮ ਗੁਨ ਗਾਇ ॥੧॥ ਰਹਾਉ ॥
 ਜੋ ਜਨ ਧਿਆਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ॥
 ਤਿਨ ਦਾਸਨਿ ਦਾਸ ਕਰਹੁ ਹਮ ਰਾਮਾ ॥
 ਜਨ ਕੀ ਸੇਵਾ ਉਤਮ ਕਾਮਾ ॥੨॥
 ਜੋ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ॥
 ਸੋ ਜਨੁ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਭਾਵੈ ॥

ga-orhee gu-aarayree mehlaa 4.

nirgun katha katha hai har kee.
 bhaj mil saaDhoo sangat jan kee.
 tar bha-ojal akath katha sun har kee. ||1||
 gobind satsangat maylaa-ay.
 har ras rasnaa raam gun gaa-ay. ||1|| rahaa-o.
 jo jan Dhi-aavahi har har naamaa.
 tin daasan daas karahu ham raamaa.
 jan kee sayvaa ootam kaamaa. ||2||
 jo har kee har katha sunavai.
 so jan hamrai man chit bhaavai.



ਜਨ ਪਗ ਰੇਣੁ ਵਡਭਾਗੀ ਪਾਵੈ ॥੩॥
ਸੰਤ ਜਨਾ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥
ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਪਾਈ ॥
ਤੇ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ ॥੪॥੨॥੪੦॥

jan pag rayn vadbhaagee paavai. ||3||
sant janaa si-o pareet ban aa-ee.
jin ka-o likhat likhi-aa Dhur paa-ee.
tay jan naanak naam samaa-ee. ||4||2||40||

GAURRI GUARERI MOHALLA 4

In the previous Shabad Guru Ji stated that different people adopt different rituals (such as reading of Shastras, visiting holy places or abandoning the world etc.) to obtain salvation. But he simply relies on the support of God and dwelling on His Name. In this Shabad on the basis of his own experience, he advises us to do the same.

He says: “(O my friends), the discourse of God is the description of some one, who doesn’t have any particular traits. (To understand God and get near Him, I suggest that) you hasten to the company of the saintly persons. By listening from them the discourse of the indescribable God, you should swim across this dreadful (worldly) ocean.” (1)

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Therefore even for himself, Guru Ji prays to God and says: “O God of the universe, please unite me with the true congregation (i.e. the company of saintly people), so that immersed in divine love, my tongue may sing praises of God.” (1-pause)

Guru Ji goes even one step further, and says: “O God, the person who repeatedly utter Name of God, make me the servant of the servant of those devotees. (Because) the service of the devotees (of God) is the most sublime deed.” (2)

Expressing his appreciation for the devotees, Guru Ji says: “He who recites to me the gospel of God, that devotee is very pleasing to my mind and heart. (I believe that) it is only a very fortunate person who obtains the dust of feet (i.e. most humble service) of a devotee of God.” (3)

Finally Guru Ji states: “Those in whose lot it had been so written from the very beginning, they are imbued with the love of the saintly people. O Nanak, such devotees (ultimately) merge in God’s Name (itself).” (4-2-40)

The message of this Shabad is that if we want to seek salvation and unite with God then the best thing for us is to seek the company and humble service of the holy persons. Then in their company we should learn to sing praises of God and dwell on His Name, with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥
ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥
ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥
ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ ॥੧॥
ਤੇ ਹਰਿ ਜਨ ਹਰਿ ਮੇਲਹੁ ਹਮ ਪਿਆਰੇ ॥
ਜਿਨ ਮਿਲਿਆ ਦੁਖ ਜਾਹਿ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥
ਜਿਉ ਮਿਲਿ ਬਛਰੇ ਗਉ ਪ੍ਰੀਤਿ ਲਗਾਵੈ ॥
ਕਾਮਨਿ ਪ੍ਰੀਤਿ ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ ॥
ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ॥੨॥
ਸਾਰਿੰਗ ਪ੍ਰੀਤਿ ਬਸੈ ਜਲ ਧਾਰਾ ॥
ਨਰਪਤਿ ਪ੍ਰੀਤਿ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰਾ ॥
ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਪੈ ਨਿਰੰਕਾਰਾ ॥੩॥
ਨਰ ਪ੍ਰਾਣੀ ਪ੍ਰੀਤਿ ਮਾਇਆ ਧਨੁ ਖਾਟੇ ॥
ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲੈ ਗਲਾਟੇ ॥
ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ ਪਗ ਚਾਟੇ ॥੪॥੩॥੪੧॥

ga-orhee gu-aarayree mehlaa 4.
maataa pareet karay put khaa-ay.
meenay pareet bha-ee jal naa-ay.
satgur pareet gursikh mukh paa-ay. ||1||
tay har jan har maylhu ham pi-aaray.
jin mili-aa dukh jaahi hamaaray. ||1|| rahaa-o.
ji-o mil bachhray ga-oo pareet lagaavai.
kaaman pareet jaa pir ghar aavai.
har jan pareet jaa har jas gaavai. ||2||
saaring pareet basai jal Dhaaraa.
narpat pareet maa-i-aa daykh pasaaraa.
har jan pareet japai nirankaaraa. ||3||
nar paraanee pareet maa-i-aa Dhan khaatay.
gursikh pareet gur milai galaatay.
jan naanak pareet saaDh pag chaatay. ||4||3||41||

GAURRI GUARERI MOHALLA 4

In previous Shabad Guru Ji stated that if we want to seek salvation we should seek the company of holy persons and perform their most humble service. In this Shabad he teaches us that this service should not be just ordinary service



rather it should emanate out of our love for such holy persons and doing such service we should not feel any kind of obligation upon them rather we should feel most pleased. Further he tells us that this love is mutual i.e. if the Sikh loves to serve the Guru, the Guru also loves and feels happy on showering his blessings on the Sikh. Guru Ji gives some very beautiful examples to illustrate this point.

First Guru Ji describes the love of the Guru for his Sikh or disciple. He says: “Just as the mother loves to see her son eating (some delicious food): just as the fish loves and feels happy when it swims in the water, similarly the true Guru loves to put (the divine food of God’s Name) in the mouth of his disciple.” (1)

Guru Ji therefore prays to God and says: “O my beloved God, please unite me with those devotees of God, meeting whom all my pains may disappear.” (1-pause)

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Guru Ji now gives some examples to illustrate what is most pleasing to a devotee of God. He says: “Just as a cow feels happy in loving its calf: just as a young bride shows affection when her groom returns home, similarly the devotee of God feels imbued with love and joy, when he sings praises of God.” (2)

Giving some more examples, he says: “The most pleasing thing for a song bird is, when rain falls like a stream (from heaven). A king’s happiness lies in seeing the expanse of his wealth. But the most loving and pleasing thing for a devotee of God lies in dwelling on the formless God.” (3)

Finally Guru Ji depicts the extent of love and devotion of a Sikh for his Guru. He says: “All human beings love to earn more wealth and possessions. But the disciples of the Guru love and yearn to meet and embrace the Guru. As for as devotee Nanak is concerned his craving is to kiss the feet of the saint (Guru).” (4-3-41)

The message of this Shabad is that we should not be going to the Gurdwaras or doing our daily “Nit-Nem” as some kind of compulsory job to be done. Instead we should love and feel great pleasure in joining the company of other Gursikhs, and singing praises of God with love and devotion in their company.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ga-orhee gu-aarayree mehlāa 4.

ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ ॥
 ਭੂਖੇ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ ॥
 ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰ ਮਿਲਿ ਆਖਾਇ ॥੧॥
 ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥
 ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ ਹਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥
 ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜੁ ਮੁਖਿ ਲਾਗੈ ॥
 ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ ਤਿਆਗੈ ॥
 ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਗੈ ॥੨॥
 ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ ॥
 ਹਿਰਦੈ ਬਿਗਸੈ ਦੇਖੈ ਮਾਇ ॥
 ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਇ ॥੩॥
 ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ ਮਾਇਆ ਮੋਹੁ ਕਾਚਾ ॥
 ਬਿਨਸਿ ਜਾਇ ਕੂਰਾ ਕਚੁ ਪਾਚਾ ॥
 ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੂ ਸਾਚਾ ॥੪॥੪॥੪੨॥

bheekh^hak pareet bheekh^h parabh^h paa-ay.
 bhook^hhay pareet hovai ann^h khaa-ay.
 gursikh^h pareet gur mil aag^hhaa-ay. ||1||
 har darsan^h dayh har aas tumaaree.
 kar kirpaa loch poor hamaaree. ||1|| rahaa-o.
 chakvee pareet sooraj mukh^h laagai.
 milai pi-aaray sabh^h dukh^h ti-aagai.
 gursikh^h pareet guroo mukh^h laagai. ||2||
 bach^hhray pareet kheer mukh^h khaa-ay.
 hir^hdai bigsai day^hkhai maa-ay.
 gursikh^h pareet guroo mukh^h laa-ay. ||3||
 hor sabh^h pareet maa-i-aa moh kaachaa.
 binas jaa-ay kooraa kach paachaa.
 jan naanak pareet taripat^h gur saachaa. ||4||4||42||

GAURRI GUARERI MOHALLA 4

In the previous Shabad Guru Ji gave some examples to illustrate the love and craving of a true disciple of the Guru. In this Shabad he cites some more examples to illustrate the point still further.

Guru Ji says: “A beggar craves and wishes that some really benevolent person should give him some alms. The hungry person longs to eat some food. But a true Sikh of the Guru only loves and feels satiated on meeting his Guru.” (1)

Guru Ji therefore prays to God and says: “O God my only wish and hope is that you please bless me with your sight.



Please show your mercy and fulfill my heartfelt desire.” (1-pause)

Giving some more beautiful examples, Guru Ji says: “The “Chakwi” (a bird), loves to see the sun right in front of its face, and on meeting its beloved (sun) it forgets all its pain. Similarly the disciple of the Guru loves and feels elated when he is able to see the face of his Guru.” (2)

Guru Ji adds: “A calf’s most pleasing desire is to suck (its mother’s) milk. Just on seeing its mother its heart feels a joy. But for a Guru’s Sikh the most cherished desire is that his Guru may call him into his presence.” (3)

But Guru Ji is not satisfied by simple comparisons of worldly loves to the love of a Sikh for his Guru. He considers such

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love as the loftiest of all loves. He says: “All other loves are false and temporary attachments of Maya (the worldly relations). This false show of attachment soon dies away. Therefore the love of the devotee Nanak is only satiated on meeting the true Guru.” (4-4-42)

The message of this Shabad is that if we want to be the true Sikhs of our Guru than our Love for the Guru and his “Darshan” (sight), should super cede any of our worldly love or attachment.

