



SGGSP-170

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁ ਰੰਗੀ ਦਹ ਦਹ ਦਿਸਿ ਚਲਿ  
ਚਲਿ ਹਾਵੇ ॥

ਪੰਨਾ ੧੭੧

ਗੁਰੂ ਪੂਰਾ ਪਾਇਆ ਵਡਭਾਗੀ ਹਰਿ ਮੰਤ੍ਰੁ ਦੀਆ ਮਨੁ ਠਾਵੇ  
॥੧॥

ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਲਾਲੇ ਕਾਂਵੇ ॥੧॥ ਰਹਾਉ ॥  
ਹਮਰੈ ਮਸਤਕਿ ਦਾਗੁ ਦਗਾਨਾ ਹਮ ਕਰਜ ਗੁਰੂ ਬਹੁ ਸਾਵੇ ॥

ਪਰਉਪਕਾਰੁ ਪੁੰਨੁ ਬਹੁ ਕੀਆ ਭਉ ਦੁਤਰੁ ਤਾਰਿ ਪਰਾਵੇ ॥੨॥

ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਰਿਦੈ ਹਰਿ ਨਾਹੀ ਤਿਨ ਕੂਰੇ ਗਾਵਨ ਗਾਵੇ ॥

ਜਿਉ ਪਾਣੀ ਕਾਗਦੁ ਬਿਨਸਿ ਜਾਤ ਹੈ ਤਿਉ ਮਨਮੁਖ ਗਰਭਿ  
ਗਲਾਵੇ ॥੩॥

ਹਮ ਜਾਨਿਆ ਕਛੂ ਨ ਜਾਨਹ ਆਗੈ ਜਿਉ ਹਰਿ ਰਾਖੈ ਤਿਉ  
ਠਾਵੇ ॥

ਹਮ ਭੂਲ ਚੁਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ ਕਾਵੇ  
॥੪॥੧॥੨੧॥੫੯॥

ga-orhee poorbee mehlāa 4.

ih manoo-aa khin na tikai baho rangee dah dah dis chal  
chal haadhay.

SGGSP-171

gur pooraa paa-i-aa vadbhaagee har manṭar dee-aa man  
thaadhay. ||1||

raam ham satgur laalay kaa<sup>N</sup>dhay. ||1|| rahaa-o.

hamrai mastak daag dagaanaa ham karaj guroo baho  
saadhay.

par-upkaar punn baho kee-aa bha-o duṭar taar paraadhay.  
||2||

jin ka-o pareet ridai har naahee tin kooray gaadhan  
gaadhay.

ji-o paa<sup>nee</sup> kaagad binas jaat hai ti-o manmukh garabh  
galaadhay. ||3||

ham jaani-aa kachhoo na jaanah aagai ji-o har raakhai ti-o  
thaadhay.

ham bhool chook gur kirpaa Dhaarahu jan naanak kuṭray  
kaadhay. ||4||7||21||59||

## GAURRI POORBI MOHALLA 4

In the third stanza of the previous Shabad Guru Ji stated that it was the true Guru who showed him the way, following which he reached God. In this Shabad he explains one of the ways in which the Guru helps his disciple.

Describing it has his own experience, so that we may understand it clearly, Guru Ji says: "This mind (of ours) does not stay still even for a moment. It keeps on wandering in all directions all the time. But by good fortune I have met the true Guru, who gave me the mantra of God's Name, which has calmed the mind."(1)

Therefore Guru Ji feels no hesitation in saying: "O God, I am called the slave of the true Guru."(1-pause)

Now as if to show the proof of his above statement Guru Ji refers to the old custom in which the slaves used to be stamped by their masters by burning a special mark of identification on their skin. So he says: "The Guru has been very much beneficent and merciful to me and he has ferried me across this terrible world ocean (i.e. saved me from all the sinful ways of the world). Therefore, I am very much indebted to the Guru. (To clear this debt, I have become the slave of the Guru, so) on my forehead has been burnt the identification mark (of my master). (2)"

Guru Ji now comments upon the fate of those, who instead of loving God are engrossed in the worldly love (or Maya). He says: "Those who do not have love for God in their hearts, they have bound themselves in false bonds. Just as a paper is dissolved in water, so will these self-willed persons be wasted away in their ego?"(3)

But for our guidance and saving us from any thoughts of Ego, he shows us how to humbly pray to our Guru, for his guidance. He says: "(We are ignorant persons). We did not know anything before, nor do we know now. So we remain in whatever state God keeps us. Nanak says, O Guru, we make many mistakes and blunders, please show mercy and save us, because we are known as Your pet puppies (i.e. You're the most humble creatures of Your household, whom You love and feed)." (4-7-21-59)

**The message of this Shabad is that if we want to hold our mercurial mind and win the favor of God we**



need to humbly seek the Guru's guidance, and pray to him to save us from our misdeeds, and lovingly sustain us, like the loving pets of his household.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ga-or<sup>h</sup>ee poorbee mehlāa 4.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ  
॥

kaam karo<sup>Dh</sup> nagar baho <sup>b</sup>hari-aa mil saa<sup>Dh</sup>oo <sup>k</sup>handal  
<sup>k</sup>handa hay.

SGGSP-171

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

poorab <sup>l</sup>ikhat <sup>l</sup>ikhay gur paa-i-aa man har liv mandal  
mandaa hay. ||1||

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁੰਨੁ ਵਡਾ ਹੇ ॥

kar saa<sup>Dh</sup>oo anjulee punn vadaa hay.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

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

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਨਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ  
ਹੇ ॥

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

ਜਿਉ ਜਿਉ ਚਲਹਿ ਦੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ  
ਡੰਡਾ ਹੇ ॥੨॥

ji-o ji-o chaleh chubhai <sup>d</sup>ukh paavahi jamkaal saheh sir  
danda hay. ||2||

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ  
ਹੇ ॥

har jan har har naam samaanay <sup>d</sup>ukh janam maran <sup>b</sup>hav  
<sup>k</sup>handa hay.

ਅਭਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ  
ਹੇ ॥੩॥

abhinaasee purakh paa-i-aa parmaysar baho sobh <sup>k</sup>hand  
barahmandaa hay. ||3||

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

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

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ  
॥੪॥੮॥੨੨॥੬੦॥

jan naanak naam a<sup>Dh</sup>aar tayk hai har naamay hee <sup>s</sup>ukh  
mandaa hay. ||4||8||22||60||

#### GAURRI POORBI MOHALLA 4

In the previous Shabad Guru Ji told us about some of the blessings, which we can obtain from God. In this Shabad, which is also included in Keertan Sohela (the last nightly prayer), he tells us about the blessings of meeting i.e. following the advice of the saint (Guru).

He says: “(Our body is like a fortress) town, which is full with the (rubbish) of lust and anger. By meeting (i.e. following the advice of) the saint (Guru, this citadel) can be smashed to pieces (i.e. we can fully control the passions of our mind). The person, who has obtained the writ of his pre-ordained destiny, his mind enjoys the supreme happiness of God’s Love.” (1)

Therefore Guru Ji advises us, and says: “(O my friends), bow to the saint (Guru) with folded hands; it is a great virtue. (Nay, I say) prostrate before him like a stick because this is a virtue of great merit.” (1-pause)

Now, commenting on the fate of those worshippers of worldly power or Maya who do not care for the love of God, Guru Ji says: “The worshippers of worldly wealth and power do not know the relish of God's nectar (i.e. His Love), because within them is the thorn of ego. As they lead their life, this thorn pains them more and more and they bear the blows of the demon of death on their heads (i.e. they suffer more and more pain, as their age advances).” (2)

On the other hand, regarding the devotees of God, Guru Ji says: “Devotees of God remain absorbed in the love of God and they over come the fear of birth and death. They obtain the eternal God and obtain great honor in all regions and universes.” (3)

Therefore praying for himself (and indirectly advising us accordingly), Guru Ji says: "O God, we are Your poor, humble



servants, please save us; You are the greatest of the great. The devotee Nanak's only support, is Your Name, because it is only in God's Name, lies the greatest peace." (4-8-22-60)

The message of this Shabad is that we should recognize that we are full of evil impulses like ego, lust and anger, and we keep on suffering on their account. If we want to get rid of this suffering and enjoy peace and bliss, we should seek the refuge of the Guru and meditate on God's Name.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ga-orhee poorbee mehlā 4.

ਇਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ ਸਾਦੁ ਨ ਪਾਵੈ ਧੀਨਾ ॥

is garh meh har raam raa-ay hai kichh saad na paavai Dheethaa.

har deen da-i-aal anoograhū kee-aa har gur sabdee chakh deethaa. ||1||

ਹਰਿ ਦੀਨ ਦਇਆਲਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਗੁਰ ਸਬਦੀ ਚਖਿ ਭੀਨਾ ॥੧॥

SGGSP-171

ਰਾਮ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰ ਲਿਵ ਮੀਨਾ ॥੧॥ ਰਹਾਉ ॥

raam har keertan gur liv meethaa. ||1|| rahaa-o.

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਮਿਲਿ ਸਤਿਗੁਰ ਲਾਗਿ ਬਸੀਨਾ ॥

har agam agochar paarbarahm hai mil satgur laag baseethaa.

jin gur bachan sukhaanay hee-arai tin aagai aan pareethaa. ||2||

ਜਿਨ ਗੁਰ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਤਿਨ ਆਗੈ ਆਣਿ ਪਰੀਨਾ ॥੨॥

manmukh hee-araa at kathor hai tin antar kaar kareethaa. bisee-ar ka-o baho dooDh pee-aa-ee-ai bikh niksai fol

futheela. ||3||

ਮਨਮੁਖ ਹੀਅਰਾ ਅਤਿ ਕਠੋਰੁ ਹੈ ਤਿਨ ਅੰਤਰਿ ਕਾਰ ਕਰੀਨਾ ॥ ਬਿਸੀਅਰ ਕਉ ਬਹੁ ਦੂਧੁ ਪੀਆਈਐ ਬਿਖੁ ਨਿਕਸੈ ਫੋਲਿ ਫੁਲੀਨਾ ॥੩॥

har parabh aan milaavhu gur saaDhoo ghas garurh sabad mukh leethaa.

jan naanak gur kay laalay golay lag sangat karoo-aa meethaa. ||4||9||23||61||

ਹਰਿ ਪ੍ਰਭ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ ਘਸਿ ਗਰੁੜੁ ਸਬਦੁ ਮੁਖਿ ਲੀਨਾ ॥

ਜਨ ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ ਲਗਿ ਸੰਗਤਿ ਕਰੂਆ ਮੀਨਾ ॥੪॥੯॥੨੩॥੬੧॥

#### GUARRI POORBI MOHALLA 4

In the previous Shabad Guru Ji illustrated the importance of the Guru, by telling us that our body is like a city in which reside the thieves or passions of lust and anger etc. In this Shabad, he tells us that within this body also is another fortress like place in which resides God Himself. But we generally are not able to recognize this mansion, feel God's presence and enjoy His Company.

Stating the reason for our ignorance, Guru Ji says: "In the fortress of our body lives God (the king of the universe). But (being absorbed in worldly lusts), the stubborn (human being) has not enjoyed the bliss (of the presence of God right in our body. However, upon whom) the merciful God of the meek, has shown His kindness, through the Guru's Word, he has tasted the relish of God's (love)." (1)

Describing what he thinks about this relish, Guru Ji says: "O God, (I know, that the person, whom the) Guru has imbued with the love of singing God's praise, he has found it very sweet (i.e. very enjoyable)." (1-pause)

For our information Guru Ji comments: "(O my friends), God is inaccessible, incomprehensible and transcendent. But through the intercession of the Guru one can meet Him. Therefore, those in whose hearts the words of the Guru seem pleasing, before them is served this platter of God's relish (i.e. those who follow the Guru's advice and dwell on God's Name with love and devotion, they are automatically blessed with the bliss of God's company)." (2)

Now commenting on the state of those self conceited persons who do not care for the Guru's advice, he says: "The self-willed are stubborn like stones. Within their mind is nothing but darkness (of evil). They are like snakes, which even



when fed with milk, spit only poison (i.e. return only evil in exchange for all the good done to them).” (3)

Therefore, Guru Ji prays: "O God, please unite me with the saint (Guru), so that just as snake poison is removed, by licking a special herb, similarly, the Guru's word, may remove the poisons (of evil passions), from my mind. Slave Nanak (says that we are the servants and slaves of the Guru, by attaching ourselves to his holy company, our bitter (nature) has become sweet." (4-9-23-61)

**The message of this Shabad is that we should enshrine the Guru's word in our hearts; it will remove all our lusts and sinful nature and help us enjoy the bliss of God, who is sitting right in our heart.**

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ga-or<sup>h</sup>ee poorbee mehlā 4.

ਹਰਿ ਹਰਿ ਅਰਥਿ ਸਚੀਰੁ ਹਮ ਬੇਚਿਆ ਪੂਰੇ ਗੁਰ ਕੈ ਆਗੇ ॥  
ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗ ਸਭਾਗੇ ॥੧॥

har har arath sareer ham baychi-aa pooray gur kai aagay.  
satgur daatai naam dirhaa-i-aa mukh mastak bhaag  
sab<sup>h</sup>aagay. ||1||

ਰਾਮ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ॥੧॥ ਰਹਾਉ ॥

raam gurmat har liv laagay. ||1|| rahaa-o.

SGGSP-172

ਪੰਨਾ ੧੭੨

SGGSP-172

ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤ ਰਾਮ ਰਾਇ ਗੁਰ ਸਬਦਿ ਗੁਰੂ ਲਿਵ  
ਲਾਗੇ ॥

ghat ghat rama-ee-aa ramat raam raa-ay gur sabad guroo  
liv laagay.

ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਉ ਕਾਟਿ ਗੁਰੂ ਕਉ ਮੇਰਾ ਭ੍ਰਮੁ ਭਉ ਗੁਰ  
ਬਚਨੀ ਭਾਗੇ ॥੨॥

ha-o man tan dayva-o kaat guroo ka-o mayraa bharam  
bha-o gur bachnee bhaagay. ||2||

ਅੰਧਿਆਰੈ ਦੀਪਕ ਆਨਿ ਜਲਾਏ ਗੁਰ ਗਿਆਨਿ ਗੁਰੂ ਲਿਵ  
ਲਾਗੇ ॥

anDhi-aarai deepak aan jalaa-ay gur gi-aan guroo liv  
laagay.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿ ਬਿਨਾਸਿਓ ਘਰਿ ਵਸਤੁ ਲਹੀ ਮਨ  
ਜਾਗੇ ॥੩॥

agi-aan anDhayraa binas binaasi-o ghar vasat lahee man  
jaagay. ||3||

ਸਾਕਤ ਬਧਿਕ ਮਾਇਆਧਾਰੀ ਤਿਨ ਜਮ ਜੋਹਨਿ ਲਾਗੇ ॥  
ਉਨ ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਨ ਬੇਚਿਆ ਓਇ ਆਵਹਿ ਜਾਹਿ  
ਅਭਾਗੇ ॥੪॥

saakat baDhik maa-i-aaDhaaree tin jam johan laagay.  
un satgur aagai sees na baychi-aa o-ay aavahi jaahi  
abhaagay. ||4||

ਹਮਰਾ ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਠਾਕੁਰ ਹਮ ਸਰਣਿ ਪ੍ਰਭੁ ਹਰਿ ਮਾਗੇ  
॥

hamraa bin-o sunhu parab<sup>h</sup> thaakur ham saran parab<sup>h</sup>hoo  
har maagay.

jan naanak kee laj paat guroo hai sir baychi-o satgur  
aagay.

||5||10||24||62||

ਜਨ ਨਾਨਕ ਕੀ ਲਜ ਪਾਤਿ ਗੁਰੂ ਹੈ ਸਿਰੁ ਬੇਚਿਓ ਸਤਿਗੁਰ  
ਆਗੇ ॥੫॥੧੦॥੨੪॥੬੨॥

#### GAURRI POORBI MOHALLA 4

In the previous Shabad Guru Ji advised us that if we want to enjoy the bliss, of God's union, we need to enshrine the Guru's word in our heart i.e. follow his advice with complete faith and obedience. In this Shabad he shares with us the extent of his faith and obedience to his Guru and what was the result.

He says: "(O my friends), for the purpose obtaining (union with) God I sold my body to the perfect Guru (i.e. I completely placed myself at the disposal of the Guru and started doing whatever he told me to do without any question). In turn the beneficent true Guru enshrined God's Name in my heart, and now my face and forehead are radiating with good fortune." (1)

Summarizing, his experience, in this regard, Guru Ji says: "(O my friends), it is (only) through the Guru's instruction that one is imbued with God's Love." (1-pause)



Many people may question, when God pervades everywhere and in every heart then why one has to seek the guidance or intercession by the Guru. In order to remove any such doubts, he says: “(O my friends, even though) God pervades every heart, yet it is only through the Guru's word that one is attuned to Him. (As for as I am concerned) I am ready to cut my body and mind to pieces and place before the Guru (i.e. I feel so much indebted to the Guru that I can sacrifice any thing for him including my life. (The reason is that) it was only through the words of my Guru that all my doubts and fears were gone.” (2)

Describing the state of his mind on listening to the Guru's words, he says: “(The words of the Guru gave me such unique divine wisdom that I feel as if) he has lighted so many candles in the darkness (of my mind). It is by virtue of the divine wisdom obtained from the Guru that I have been imbued with the love of the (supreme) Guru (i.e. God). Now the darkness of ignorance (of my mind) has been thoroughly dispelled, I have obtained the (real) commodity (of Name) in the home (of my heart itself), and now my mind remains awake (to the pitfalls of worldly distractions).” (3)

Next, commenting on the fate of those who care for the worldly wealth only, Guru Ji says: “Those self conceited persons who care only for the worldly wealth and power, become (cruel hearted) like hunters; they are themselves being stalked by the demon of death. They do not surrender their head (i.e. their ego) before the true Guru, so these unfortunate ones keep on suffering the pain of birth and death.” (4)

Guru Ji, concludes this Shabad with a prayer to God. He says: "O God, please listen to my prayers, I ask for Your refuge. Nanak says that Guru is the savior of his respect and honor and so he has sold off his head to the true Guru (i.e. Whatever, the Guru wants, he does without any question.)" (5-10-24-62)

**The message of this Shabad is that, if we wish to have union with God we should completely surrender ourselves to the Guru and acting on his advice dwell on God's Name.**

SGGSP-172

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਹਮ ਅਹੰਕਾਰੀ ਅਹੰਕਾਰ ਅਗਿਆਨ ਮਤਿ ਗੁਰਿ ਮਿਲਿਐ ਆਪੁ  
ਗਵਾਇਆ ॥

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਹਰਿ  
ਰਾਇਆ ॥੧॥

ਰਾਮ ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥  
ਮੇਰੈ ਹੀਅਰੈ ਪ੍ਰੀਤਿ ਰਾਮ ਰਾਇ ਕੀ ਗੁਰਿ ਮਾਰਗੁ ਪੰਥੁ  
ਬਤਾਇਆ ॥

ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਸਤਿਗੁਰ ਆਗੈ ਜਿਨਿ ਵਿਛੁੜਿਆ ਹਰਿ  
ਗਲਿ ਲਾਇਆ ॥੨॥  
ਮੇਰੈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੀ ਦੇਖਨ ਕਉ ਗੁਰਿ ਹਿਰਦੇ ਨਾਲਿ  
ਦਿਖਾਇਆ ॥

ਸਹਜ ਅਨੰਦੁ ਭਇਆ ਮਨਿ ਮੇਰੈ ਗੁਰ ਆਗੈ ਆਪੁ ਵੇਚਾਇਆ  
॥੩॥

ਹਮ ਅਪਰਾਧ ਪਾਪ ਬਹੁ ਕੀਨੇ ਕਰਿ ਦੁਸਟੀ ਚੋਰ ਚੁਰਾਇਆ ॥

ਅਬ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰਿ ਭਾਇਆ  
॥੪॥੧੧॥੨੫॥੬੩॥

ga-or<sup>h</sup>ee poorbee mehlā 4.

ham aha<sup>N</sup>kaaree aha<sup>N</sup>kaar agi-aan maṭ gur mili-ai aap  
gavaa-i-aa.  
ha-umai rog ga-i-aa sukh paa-i-aa Dhan Dhan guroo har  
raa-i-aa. ||1||

raam gur kai bachan har paa-i-aa. ||1|| rahaa-o.  
mayrai hee-arai pareeṭ raam raa-ay kee gur maarag panth  
baṭaa-i-aa.  
mayraa jee-o pind sabh satgur aagai jin vichhurhi-aa har  
gal laa-i-aa. ||2||

mayrai anṭar pareeṭ lagee daykhan ka-o gur hirday naal  
dikhaa-i-aa.  
sahj anand bha-i-aa man morai gur aagai aap vaychaa-i-aa.  
||3||

ham apraaDh paap baho keenay kar dustee chor churaa-i-  
aa.  
ab naanak sarnaagaṭ aa-ay har raakhoo laaj har bhaa-i-aa.  
||4||11||25||63||

GAURRI POORBI MOHALLA 4



In the previous so many Shabads Guru Ji advised us that if we want to enjoy eternal peace and bliss and meet God we need to seek the refuge and guidance of the Guru. In this shabad, he explains, what does the Guru really do that his advice and guidance is so beneficial and essential.

He says: “(O my friends, without the guidance of the Guru, we human beings remain) self- conceited and our intellect remains ignorant and egoistic. But on meeting the Guru, we lose our self (conceit). When (by Guru’s grace), the malady of Ego is gone (from our minds), and we obtain peace. Therefore I say blessed, blessed is that Guru God, the King (of the universe).” (1)

Giving the essence of his experience, Guru Ji says: “(O my friends), it is only (by following the Guru’s words) that any one has obtained God.” (1-pause)

Now describing his own experience, Guru Ji says: “(It was the Guru), who inculcated in my heart the love for God and the Guru showed me the way (to reach my beloved). Therefore, I offer all my body and mind to the Guru, who has reunited (me) the separated one, and helped me embrace (my God).” (2)

Describing further, his state of mind before and after this experience, Guru Ji says: “(It was by Guru’s grace, that) within my mind, a longing to see (God) arose, and it was the Guru, who showed me God residing in my heart itself. Within my mind, has now pervades spiritual peace and bliss. (In gratitude), I have sold off myself to the Guru (i.e. I am so much thankful to the Guru that, like a slave I have pledged my complete obedience to every wish and command of his).” (3)

Finally Guru Ji shares with us what did he says on meeting God. Actually he is showing us the way, how to pray to God in humility and sincerity. He says: “O God, we have committed many sins, including thefts and evil deeds. But now I Nanak have come to Your shelter, if it so pleases You so, save my honor.”(4-11-25-63)

**The message of this Shabad is that if we want to save ourselves from the punishment of all the sins and bad deeds we have committed so far, and still desire to reunite with God, we should seek and follow our Guru’s guidance.**

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ ਮਨੂਆ ਗਾਵੈ ॥  
ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਲਿਵ ਲਾਵੈ ॥੧॥

ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥  
ਹਮਰਾ ਨਾਕੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਨੁ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥  
ਹਮ ਮਲਿ ਮਲਿ ਧੋਵਹੁ ਪਾਵ ਗੁਰੂ ਕੇ ਜੋ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ॥੨॥

ਹਿਰਦੈ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਇਣੁ ਜਿਹਵਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥  
ਮਨ ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਰਸਿ ਆਘਾਨੇ ਫਿਰਿ ਬਹੁਰਿ ਨ ਭੂਖ ਲਗਾਵੈ ॥੩॥

ਕੋਈ ਕਰੈ ਉਪਾਵ ਅਨੇਕ ਬਹੁਤੇਰੇ ਬਿਨੁ ਕਿਰਪਾ ਨਾਮੁ ਨ ਪਾਵੈ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮੁ  
ਦ੍ਰਿੜਾਵੈ ॥੪॥੧੨॥੨੬॥੬੪॥

ga-orhee poorbee mehlā 4.

gurmat baajai sabad anaahad gurmat manoo-aa gaavai.  
vadbhaagee gur darsan paa-i-aa Dhan Dhan guroo liv laavai. ||1||  
gurmukh har liv laavai. ||1|| rahaa-o.  
hamraa thaakur satgur pooraa man gur kee kaar kamaavai.  
ham mal mal Dhovah paav guroo kay jo har har katha sunaavai. ||2||  
hirdai gurmat raam rasaa-in jihvaa har gun gaavai.  
man rasak rasak har ras aaghaanay fir batur na bhookh lagaavai. ||3||  
ko-ee karai upaav anayk bahutayray bin kirpaa naam na paavai.  
jan naanak ka-o har kirpaa Dhaaree mat gurmat naam darirhaavai.