ਪੰਨਾ ੧੬੫

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੈ ਬਣੀ ॥
ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਧਣੀ ॥
ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਪੀਛੈ ਛੂਟੀ ਘਣੀ ॥੧॥
ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਮੇਰੇ ਭਾਈ ॥
ਹਰਿ ਬੋਲਤ ਸਭ ਪਾਪ ਲਹਿ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਜਬ ਗੁਰੁ ਮਿਲਿਆ ਤਬ ਮਨੁ ਵਸਿ ਆਇਆ ॥
ਧਾਵਤ ਪੰਚ ਰਹੇ ਹਰਿ ਧਿਆਇਆ ॥
ਅਨਦਿਨੁ ਨਗਰੀ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥੨॥

ਸਤਿਗੁਰ ਪਗ ਧੂਰਿ ਜਿਨਾ ਮੁਖਿ ਲਾਈ ॥
ਤਿਨ ਕੂੜ ਤਿਆਗੇ ਹਰਿ ਲਿਵ ਲਾਈ ॥
ਤੇ ਹਰਿ ਦਰਗਹ ਮੁਖ ਉਜਲ ਭਾਈ ॥੩॥
ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥
ਕ੍ਰਿਸਨੁ ਬਲਭਦ੍ਰੁ ਗੁਰ ਪਗ ਲਗਿ ਧਿਆਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤਰਾਵੈ ॥੪॥੫॥੪੩॥

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ga-orhee gu-aarayree mehlaa 4.

satgur sayvaa safal hai banee.
jit mil har naam Dhi-aa-i-aa har Dhaanee.
jin har japi-aa tin peechhai chhootee ghaanee. ||1||
gursikh har bolhu mayray bhaa-ee.
har bolat sabh paap leh jaa-ee. ||1|| rahaa-o.
jab gur mili-aa tab man vas aa-i-aa.
Dhaavat panch rahay har Dhi-aa-i-aa.
an-din nagree har gun gaa-i-aa. ||2||
satgur pag Dhoor jinaa mukh laa-ee.
tin koorh ti-aagay har liv laa-ee.
tay har dargeh mukh oojal bhaa-ee. ||3||
gur sayvaa aap har bhaavai.
krisan balbhadaro gur pag lag Dhi-aavai.
naanak gurmukh har aap taraavai. ||4||5||43||

GAURRI GUARERI MOHALLA 4

From the study of whole Guru Granth Sahib Ji it appears that the basic message of Sikh faith is that if we want to enjoy eternal peace and happiness, we need to dwell on God’s Name under Guru’s guidance. Naturally the question arises in many minds, why the service or the guidance of the Guru is so essential? Why cannot we directly pray to God? In essence what are the benefits of seeking the guidance of the Guru? In this Shabad, Guru Ji answers this question on the basis of his observation and personal experience.

He says: “For a person, fruitful has become the service (i.e. guidance) of the Guru, meeting whom, he has meditated on the Name of God, the supreme Master. Much of the world has, been saved, following those who have meditated on God.” (1)

Therefore advising us in the sweetest words, Guru Ji says: “O my brotherly disciples of the Guru, utter God’s Name. By uttering God’s (Name) all the sins are washed off.” (1-pause)



Explaining, how the Guru's guidance, brings about the beneficial changes in a person, he says: "When (a person) meets the Guru (i.e. follows his advice), then his mind comes under control. Then, while meditating on God, his five (faculties of sight, sound, smell, touch, and lust), stop running after evil impulses. Then one's (soul, the master of the body) city, day and night sings God's praises."(2)

Continuing the above explanation, Guru Ji states: "Those, who have applied the dust of the feet of the true Guru to their faces (i.e. those who have followed the Guru's advice with full faith and reverence), they have abandoned all their falsehoods and have attuned themselves to the love of God. Such persons were received with honor at God's court, O my brothers." (3)

Guru Ji concludes the Shabad, by quoting specific examples, from Hindu mythology. He says: "O, my friends, the service of the Guru is pleasing to God Himself. Even (god) "*Krishna*", and (his brother) "*Balbhadara*" meditated on God, at Guru's feet (i.e. worshipped God while humbly serving their Guru, and that is why they became so great. In short), O Nanak, it is through the Guru, that God Himself helps a person to swim across (this worldly ocean)." (4-5-43)

The message of this Shabad is that if we want that our mind is cleansed of all its evil thoughts, gets imbued with the love of God's Name, and we become worthy of union with God, then we should pray for and follow the Guru's advice or Gurbani (as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਆਪੇ ਜੋਗੀ ਡੰਡਾਧਾਰੀ ॥
ਹਰਿ ਆਪੇ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥
ਹਰਿ ਆਪੇ ਤਪੁ ਤਾਪੈ ਲਾਇ ਤਾਰੀ ॥੧॥

ਐਸਾ ਮੇਰਾ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥੧॥ ਰਹਾਉ ॥
ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਆਪੇ ॥
ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ॥
ਹਰਿ ਆਪਿ ਜਪਾਇ ਆਪੇ ਹਰਿ ਜਾਪੇ ॥੨॥

ਹਰਿ ਆਪੇ ਸਾਰੰਗ ਅੰਮ੍ਰਿਤਧਾਰਾ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਪੀਆਵਣਹਾਰਾ ॥
ਹਰਿ ਆਪਿ ਕਰੇ ਆਪੇ ਨਿਸਤਾਰਾ ॥੩॥
ਹਰਿ ਆਪੇ ਬੋਝੀ ਤੁਲਹਾ ਤਾਰਾ ॥
ਹਰਿ ਆਪੇ ਗੁਰਮਤੀ ਨਿਸਤਾਰਾ ॥
ਹਰਿ ਆਪੇ ਨਾਨਕ ਪਾਵੈ ਪਾਰਾ ॥੪॥੬॥੪੪॥

ga-orhee gu-aarayree mehlaa 4.

har aapay jogee dandaaDhaaree.
har aapay rav rahi-aa banvaaree.
har aapay tap taapai laa-ay taaree. ||1||
aisaa mayraa raam rahi-aa bharpoor.
nikat vasai naahee har door. ||1|| rahaa-o.
har aapay sabad surat Dhun aapay.
har aapay vaykhai vigsai aapay.
har aap japaa-ay aapay har jaapay. ||2||
har aapay saaring amrit-Dhaara.
har amrit aap pee-aavanhaaraa.
har aap karay aapay nistaaraa. ||3||
har aapay bayrhee tulhaa taaraa.
har aapay gurmatee nistaaraa.
har aapay naanak paavai paaraa. ||4||6||44||

GAURRI GUARERI MOHALLA 4

In the previous Shabad Guru Ji told us that one of the major advantages of seeking the Guru's guidance is that under his guidance our otherwise outgoing mind comes under our control and we then are able to concentrate upon God with full devotion. In this Shabad, he takes us one step further. He tells us that not only we are able to concentrate fully upon God but also we start seeing the reality of this world, and how God Himself is playing different roles of both living and non living creatures and things we see in this world.

He says: "(God) Himself is the Yogi or the Sanyaasi (a recluse) who holds a staff in His hand. God Himself is pervading as the master of this worldly forest. God Himself enters into meditation and concentrates upon Himself." (1)

Therefore, expressing his love and wonder at God, Guru Ji says: "Such is my God, that He is pervading fully every where. He always abides near and is never far (from us)." (1-pause)



Elaborating further upon the uniqueness of God, Guru Ji says: “God Himself is the Word, Himself the music and Himself the constant attunement (to this Word). He Himself sees (His creation) and feels pleased (on seeing it). He Himself makes others meditate, and He Himself meditates upon Him.” (2)

Giving another beautiful example, Guru Ji says: “God Himself is the song bird, Himself the rain of nectar and Himself helps (the song bird) to drink this nectar. In fact God Himself creates (the world), and He Himself emancipates it.” (3)

In summary, Guru Ji says: “God Himself is the boat, Himself the raft, and Himself the boatman. It is God who Himself saves us through Guru’s instruction. In short, O Nanak, it is God who on His own makes us swim across (this worldly ocean of Maya).” (4-6-44)

The message of this Shabad is that if we want to bring our mind under control and be able not only to concentrate upon God, but also understand the reality of this universe, we need to understand and follow our Guru’s advice, and realize that actually it is God Himself, who is playing all the roles in this astounding play of the universe.

Note:- Gaurri Guareri M: 4=6, Gaurri M:1= 20, Gaurri M: 3=18, Total=44

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ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਜੈਸੀ ਤੂੰ ਰਾਸਿ ਦੇਹਿ ਤੈਸੀ ਹਮ ਲੇਹਿ ॥

ਹਰਿ ਨਾਮੁ ਵਣਜਰ ਰੰਗ ਸਿਉ ਜੇ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਦੇਹਿ ॥੧॥

ਹਮ ਵਣਜਾਰੇ ਰਾਮ ਕੇ ॥

ਹਰਿ ਵਣਜੁ ਕਰਾਵੈ ਦੇ ਰਾਸਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਧਨੁ ਖਟਿਆ ਹਰਿ ਸਚੇ ਸਾਹ ਮਨਿ ਭਾਇਆ ॥

ਹਰਿ ਜਪਿ ਹਰਿ ਵਖਰੁ ਲਦਿਆ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ ॥੨॥

ਹੋਰੁ ਵਣਜੁ ਕਰਹਿ ਵਾਪਾਰੀਏ ਅਨੰਤ ਤਰੰਗੀ ਦੁਖੁ ਮਾਇਆ ॥

ਓਇ ਜੇਹੈ ਵਣਜਿ ਹਰਿ ਲਾਇਆ ਫਲੁ ਤੇਹਾ ਤਿਨ ਪਾਇਆ ॥੩॥

ਹਰਿ ਹਰਿ ਵਣਜੁ ਸੋ ਜਨੁ ਕਰੇ ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਪ੍ਰਭੁ ਦੇਈ ॥

ਜਨ ਨਾਨਕ ਸਾਹੁ ਹਰਿ ਸੇਵਿਆ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲੇਈ ॥੪॥੧॥੭॥੪੫॥

ga-orhee bairaagan mehlaa 4.

saahu hamaaraa too^N Dhanee jaisee too^N raas deh taisee ham layhi.

har naam vanjah rang si-o jay aap da-i-aal ho-ay deh. ||1||

ham vanjaaray raam kay.

har vanaj karaavai day raas ray. ||1|| rahaa-o.

laahaa har bhagat Dhan khati-aa har sachay saah man bhaa-i-aa.

har jap har vakhar ladi-aa jam jaagaatee nayrh na aa-i-aa.

||2||

hor vanaj karahi vaapaaree-ay anant tarangee dukh maa-i-aa.

o-ay jayhai vanaj har laa-i-aa fal tayhaa tin paa-i-aa. ||3||

har har vanaj so jan karay jis kirpaal ho-ay parabh day-ee.

jan naanak saahu har sayvi-aa fir laykhaa mool na lay-ee.

||4||1||7||45||

GAURRI BAIRAAGAN MOHALLA 4

In the previous days in India, it was small traders or peddlers, who carried out most of the business. Usually they would go with their animal (usually a donkey) or a small hand or horse driven cart to the wholesale merchant called the “Shah.” to borrow some merchandise from him, go to a village or city to sell it at some profit, and then come back, report to him, and obtain their share of profit. It was up to this Shah to lend what kind of commodity, and worth how much, to lend to the peddlers. In this Shabad, Guru Ji compares God to that wholesale merchant or the Shah and himself as one of those peddlers, and gives us a beautiful message for making our human life profitable in the real sense.