GAURRI POORBI MOHALLA 4

In the previous Shabad Guru Ji described, how the Guru wipes off the darkness of our ego and shows us the right way to





meet God. In this Shabad he tells us what kind of peace and bliss one experience as a result of acting on the Guru's instruction.

He says: "By (acting as per) Guru's instruction the melody of unstuck music keeps ringing (in our mind). Yes, by following Guru's instruction, our mind sings (songs of Joy and praises of God). It is only a very fortunate person, who sees the vision of the Guru, and blessed is that Guru who attunes one to God." (1)

So Guru Ji giving the essence of this Shabad says: "(O my friends, it is only through the Guru, that one imbues himself with the love for God." (1-pause)

Guru Ji then talking about himself says: "Perfect is my master, the true Guru. My mind does only what the Guru tells. I most humbly serve my Guru, because he narrates to me the gospel of God." (2)

Describing what other blessings Guru's instruction, brings to a person, he says: "By Guru's instruction, elixir of God's Name gets instilled in one/s mind, and his tongue starts singing praises of God. The mind, on enjoying the relish of God's (Name), gets fully satiated and then it does not hunger for (worldly pleasures) any more." (3)

However, Guru Ji wants to caution us, that it is only by God's grace, we can obtain the relish of His Name. Therefore in his concluding remarks, he says: "(O my friends), even if a person makes many efforts, still without (God's) grace, he cannot obtain God's Name. Slave Nanak feels that God showed his mercy upon him, and through Guru's instruction, He made him dwell on God's Name." (4-12-26-64)

**The message of this Shabad is that it is only by following the Guru's instruction that we can enjoy the unstuck melody of divine music and be imbued with the love for God, meditate on His Name and blessed with His union.**

*Detail of Shabads:-Gaurri Poorbi M:4=12, Gaurri Guareri M:4=6, Gaurri Baairagan M:4=8, Gaurri M:3=18, Gaurri M:1=20, Total=64*

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

raag ga-or<sup>hee</sup> maa<sup>ih</sup> mehlāa 4.

ਗੁਰਮੁਖਿ ਜਿੰਦੂ ਜਪਿ ਨਾਮੁ ਕਰੰਮਾ ॥

gurmuk<sup>h</sup> jindoo jap naam karammaa.

ਮਤਿ ਮਾਤਾ ਮਤਿ ਜੀਉ ਨਾਮੁ ਮੁਖਿ ਰਾਮਾ ॥

mat<sup>i</sup> maat<sup>aa</sup> mat<sup>i</sup> jee-o naam muk<sup>h</sup> raamaa.

#### SGGSP-172

ਸੰਤੋਖੁ ਪਿਤਾ ਕਰਿ ਗੁਰੁ ਪੁਰਖੁ ਅਜਨਮਾ ॥

santok<sup>h</sup> pitāa kar gur purak<sup>h</sup> ajnamaa.

ਪੰਨਾ ੧੭੩

#### SGGSP-173

ਵਡਭਾਗੀ ਮਿਲੁ ਰਾਮਾ ॥੧॥

vadb<sup>h</sup>aagee mil raamaa. ||1||

ਗੁਰੁ ਜੋਗੀ ਪੁਰਖੁ ਮਿਲਿਆ ਰੰਗੁ ਮਾਣੀ ਜੀਉ ॥

gur jogee purak<sup>h</sup> mili-aa rang maan<sup>ee</sup> jee-o.

ਗੁਰੁ ਹਰਿ ਰੰਗਿ ਰਤਤਾ ਸਦਾ ਨਿਰਬਾਣੀ ਜੀਉ ॥

gur har rang rat<sup>i</sup>-r<sup>h</sup>aa sad<sup>aa</sup> nirbaan<sup>ee</sup> jee-o.

ਵਡਭਾਗੀ ਮਿਲੁ ਸੁਖੜ ਸੁਜਾਣੀ ਜੀਉ ॥

vadb<sup>h</sup>aagee mil sug<sup>h</sup>ar<sup>h</sup> sujaan<sup>ee</sup> jee-o.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਰੰਗਿ ਭਿੰਨਾ ॥੨॥

mayraa man tan har rang bh<sup>i</sup>innaa. ||2||

ਆਵਹੁ ਸੰਤਹੁ ਮਿਲਿ ਨਾਮੁ ਜਪਾਹਾ ॥

aavhu sant<sup>a</sup>hu mil naam japa<sup>h</sup>aa.

ਵਿਚਿ ਸੰਗਤਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ਜੀਉ ॥

vich sangat<sup>i</sup> naam sad<sup>aa</sup> lai laa<sup>h</sup>aa jee-o.

ਕਰਿ ਸੇਵਾ ਸੰਤਾ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਹਾ ਜੀਉ ॥

kar sayv<sup>aa</sup> sant<sup>aa</sup> amrit<sup>i</sup> muk<sup>h</sup> paah<sup>aa</sup> jee-o.

ਮਿਲੁ ਪੂਰਬਿ ਲਿਖਿਅਤੇ ਧੁਰਿ ਕਰਮਾ ॥੩॥

mil poorab lik<sup>h</sup>i-ar<sup>h</sup>ay Dhur karm<sup>aa</sup>. ||3||

ਸਾਵਣਿ ਵਰਸੁ ਅੰਮ੍ਰਿਤਿ ਜਗੁ ਛਾਇਆ ਜੀਉ ॥

saavan varas amrit<sup>i</sup> jag ch<sup>h</sup>aa-i-aa jee-o.

ਮਨੁ ਮੋਰੁ ਕੁਹਕਿਅਤਾ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ ॥

man mor kuhuki-ar<sup>h</sup>aa sabad muk<sup>h</sup> paa-i-aa.

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠੜਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ਜੀਉ ॥

har amrit<sup>i</sup> vuth<sup>i</sup>-r<sup>h</sup>aa mili-aa har raa-i-aa jee-o.

jan naanak paraym rat<sup>a</sup>anna. ||4||1||27||65||



ਜਨ ਨਾਨਕ ਪ੍ਰੇਮਿ ਰਤਨਾ ॥੪॥੧॥੨੭॥੬੫॥

## RAAG GAURRI MAAJH MOHALLA 4

In the previous Shabad Guru Ji told us that it is only by following the Guru's instruction that we can enjoy the unstuck melody of divine music and be imbued with the love for God, meditate on His Name and blessed with His union. In this Shabad he is instructing himself and inviting us to join him in singing praises of God and enjoying the bliss of meditating on His Name.

Guru Ji says: "O my beloved soul, perform the deed of meditating on the Name under Guru's advice. (O my soul), make Guru given intellect as Your mother (i.e. obey it), and utter God's Name from Your tongue. Make contentment Your father (i.e. guiding principle) and make the immortal God as Your Guru, and O fortunate one, in this way meet God." (1)

Sharing his experience of following the above advice, Guru Ji says: "(O my friends), I have been blessed with the Guru, who himself is united (with God), and so meeting him I too am enjoying the bliss (of God's) love. The (reason is that my) Guru is himself imbued with the love (of God), and is always immaculate. O fortunate one, (I say, You too should go and) meet such an accomplished and wise (Guru, by whose grace) my body and mind has been saturated with (God's) love." (2)

Now addressing us, in the most affectionate and loving manner, Guru Ji says: "Come O dear saints let us meditate on the Name, because it is in the society of the saints, that we can always earn the profit of the Name. By serving the saints, let us drink the nectar (of Name), and in this way let us fulfill our preordained destiny and meet (God)." (3)

Finally, Guru Ji describes what kind of bliss he is enjoying after meditating on the Name. He says: "I feel as if a most enjoyable rain is pouring over the whole world (i.e. my whole body), and on tasting the elixir of Guru's word, my mind is chirping and dancing like a peacock. (When like a cloud), the nectar of God's (Name) started raining, I met God the king, and I slave Nanak was drenched with His love." (4-1-27-65)

**The message of this Shabad is that if we want to enjoy the blissful nectar of God's love, then joining the society of saints, we need to meditate on God's Name, and sing His praises, as per the advice of the Guru.**

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ga-orhee maa<sup>jh</sup> mehlaa 4.

ਆਉ ਸਖੀ ਗੁਣ ਕਾਮਣ ਕਰੀਹਾ ਜੀਉ ॥

aa-o sak<sup>hee</sup> guṇ kaaman kareehaa jee-o.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਰੰਗ ਮਾਣਿਹ ਰਲੀਆ ਜੀਉ ॥

mil sant janaa rang maan<sup>ih</sup> ralee-aa jee-o.

SGGSP-173

ਗੁਰ ਦੀਪਕੁ ਗਿਆਨੁ ਸਦਾ ਮਨਿ ਬਲੀਆ ਜੀਉ ॥

gur <sup>deep</sup>ak gi-aan sa<sup>daa</sup> man balee-aa jee-o.

ਹਰਿ ਤੁਠੈ ਢੁਲਿ ਢੁਲਿ ਮਿਲੀਆ ਜੀਉ ॥੧॥

har tu<sup>thai</sup> <sup>dhul</sup> <sup>dhul</sup> milee-aa jee-o. ||1||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਵੇਲੇ ਜੀਉ ॥

mayrai man tan paraym lagaa har <sup>dh</sup>olay jee-o.

ਮੈ ਮੇਲੇ ਮਿਤ੍ਰੁ ਸਤਿਗੁਰੁ ਵੇਚੇਲੇ ਜੀਉ ॥

mai maylay mi<sup>tar</sup> satgur vaycholay jee-o.

ਮਨੁ ਦੇਵਾਂ ਸੰਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਮੇਲੇ ਜੀਉ ॥

man <sup>day</sup>vaa<sup>N</sup> san<sup>taa</sup> mayraa parab<sup>h</sup> maylay jee-o.

ਹਰਿ ਵਿਟਰਿਅਹੁ ਸਦਾ ਘੋਲੇ ਜੀਉ ॥੨॥

har vi<sup>trhi</sup>-ahu sa<sup>daa</sup> <sup>gh</sup>olay jee-o. ||2||

ਵਸੁ ਮੇਰੇ ਪਿਆਰਿਆ ਵਸੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਰਿ ਕਿਰਪਾ

vas mayray pi-aari-aa vas mayray govi<sup>daa</sup> har kar kirpaa

ਮਨਿ ਵਸੁ ਜੀਉ ॥

man vas jee-o.

ਮਨਿ ਚਿੰਦਿਆੜਾ ਫਲੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਵੇਖਿ

man chin<sup>di</sup>-ar<sup>haa</sup> fal paa-i-aa mayray govin<sup>daa</sup> gur pooraa

ਵਿਗਸੁ ਜੀਉ ॥

vay<sup>kh</sup> v<sup>ig</sup>as jee-o.