He says: “(O God), You are our rich wholesale merchant or the “Shah.” Whatever commodity you give us, we take it. But if You can graciously give us, we will prefer to go and trade in Your Name (i.e. Your message of love and



enlightenment).” (1)

Guru Ji now instructs us to consider ourselves as the peddlers of God. He says: “(O my friends), we are peddlers of God. By giving us the commodity (of Name), He makes us deal in it.” (1-pause)

Describing the benefits of trading in the commodity of Name, Guru Ji says: “The person who (in this life) has earned the profit of God’s devotion, he is pleasing to that true “Shah” (God). The person who by dwelling on God, loads (his animal or the cart) with the commodity of God’s (Name), he is not bothered even by the tax collector, the demon of death.” (2)

Next Guru Ji comments upon the fate of those, who instead of concentrating on God’s Name spend their lives in simply earning worldly wealth. He says: “Others who engage in the business of earning worldly wealth, in its endless forms (such as money, possessions or power), they end up in pain. (Because) they will obtain the fruit according to the kind of business they were engaged in (by God).” (3)

In the end instructing us not to be arrogant (if we are doing God’s worship), and instead be thankful to Him, Guru Ji says: “Only that person deals in the commodity of God’ meditation, on whom becoming merciful, He bestows the (gift of this commodity). Slave Nanak (says), that he who has served (i.e. meditated on) God, the (true) “Shah”, from him He asks for the account at all.” (4-1-7-45)

The message of this Shabad is that we should think ourselves as kind of petty traders or salesmen of God. We have been entrusted with the capital stock of some limited number of breaths. Instead of wasting it all away in earning the worldly wealth or fame, we should try to make maximum use of this commodity by dwelling on God’s Name, so that our master God is pleased with us, and accepts us in His blissful union.

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ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਜਿਉ ਜਨਨੀ ਗਰਭੁ ਪਾਲਤੀ ਸੁਤ ਕੀ ਕਰਿ ਆਸਾ ॥
ਵਡਾ ਹੋਇ ਧਨੁ ਖਾਟਿ ਦੇਇ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ ॥
ਤਿਉ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਹਰਿ ਰਾਖਦਾ ਦੇ ਆਪਿ ਹਥਾਸਾ ॥੧॥

ਪੰਨਾ ੧੬੬

ਮੇਰੇ ਰਾਮ ਮੈ ਮੂਰਖ ਹਰਿ ਰਾਖੁ ਮੇਰੇ ਗੁਸਈਆ ॥
ਜਨ ਕੀ ਉਪਮਾ ਤੁਝਹਿ ਵਡਈਆ ॥੧॥ ਰਹਾਉ ॥
ਮੰਦਰਿ ਘਰਿ ਆਨੰਦੁ ਹਰਿ ਹਰਿ ਜਸੁ ਮਨਿ ਭਾਵੈ ॥
ਸਭ ਰਸ ਮੀਠੇ ਮੁਖਿ ਲਗਹਿ ਜਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਹਰਿ ਜਨੁ ਪਰਵਾਰੁ ਸਧਾਰੁ ਹੈ ਇਕੀਹ ਕੁਲੀ ਸਭੁ ਜਗਤੁ ਛਡਾਵੈ
॥੨॥

ਜੋ ਕਿਛੁ ਕੀਆ ਸੋ ਹਰਿ ਕੀਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥
ਹਰਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਪੂਜ ਕਰਾਈ ॥
ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਦਾ ਆਪੇ ਵਰਤਾਈ ॥੩॥
ਲਾਲਾ ਹਾਟਿ ਵਿਹਾਇਆ ਕਿਆ ਤਿਸੁ ਚਤੁਰਾਈ ॥
ਜੇ ਰਾਜਿ ਬਹਾਲੇ ਤਾ ਹਰਿ ਗੁਲਾਮੁ ਘਾਸੀ ਕਉ ਹਰਿ ਨਾਮੁ
ਕਵਾਈ ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਕੀ ਵਡਿਆਈ
॥੪॥੨॥੮॥੪੬॥

ga-orhee bairaagan mehlā 4.

ji-o jannee garabh paaltee sut kee kar aasaa.
vadaa ho-ay Dhan khaat day-ay kar bhog bilaasaa.
ti-o har jan pareet har raakh-daa day aap hathaasaa. ||1||

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mayray raam mai moorakh har raakh mayray gus-ee-aa.
jan kee upmaa tujheh vad-ee-aa. ||1|| rahaa-o.
mandar ghar aanand har har jas man bhaavai.
sabh ras meethay mukh lageh jaa har gun gaavai.
har jan parvaar saDhaar hai ikeeh kulee sabh jagat
chhadaavai. ||2||

jo kichh kee-aa so har kee-aa har kee vadi-aa-ee.
har jee-a tayray too^N varatdaa har pooj karaa-ee.
har bhagat bhandaar lahaa-idaa aapay vartaa-ee. ||3||
laalaa haat vihaajhi-aa ki-aa tis chaturaa-ee.
jay raaj bahaalay taa har gulaam ghaasee ka-o har naam
kadhaa-ee.
jan naanak har kaa daas hai har kee vadi-aa-ee. ||4||2||8||46||



GAURRI BAIRAAGAN MOHALLA 4

In this beautiful Shabad Guru Ji tells us what kind of sincere love and affection, God has for His devotees, and what is the duty of devotees towards Him.

Guru Ji says: "Just as a (pregnant) mother nourishes her child in the womb and protects it, hoping for it to be a son, who, when it grows older will earn and bring home (lots of wealth), for her to enjoy (worldly) pleasures, similarly God loves His devotee and protects them by extending His own Hands."(1)

Therefore, Guru Ji humbly prays to God, and says: "O, God, O' my Master, please save me, the ignorant one, because, the praise of a devotee, (in fact) is Your glory." (1-pause)

Guru Ji now describes what should be the conduct of a true devotee of God and what kinds of blessings he receives when he sings praises of God. He says: "There is peace and bliss in the mind and body (of a devotee), to whose mind the praise of God is very pleasing. When he sings praises of God (with love), he tastes all the sweet relishes. (The result is that) a devotee of God not only helps to save his twenty one (i.e. all his) generations, but actually saves the whole world (from evil impulses)." (2)

Regarding all praises which Guru Ji himself was getting he says: "Whatever, (good has been apparently done by me has actually) been done by God. All that glory belongs to God."

Therefore, addressing God in a most humble way, he says: "O God, all the creatures are Yours, You abide in them, and You make them worship You. It is God, who procures, the store houses of worship (to His devotees), and He Himself distributes (the same)." (3)

In conclusion, Guru Ji says: "If a slave has been bought from market, none of his cleverness can work (before his master. No matter what honor or status the Master may give him, the slave still remains his slave). Similarly, if (God makes His devotee) to sit on a throne, still he remains God's slave, and if He makes (the slave) as a grass-cutter, still He makes him utter His Name. Similarly devotee Nanak is a slave of God (and he considers, that) it is the greatness of God, (that He has accepted him as such)." (4-8-46)

The message of this Shabad is that we should try to be the most humble and affectionate devotees of God and always remember His Name in all humility both in height of prosperity and depth of adversity, and always be grateful to Him, for considering us worthy of His devotion and service.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲੋਚੈ ਜੀਉ ਲਾਇ ॥
ਹਲੁ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ ॥
ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਅੰਤਿ ਛਡਾਇ ॥੧॥
ਮੈ ਮੂਰਖ ਕੀ ਗਤਿ ਕੀਜੈ ਮੇਰੇ ਰਾਮ ॥
ਗੁਰ ਸਤਿਗੁਰ ਸੇਵਾ ਹਰਿ ਲਾਇ ਹਮ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥
ਲੈ ਤੁਰੇ ਸਉਦਾਗਰੀ ਸਉਦਾਗਰੁ ਧਾਵੈ ॥
ਧਨੁ ਖਟੈ ਆਸਾ ਕਰੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਵੈ ॥
ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਬੋਲਤਾ ਹਰਿ ਬੋਲਿ ਸੁਖੁ ਪਾਵੈ ॥੨॥
ਬਿਖੁ ਸੰਚੈ ਹਟਵਾਣੀਆ ਬਹਿ ਹਾਟਿ ਕਮਾਇ ॥
ਮੋਹ ਝੂਠੁ ਪਸਾਰਾ ਝੂਠੁ ਕਾ ਝੂਠੈ ਲਪਟਾਇ ॥
ਤਿਉ ਹਰਿ ਜਨਿ ਹਰਿ ਧਨੁ ਸੰਚਿਆ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਇ ॥੩॥
ਇਹੁ ਮਾਇਆ ਮੋਹ ਕੁਟੰਬੁ ਹੈ ਭਾਇ ਦੂਜੈ ਫਾਸ ॥
ਗੁਰਮਤੀ ਸੋ ਜਨੁ ਤਰੈ ਜੋ ਦਾਸਨਿ ਦਾਸ ॥
ਜਨਿ ਨਾਨਕਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਪਰਗਾਸ ॥੪॥੩॥੯॥੪੭॥

ga-orhee gu-aarayree mehlaa 4.

kirsaanee kirsaan karay lochai jee-o laa-ay.
hal jotai udam karay mayraa put Dhee khaa-ay.
ti-o har jan har har jap karay har ant chhadaa-ay. ||1||
mai moorakh kee gat keejai mayray raam.
gur satgur sayvaa har laa-ay ham kaam. ||1|| rahaa-o.
lai turay sa-udaagree sa-udaagar Dhaavai.
Dhan khatai aasaa karai maa-i-aa moh vaDhaavai.
ti-o har jan har har boltaa har bol sukh paavai. ||2||
bikh sanchai hatvaanee-aa bahi haat kamaa-ay.
moh jhooth pasaraa jhooth kaa jhoothay laptaa-ay.
ti-o har jan har Dhan sanchi-aa har kharach lai jaa-ay. ||3||
ih maa-i-aa moh kutamb hai bhaa-ay doojai faas.
gurmatee so jan tarai jo daasan daas.
jan naanak naam Dhi-aa-i-aa gurmukh pargaas. ||4||3||9||47||



GAURRI BAIRAAGAN MOHALLA 4

In the previous Shabad Guru Ji advised us to remember God's Name with humility, love and devotion. He gave us the example of a pregnant mother, stating how carefully and affectionately she takes care of the child in her womb in the hope that on growing older that child will take care of her. In this Shabad he Ji gives many examples to illustrate how a devotee of God meditates on God day and night to earn the capital of Name, so that it may save him in the end.

He says: "A farmer does farming and puts his heart and soul into his Work. He ploughs the fields and makes many efforts so that (he reaps a bountiful crop) and his son and daughter (i.e. his whole family) may enjoy the income. Similarly a devotee of God utters God's Name, so that it may emancipate him in the end." (1)

Guru Ji therefore prays to God and says: " O my God, redeem me, the ignorant fool, and yoke me to the service of the Guru (so that under his guidance I may also dwell on Your Name)." (1-pause)

Guru Ji now gives more examples from different fields and professions to illustrate his point. First he takes the example from business. He says: "A merchant goes out to trade with his horses, earns wealth and entertains hopes (for more wealth), and increases his attachment to worldly wealth. Similarly God's devotee utters God's Name again and again, and by uttering God's Name enjoys true peace." (2)

Next he takes the example of a small town grocer, and says: "A shopkeeper, sitting in his shop amasses the poison (of worldly wealth for his family), which is nothing but an expanse of false attachment and involvement in falsehood. Similarly, God's devotee keeps on acquiring the wealth of God's Name. But he takes this wealth along with him (on his journey into the next world)." (3)

Summing up, Guru Ji says: "This attachment for worldly wealth, or the family is like an entanglement to get us caught in the noose of duality (i.e. love of things other than God). Only that person is emancipated who under Guru's instruction becomes the servant of God's servants (i.e. humbly follows the lead and advice of the devotees of God). Therefore slave Nanak has meditated on (God's) Name, and has been (spiritually) enlightened through Guru's grace." (4-3-9-47)

The message of this Shabad is that just as we put our heart and soul into our jobs, so that our family may enjoy a comfortable living in this world, similarly we need to meditate on God's Name with full love and dedication so that we may earn the capital of God's Name, which will provide us peace and happiness in the next world.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੇ ਭਰਮੈ ਭਰਮਾਇਆ ॥
ਵੇਗਾਰਿ ਫਿਰੈ ਵੇਗਾਰੀਆ ਸਿਰਿ ਭਾਰੁ ਉਠਾਇਆ ॥
ਜੋ ਗੁਰ ਕੀ ਜਨੁ ਸੇਵਾ ਕਰੇ ਸੋ ਘਰ ਕੈ ਕੰਮਿ ਹਰਿ ਲਾਇਆ
॥੧॥

ਮੇਰੇ ਰਾਮ ਤੋੜਿ ਬੰਧਨ ਮਾਇਆ ਘਰ ਕੈ ਕੰਮਿ ਲਾਇ ॥

ਨਿਤ ਹਰਿ ਗੁਣ ਗਾਵਹ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥
ਨਚੁ ਪ੍ਰਾਣੀ ਚਾਕਰੀ ਕਰੇ ਨਰਪਤਿ ਰਾਜੇ ਅਰਥਿ ਸਭ ਮਾਇਆ ॥
ਕੈ ਬੰਧੈ ਕੈ ਡਾਨਿ ਲੇਇ ਕੈ ਨਰਪਤਿ ਮਰਿ ਜਾਇਆ ॥
ਧੰਨੁ ਧਨੁ ਸੇਵਾ ਸਫਲ ਸਤਿਗੁਰੂ ਕੀ ਜਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ
ਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥੨॥

ਨਿਤ ਸਉਦਾ ਸੁਦੁ ਕੀਚੈ ਬਹੁ ਭਾਤਿ ਕਰਿ ਮਾਇਆ ਕੈ ਤਾਈ ॥
ਜਾ ਲਾਹਾ ਦੇਇ ਤਾ ਸੁਖੁ ਮਨੇ ਤੋਟੈ ਮਰਿ ਜਾਈ ॥

ga-orhee bairagan mehlaa 4.

nit dinas raat laalach karay bharmai bharmaa-i-aa.
vaygaar firai vaygaaree-aa sir bhaar uthaa-i-aa.
jo gur kee jan sayvaa karay so ghar kai kamm har laa-i-aa.
||1||

mayray raam torh banDhan maa-i-aa ghar kai kamm laa-
ay.
nit har gun gaavah har naam samaa-ay. ||1|| rahaa-o.
nar paraanee chaakree karay narpat raajay arath sabh maa-
i-aa.

kai banDhai kai daan lay-ay kai narpat mar jaa-i-aa.
Dhan Dhan sayvaa safal satguroo kee jit har har naam jap
har sukh paa-i-aa. ||2||

nit sa-udaa sood keechai baho bhaat kar maa-i-aa kai taa-
ee.

jaa laahaa day-ay taa sukh manay totai mar jaa-ee.

jo gun saajhee gur si-o karay nit nit sukh paa-ee. ||3||

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ਜੋ ਗੁਣ ਸਾਝੀ ਗੁਰ ਸਿਉ ਕਰੇ ਨਿਤ ਨਿਤ ਸੁਖੁ ਪਾਈ ॥੩॥

jitnee bhookh an ras saad hai titnee bhookh fir laagai.
jis har aap kirpaa karay so vaychay sir gur aagai.
jan naanak har ras taripti-aa fir bhookh na laagai.
||4||4||10||48||

ਜਿਤਨੀ ਭੂਖ ਅਨ ਰਸ ਸਾਦ ਹੈ ਤਿਤਨੀ ਭੂਖ ਫਿਰਿ ਲਾਗੈ ॥
ਜਿਸੁ ਹਰਿ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਵੇਚੇ ਸਿਰੁ ਗੁਰ ਆਗੈ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਤ੍ਰਿਪਤਿਆ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ
॥੪॥੪॥੧੦॥੪੮॥

GAURRI BAIRAAGAN MOHALLA 4

In the previous so many Shabads Guru Ji has been advising us to serve the Guru i.e. to follow his advice and meditate on God's Name with true faith, love and devotion. In this Shabad, he compares the benefits of serving the Guru and dwelling on God's Name with other worldly jobs and trades.

He says: "Generally a person works day and night obsessed by the greed for Maya (i.e. worldly wealth and power), and remains strayed by delusion (of Maya. His state is like that of) a forced laborer who is carrying a big load on his head without any wages, (because this worldly wealth is of no use to him in the end). But, the devotee, who serves the Guru (i.e. follows his advice), him God has assigned to the work of his own house, (because the service of the Guru or following his advice ultimately helps the person in his own salvation)."

Therefore, even for himself, Guru Ji prays to God and says: "O God, please snap our bonds of Maya and yoke me to the job of (cleaning my own home or heart). So that we may daily sing praises of God, and may (ultimately) merge in (Your Name)." (1-pause)

Guru Ji now gives some specific examples of the worldly jobs and tells how they could bring disappointment in the end. He says: "A person some times serves another person or a ruler, for the sake of worldly wealth. But many times this ruler (when displeased for any reason) puts the man into jail or awards him other punishment. Or sometimes this ruler himself dies. (Then all the person's service goes waste and brings nothing but disappointment). However, blessed is the service of the true Guru, through which, by dwelling on God's Name, one obtains the bliss of meeting God." (2)

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Now turning to business, Guru Ji says: "Some persons enter into different kinds of business to earn money. If this business brings them profit they feel happy, but a loss breaks their heart. (On the other hand if a man) enters into partnership of merits with the Guru (i.e. tries to copy Guru's qualities), he always receives happiness." (3)

Guru Ji finally refers to all our cravings and says: "More we crave for tastes (other than the taste of God's Name), more we feel hungry (for these pleasures). But he on whom God shows mercy, he surrenders himself completely to the Guru (i.e. does whatever the Guru wants him to do). O Nanak, that person is then satiated with the elixir of God's Name and then the hunger (for worldly things) doesn't afflict him." (4-4-10-48)

The message of this Shabad is that we should not be spending all our time in earning wealth for our selves and our families. Instead after meeting reasonable demands of our families, we should completely surrender our lives to the Guru and do what he wants us to do (i.e. dwell on God's Name, and help the needy). Only this will quench our hunger for worldly wealth and bring us true and lasting satisfaction.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ga-orhee bairaagan mehlaa 4.

ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਆਸ ਨਿਤ ਕਿਉ ਦੇਖਾ ਹਰਿ ਦਰਸੁ
ਤੁਮਾਰਾ ॥

hamrai man chit har aas nit ki-o daykhaa har daras
tumaaraa.
jin pareet laa-ee so jaantaa hamrai man chit har bahu pi-



ਜਿਨਿ ਪ੍ਰੀਤਿ ਲਾਈ ਸੋ ਜਾਣਤਾ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਬਹੁਤੁ
ਪਿਆਰਾ ॥

ਹਉ ਕੁਰਬਾਨੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਵਿਛੁੜਿਆ ਮੇਲਿਆ ਮੇਰਾ
ਸਿਰਜਨਹਾਰਾ ॥੧॥

ਮੇਰੇ ਰਾਮ ਹਮ ਪਾਪੀ ਸਰਣਿ ਪਰੇ ਹਰਿ ਦੁਆਰਿ ॥
ਮਤੁ ਨਿਰਗੁਣ ਹਮ ਮੇਲੈ ਕਬਹੂੰ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥
ਰਹਾਉ ॥

ਹਮਰੇ ਅਵਗੁਣ ਬਹੁਤੁ ਬਹੁਤੁ ਹੈ ਬਹੁ ਬਾਰ ਬਾਰ ਹਰਿ ਗਣਤ ਨ
ਆਵੈ ॥

ਤੂੰ ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਬਖਸਿ ਲੈਹਿ
ਹਰਿ ਭਾਵੈ ॥

ਹਮ ਅਪਰਾਧੀ ਰਾਖੇ ਗੁਰ ਸੰਗਤੀ ਉਪਦੇਸੁ ਦੀਓ ਹਰਿ ਨਾਮੁ
ਛਡਾਵੈ ॥੨॥

ਤੁਮਰੇ ਗੁਣ ਕਿਆ ਕਹਾ ਮੇਰੇ ਸਤਿਗੁਰਾ ਜਬ ਗੁਰੁ ਬੋਲਹ ਤਬ
ਬਿਸਮੁ ਹੋਇ ਜਾਇ ॥

ਹਮ ਜੈਸੇ ਅਪਰਾਧੀ ਅਵਰੁ ਕੋਈ ਰਾਖੇ ਜੈਸੇ ਹਮ ਸਤਿਗੁਰਿ
ਰਾਖਿ ਲੀਏ ਛਡਾਇ ॥

ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਤੂੰਹੈ ਗੁਰੁ ਮਾਤਾ ਤੂੰ ਗੁਰੁ ਬੰਧਪੁ ਮੇਰਾ ਸਖਾ
ਸਖਾਇ ॥੩॥

ਜੋ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ
ਜਾਣਹੁ ਆਪੇ ॥

ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੁਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ
ਕੀਰੇ ਹਮ ਬਾਪੇ ॥

ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੂਕੇ ਸਭਿ ਸੋਗ
ਸੰਤਾਪੇ ॥੪॥੫॥੧੧॥੪੯॥

aaraa.

ha-o kurbaanee gur aapnay jin vichhurhi-aa mayli-aa
mayraa sirjanhaaraa. ||1||

mayray raam ham paapee saran paray har du-aar.
mat nirgun ham maylai kabahoo^N apunee kirpaa Dhaar. ||1||
rahaa-o.

hamray avgun bahuṭ bahuṭ hai baho baar baar har ganat na
aavai.

too^N gunvantaa har har da-i-aal har aapay bakhās laihi har
bhaavai.

ham apraaDhee raakhay gur sangtee updays dee-o har
naam chhadaavai. ||2||

tumray gun ki-aa kahaa mayray satiguraa jab gur bolah tab
bisam ho-ay jaa-ay.

ham jaisay apraaDhee avar ko-ee raakhai jaisay ham satgur
raakh lee-ay chhadaa-ay.

too^N gur pitaa too^N hai gur maataa too^N gur banDhap
mayraa sakhaa sakhaa-ay. ||3||

jo hamree biDh hotee mayray satiguraa saa biDh tum har
jaanhu aapay.

ham rultay firay ko-ee baat na poochh-taa gur satgur sang
keeray ham thaapay.