ਹਰਿ ਨਾਮੁ ਮਿਲਿਆ ਸੋਹਾਗਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮਨਿ ਅਨਦਿਨੁ

har naam mili-aa sohaaga<sup>nee</sup> mayray govin<sup>daa</sup> man an-

ਅਨਦੁ ਰਹਸੁ ਜੀਉ ॥

din ana<sup>d</sup> rahas jee-o.har paa-i-ar<sup>haa</sup> vad<sup>bha</sup>aagee-ee mayray govin<sup>daa</sup> ni<sup>t</sup> lai

laahaa man has jee-o. ||3||





ਹਰਿ ਪਾਇਅਤਾ ਵਡਭਾਗੀਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਨਿਤ ਲੈ ਲਾਹਾ  
ਮਨਿ ਹਸੁ ਜੀਉ ॥੩॥

har aap upaa-ay har aapay vaykhai har aapay kaarai laa-i-  
aa jee-o.

ik khaaveh bakhās tot na aavai iknaa fakaa paa-i-aa jee-o.

ਹਰਿ ਆਪਿ ਉਪਾਏ ਹਰਿ ਆਪੇ ਵੇਖੈ ਹਰਿ ਆਪੇ ਕਾਰੈ ਲਾਇਆ  
ਜੀਉ ॥

ik raajay takhat baheh nit sukhee-ay iknaa bhikh mangaa-  
i-aa jee-o.

ਇਕਿ ਖਾਵਹਿ ਬਖਸ ਤੋਟਿ ਨ ਆਵੈ ਇਕਨਾ ਫਕਾ ਪਾਇਆ  
ਜੀਉ ॥

sabh iko sabad varatdaa mayray govindaa jan naanak naam  
Dhi-aa-i-aa jee-o.॥4॥2॥28॥66॥

ਇਕਿ ਰਾਜੇ ਤਖਤਿ ਬਹਹਿ ਨਿਤ ਸੁਖੀਏ ਇਕਨਾ ਭਿਖ  
ਮੰਗਾਇਆ ਜੀਉ ॥

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮੁ  
ਧਿਆਇਆ ਜੀਉ ॥੪॥੨॥੨੮॥੬੬॥

#### GAURRI MAAJH MOHALLA 4

In the previous Shabad Guru Ji gave us the message that if we want to enjoy the bliss of God's union we need to dwell on His Name under Guru's instruction. In this Shabad he takes the example of those days, when some women used to practice different charms and magic tricks to deceive and entice others into their love. In this Shabad, Guru Ji uses this metaphor to tell us, what kind of a mantra or charm can we use to win the love of our beloved God.

He says: "Come (O dear) friends, let us use the charm of praise to entice (God). Meeting the saintly persons, (who are already united with Him), let us also enjoy the peace and pleasure of God's love. Let us always light the lamp of Guru's wisdom (in our mind i.e. follow his wise advice, and sing God's praises. So that) God may become gracious (upon us, and we may) meet Him with love and abandon." (1)

Describing the state of his own mind, Guru Ji says: "My mind and body are attuned to the love of my beloved God. I pray that my Guru may become my mediator and unite me with my friend, God. I am ready to give away my heart to the saint (Guru), who can unite me with my master. I am always ready to be a sacrifice unto my God. (2)."

Guru Ji now addresses God, in an extremely love drenched language and says: "Come O my dear, O my God, show Your mercy and rain, yes my beloved please shower like rain (i.e. come and abide) in my heart."

Telling the result of such a true humble and passionate prayer to God, he says: "I have obtained the fruit of my heart's desire and my mind has blossomed forth on seeing the perfect Guru. O my God, Your wedded bride has obtained the bliss of Your Name and her mind is enjoying a divine bliss every day. O my God, I feel that it is by great good fortune, that I have obtained You, and now I am daily reaping the profit of spiritual bliss." (3)

Guru Ji finally comments: "(O my friends), God Himself creates (all the beings), He Himself sustains them and He Himself assigns them to different tasks. Some are blessed with unlimited abundance of His grace, but there are others who receive only a handful (i.e. very meager sustenance). He blesses some so much that becoming kings they sit on thrones, and are very happy, while there are others, whom He makes to beg (from door to door). It is the command of that one God alone which rules everywhere. Therefore slave Nanak, has simply meditated on Your Name (and tried to abide as per Your Will)." (4-2-28-66)

#### SGGSP-173

The message of this Shabad is that we should imbibe so much sincere and deep love for God that we always keep singing His praise in the company of holy persons. Who knows, one day He might be moved to come and abide in our hearts and then we may also enjoy the bliss of His eternal union?

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ga-orhee maaajh mehlā 4.

man maahee man maahee mayray govindaa har rang rataa



ਮਨ ਮਾਹੀ ਮਨ ਮਾਹੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਰੰਗਿ ਰਤਾ ਮਨ ਮਾਹੀ  
ਜੀਉ ॥  
ਹਰਿ ਰੰਗੁ ਨਾਲਿ ਨ ਲਖੀਐ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਅਲਖੁ  
ਲਖਾਹੀ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਰਗਾਸਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਸਭ ਦਾਲਦ ਦੁਖ  
ਲਹਿ ਜਾਹੀ ਜੀਉ ॥  
ਹਰਿ ਪਦੁ ਉਤਮੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਡਭਾਗੀ ਨਾਮਿ  
ਸਮਾਹੀ ਜੀਉ ॥੧॥  
ਨੈਣੀ ਮੇਰੇ ਪਿਆਰਿਆ ਨੈਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਕਿਨੈ ਹਰਿ ਪ੍ਰਭੁ  
ਡਿਠੜਾ ਨੈਣੀ ਜੀਉ ॥  
ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਬਾਝੁ  
ਧਨ ਕੁਮਲੈਣੀ ਜੀਉ ॥

ਪੰਨਾ ੧੭੪

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ  
ਸੈਣੀ ਜੀਉ ॥

ਹਰਿ ਆਇ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੈ ਸੁਖਿ  
ਵਿਹਾਣੀ ਰੈਣੀ ਜੀਉ ॥੨॥  
ਮੈ ਮੇਲਹੁ ਸੰਤ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਮੈ ਮਨਿ ਤਨਿ ਭੁਖ  
ਲਗਾਈਆ ਜੀਉ ॥

ਹਉ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਦੇਖੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਮੈ ਅੰਤਰਿ ਬਿਰਹੁ  
ਹਰਿ ਲਾਈਆ ਜੀਉ ॥

ਹਰਿ ਰਾਇਆ ਮੇਰਾ ਸਜਣੁ ਪਿਆਰਾ ਗੁਰੁ ਮੇਲੇ ਮੇਰਾ ਮਨੁ  
ਜੀਵਾਈਆ ਜੀਉ ॥  
ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਸਾ ਪੂਰੀਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮਿਲਿਆ  
ਮਨਿ ਵਾਧਾਈਆ ਜੀਉ ॥੩॥

ਵਾਰੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਾਰੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਉ ਤੁਧੁ  
ਵਿਟੜਿਅਹੁ ਸਦ ਵਾਰੀ ਜੀਉ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਪ੍ਰੀਤੀ ਰਾਖੁ  
ਹਮਾਰੀ ਜੀਉ ॥  
ਸਤਿਗੁਰੁ ਵਿਸਟੁ ਮੇਲਿ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮੇਲੇ ਕਰਿ ਰੈਬਾਰੀ  
ਜੀਉ ॥

ਹਰਿ ਨਾਮੁ ਦਇਆ ਕਰਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕੁ  
ਸਰਣਿ ਤੁਮਾਰੀ ਜੀਉ ॥੪॥੩॥੨੯॥੬੭॥

man maahee jee-o.

har rang naal na lakhee-ai mayray govidaa gur pooraa  
alakh lakhaahee jee-o.

har har naam pargaasi-aa mayray govindaa sabh daalad  
dukh leh jaahee jee-

har pad ootam paa-i-aa mayray govindaa vadbhaagee  
naam samaahee jee-o. ||1||

nainee mayray pi-aari-aa nainee mayray govidaa kinai har  
parabh dith-rhaa nainee jee-o.

mayraa man tan bahut bairaagi-aa mayray govindaa har  
baajhahu Dhan kumlainee jee-o.

#### SGGSP-174

sant janaa mil paa-i-aa mayray govidaa mayraa har parabh  
sajan sainee jee-o.

har aa-ay mili-aa jagjeevan mayray govindaa mai sukh  
vihaanee rainee jee-o. ||2||

mai maylhu sant mayraa har parabh sajan mai man tan  
bhukh lagaa-ee-aa jee-o.

ha-o reh na saka-o bin daykhay mayray pareetam mai  
antar birahu har laa-ee-aa jee-o.

har raa-i-aa mayraa sajan pi-aaraa gur maylay mayraa man  
jeevaa-ee-aa jee-o.

mayrai man tan aasaa pooree-aa mayray govindaa har  
mili-aa man vaaDhaa-ee-aa jee-o. ||3||

vaaree mayray govindaa vaaree mayray pi-aari-aa ha-o  
tuDh vitrhi-ahu sad vaaree jee-o.

mayrai man tan paraym piramm kaa mayray govidaa har  
poonjee raakh hamaaree jee-o.

satgur visat mayl mayray govindaa har maylay kar  
raibaaree jee-o.

har naam da-i-aa kar paa-i-aa mayray govindaa jan naanak  
saran tumaaree jee-o. ||4||3||29||67||

#### GAURRI MAAJH MOHALLA 4

In the previous Shabad Guru Ji invited us to join him in using the charm of virtues to win the love of our beloved God. In this Shabad using a local popular refrain of that time he is singing songs expressing his deep love for God.

Guru Ji says: "O my Govind (master of the universe, he on whom is Your grace, he) realizes again and again that You are residing in the mind itself, and therefore, in his mind, he remains imbued with Your love. O my loving God, You are



always with us, but we cannot realize this. It is only the perfect Guru who helps us to know You, the unknowable God. O my Govind, those in whose mind Your Name is illuminated; all their poverty and pain are ended. In this way those who by good fortune obtain the sublime state (of bliss), remain merged in God's Name.” (1)

## SGGSP-174

Now expressing the state of his own mind, Guru Ji says: "O my beloved master of the universe, only a very rare person has seen You with his own eyes. My own body and mind were feeling very sad without meeting You, and like a separated young bride, I was feeling like a withered flower. But by approaching my saintly friends, I was able to reach You O my beloved master, my friend and kin. O God of universe, since the time You have come and met me, the night (of my life) is passing in great bliss.” (2)

Elaborating further, how he obtained God, Guru Ji says: "(I used to pray to my saintly friends and say to them), "O saints, please unite me with my friend God, my mind and body are hungry for Him. I cannot live without seeing my Beloved. I am suffering the pangs of His separation in my heart. Yes, God the king is my close friend; the Guru rejuvenates my mind by uniting me with Him. O my God of the universe, now when You have met me, all the desires of my heart have been fulfilled, and my mind is now singing songs of joy.” (3)

But unlike us, who soon after obtaining our desires forget our benefactors and those who helped us along the way, Guru Ji says to God: "Sacrifice am I unto You, O my Govind, a myriad times. My mind and body are full of love for You, O my beloved God; please preserve this capital of love of mine. O God, please unite me with the intercessor true Guru, so that by guiding me (he may keep me) united with God. It is through Your grace, O God, that I have attained to You, therefore devotee Nanak (always wants to remain) under Your shelter.” (4-3-29-67)

**The message of this Shabad is that if we want to seek union with God and enjoy a supreme state of bliss, then we should always feel imbued with His love and meditate on His Name under the guidance of the Guru.**

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ  
ਚੋਜੀ ਜੀਉ ॥

ਹਰਿ ਆਪੇ ਕਾਨ੍ਹ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪੇ ਗੋਪੀ  
ਖੋਜੀ ਜੀਉ ॥

ਹਰਿ ਆਪੇ ਸਭ ਘਟ ਭੋਗਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਰਸੀਆ ਭੋਗੀ  
ਜੀਉ ॥

ਹਰਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਸਤਿਗੁਰੁ ਜੋਗੀ  
ਜੀਉ ॥੧॥

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਖੇਲੈ ਬਹੁ  
ਰੰਗੀ ਜੀਉ ॥

ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਇਕਿ ਨਗਨ ਫਿਰਹਿ  
ਨੰਗ ਨੰਗੀ ਜੀਉ ॥

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਸਭ  
ਮੰਗੀ ਜੀਉ ॥

ਭਗਤਾ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਥਾ ਮੰਗਹਿ ਹਰਿ  
ਚੰਗੀ ਜੀਉ ॥੨॥

ga-orhee maaḥ mehlā 4.

chojee mayray govindāa chojee mayray pi-aari-aa har  
parabh mayraa chojee jee-o.

har aapay kaan<sup>H</sup> upaa-idāa mayray govindāa har aapay  
gopee kḥojee jee-o.

har aapay sabh ghat bhogdāa mayray govindāa aapay  
rasee-aa bhogee jee-o.

har sujaan na bhul-ee mayray govindāa aapay satgur jogee  
jee-o. ||1||

aapay jagat upaa-idāa mayray govindāa har aap kḥaylai  
baho rangee jee-o.  
iknaa bhog bhogaa-idāa mayray govindāa ik nagan fireh  
nang nangee jee-o.

aapay jagat upaa-idāa mayray govindāa har daan dayvai  
sabh mangee jee-o.

bhagtaa naam aaDhaar hai mayray govindāa har kathaa  
mangeh har changee jee-o. ||2||

har aapay bhagat karaa-idāa mayray govindāa har bhagtaa  
loch man pooree jee-o.

aapay jal thal varatdāa mayray govindāa rav rahi-aa nahee  
dooree jee-o.