Dhan Dhan guroo naanak jan kayraa jit mili-ai chookay
sabh sog santapay. ||4||5||11||49||

GAURRI BAIRAAGAN MOHALLA 4

In the previous Shabad Guru Ji gave us some beautiful examples from different walks of life to illustrate, with what kind of deep love and passion a devotee of God remembers Him and longs to see Him. In this Shabad Guru Ramdas Ji (the fourth Guru), who was a mere orphan and petty vendor before, he was blessed by Guru Amardass Ji (the third Guru), shares with us his own sense of gratitude for his Guru and longing for God.

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He says: "O my God, daily in my mind rises a hope and a wish, how can I see your vision. The person (i.e. the Guru) who has imbued me with this love knows that God is very dear to my mind. Therefore I am a sacrifice to my Guru, who has united me to my Creator (God), from whom, I was separated." (1)

Guru Ji now uses a very heart rending metaphor of a beggar, who some times simply lies down outside the gate of a donor in the hope that some time the donor will take mercy on him and give him some alms.

So addressing God Guru Ji says: "I a sinner, am lying at your door in the hope that perhaps showing mercy you might unite even a merit-less person like me with you." (1-pause)

Going still further in his humility, Guru Ji adds: " (O God), My sins are numerous, I commit these sins again and again, so these cannot be counted. But God, you are the treasure of virtues and compassion so please on your own pardon me if it so pleases you."



Telling the result of his prayer to God he says: “ God, then put me, the sinner, in the company of the Guru, who gave me the instruction, that God’s Name (i.e. his deep love) does emancipate a person, (I acted upon this advice and was saved).” (2)

Guru Ji therefore expressing his gratitude to his Guru says: "O my True Guru, how can I describe your merits, because as soon as I start talking about you I go into a deep sense of wonder and bliss. (I wonder and kind of challenge in my mind) Can anyone else save a sinner like me, as the True Guru has saved and delivered me? You are my Guru - father, my Guru-mother, my Guru-kin, my friend and mate.” (3)

Guru Ji now touching the heights of humility and remembering his situation of an orphan petty street vendor before being blessed by Guru Amardass Ji, says: “O (my benefactor) you yourself know what used to be my situation. I used to wander about helplessly and no one paid any attention to me. (I say that) by bringing me into the company of the true Guru, a worm like me has been anointed. Therefore I say again and again that blessed is Guru Nanak meeting whom all my sorrows and troubles have ended.” (4-5-11-49)

Note: As per Giani Harbans Singh Ji, it is said that when Dr. Bh. Vir Singh Ji uttered the last lines of this Shabad “Jo Hamri Bidh Mairey Satgura” at the beginning of his lecture at Sikh Educational Conference in Bombay India, an awesome silence spread over all the audience.

The message of this Shabad is that even if we have committed countless sins and even if everybody else does not care a bit for us, if we sincerely and humbly seek the refuge of God, He will not only save us from all troubles, but also may grant us glory.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੋਹੁ ਮੀਠਾ ਮਾਇਆ ॥

ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ ਮਨੁ ਅਨ ਰਸਿ ਲਾਇਆ ॥
ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਉ ਛੂਟਾ ਮੇਰੇ ਹਰਿ ਰਾਇਆ ॥੧॥

ਮੇਰੇ ਰਾਮ ਇਹ ਨੀਚ ਕਰਮ ਹਰਿ ਮੇਰੇ ॥
ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਕਰਿ ਕਿਰਪਾ ਬਖਸਿ ਅਵਗਣ
ਸਭਿ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥
ਕਿਛੁ ਰੂਪੁ ਨਹੀ ਕਿਛੁ ਜਾਤਿ ਨਾਹੀ ਕਿਛੁ ਵੰਗੁ ਨ ਮੇਰਾ ॥

ਕਿਆ ਮੁਹੁ ਲੈ ਬੋਲਹ ਗੁਣ ਬਿਹੂਨ ਨਾਮੁ ਜਪਿਆ ਨ ਤੇਰਾ ॥
ਹਮ ਪਾਪੀ ਸੰਗਿ ਗੁਰ ਉਬਰੇ ਪੁੰਨੁ ਸਤਿਗੁਰ ਕੇਰਾ ॥੨॥
ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਮੁਖੁ ਨਕੁ ਦੀਆ ਵਰਤਣ ਕਉ ਪਾਣੀ ॥
ਅੰਨੁ ਖਾਣਾ ਕਪੜੁ ਪੈਨਣੁ ਦੀਆ ਰਸ ਅਨਿ ਭੋਗਾਣੀ ॥
ਜਿਨਿ ਦੀਏ ਸੁ ਚਿਤਿ ਨ ਆਵਈ ਪਸੁ ਹਉ ਕਰਿ ਜਾਣੀ ॥੩॥

ga-orhee bairaagan mehlaa 4.

kanchan naaree meh jee-o lubhat hai moh meethaa maa-iaa.

ghar mandar ghorhay khusee man an ras laa-iaa.
har parabh chit na aavee ki-o chhootaa mayray har raa-iaa. ||1||

mayray raam ih neech karam har mayray.
gunvantaa har har da-i-aal kar kirpaa bakhass avgan sabh
mayray. ||1|| rahaa-o.

kichh roop nahee kichh jaat naahee kichh dhang na
mayraa.

ki-aa muhu lai bolah gun bihoon naam japi-aa na tayraa.

ham paapee sang gur ubray punn satgur kayraa. ||2||

sabh jee-o pind mukh nak dee-aa vartan ka-o paanee.

ann khaanaa kaparh painan dee-aa ras an bhogaanee.

jin dee-ay so chit na aavee pasoo ha-o kar jaanee. ||3||

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ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥
ਹਮ ਜੰਤ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹ ਸਭੁ ਖੇਲੁ ਤੁਮ ਸੁਆਮੀ ॥
ਜਨ ਨਾਨਕੁ ਹਾਟਿ ਵਿਹਾਇਆ ਹਰਿ ਗੁਲਮ ਗੁਲਾਮੀ ॥੪॥੬॥੧੨॥੫੦॥

sabh keetaa tayraa varatdaa too^N antarjaamee.

ham jant vichaaray ki-aa karah sabh khayl tum su-aamee.

jan naanak haat vihaajhi-aa har gulam gulaamee.

||4||6||12||50||

GAURRI BAIRAAGAN MOHALLA 4

In the previous Shabad Guru Ji gave us the message that even if we have committed countless sins and even if everybody else does not care a bit about us, if we sincerely and humbly seek the refuge of God, He will save us from all troubles, and may bless with glory.



In this Shabad he tells us how to pray and approach God for His forgiveness and blessings. On our behalf addressing God he says: "O God, my life is engrossed in the lust for gold (wealth) and woman (beauty). The attachment with this worldly love seems sweet to me. My mind is so enticed by pleasures of house, palaces, and horses (cars and other relishes) that my mind never thinks of you, O God how could I be saved?" (1)

Summarizing his confession and prayer he says: "O God, such are the base actions of mine. But O God, you are the treasure of virtues, please have mercy on me and pardon all my sins." (1-pause)

Guru Ji showing more humility says, "O God, I do not possess any beauty, nor any high caste (or high references), nor any good conduct, what shall then I speak of myself, devoid of virtue, who has (never) meditated on your Name. I can only say, that if a sinner like me has been saved it is because of the company of the Guru and the Grace of that true Guru. (None of this is due to any of my merits)." (2)

Making a further confession of ingratitude and thanklessness on our behalf he says: "God gave us, the soul, body, with all its limbs and gave water (and air etc.), for our use. He gave us food to eat, clothing to wear, and other relishes to enjoy. We the mortals do not remember God who gave us all these things, but like animals think that we obtained these things on our own." (3)

But instead of finding excuses or trying to blame others, Guru Ji like an innocent child expresses the mortal's helplessness, and on our behalf humbly prays to God and says: "O God what ever happens is as per your will, you know what happens inside all hearts. What we poor mortals can do, since all the happenings (in this world) are your plays. I am just a purchased slave of your slaves, so totally under your command (and whatever good or bad I do you take the ultimate responsibility)." (4-6-12-50)

The message of this Shabad is that we should always remember that it is God who gave us our life, body and wealth. We should never feel proud of anything, instead we should always remember and thank Him for all these gifts, and always feel so humble that we should see the will of God behind all good or seemingly bad happenings in the world.

ਪੰਨਾ ੧੬੮

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ ਮਝਾਰਿ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ਖਿਨੁ ਪੋਚਾਰਿ ॥
ਤਿਉ ਸਤਿਗੁਰੁ ਗੁਰਸਿਖ ਰਾਖਤਾ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥੧॥
ਮੇਰੇ ਰਾਮ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਭ ਕੇ ਹੈ ਇਆਣੇ ॥
ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰੂ ਸਤਿਗੁਰੂ ਪਾਧਾ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ
ਕੀਏ ਸਿਆਣੇ ॥੧॥ ਰਹਾਉ ॥
ਜੈਸੀ ਗਗਨਿ ਫਿਰੰਤੀ ਊਡਤੀ ਕਪਰੇ ਬਾਗੇ ਵਾਲੀ ॥
ਓਹ ਰਾਖੈ ਚੀਤੁ ਪੀਛੈ ਬਿਚਿ ਬਚਰੇ ਨਿਤ ਹਿਰਦੈ ਸਾਰਿ ਸਮਾਲੀ ॥

ਤਿਉ ਸਤਿਗੁਰੁ ਸਿਖ ਪ੍ਰੀਤਿ ਹਰਿ ਹਰਿ ਕੀ ਗੁਰੁ ਸਿਖ ਰਖੈ ਜੀਅ
ਨਾਲੀ ॥੨॥

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ga-orhee bairaagan mehlaa 4.

ji-o jannee sut jan paaltee raakhai nadar majhaar.
antar baahar mukh day giraas khin khin pochaar.
ti-o satgur gursikh raakh-taa har pareet pi-aar. ||1||
mayray raam ham baarik har parabh kay hai i-aanay.
Dhan Dhan guroo gur satgur paaDhaa jin har updays day
kee-ay si-aanay. ||1|| rahaa-o.
jaisee gagan firantee oodtee kapray baagay vaalee.
oh raakhai cheet peechhai bich bachray nit hirdai saar
samaalee.
ti-o satgur sikh pareet har har kee gur sikh rakhai jee-a
naalee. ||2||

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ਜੈਸੇ ਕਾਤੀ ਤੀਸ ਬਤੀਸ ਹੈ ਵਿਚਿ ਰਾਖੈ ਰਸਨਾ ਮਾਸ ਰਤੁ ਕੇਰੀ
॥

ਕੋਈ ਜਾਣਹੁ ਮਾਸ ਕਾਤੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਵਸਗਤਿ ਹੈ
ਹਰਿ ਕੇਰੀ ॥

ਤਿਉ ਸੰਤ ਜਨਾ ਕੀ ਨਰ ਨਿੰਦਾ ਕਰਹਿ ਹਰਿ ਰਾਖੈ ਪੈਜ ਜਨ
ਕੇਰੀ ॥੩॥

jaisay kaatee tees batees hai vich raakhai rasnaa maas rat
kayree.
ko-ee jaanhu maas kaatee kai kichh haath hai sabh vasgat
hai har kayree.
ti-o sant janaa kee nar nindaa karahi har raakhai paij jan
kayree. ||3||
bhaa-ee mat ko-ee jaanhu kisee kai kichh haath hai sabh
karay karaa-i-aa.
jaraa maraa taap sirat saap sabh har kai vas hai ko-ee laag



ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ
ਕਰਾਇਆ ॥

na sakai bin har kaa laa-i-aa.

aisaa har naam man chit nit Dhi-aavahu jan naanak jo
anTEE a-osar la-ay chhadaa-i-aa. ||4||7||13||51||

ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ
ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥
ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕ ਜੋ
ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ ॥੪॥੭॥੧੩॥੫੧॥

GUARRI BAAIRAAGAN MOHALLA 4

In the previous Shabad Guru Ji illustrated by his personal example how a true disciple (or Sikh) loves, serves, and expresses deep gratitude to his Guru for all his favors. In this Shabad Guru Ji tells us what kind of love, protection, and blessings the Guru bestows on his disciple or Sikh.