ਹਰਿ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤਾ ਲੋਚ  
ਮਨਿ ਪੂਰੀ ਜੀਉ ॥  
ਆਪੇ ਜਲਿ ਬਲਿ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਰਵਿ ਰਹਿਆ ਨਹੀ  
ਦੂਰੀ ਜੀਉ ॥

har anṭar baahar aap hai mayray govindaa har aap rahi-aa  
bharpooree jee-o.

har aatam raam pasaari-aa mayray govindaa har vaykhai  
aap hadooree jee-o. ||3||

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ  
ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ ॥

har anṭar vaajaa pa-un hai mayray govindaa har aap vajaa-  
ay ti-o vaajai jee-o.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਵੇਖੇ ਆਪਿ  
ਹਦੂਰੀ ਜੀਉ ॥੩॥  
ਹਰਿ ਅੰਤਰਿ ਵਾਜਾ ਪਉਣੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਵਜਾਏ  
ਤਿਉ ਵਾਜੈ ਜੀਉ ॥

SGGSP-174

ਹਰਿ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰ ਸਬਦੀ ਹਰਿ  
ਪ੍ਰਭੁ ਗਾਜੈ ਜੀਉ ॥  
ਆਪੇ ਸਰਣਿ ਪਵਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤ ਜਨਾ ਰਾਖੁ  
ਲਾਜੈ ਜੀਉ ॥

har anṭar naam niDhaan hai mayray govindaa gur sabdee  
har parabh gaajai jee-o.

aapay saran pavaa-idaa mayray govindaa har bhagat janaa  
raakh laajai jee-o.

SGGSP-175

ਪੰਨਾ ੧੭੫

ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮ ਸਿਧਿ  
ਕਾਜੈ ਜੀਉ ॥੪॥੪॥੩੦॥੬੮॥

vadbhaagee mil sangtee mayray govindaa jan naanak  
naam siDh kaajai jee-o. ||4||4||30||68||

#### GAURRI MAAJH MOHALLA 4

In this famous Shabad, which is an excellent example of his music composition skill, Guru Ji is narrating some of the wonders of the wonderful God.

He says: "O my wonderful God of the universe, astonishing are Your wondrous plays. Yes my dear God is the master of creating wonders. On His own, my beloved God creates god Krishna and He Himself then creates Gopis (the milk maids) as his seekers. He Himself pervades all hearts and He Himself enjoys the relish (of these joys). But God is wise and infallible, and He Himself is the true Guru and the Yogi (i.e. united with Himself)." (1)

Commenting upon the world and different fates of different people in this world, Guru Ji says: "It is God who Himself creates the world and He Himself is playing many different games in it. Some He makes them so rich that they enjoy all kinds of pleasures, while others He makes so utterly poor, that they don't have any cloth to cover their naked bodies. God Himself creates the universe, all beg from Him, and He is the only one who gives alms to all. But as far as the devotees are concerned, their only support is God's Name and they ask only for God's praise." (2)

Continuing his comments, on the devotees, Guru Ji says: "God Himself makes the devotees worship Him, and He fulfills all their hearts' desires. God is pervading all the earth and water. He is near and not far. Within and without is He God alone. It is He who fills all places. The all-pervasive God has spread this entire world (play) and He is seeing every thing in front of Him." (3)

Finally, comparing the living creatures to musical instruments, Guru Ji says: "God Himself is like the musical instrument based in air within (all living beings). These instruments play as God Himself plays these (i.e. the human beings utter, what God Himself makes them to utter). Within all is the treasure of (God's) Name. But it is only through the Guru's word that (this Name) sounds loudly (i.e. becomes manifest). God Himself, makes the devotees seek His refuge and then He Himself saves their honor. Slave Nanak (says, if such be Your) good fortune, join the society of saints so that all Your tasks may also be accomplished." (4-4-30-68)

**The message of this Shabad is that God is already pervading our hearts, but we cannot recognize Him on our own. If we want to, have all our desires fulfilled, and enjoy the blissful company of this wonderful**



God, we need to join the society of saints so that listening to the Guru's word, God is revealed unto us as well.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਮੈ ਹਰਿ ਨਾਮੈ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥  
ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਮਿਤੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਜੀਉ ॥  
ਹਰਿ ਪ੍ਰਭੁ ਦੇਖਿ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ਜੀਉ ॥  
ਮੇਰਾ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ਜੀਉ ॥੧॥

ਗੁਣ ਗਾਵਹੁ ਸੰਤ ਜੀਉ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਜੀਉ ॥  
ਜਪਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜੀਉ ਭਾਗ ਵਡੇਰੇ ਜੀਉ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਉ ਪ੍ਰਾਨ ਹਰਿ ਮੇਰੇ ਜੀਉ ॥

ga-orhee maa<sup>h</sup> meh<sup>l</sup>aa 4.

mai har naamai har birahu lagaa-ee jee-o.  
mayraa har parab<sup>h</sup> mit milai sukh paa-ee jee-o.  
har parab<sup>h</sup> daykh jeevaa mayree maa-ee jee-o.  
mayraa naam sakhaa har bh<sup>h</sup>aa-ee jee-o. ||1||  
gun gaavhu sant jee-o mayray har parab<sup>h</sup> kayray jee-o.  
jap gurmuk<sup>h</sup> naam jee-o bh<sup>h</sup>aag vadayray jee-o.  
har har naam jee-o paraan har mayray jee-o.

SGGSP-175

ਫਿਰਿ ਬਹੁੜਿ ਨ ਭਵਜਲ ਫੇਰੇ ਜੀਉ ॥੨॥  
ਕਿਉ ਹਰਿ ਪ੍ਰਭ ਵੇਖਾ ਮੇਰੈ ਮਨਿ ਤਨਿ ਚਾਉ ਜੀਉ ॥  
ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਮਨਿ ਲਗਾ ਭਾਉ ਜੀਉ ॥

ਗੁਰ ਸਬਦੀ ਪਾਈਐ ਹਰਿ ਪ੍ਰੀਤਮ ਰਾਉ ਜੀਉ ॥  
ਵਡਭਾਗੀ ਜਪਿ ਨਾਉ ਜੀਉ ॥੩॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਵਡੜੀ ਗੋਵਿੰਦ ਪ੍ਰਭ ਆਸਾ ਜੀਉ ॥  
ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਗੋਵਿੰਦ ਪ੍ਰਭ ਪਾਸਾ ਜੀਉ ॥  
ਸਤਿਗੁਰ ਮਤਿ ਨਾਮੁ ਸਦਾ ਪਰਗਾਸਾ ਜੀਉ ॥  
ਜਨ ਨਾਨਕ ਪੂਰਿਅੜੀ ਮਨਿ ਆਸਾ ਜੀਉ ॥੪॥੫॥੩੧॥੬੯॥

fir bahur<sup>h</sup> na bhavjal fayray jee-o. ||2||  
ki-o har parab<sup>h</sup> vaykhaa mayrai man tan chaa-o jee-o.  
har maylhu sant jee-o man lagaa bh<sup>h</sup>aa-o jee-o.  
gur sabdee paa-ee-ai har pareetam raa-o jee-o.  
vadbhaagee jap naa-o jee-o. ||3||  
mayrai man tan vadr<sup>h</sup>ee govind parab<sup>h</sup> aasaa jee-o.  
har maylhu sant jee-o govid parab<sup>h</sup> paasaa jee-o.  
satgur mat naam sadaa pargaasaa jee-o.  
jan naanak poori-ar<sup>h</sup>ee man aasaa jee-o. ||4||5||31||69||

#### GAURRI MAAJH MOHALLA 4

In the previous Shabad Guru Ji told us that God is already residing in us, but it is only by Guru's guidance that we can meet Him. In this Shabad he shares how he was able to fulfill his keen desire to see God.

Guru Ji says: "O my mother, God has put in me such a craving for His Name that only if I meet my friend God, I can find peace. Yes O my mother, I survive (only) by seeing my God the Master. Now for me, God's Name is my only friend and brother." (1)

Guru Ji then addresses his friends (and us) and says: "O my venerable saints, you sing praises of my God. Because, by dwell on the Name, through the Guru, we become very fortunate. (As for as I am concerned), God's Name has become now my life support. (With such a support I believe) there will not be any more rounds (of birth and death for me)." (2)

Describing his own state of mind, before meeting God, Guru Ji says: "Within me used to be a longing, how could I see God? (So I approached the Guru and said: "O my respected saint, please unite me with God (because) my mind is craving for Him." (The Guru replied): "It is through the Guru's word (i.e. following his advice), that we can obtain to our beloved God the king. (That advice is that if) You dwell on His Name, you will also become very fortunate (to meet Him)." (3)

Guru Ji now tells what finally happened. He says: "(I once again prayed to my Guru and said: "(O my respected Guru), within my mind is a keen desire for God. O my respected saint, either please unite me with Him or take me near Him.



(On hearing my request), the true Guru forever illuminated my mind with God's Name. Then the desire of slave Nanak (for union with God) was fulfilled." (4-5-31-69)

**The message of this Shabad is that we should pray to God to unite us with the true Guru, who may instill in us a deep craving to meet God, and so illuminate our mind, that we may always keep meditating on God's Name, and recognize Him within ourselves.**

**ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥**

ਮੇਰਾ ਬਿਰਹੀ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਜੀਉ ॥  
ਮਨ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਹਰਿ ਲੀਵਾ ਜੀਉ ॥  
ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਤਤਾ ਹਰਿ ਰਸੁ ਸਦਾ ਪੀਵਾ ਜੀਉ ॥  
ਹਰਿ ਪਾਇਅਤਾ ਮਨਿ ਜੀਵਾ ਜੀਉ ॥੧॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਬਾਣੁ ਜੀਉ ॥  
ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਮਿਤ੍ਰੁ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥  
ਗੁਰੁ ਮੇਲੇ ਸੰਤ ਹਰਿ ਸੁਖਤੁ ਸੁਜਾਣੁ ਜੀਉ ॥  
ਹਉ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥੨॥

ਹਉ ਹਰਿ ਹਰਿ ਸਜਣੁ ਹਰਿ ਮੀਤੁ ਦਸਾਈ ਜੀਉ ॥  
ਹਰਿ ਦਸਹੁ ਸੰਤਹੁ ਜੀ ਹਰਿ ਖੋਜੁ ਪਵਾਈ ਜੀਉ ॥  
ਸਤਿਗੁਰੁ ਤੁਠਤਾ ਦਸੇ ਹਰਿ ਪਾਈ ਜੀਉ ॥

**ga-orhee maajh mehlā 4.**

mayraa birhee naam milai taa jeevaa jee-o.  
man andar amrit gurnat har leevaa jee-o.  
man har rang rat-rhaa har ras sadaa peevaa jee-o.  
har paa-i-arhaa man jeevaa jee-o. ||1||  
mayrai man tan paraym lagaa har baan jee-o.  
mayraa pareetam mitar har purakh sujaan jee-o.  
gur maylay sant har sugharh sujaan jee-o.  
ha-o naam vitahu kurbaan jee-o. ||2||  
ha-o har har sajan har meet dasaa-ee jee-o.  
har dashu santahu jee har khoj pavaa-ee jee-o.  
satgur tuth-rhaa dasay har paa-ee jee-o.

**SGGSP-175**

ਹਰਿ ਨਾਮੇ ਨਾਮਿ ਸਮਾਈ ਜੀਉ ॥੩॥  
ਮੈ ਵੇਦਨ ਪ੍ਰੇਮੁ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥  
ਗੁਰ ਸਰਧਾ ਪੂਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਈ ਜੀਉ ॥  
ਹਰਿ ਹੋਹੁ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥  
ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਈ ਜੀਉ  
॥੪॥੬॥੨੦॥੧੮॥੩੨॥੭੦॥

har naamay naam samaa-ee jee-o. ||3||  
mai vaydan paraym har birahu lagaa-ee jee-o.  
gur sarDhaa poor amrit mukh paa-ee jee-o.  
har hohu da-i-aal har naam Dhi-aa-ee jee-o.  
jan naanak har ras paa-ee jee-o. ||4||6||20||18||32||70||

#### **GAURRI MAAJH MOHALLA 4**

In the previous Shabad, Guru Ji gave us the message that we should pray to God to unite us with the true Guru, who may instill in us a deep craving to meet God, and so illuminate our mind, that we may always keep meditating on God's Name, and recognize Him within ourselves. In this Shabad, he shares the extent of his own craving and longing for God.

Like a beloved, long separated from his lover, Guru Ji shares with us the condition of his heart, and says: "I the separated one, live only if I am blessed with God's Name. The (spiritual) life giving Nectar Name is contained in my heart itself, but it is only through Guru's advice, that I can reach it. By Guru's grace, my mind is imbued with God's love and I always drink the elixir of Name. When, I have obtain God in my mind, I feel (full of) life (again)." (1)

Continuing to sharing with us the state of his mind, Guru Ji says: "My heart has been pierced with the arrow of God's love, and (I am always longing to find out), how could I meet my sagacious friend (God? I believe, that it is only) the Guru, who unites one with that wise and sagacious (Being). I am a sacrifice to His Name." (2)

Now describing, what kind of a dialogue, he has with his Guru, Guru Ji says: " (I say to my Guru): "Please tell me the whereabouts of my friend God. Yes, O my dear and respected saint (Guru), tell me about God, I am inquiring about Him." It is only, when the true Guru becomes very kind and tells (how and where to find Him), that I can obtain God, and by meditating on His Name, I can merge in the Name itself (i.e. became one with God)." (3)

Summarizing the whole process, of his union with God, Guru Ji says: "The pain of separation has pierced me with the longing for God. (So I say): "O Guru, please fulfill this desire of mine, and put the elixir of God's Name in my mouth.





O God show mercy, so that I may meditate on God's Name, and slave Nanak may obtain the relish of God's Name (and His blissful union).” (4-6-32-18-70)

**The message of this Shabad is that, if we want to enjoy the bliss of God's union, we should we develop a sincere deep longing for God, and seek the refuge of the Guru, so that he guides us how to meditate on God's Name, so that God in His mercy grants us the bliss of His union.**

*Detail of Shabads:-Gaurri M:1=20, Gaurri M:3=18, Gaurri Poorbi M:4=12, Gaurri Guareri M:4=6, Gaurri Guareri M: 4=8, Gaurri Maajh M: 4=6, Total=70*

ਮਹਲਾ ੫ ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥

ਕਿਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕੁਸਲੁ ਨ ਗ੍ਰਿਹਿ ਮੇਰੀ ਸਭ ਮਾਇਆ ॥

ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਛਾਇਆ ॥

ਝੂਠੇ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

ਪੰਨਾ ੧੭੬

ਹਸਤੀ ਘੋੜੇ ਦੇਖਿ ਵਿਗਾਸਾ ॥

ਲਸਕਰ ਜੋੜੇ ਨੇਬ ਖਵਾਸਾ ॥

ਗਲਿ ਜੇਵੜੀ ਹਉਮੈ ਕੇ ਫਾਸਾ ॥੨॥

ਰਾਜੁ ਕਮਾਵੈ ਦਹ ਦਿਸ ਸਾਰੀ ॥

ਮਾਣੈ ਚੰਗ ਭੋਗ ਬਹੁ ਨਾਰੀ ॥

mehlaa 5 raag ga-orhee gu-aarayree cha-upday

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

kin biDh kusal hot mayray bhaa-ee.

ki-o paa-ee-ai har raam sahaa-ee. ||1|| rahaa-o.

kusal na garihi mayree sabh maa-i-aa.

oochay mandar sundar chhaa-i-aa.

jhoothay laalach janam gavaa-i-aa. ||1||

SGGSP-176

hastee ghorhay daykh vigaasaa.

laskar jorhay nayb khavaasaa.

gal jayvrhee ha-umai kay faasaa. ||2||

raaj kamaavai dah dis saaree.

maanai rang bhog baho naaree.

SGGSP-176

ਜਿਉ ਨਰਪਤਿ ਸੁਪਨੈ ਭੇਖਾਰੀ ॥੩॥

ਏਕੁ ਕੁਸਲੁ ਮੇ ਕਉ ਸਤਿਗੁਰੁ ਬਤਾਇਆ ॥

ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਹਰਿ ਕਿਆ ਭਗਤਾ ਭਾਇਆ ॥

ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ ॥੪॥

ਇਨਿ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥

ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥

ji-o narpat supnai bhaykhaaree. ||3||

ayk kusal mo ka-o satguroo bataa-i-aa.

har jo kichh karay so har ki-aa bhagtaa bhaa-i-aa.

jan naanak ha-umai maar samaa-i-aa. ||4||

in biDh kusal hot mayray bhaa-ee.

i-o paa-ee-ai har raam sahaa-ee. ||1|| rahaa-o doojaa.

#### MOHALLA 5 RAAG GAURRI GUARERI CHAUPADEY

Every body in this world is engaged in the pursuit of happiness. Generally we human beings think that happiness lies in earning more wealth, acquiring more possessions or gaining more power. But if we look closely at the lives of even the richest and most powerful persons of the world, we may find that inside their minds they are most miserable. In this Shabad, Guru Ji brings out these facts of life and tells us, not only the secret of true happiness, but also tells us how to meet God Himself, the very source of all bliss.

He first poses the question, and asks: "O brother, how can we find (true) happiness? How can we find God, who can be our true helper in this regard?" (1-pause)

Telling us the end result of our pursuits for worldly possessions, Guru Ji says: "The happiness does not lie in owning a



home, and thinking: "all this wealth is mine." All these high mansions surrounded by trees with beautiful shades, are (nothing) but a waste of our lives after false greed." (1)

Commenting further on the true nature of worldly possessions, Guru Ji says: "A person may feel happy seeing so many elephants and horses (in modern sense different high priced cars and SUV's), he owns. Or he may have lots of armies, advisers, and royal servants. All these are actually noose of ego which one puts around one's own neck." (2)

Many times when even after earning lots of wealth and worldly possessions, one does not feel truly happy; he tries to find happiness in acquiring power. He tries to conquer countries or gain power through political means. Informing us about the true nature of such political power, Guru Ji says: "A man may become such a mighty king (or president), that in all the ten direction he sees his kingdom or jurisdiction. He may enjoy many pleasures and company of many women. But all this is just like a dream in which the king becomes a beggar. (Because amidst all these pleasures and luxuries, man's spirit suffers great pain and keeps begging for true happiness and peace of mind)." (3)

After commenting on the so- called apparent worldly pleasures, which ultimately lead to pain rather than happiness, Guru Ji says: "My Guru has showed me the one secret of real happiness. The secret is that whatever God does, His devotees accept with pleasure. This way, O Nanak, a devotee stilling his ego, merges (in God Himself, and enjoys eternal bliss)." (4)

Guru Ji therefore concludes: "O my brother, this is how we can be happy and this is how we can meet our helper God (the very source of all happiness)." (1-pause 2)

**The message of this Shabad is that true happiness lies in stilling our ego, and accepting with pleasure, whatever God does for us, and in whatever state He keeps us.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlā 5.

ਕਿਉ ਭ੍ਰਮੀਐ ਭ੍ਰਮੁ ਕਿਸ ਕਾ ਹੋਈ ॥  
ਜਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਈ ॥  
ਗੁਰਮੁਖਿ ਉਬਰੇ ਮਨਮੁਖ ਪਤਿ ਖੋਈ ॥੧॥

ki-o bharmee-ai bharam kis kaa ho-ee.  
jaa jal thal mahee-al ravi-aa so-ee.  
gurmukh ubray manmukh paṭ kho-ee. ||1||  
jis raakhai aap raam da-i-aaraa.  
tis nahee doojaa ko pahuchanhaaraa. ||1|| rahaa-o.

ਜਿਸੁ ਰਾਖੈ ਆਪਿ ਰਾਮੁ ਦਇਆਰਾ ॥  
ਤਿਸੁ ਨਹੀ ਦੂਜਾ ਕੋ ਪਹੁਚਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

SGGSP-176

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੁ ਅਨੰਤਾ ॥  
ਤਾ ਤੂੰ ਸੁਖਿ ਸੋਉ ਹੋਇ ਅਚਿੰਤਾ ॥  
ਓਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜੋ ਵਰਤੰਤਾ ॥੨॥  
ਮਨਮੁਖ ਮੁਏ ਜਿਨ ਦੂਜੀ ਪਿਆਸਾ ॥  
ਬਹੁ ਜੋਨੀ ਭਵਹਿ ਧੁਰਿ ਕਿਰਤਿ ਲਿਖਿਆਸਾ ॥  
ਜੈਸਾ ਬੀਜਹਿ ਤੈਸਾ ਖਾਸਾ ॥੩॥

sabh meh vartai ayk anantaa.  
taa too<sup>N</sup> sukh so-o ho-ay achintaa.  
oh sabh kichh jaanai jo vartantaa. ||2||  
manmukh mu-ay jin doojee pi-aasaa.  
baho jonee bhaveh Dhur kirat likhi-aasaa.  
jaisaa beejeh taisaa khaasaa. ||3||  
daykh daras man bha-i-aa vigaasaa.  
sabh nadree aa-i-aa barahm pargaasaa.  
jan naanak kee har pooran aasaa. ||4||2||71||

ਦੇਖਿ ਦਰਸੁ ਮਨਿ ਭਇਆ ਵਿਗਾਸਾ ॥  
ਸਭੁ ਨਦਰੀ ਆਇਆ ਬ੍ਰਹਮੁ ਪਰਗਾਸਾ ॥  
ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਪੂਰਨ ਆਸਾ ॥੪॥੨॥੨੧॥

#### GUARRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji told us that the secret of happiness lies in stilling one's ego and accepting the will of God. But still some persons may think that it is very difficult if not impossible, to remain happy in the will of God, when one is worried about one's own survival or that of his family due to shortage of financial resources or threats of enemies. In this Shabad he provides us with assuring answers to such doubts.



Guru Ji says: “Why should we doubt, and of what should we be afraid of, when that same God is pervading all the water, earth, and inter-space. (The simple fact is that) the persons who follow Guru's word (or advice) are saved and the self willed lose their honor.” (1)

Guru Ji assures us: “(O my friends), he whom the merciful God protects, no body can reach (i.e. harm) him.” (1-pause)

Guru Ji once again clarifies and removing all our doubts says: “The one God pervades all beings, therefore O man, you should sleep care free (i.e. you should not worry), because God knows everything, which is happening around us.” (2).