He says: "Just as a mother brings up her son, keeps him always in view, feeds him constantly and caresses him every moment. So does the Guru, the true Guru takes care of his Sikh (by inculcating in him the) love and affection for God." (1)

For this reason Guru Ji says: "O God, we are your innocent children, blessed, blessed is our True Guru teacher, who made us wise by imparting us divine knowledge." (1-pause)

Guru Ji now gives another beautiful example of Guru's love for his Sikhs. He says: "Just as a white feathered swallow, while flying about in the sky, keeps her thoughts on her young ones left behind and always keeps remembering them in her heart, similarly, the true Guru imbues his Sikhs with love for God and keeps caring for them from his heart." (2)

To illustrate how God protects his creatures even when surrounded by so many dangers, Guru Ji gives another thought provoking example. He says: "(O man, just look) at your tongue of flesh which lies safe even though it is encased within a pair of scissors with thirty two teeth. Can any body say that it is within the power of the tongue (to save it self from being bit by any of its teeth)? (You will agree that) it is all in the control of God. Similarly (understand) that even though many may try to slander the saints, yet God protects the honor of His devotees." (3)

Guru Ji therefore concludes and says: "O brothers, don't ever think that anything is under control of any body. It is God who does every thing and causes everything to be done. Old age, death, pain fever, and damnation are all in the hands of God, and without being so willed by God no harm can come to any body." Therefore, advising himself (and indirectly us), Guru Ji says: "O slave Nanak dwell every day on such a Name of God which will get you liberated at the last moment (i.e. death)." (4-7-13-51)

So in this Shabad Guru Ji gives us two The messages, (1) our true Guru loves us like our mother and protects us at every step and (2) Whatever happens (good or bad) is all under the will of God. Therefore, we should always meditate on God's Name while following the word (or advice) of our Guru.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ga-orhee bairagan mehlā 4.

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥
ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ ॥੧॥
ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ॥
ਹਉ ਖਿਨੁ ਖਿਨੁ ਕਰੀ ਨਮਸਕਾਰੁ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਕਿਉ ਮਿਲੈ
॥੧॥ ਰਹਾਉ ॥

jis mili-ai man ho-ay anand so satgur kahee-ai.
man kee dubiDhaa binas jaa-ay har param pad lahee-ai. ||1||
mayraa satgur pi-aaraa kit biDh milai.
ha-o khin khin karee namaskaar mayraa gur pooraa ki-o
milai. ||1|| rahaa-o.

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ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਮੇਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥
ਇਛੁ ਪੁੰਨੀ ਜਨ ਕੇਰੀਆ ਲੇ ਸਤਿਗੁਰੁ ਧੂਰਾ ॥੨॥
ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵੈ ਹਰਿ ਭਗਤਿ ਸੁਣੈ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੀਐ

kar kirpaa har mayli-aa mayraa satgur pooraa.
ichh punnee jan kayree-aa lay satgur Dhooraa. ||2||
har bhagat darirh-aavai har bhagat sunai tis satgur milee-ai.



॥
 ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਹਰਿ ਲਾਭੁ ਨਿਤਿ ਦ੍ਰਿੜੀਐ ॥੩॥
 ਜਿਸ ਕਉ ਰਿਦੈ ਵਿਗਾਸੁ ਹੈ ਭਾਉ ਦੂਜਾ ਨਾਹੀ ॥
 ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਉਧਰੈ ਹਰਿ ਗੁਣ ਗਾਵਾਹੀ
 ॥੪॥੮॥੧੪॥੫੨॥

totaa mool na aavee har laabh nit darirhee-ai. ||3||
 jis ka-o ridai vigaas hai bhaa-o doojaa naahee.
 naanak tis gur mil uDhrai har gun gaavaahee. ||4||8||14||52||

GAURRI BAAIRAAGAN MOHALLA 4

In many of the previous Shabads Guru Ji has been mentioning the blessings and benefits showered by a true Guru on his Sikhs (or disciples). In this Shabad Guru Ji tells us how to identify a True Guru, i.e. what are his qualities?

He says: "He, on meeting whom, the mind is in bliss, the duality of mind is destroyed and we attain the supreme status of union with God, such a person is called the True Guru." (1)

Guru Ji then poses the question and asks himself: "How can I find such a True Guru of mine? I salute (the person) again and again at every moment) who can tell me how can I meet my True Guru?" (1-pause)

Guru Ji answers the question himself and shares with us his own experience on meeting the True Guru. He says: "Showing His mercy, God united me with the True Guru. And with the dust of the Guru's feet (i.e. through his humble service) all the desires of his devotee were fulfilled." (2)

Guru Ji now on the basis of his own experience tells us: "We should meet such a true Guru who urges worship of God (to others), and himself likes only to hear about God's worship. Then we never suffer a loss and daily we earn the profit of God's (Name)." (3)

In conclusion Guru Ji says: "Within whose heart is divine pleasure, who entertains no other love, O Nanak, meeting such a Guru the mortal always sings praises of God and is saved." (4-8-14-52)

The message of this Shabad is that if we want to end all our pains and enjoy an eternal bliss we need to seek the guidance of a true Guru. The main identification or the quality of a true Guru is that he always advises to dwell on God and meeting whom our mind immediately feels a sense of bliss and all its doubt is gone.

ਮਹਲਾ ੪ ਗਉੜੀ ਪੂਰਬੀ ॥

ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਕੀਨੀ ਮੇਰੈ ਮਨਿ ਤਨਿ ਮੁਖਿ
 ਹਰਿ ਬੋਲੀ ॥

ਗੁਰਮੁਖਿ ਰੰਗੁ ਭਇਆ ਅਤਿ ਗੂੜਾ ਹਰਿ ਰੰਗਿ ਭੀਨੀ ਮੇਰੀ
 ਚੋਲੀ ॥੧॥

ਅਪੁਨੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਉ ਗੋਲੀ ॥
 ਜਬ ਹਮ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਕਰਿ ਦੀਨੇ ਜਗਤੁ ਸਭੁ ਗੋਲ
 ਅਮੋਲੀ ॥੧॥ ਰਹਾਉ ॥
 ਕਰਹੁ ਬਿਬੇਕੁ ਸੰਤ ਜਨ ਭਾਈ ਖੋਜਿ ਹਿਰਦੈ ਦੇਖਿ ਵੰਢੋਲੀ ॥

ਹਰਿ ਹਰਿ ਰੂਪੁ ਸਭ ਜੋਤਿ ਸਬਾਈ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਹਰਿ
 ਕੋਲੀ ॥੨॥

ਪੰਨਾ ੧੬੯

ਹਰਿ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਸਭ ਜਗ ਕੈ ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੋਲੀ
 ॥
 ਹਰਿ ਹਰਿ ਪ੍ਰਗਟੁ ਕੀਓ ਗੁਰਿ ਪੂਰੈ ਸਿਰੁ ਵੇਚਿਓ ਗੁਰ ਪਹਿ
 ਮੋਲੀ ॥੩॥

mehlaa 4 ga-orhee poorbee.

har da-i-aal da-i-aa parabh keenee mayrai man tan mukh
 har bolee.

gurmukh rang bha-i-aa at goorhaa har rang bheenee
 mayree cholee. ||1||

apunay har parabh kee ha-o golee.

jab ham har saytee man maani-aa kar deeno jagat sabh gol
 amolee. ||1|| rahaa-o.

karahu bibayk sant jan bhaa-ee khoj hirdai daykh
 dhandholee.

har har roop sabh jot sabaa-ee har nikat vasai har kolee.
 ||2||

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har har nikat vasai sabh jag kai aprampar purakh atolee.

har har pargat kee-o gur poorai sir vaychi-o gur peh molee.
 ||3||

har jee antar baahar tum sarnaagat tum vad purakh
 vadolee.



ਹਰਿ ਜੀ ਅੰਤਰਿ ਬਾਹਰਿ ਤੁਮ ਸਰਣਾਗਤਿ ਤੁਮ ਵਡ ਪੁਰਖ
ਵਡੋਲੀ ॥

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ਜਨੁ ਨਾਨਕੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਗੁਰ
ਵੇਚੋਲੀ ॥੪॥੧॥੧੫॥੫੩॥

jan naanak an-din har gun gaavai mil satgur gur vaycholee.
॥4॥1॥15॥53॥

MOHALLA 4 GAURRI POORBI

In the previous Shabad Guru Ji told us that the main identification or quality of a true Guru is that he always advises his followers to dwell on God and meeting whom our mind immediately feels a sense of bliss and all its doubt is gone. In this Shabad Guru Ji shares with us his own experience of supreme peace and bliss on meeting his true Guru (Amardass Ji).

He says: "The merciful God has shown his mercy and now throughout my mind and body rings the Word of God (i.e. His Name). By Guru's Grace I have been imbued with such a deep love (for God) as if my whole garment (i.e. my whole body) has been fully drenched in the color of this Love." (1)

Describing the love and humility of his mind Guru Ji says: "I am but a maiden slave of my God Master. (At the same time I feel) that when my mind reposed complete faith in God, He has made the whole world as my slave without a price (i.e. while serving God I feel as if I am ruling the world)." (1-pause)

Guru Ji then addresses us and says: "O dear saints, if you reflect deeply and search your hearts, you will find that the beauty and the light of God pervades all hearts, and God abides near and close to every one." (2)

Guru Ji adds: "(That God is not simply abiding near you). That omnipotent, in-measurable, limitless God dwells close to the entire world. When I completely sold myself off (i.e. surrendered to) the True Guru, revealed the all powerful God (to me)." (3)

Guru Ji concludes this Shabad with a very humble prayer to God. He says: "O my respected God you are Highest of the High and you are our helper both inside and out. Being blessed with the intercession of the true Guru, your slave Nanak sings praises of God day and night." (4-1-15-53)

The message of this Shabad is that if we want to enjoy a supreme state of bliss as if we are ruling the whole world, we should follow the advice of our intercessor the Guru and sing praises of God day and night with true love and devotion.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਜਗਜੀਵਨ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਗਦੀਸੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥
ਜਿਤੁ ਮਾਰਗਿ ਤੁਮ ਪ੍ਰੇਰਹੁ ਸੁਆਮੀ ਤਿਤੁ ਮਾਰਗਿ ਹਮ ਜਾਤੇ
॥੧॥

ਰਾਮ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ॥
ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਤੇ
॥੧॥ ਰਹਾਉ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਗਿ ਅਵਖਧੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਸਾਤੇ ॥
ਤਿਨ ਕੇ ਪਾਪ ਦੇਖ ਸਭਿ ਬਿਨਸੇ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਤੇ
॥੨॥

ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖੇ ਧੁਰਿ ਮਸਤਕਿ ਤੇ ਗੁਰ ਸੰਤੋਖ ਸਰਿ
ਨਾਤੇ ॥

ga-orhee poorbee mehlaa 4.

jagjeevan aprampar su-aamee jagdeesur purakh biDhaatay.
jit maarag tum parayrhu su-aamee tit maarag ham jaatay.
॥1॥
raam mayraa man har saytee raatay.
satsangat mil raam ras paa-i-aa har raamai naam samaatay.
॥1॥ rahaa-o.
har har naam har har jag avkhaDh har har naam har saatay.
tin kay paap dokh sabh binsay jo gurmat raam ras khaatay.
॥2॥
jin ka-o likhat likhay Dhur mastak tay gur santokh sar
naatay.
durmat mail ga-ee sabh tin kee jo raam naam rang raatay.
॥3॥
raam tum aapay aap aap parabh thaakur tum jayvad avar
na daatay.
jan naanak naam la-ay taaN jeevai har japee-ai har kirpaa



ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਤਿਨ ਕੀ ਜੋ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ tay. ||4||2||16||54||

॥੩॥

ਰਾਮ ਤੁਮ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰ ਤੁਮ ਜੇਵਡ ਅਵਰੁ ਨ
ਦਾਤੇ ॥

ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾਂ ਜੀਵੈ ਹਰਿ ਜਪੀਐ ਹਰਿ ਕਿਰਪਾ ਤੇ
॥੪॥੨॥੧੬॥੫੪॥

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GAURRI POORBI MOHALLA 4

In the previous Shabad Guru Ji shared with us the supreme bliss experienced by him, when the merciful God showered His blessings and imbued him with the deep fast color of His Love. In this Shabad he shares with us what kind of love, devotion and obedience he has for God in his mind.

Guru Ji says: "O God, the life of the world, the remotest of the remote, the master of the universe, omnipotent , architect of our destiny, whatever way you lead me that way I go (i.e. I completely submit to your guidance and command)." (1) Expressing his humble and sincere Love for God Guru Ji says: "O God, my mind is imbued with your love. Associating with the Society of Saints, I have obtained the relish of God (i.e. His Love) and I am absorbed in God's Name." (1-pause)

Now on the basis of his personal bliss Guru Ji tells us: "God's Name is the panacea (i.e. the cure all) and provider of Peace in the world. Who, by Guru's grace partake of God's elixir, all their sins and sorrows are destroyed." (2)

Guru Ji therefore comments: "(Only) those in whose destiny it has been so preordained from the beginning, bathe in the Guru's pool of contentment (i.e. it is only very fortunate persons who are blessed with contentment giving guidance of the Guru's). Yes those are imbued with the love of God's Name, all the dirt of their evil intellect is washed off (i.e. their mind becomes pure and immaculate)." (3)

Summarizing his supplication to God Guru Ji says: "O God, you by yourself are the master, there is no greater benefactor than you. The slave Nanak lives only if he dwells on (your Name), but we can dwell on your Name by your grace alone. (Therefore please show your mercy on us and bless us that we dwell on your Name)." (4-2-16-54)

The message of this Shabad is that if we want to enjoy peace, health, and happiness we should live as per God's will and dwell on His Name under Guru's instruction.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਚੇ ॥

ਸਤਿਗੁਰਿ ਬਚਨੁ ਦੀਓ ਅਤਿ ਨਿਰਮਲੁ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਮਨੁ ਮਾਚੇ ॥੧॥

ਰਾਮ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬੇਧਿ ਲੀਓ ਹਰਿ ਸਾਚੇ ॥

ਜਿਹ ਕਾਲ ਕੈ ਮੁਖਿ ਜਗਤੁ ਸਭੁ ਗ੍ਰਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ
ਬਚਨਿ ਹਰਿ ਹਮ ਬਾਚੇ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਸੇਤੀ ਤੇ ਸਾਕਤ ਮੂੜ ਨਰ ਕਾਚੇ ॥

ਤਿਨ ਕਉ ਜਨਮੁ ਮਰਣੁ ਅਤਿ ਭਾਰੀ ਵਿਚਿ ਵਿਸਟਾ ਮਰਿ ਮਰਿ
ਪਾਚੇ ॥੨॥

ਤੁਮ ਦਇਆਲ ਸਰਣਿ ਪ੍ਰਤਿਪਾਲਕ ਮੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ਹਰਿ
ਹਮ ਜਾਚੇ ॥

ਹਰਿ ਕੇ ਦਾਸ ਦਾਸ ਹਮ ਕੀਜੈ ਮਨੁ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਨਾਚੇ

ga-orhee poorbee mehlaa 4.

karahu kirpaa jagjeevan daatay mayraa man har saytee
raachay.

satgur bachan dee-o at nirmal jap har har har man
maachay. ||1||

raam mayraa man tan bayDh lee-o har saachay.

jih kaal kai mukh jagat sabh garsi-aa gur satgur kai bachan
har ham baachay. ||1|| rahaa-o.

jिन ka-o pareet naahee har saytee tay saakat moorh nar
kaachay.

tin ka-o janam maran at bhaaree vich vistaa mar mar
paachay. ||2||

tum da-i-aal saran partipaalak mo ka-o deejai daan har ham
jaachay.

har kay daas daas ham keejai man nirat karay kar naachay.
||3||

aapay saah vaday parabh su-aamee ham vanjaaray heh taa



॥੩॥

ਆਪੇ ਸਾਹ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਹਹਿ ਤਾ ਚੇ ॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਜੀਉ ਰਾਸਿ ਸਭ ਤੇਰੀ ਜਨ ਨਾਨਕ ਕੇ ਸਾਹ ਪ੍ਰਭ
ਸਾਚੇ ॥੪॥੩॥੧੭॥੫੫॥

chay.

mayraa man tan jee-o raas sabh tayree jan naanak kay saah
parabh saachay. ||4||3||17||55||

GAURRI POORBI MOHALLA 4

In the previous so many Shabads Guru Ji has advised us that if we want to enjoy eternal peace and happiness we should dwell on God's Name (i.e. always remember Him with Love and devotion) under Guru's guidance. In this Shabad he

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himself acts upon the advice of his Guru and prays to God for blessing him with the gift of His Love. Guru Ji says: " O Giver of Life to the world, please take pity on me so that my mind remains imbued with you (God), because (my) true Guru has given me this very immaculate word (or advice), that by dwelling on God's Name again and again, the mind goes into ecstasy." (1)

Sharing his feelings of deep love and the blessings obtained by him, Guru Ji tells: "God, the true master has pierced my body and mind (with His Love). (The result is that) while the whole world is in the grip of Death, I have been saved (from this tragedy, of being subjected to the rounds of birth and death) by following Guru's Instruction." (1-pause)
Next Guru Ji describes the fate of those who do not have any love for God. He says: "Those who do not have any Love for God, they the foolish, worshippers of power are immature persons. They suffer an extreme agony of birth and death and repeatedly die and putrefy in the filth of lusts." (2)

Guru Ji therefore prays to God and says: "O God, you are kind and protector of those who seek your refuge, please grant us (what) we beg from you. Please make me the slave of your slaves (this will please me so much) that I will dance around in happiness." (3)

Making his concluding submission to God Guru Ji says: "O God, you are the supreme master, the great banker, and I am but your petty trader. O the eternal master and banker of Nanak, my mind, body and life are all your capital stock." (4-3-17-55)

The message of this Shabad is that, we should surrender ourselves wholly to God, and beg Him only for the gift of His love (i.e. His Name).

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਤੁਮ ਦਇਆਲ ਸਰਬ ਦੁਖ ਭੰਜਨ ਇਕ ਬਿਨਉ ਸੁਨਹੁ ਦੇ ਕਾਨੇ
॥ਜਿਸ ਤੇ ਤੁਮ ਹਰਿ ਜਾਨੇ ਸੁਆਮੀ ਸੋ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮੇਰਾ ਪ੍ਰਾਨੇ
॥੧॥ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਪਾਰਬ੍ਰਹਮ ਕਰਿ ਮਾਨੇ ॥
ਹਮ ਮੁੜ ਮੁਗਧ ਅਸੁਧ ਮਤਿ ਹੋਤੇ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ
ਹਮ ਜਾਨੇ ॥੧॥ ਰਹਾਉ ॥
ਜਿਤਨੇ ਰਸ ਅਨ ਰਸ ਹਮ ਦੇਖੇ ਸਭ ਤਿਤਨੇ ਫੀਕ ਫੀਕਾਨੇ ॥

ਪੰਨਾ ੧੭੦

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮੀਠ ਰਸ
ਗਾਨੇ ॥੨॥

ਜਿਨ ਕਉ ਗੁਰੁ ਸਤਿਗੁਰੁ ਨਹੀ ਭੇਟਿਆ ਤੇ ਸਾਕਤ ਮੁੜ ਦਿਵਾਨੇ

ga-orhee poorbee mehlaa 4.

tum da-i-aal sarab dukh bhanjan ik bin-o sunhu day
kaanay.jis tay tum har jaanay su-aamee so satgur mayl mayraa
paraanay. ||1||raam ham satgur paarbarahm kar maanay.
ham moorh mugaDh asuDh mat hotay gur satgur kai
bachan har ham jaanay. ||1|| rahaa-o.

jitnay ras an ras ham daykhay sabh titnay feek feekaanay.

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har kaa naam amrit ras chaakhi-aa mil satgur meeth ras
gaanay. ||2||jin ka-o gur satgur nahee bhayti-aa tay saakat moorh
divaanay.tin kay karamheen Dhur paa-ay daykh deepak mohi
pachaanay. ||3||

jin ka-o tum da-i-aa kar maylhu tay har har sayv lagaanay.



|| jan naanak har har har jap pargatay mat gurmat naam samaanay. ||4||4||18||56||

ਤਿਨ ਕੇ ਕਰਮਹੀਨ ਧੁਰਿ ਪਾਏ ਦੇਖਿ ਦੀਪਕੁ ਮੋਹਿ ਪਚਾਨੇ ॥੩॥

ਜਿਨ ਕਉ ਤੁਮ ਦਇਆ ਕਰਿ ਮੇਲਹੁ ਤੇ ਹਰਿ ਹਰਿ ਸੇਵ ਲਗਾਨੇ

||

ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਜਪਿ ਪ੍ਰਗਟੇ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮਿ
ਸਮਾਨੇ ॥੪॥੪॥੧੮॥੫੬॥

GUARRI POORBI MOHALLA 4

Guru Ji started the previous Shabad with a prayer to God requesting Him to bless him with such a gift that his mind may be imbued, with Love for Him. Guru Ji further stated that the reason of his prayer to God was that his true Guru had informed him that when one meditates on God, his heart feels like dancing in happiness. Now this is a unique concept of the Sikh faith that it is the true Guru who shows and guides his disciple (Sikh), how to please God, but then it is for God to bless a Sikh with the guidance and company of a true Guru. Therefore in this Shabad he prays to God to show his mercy and bless him with the guidance of a true Guru.

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Guru Ji says: "O God, you are merciful destroyer of all pain, please listen to my one prayer attentively. Please unite me with that true Guru, my very life, through whom I could come to know you." (1)

Making no bones about the high esteem in which he holds his true Guru, he says: "O God I respect the true Guru like (You) the all pervading God. The reason is that I am but a foolish, ignorant person with false intellect. It is only (with the instruction of) the true Guru that I am able to know (you) God." (1-pause)

Describing the bliss and benefits, which he has already experienced through the guidance of the true Guru, he says: "All the other tastes of the world (i.e. worldly riches and powers), which I have tasted, I found them insipid. But when I met the True Guru, and tasted the taste of nectar of your Name, I found it delicious, like the juice of a sugar cane." (2)

Therefore on the basis of his personal experience Guru Ji states: "They who have not met the True Guru, those worshippers of power (i.e. Maya) are foolish and insane. (I feel) that such unfortunate is their preordained destiny, that just as the moths burn themselves, on seeing the candle, they keep burning due to their attachment to (Maya)." (3)

Therefore concluding his prayer, Guru Ji says: "O God, on whom showing mercy you unite (with the Guru), they apply themselves to your service. In short I Nanak say that, the devotees, who by following the Guru's advice have repeatedly meditated on God's Name, they have become renowned and have merged in God (Himself)." (4-4-18-56)

The message of this Shabad is, that if we want to enjoy the bliss of union with God, we have to pray to Him for the gift of the guidance of the true Guru, and then following the Guru's guidance we have to dwell on God's Name.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਨਾਲਿ ਹੈ ਸੁਆਮੀ ਕਹੁ ਕਿਥੈ ਹਰਿ ਪਹੁ
ਨਸੀਐ ॥

ਹਰਿ ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਰਾ ਹਰਿ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ
॥੧॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਜਪੀਐ ॥
ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ਭਜਿ ਪਉ ਮੇਰੇ ਮਨਾ ਗੁਰ ਸਤਿਗੁਰ
ਪੀਛੈ ਛੁਟੀਐ ॥੧॥ ਰਹਾਉ ॥
ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਸੋ ਪ੍ਰਭ ਸੁਖ ਸੁਖਦਾਤਾ ਜਿਤੁ ਸੇਵਿਐ ਨਿਜ
ਘਰਿ ਵਸੀਐ ॥

ga-orhee poorbee mehlaa 4.

mayray man so parabh sadaa naal hai su-aamee kaho kithai
har pahu nasee- ai.

har aapay bakhas la-ay parabh saachaa har aap chhadaa-ay
chhutee-ai. ||1||

mayray man jap har har har man japee-ai.

satgur kee sarnaa-ee bhaj pa-o mayray manaa gur satgur
peechehai chhutee-ai. ||1|| rahaa-o.

mayray man sayvhu so parabh sarab sukh-daata jit sayvi-ai
nij ghar vasee-ai.

gurmukh jaa-ay laahu ghar apnaa ghas chandan har jas
ghasee-ai. ||2||

mayray man har har har har har jas ootam lai laahaa har



ਗੁਰਮੁਖਿ ਜਾਇ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਘਸਿ ਚੰਦਨੁ ਹਰਿ ਜਸੁ
ਘਸੀਐ ॥੨॥

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਊਤਮੁ ਲੈ ਲਾਹਾ ਹਰਿ
ਮਨਿ ਹਸੀਐ ॥
ਹਰਿ ਹਰਿ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਤਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ
ਚਖੀਐ ॥੩॥

ਮੇਰੇ ਮਨ ਨਾਮ ਬਿਨਾ ਜੋ ਦੂਜੈ ਲਾਗੇ ਤੇ ਸਾਕਤ ਨਰ ਜਮਿ
ਘੁਟੀਐ ॥

ਤੇ ਸਾਕਤ ਚੋਰ ਜਿਨਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਤਿਨ ਕੈ ਨਿਕਟਿ
ਨ ਭਿਟੀਐ ॥੪॥
ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਅਲਖ ਨਿਰੰਜਨ ਨਰਹਰਿ ਜਿਤੁ ਸੇਵਿਐ ਲੇਖਾ
ਛੁਟੀਐ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਪੂਰੇ ਕੀਏ ਖਿਨੁ ਮਾਸਾ ਤੋਲੁ ਨ ਘਟੀਐ
॥੫॥੫॥੧੯॥੫੭॥

man hasee-ai.

har har aap da-i-aa kar dayvai taa amrit har ras chakhee-ai.
॥3॥

mayray man naam binaa jo doojai laagay tay saakat nar
jam ghutee-ai.
tay saakat chor jinaa naam visaari-aa man tin kai nikat na
bhitee-ai. ॥4॥

mayray man sayvhu alakh niranjan narhar jit sayvi-ai
laykhaa chhutee-ai.

jan naanak har parabh pooray kee-ay khin maasaa tol na
ghatee-ai. ॥5॥5॥19॥57॥

GUARRI POORBI MOHALLA 4

Many times we do so many wrong things, thinking in our mind that nobody is seeing us, not even God. But in this Shabad Guru Ji wants to caution his mind (actually all of us) that we cannot hide any thing from God, because He

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always abides near us and sees and knows all our actions (and even thoughts).

Therefore admonishing his mind (and ours), Guru Ji says: "O my mind, God is for ever with you, so tell me how can you escape His presence? (The fact of the matter is that) if the True God of Himself forgives and if He Himself saves, only then we are released (from the punishment of our misdeeds)." (1)

Therefore Guru Ji advises his mind and says: "O my mind, we should always dwell on God's Name. (To know how to do this) we should hasten to the sanctuary of the True Guru, because by following him (i.e. dwelling on the Name as per his guidance) we will be liberated." (1-pause)

Advising his mind further, Guru Ji says: "O my soul, serve that God, the Giver of all comfort, by performing whose service we abide in our own home (i.e. feel and enjoy the presence of God in our own heart). Yes, (O my mind) by Guru's grace, go and reclaim your own house (i.e. feel the presence of God in your heart.) just as you get pleasant odor by rubbing the sandal wood again and again, (similarly you should sing praises of God and repeat His Name again and again)." (2)

Once again stressing the importance of God, Guru Ji says: "O my mind, earn the most sublime profit of God's praise, because when God abides in our mind we always feel so happy that we like to laugh. But it is only if God showing His mercy bestows the gift of His nectar Name, that we can taste it." (3)

Now Guru Ji, comments on the fate of those, who instead of attuning themselves to God's Name, are engrossed in earning the worldly wealth. He says: "O my mind, those materialistic persons who forsaking God's Name are attached to another (i.e. maya), are strangulated by the demon of death (i.e. suffer great pain). (Yes), such worshippers of Maya who have forsaken God's Name are like thieves. O my mind, we should not even go near them (i.e. we should avoid their company)." (4)

Summarizing his advice, Guru Ji says: "O my mind (always) serve the incomprehensible and immaculate God, by serving whom all the accounts of our past deeds are cleared. (In this way) O Nanak whom God has thus made whole, they don't lack in any quality even a bit." (5-5-19-57)



The message of the Shabad is that we should always remember that God is pervading everywhere, we cannot hide any of our sins from Him, therefore we should better dwell on His Name under Guru's guidance.

Note: This message is illustrated in the story of a saint, who asked his disciples to kill a bird each, where no body was seeing them. All the disciples soon went into corners, or behind trees, killed their birds and came back. But one disciple came back after a long time with the bird still alive, saying that he found that he could not find any place where God was not seeing him.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਹਮਰੇ ਪ੍ਰਾਨ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰੀ ॥

ਦਇਆ ਕਰਹੁ ਹਰਿ ਦਰਸੁ ਦਿਖਾਵਹੁ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ
ਘਣੇਰੀ ॥੧॥

ਰਾਮ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਮਿਲਣੁ ਹਰਿ ਕੇਰੀ ॥
ਗੁਰ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਕਿੰਚਤੁ ਗੁਰਿ ਕੀਨੀ ਹਰਿ ਮਿਲਿਆ ਆਇ
ਪ੍ਰਭੁ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥
ਜੇ ਹਮਰੈ ਮਨ ਚਿਤਿ ਹੈ ਸੁਆਮੀ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਨਹੁ
ਮੇਰੀ ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ ਤੇਰੀ
॥੨॥

ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਤੈ ਪੰਥੁ ਬਤਾਇਆ ਹਰਿ ਮਿਲਿਆ ਆਇ
ਪ੍ਰਭੁ ਮੇਰੀ ॥

ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀ ਸਭ ਆਸ ਪੁਜੀ ਜਨ ਕੇਰੀ
॥੩॥

ga-orhee poorbee mehlaa 4.

hamray paraan vasgat parabh tumrai mayraa jee-o pind
sabh tayree.

da-i-aa karahu har daras dikhaavhu mayrai man tan loch
ghanayree. ||1||

raam mayrai man tan loch milan har kayree.

gur kirpaal kirpaa kichant gur keenee har mili-aa aa-ay
parabh mayree. ||1|| rahaa-o.

jo hamrai man chit hai su-aamee saa biDh tum har jaanhu
mayree.

an-din naam japee sukh paa-ee nit jeevaa aas har tayree.
||2||

gur satgur daatai panth bataa-i-aa har mili-aa aa-ay parabh
mayree.

an-din anad bha-i-aa vadbhaagee sabh aas pujee jan
kayree. ||3||

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ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਕਰਤੇ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ ॥
ਜਨ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਜਨ ਕੇਰੀ
॥੪॥੬॥੨੦॥੫੮॥

jagannaath jagdeesur kartay sabh vasgat hai har kayree.

jan naanak sarnaagat aa-ay har raakho paj jan kayree.
||4||6||20||58||

GAURRI POORBI MOHALLA 4

In the previous Shabad Guru Ji advised himself (and indirectly us) that if we want to be freed from all the accounts of our past deeds we need to serve i.e. remember God with love and devotion. In this Shabad Guru Ji, shares with us what did he himself do, i.e. how did he express his love and devotion to God and what was the result. First of all he tells us how did he approach God.

He says: "O my God, my very life breath is in your power. All my body and soul are your (capital). In my body and mind is an intense craving for you, please have mercy and show me your vision." (1)

Describing, how his craving to meet God was fulfilled Guru Ji says: " (I said): O my God within my mind and body, is a longing to meet you." Then the merciful Guru, bestowed just a little bit of kindness, and God, came and met me." (1-pause)

Now Guru Ji, shares with us what he had to say on meeting God. He says: "O God, whatever is in my mind and heart, you know that state. (This desire is) that day and night I should repeat your Name, and dwell in peace, and always lean on you." (2)



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Elaborating further how this happened Guru Ji says: “(What happened was that) the great beneficent True Guru showed me the way, (i.e. how to approach Him by dwelling on His Name and singing His praise. When I acted upon this advice), God came and revealed Himself and I was united to him. Then day and night a state of bliss pervaded (throughout my body and mind), and in this way the devotee’s was fulfilled.” (3)

Coming back to his remarks in the beginning of this Shabad he tells us how did he express his Love and devotion to God. He says: “O my God, God of the world, creator of the universe, every body is under your control. The slave Nanak has sought your refuge, please save my honor (and please bless me with the gift of your Name i.e. your loving devotion)” (4-6-20-58)

The message of this Shabad is that if we want to have the vision of God, we should seek the guidance of Guru Ji and surrender completely to God and pray for His merciful glance of grace.