Now commenting on the fate of those self conceited persons who do not care to listen to Guru's word and always remain thirsty for worldly wealth, Guru Ji says: “Those self-conceited persons who thirst for the worldly wealth (rather than God), keep dying (again and again). Yes, as per their preordained destiny they wander around in many existences. They suffer the consequences of their own deeds.” (3)

Finally sharing with us the state of his own mind, Guru Ji says: “(As for as I am concerned), seeing God my mind is in bloom. Now I see God's light pervading everywhere. In this way God has fulfilled all the desire of slave Nanak.” (4-2-71)

**The message of this Shabad is that after discharging our reasonable duties of a householder, we should not worry about worldly wealth or other worldly problems. Instead following Guru Ji's advice we should have full faith in the protection and support of God and dwell on His Name with true love and devotion.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ka-ee janam bha-ay keet paṭangaa.

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ka-ee janam gāj meen kurangaa.

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ka-ee janam pan<sup>k</sup>hee sarap ho-i-o.

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

ka-ee janam haivar bari<sup>k</sup>h jo-i-o. ||1||

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

mil jag<sup>d</sup>ees milan kee baree-aa.

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

chirankaal ih dayh sanjaree-aa. ||1|| rahaa-o.

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

ka-ee janam sail gir kari-aa.

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

ka-ee janam garab<sup>h</sup> hir khari-aa.

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

ka-ee janam saakh kar upaa-i-aa.

SGGSP-176

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭੁਮਾਇਆ ॥੨॥

lak<sup>h</sup> cha-oraaseeh jon bharmaa-i-aa. ||2||

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥

saa<sup>D</sup>hsang bha-i-o janam paraapat

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

kar sayvaa bhaj har har gurmat.

ਤਿਆਗਿ ਮਾਨੁ ਬੂਠੁ ਅਭਿਮਾਨੁ ॥

ti-aag maan jhooth ab<sup>h</sup>imaan.

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

jeevaṭ mareh dargeh parvaan. ||3||

ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥

jo kich<sup>h</sup> ho-aa so tuj<sup>h</sup> ṭay hog.

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

avar na doojaa karnai jog.

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥

taa milee-ai jaa laihi milaa-ay.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੨੨॥

kaho naanak har har guṇ gaa-ay. ||4||3||72||

#### GAURRI GUARERI MOHALLA 5

In previous so many Shabads, Guru Ji has been advising us to dwell on God's Name under Guru's instruction. But in spite of that, we keep on postponing this thing and ultimately spend all our life in the pursuit of worldly wealth or attachment of our families. In this Shabad, he once again reminds us that it is after a long period that we have obtained this human body, and it is our golden opportunity to meditate on God's Name and meet Him.



Guru Ji says: "O man, for several births, you became a worm or a moth; many times you were born as an elephant, a fish or a deer. In many births you were a bird, or a snake, and in many births you were yoked as a horse or an ox." (1)

Therefore Guru Ji advises: "It is after a long time that you have attained this human body; therefore (try to) meet God of the universe, because this is your (only) time to meet Him." (1-pause)

Elaborating further on the stages, which the soul passes through before attaining the human form, Guru Ji tells: "(O man), for many births you were turned into rocks and mountains and in many births you perished in the womb itself. In several births you were grown as branch of a tree. In this way you were made to wander in millions of species." (2)

Guru Ji therefore advises us: " (O my friend), you have been given this opportunity (as a human being) to join the society of holy saints. Serving them you should meditate on God's Name under Guru's instruction. Abandon your ego, falsehood, and insolence. This way if you die (to the self, while still) alive, you will be accepted in God's court." (3)

Finally Guru Ji teaches us the humble way to pray to God and seek His grace and forgiveness. He says, "O God, whatever happens, is as per Your will. No body else is capable of doing anything. Nanak says, we can only meet You, if You Yourself unite us with You, and only then, we can sing praises of God." (4-3-72)

**The message of this Shabad is that we have got this opportunity of human birth after wandering in myriad of species for millions of years. This is our one opportunity in a million to unite with God. So we should not let this opportunity go waste in worldly pursuits, instead, we should pray to God to bestow His grace, and unite us with Himself, by making us meditate on His Name.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or~~hee~~ gu-aarayree mehlāa 5.

ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੋਅਹੁ ਨਾਮੁ ॥  
ਪੂਰਨ ਹੋਇ ਤੁਮਾਰਾ ਕਾਮੁ ॥  
ਫਲ ਪਾਵਹਿ ਮਿਟੈ ਜਮ ਤ੍ਰਾਸ ॥  
ਨਿਤ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਸ ॥੧॥

karam bhoom meh bo-ahu naam.  
pooran ho-ay tumaaraa kaam.  
fal paavahi mitai jam t̥raas.  
niṭ gaavahi har har gun̄ jaas. ||1||  
har har naam an̄tar ur Dhaar.  
seeghar kaaraj layho savaar. ||1|| rahaa-o.  
apnay parabh̄ si-o hohu saavDhaan.  
taa too<sup>N</sup> dargeh paavahi maan.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ ॥  
ਸੀਘਰ ਕਾਰਜੁ ਲੇਹੁ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥  
ਅਪਨੇ ਪ੍ਰਭ ਸਿਉ ਹੋਹੁ ਸਾਵਧਾਨੁ ॥  
ਤਾ ਤੂੰ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥

SGGSP-177

ਪੰਨਾ ੧੭੭

ukaṭ si-aanap saglee ti-aag.

ਉਕਤਿ ਸਿਆਣਪ ਸਗਲੀ ਤਿਆਗੁ ॥

SGGSP-177

ਸੰਤ ਜਨਾ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥੨॥  
ਸਰਬ ਜੀਅ ਹਰਿ ਜਾ ਕੈ ਹਾਥਿ ॥  
ਕਦੇ ਨ ਵਿਛੁੜੈ ਸਭ ਕੈ ਸਾਥਿ ॥  
ਉਪਾਵ ਛੋਡਿ ਗਹੁ ਤਿਸ ਕੀ ਓਟ ॥  
ਨਿਮਖ ਮਾਹਿ ਹੋਵੈ ਤੇਰੀ ਛੋਟਿ ॥੩॥

sant̄ janaa kee char~~nee~~ laag. ||2||  
sarab jee-a heh jaa kai haath.  
kaḍay na vichhurhai sabh̄ kai saath.  
upaav chhod gahu tiṣ kee ot.  
nimakh̄ maahi hovai tayree chhot. ||3||

ਸਦਾ ਨਿਕਟਿ ਕਰਿ ਤਿਸ ਨੋ ਜਾਣੁ ॥  
ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਸਤਿ ਕਰਿ ਮਾਨੁ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਾਵਹੁ ਆਪੁ ॥

sadaa nikat kar tiṣ no jaan.  
parabh̄ kee aagi-aa sat̄ kar maan.  
gur kai bachan mitaavhu aap.  
har har naam naanak jap jaap. ||4||4||73||



ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਜਪਿ ਜਾਪੁ ॥੪॥੪॥੨੩॥

## GAURI GUARERI MOHLLA 5

In the previous Shabad Guru Ji advised us that we have obtained this human birth, after wandering through other lower species for millions of years. So we should not lose this precious opportunity in the pursuit of worldly affairs; instead we should try to use it to unite with our God from whom we have been separated for such a long time. In this Shabad he explains, how to do that, by giving some very vivid examples.

Guru Ji first takes the example of a farmer and says: “(Just as a farmer sows different crops in his farm and then works hard to grow and protect the crop, similarly O my friend), you should sow (the seed) of (God’s) Name in the action field (of your body). This way the purpose of your (human life) will be accomplished. (As a reward for sowing the seed of Name), and daily singing the praises of God, you will receive the fruit of release from the fear of death.”(1)

Giving the gist of his message, Guru Ji says: “(O man), enshrine God's Name in your heart and this way get all your affairs settled very quickly.”(1-pause)

Elaborating on his advice, Guru Ji says: “(O my friends), remain actively conscious of God (i.e. always remember that God is watching all your deeds and thoughts. You should only do and think only those things, which are pleasing to Him), only then you will be received with honor in His court. Forsake all your clever arguments and shrewdness, and surrender yourself to shelter of the saintly people (i.e. obediently do what the Guru says).” (2)

Telling us the next thing to do, Guru Ji says: “(O my friend), He under whose control are all the creatures, who never separates from (His creatures), and always remains with all of them, shedding all other efforts, you should seek the support of that (God), and in an instant you will be emancipated.”(3)

Finally, Guru Ji advises: “(O man) always deem (God) as near you. Accept God's command as eternal (and submit to it with pleasure). O Nanak, through the Guru's word, obliterate your self (conceit), and always keep meditating on God's Name.”(4-4-73)

**The message of this Shabad is that we should remain conscious that God is watching our conduct all the time. Therefore forsaking all our cleverness and ego, we should listen and act upon the advice of the saints (as contained in Guru Granth Sahib Ji), and meditate on God’s Name.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlā 5.

ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ ॥  
ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸੰਗਿ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਰਚੈ ਰਾਮ ਕੈ ਰੰਗਿ ॥੧॥

gur kaa bachan sadā abhinaasee.  
gur kai bachan katee jam faasee.  
gur kaa bachan jee-a kai sang.  
gur kai bachan rachai raam kai rang. ||1||  
jo gur dee-aa so man kai kaam.  
sant kaa kee-aa sat kar maan. ||1|| rahaa-o.  
gur kaa bachan atal achhayd.  
gur kai bachan katay bharam bhayd.

ਜੇ ਗੁਰਿ ਦੀਆ ਸੁ ਮਨ ਕੈ ਕਾਮਿ ॥  
ਸੰਤ ਕਾ ਕੀਆ ਸਤਿ ਕਰਿ ਮਾਨਿ ॥੧॥ ਰਹਾਉ ॥  
ਗੁਰ ਕਾ ਬਚਨੁ ਅਟਲ ਅਛੇਦ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੇ ਭ੍ਰਮ ਭੇਦ ॥

SGGSP-177

ਗੁਰ ਕਾ ਬਚਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥੨॥  
ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸਾਥ ॥  
ਗੁਰ ਕਾ ਬਚਨੁ ਅਨਾਥ ਕੇ ਨਾਥ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਨਰਕਿ ਨ ਪਵੈ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਰਵੈ ॥੩॥

gur kaa bachan katahu na jaa-ay.  
gur kai bachan har kay gun gaa-ay. ||2||  
gur kaa bachan jee-a kai saath.  
gur kaa bachan anaath ko naath.  
gur kai bachan narak na pavai.  
gur kai bachan rasnaa amrit ravai. ||3||



ਗੁਰ ਕਾ ਬਚਨੁ ਪਰਗਟੁ ਸੰਸਾਰਿ ॥  
ਗੁਰ ਕੈ ਬਚਨਿ ਨ ਆਵੈ ਹਾਰਿ ॥  
ਜਿਸੁ ਜਨ ਹੋਏ ਆਪਿ ਕ੍ਰਿਪਾਲ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸਦਾ  
ਦਇਆਲ ॥੪॥੫॥੨੪॥

gur kaa bachan pargat sansaar.  
gur kai bachan na aavai haar.  
jis jan ho-ay aap kirpaal. naanak satgur sadaa da-i-aal.  
||4||5||74||

## GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji advised us that forsaking all our cleverness we should listen and act upon the Guru's word and dwell on God's Name. In this Shabad, he elaborates on the importance of Guru's word, and the blessings, which one obtains by listening and acting upon Guru's word (or Gurbani as included in Guru Granth Sahib Ji).

He says: "The Guru's word is always imperishable. Through Guru's word a person is saved from the noose of death (i.e. by listening to Guru's word one loses fear of death). The Guru's word keeps company with the soul. Through the Guru's word one is imbued with God's love." (1)

Therefore Guru Ji says, to us: "(O my friend), whatever (advice), the Guru gives, that is very useful for every mind. Therefore, accept as true, (i.e. obey), what the saint (Guru) says." (1-pause)

Further elaborating on the merits of the Guru's words, he says: "The Guru's word is eternal and immutable. Through the Guru's word all our doubt is dispelled. The Guru's word never goes waste. Through Guru's word one sings the praises of God." (2)

Guru Ji adds: "The Guru's word remains with the soul (even after the body's death). The Guru's word is the support of the support-less. By virtue of following Guru's word, one is never cast into Hell. Through Guru's word one enjoys the elixir of God." (3)

In conclusion, Guru Ji says: "The Guru's word makes one famous in the world. Following Guru's word one never suffers defeat. O Nanak, on whom, (God Himself) becomes gracious, on him the true Guru always remains kind." (4-5-74)

**The message of this Shabad is that we should be most thankful to God for blessing us with the eternal Shri Guru Granth Sahib Ji, which includes the words of all our Gurus (in physical bodies) and other true saints and devotees of God. Now all we need to do is to read, listen and act upon the word (or advice) given therein, so that we may become worthy of God's Grace and His blissful union.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥  
ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ ॥  
ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ ॥  
ਜਿਨਿ ਦੀਨੀ ਸੋਭਾ ਵਡਿਆਈ ॥  
ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਠ ਪਹਰ ਧਿਆਈ ॥੧॥  
ਰਮਈਆ ਰੇਨੁ ਸਾਧ ਜਨ ਪਾਵਉ ॥  
ਗੁਰ ਮਿਲਿ ਅਪੁਨਾ ਖਸਮੁ ਧਿਆਵਉ ॥੧॥ ਰਹਾਉ ॥  
ਜਿਨਿ ਕੀਤਾ ਮੂੜ ਤੇ ਬਕਤਾ ॥  
ਜਿਨਿ ਕੀਤਾ ਬੇਸੁਰਤ ਤੇ ਸੁਰਤਾ ॥  
ਜਿਸੁ ਪਰਸਾਦਿ ਨਵੈ ਨਿਧਿ ਪਾਈ ॥

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.  
jin keetaa maatee tay raṭan.  
garabh meh raakhi-aa jin kar jaṭan.  
jin deenee sobhaa vadi-aa-ee.  
tis parabh ka-o aath pahar Dhi-aa-ee. ||1||  
rama-ee-aa rayn saaDh jan paava-o.  
gur mil apunaa khasam Dhi-aava-o. ||1|| rahaa-o.  
jin keetaa moorh tay baktāa.  
jin keetaa baysurat tay surtaa.  
jis parsaad navai niDh paa-ee.

SGGSP-177

ਸੋ ਪ੍ਰਭੁ ਮਨ ਤੇ ਬਿਸਰਤ ਨਾਹੀ ॥੨॥

so parabh man tay bisrat naahee. ||2||





ਜਿਨਿ ਦੀਆ ਨਿਥਾਵੇ ਕਉ ਥਾਨੁ ॥  
 ਜਿਨਿ ਦੀਆ ਨਿਮਾਨੇ ਕਉ ਮਾਨੁ ॥  
 ਜਿਨਿ ਕੀਨੀ ਸਭ ਪੂਰਨ ਆਸਾ ॥  
 ਸਿਮਰਉ ਇਨੁ ਰੈਨਿ ਸਾਸ ਗਿਰਾਸਾ ॥੩॥  
 ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਖਾਟੀ ॥  
 ਕਹੁ ਨਾਨਕ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ ॥  
 ਰਾਖਨਹਾਰੇ ਕਉ ਸਾਲਾਹੀ ॥੪॥੬॥੭੫॥

jin dee-aa nithaavay ka-o thaان.  
 jin dee-aa nimaanay ka-o maان.  
 jin keenee sabh pooran aasaa.  
 simra-o din rain saas giraasaa. ||3||  
 jis parsaad maa-i-aa silak kaatee.  
 gur parsaad amrit bikh khaatee.  
 kaho naanak is tay kichh naahee.  
 raakhanhaaray ka-o saalaahе. ||4||6||75||

## GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji advised us that Guru's word is eternal, and we should always follow it, i.e. do what the Guru advises us to do. In this Shabad, he gives us the crux of his advice.

Guru Ji says: "(O my friend), He who out of dust, made our jewel (like body), He who kept us safe in the mother's womb through special means, He who gave us honor and glory, remember that God at all times." (1)

Therefore, even praying for himself, Guru Ji says: "O all pervading God, (bless me) that I may obtain the dust (i.e. humble service) of the saintly people, and meeting the Guru, I may remember my Master." (1-pause)

Elaborating on his prayer, Guru Ji says: "He who made me, the ignorant fool, a skilled speaker, He who made me wise from ignorant, He by whose grace, I was blessed with (all the) nine treasures of the world, may that God never go out of my mind." (2)

Continuing his enumeration of God's gifts, Guru Ji says, "He who gave shelter to the shelter-less, He who gave honor to the one without honor, He who fulfilled all my desire, Him I worship day and night and with every breath and morsel." (3)

Finally Guru Ji says: "He, by whose grace the noose of Maya (i.e. worldly wealth) has been cut off, by whose grace, the nectar like poison (of Maya), now tastes sour, I praise that savior, (because otherwise) O Nanak, (this mortal) cannot do anything." (4-6-75)

**The message of this Shabad is that we should always be thankful to God for His so many favors, starting from our birth right to this time and meditate on His Name with love devotion and gratitude, because on our own, we can do nothing.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥  
 ਤਿਸ ਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ ॥  
 ਉਸ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਗੁ ॥  
 ਤਜੀ ਸਿਆਣਪ ਬਲ ਬੁਧਿ ਬਿਕਾਰ ॥

ਦਾਸ ਅਪਨੇ ਕੀ ਰਾਖਨਹਾਰ ॥੧॥  
 ਜਪਿ ਮਨ ਮੇਰੇ ਰਾਮ ਰਾਮ ਰੰਗਿ ॥  
 ਘਰਿ ਬਾਹਰਿ ਤੇਰੈ ਸਦ ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

ਤਿਸ ਕੀ ਟੇਕ ਮਨੈ ਮਹਿ ਰਾਖੁ ॥  
 ਪੰਨਾ ੧੭੮

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੁ ॥  
 ਅਵਰਿ ਜਤਨ ਕਹਹੁ ਕਉਨ ਕਾਜ ॥

**ga-orhee gu-aarayree mehlaa 5.**

tis kee saran naahee bha-o sog.  
 us tay baahar kachhoo na hog.  
 taje si-aanap bal buDh bikaar.  
daas apnay kee raakhanhaar. ||1||  
 jap man mayray raam raam rang.  
ghar baahar tayrai sad sang. ||1|| rahaa-o.

tis kee tayk manai meh raakh.

**SGGSP-178**

gur kaa sabad amrit ras chaakh.  
 avar jatan kahhu ka-un kaaj.

SGGSP-178

kar kirpaa raakhai aap laaj. ||2||



ਕਰਿ ਕਿਰਪਾ ਰਾਖੈ ਆਪਿ ਲਾਜ ॥੨॥  
ਕਿਆ ਮਾਨੁਖ ਕਹਹੁ ਕਿਆ ਜੋਰੁ ॥  
ਬੂਠਾ ਮਾਇਆ ਕਾ ਸਭੁ ਸੋਰੁ ॥  
ਕਰਣ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥  
ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥੩॥

ਸਰਬ ਸੁਖਾ ਸੁਖੁ ਸਾਚਾ ਏਹੁ ॥  
ਗੁਰ ਉਪਦੇਸੁ ਮਨੈ ਮਹਿ ਲੇਹੁ ॥  
ਜਾ ਕਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ ॥  
ਕਹੁ ਨਾਨਕ ਸੋ ਧੰਨੁ ਵਡਭਾਗੀ ॥੪॥੨॥੨੬॥

ki-aa maanukh kahhu ki-aa jor.  
jhoothaa maa-i-aa kaa sabh sor.  
karan karaavanhaar su-aamee.  
sagal ghataa kay antarjaamee. ||3||  
sarab sukhaa sukh saachaa ayhu.  
gur updays manai meh layho.  
jaa ka-o raam naam liv laagee.  
kaho naanak so Dhan vadbhaagee. ||4||7||76||

#### GAURRI GUARERI MEHLA 5

In the previous Shabad Guru Ji advised us that we should always be thankful to God for His so many blessings including the gift of life itself. In this Shabad, he elaborates on these divine blessings, and tells us that if we want to lead a life free of fear and pain, we should seek His protection.

Guru Ji says: "Since nothing can happen outside His Will, there is no fear or sorrow in the sanctuary of that (God). (Therefore as far as I am concerned, I have) forsaken all my cleverness, power and false intellect, (and have surrendered myself completely to His protection and am confident that) God is the protector of His slave." (1)

Therefore instructing his mind and indirectly us, Guru Ji says: "O my mind, dwell on God with love, because both inside your home and out He is always with you." (1-pause)

Now addressing us directly Guru Ji says: "(O my friend), In your mind, always depend on His support and taste the relish of nectar of Guru's word (i.e. advice). Say of what use are your other efforts, when showing His mercy God Himself protects the honor (of His devotee)?" (2)

Guru Ji further asks: "(Tell me) what a human being is capable of doing? False are all claims of Maya (i.e. worldly wealth and power). It is God who does and gets everything done. He knows the secrets of all hearts." (3)

In conclusion, Guru Ji says: "(O my friends), of all the pleasures, the supreme and everlasting pleasure is, that you should keep the Guru's word enshrined in your heart. Nanak says that blessed is that fortunate person, who is attuned to the love of God's Name." (4-7-76)

**The message of this Shabad is that if we want to live a life free of any fear or pain and enjoy a true everlasting peace we should lead our life, according to the Guru's advice, seek the shelter of God and dwell on His Name with true love and devotion.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥  
ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ ॥  
ਮਹਾ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲੁ ॥  
ਵਡੈ ਭਾਗਿ ਪਾਇਆ ਸਾਧਸੰਗੁ ॥  
ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੇ ਰੰਗੁ ॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਜਨੁ ਤਾਰਿਓ ॥  
ਅਗਨਿ ਸਾਗਰੁ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰਿਓ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਕੀਰਤਨੁ ਮਨ ਸੀਤਲ ਭਏ ॥  
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਗਏ ॥  
ਸਰਬ ਨਿਧਾਨ ਪੇਖੇ ਮਨ ਮਾਹਿ ॥  
ਅਬ ਢੂਢਨ ਕਾਹੇ ਕਉ ਜਾਹਿ ॥੨॥  
ਪ੍ਰਭ ਅਪੁਨੇ ਜਬ ਭਏ ਦਇਆਲ ॥

ga-orhee gu-aarayree mehlaa 5.

sun har kathaa utaaree mail.  
mahaa puneet bha-ay sukh sail.  
vadai bhaag paa-i-aa saaDhsang.  
paarbarahm si-o laago rang. ||1||  
har har naam japat jan taari-o.  
agan saagar gur paar utaari-o. ||1|| rahaa-o.  
kar keertan man seetal bha-ay.  
janam janam kay kilvikh ga-ay.  
sarab niDhaan paykhaay man maahi.  
ab dhoodhan kaahay ka-o jaahi. ||2||  
parabh apunay jab bha-ay da-i-aal.



SGGSP-178

ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਘਾਲ ॥  
ਬੰਧਨ ਕਾਟਿ ਕੀਏ ਅਪਨੇ ਦਾਸ ॥  
ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣਤਾਸ ॥੩॥  
ਏਕੋ ਮਨਿ ਏਕੋ ਸਭ ਠਾਇ ॥  
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਭ ਜਾਇ ॥

ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥  
ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੭੭॥

pooran ho-ee sayvak ghaal.  
banDhan kaat kee-ay apnay daas.  
simar simar simar guntaas. ||3||  
ayko man ayko sabh thaa-ay.  
pooran poor rahi-o sabh jaa-ay.  
gur poorai sabh bharam chukaa-i-aa.  
har simrat naanak sukh paa-i-aa. ||4||8||77||

## GAURRI GUARERI MOHALLA 5

In previous so many Shabads Guru Ji has been advising us to dwell on God's Name under Guru's instruction. Naturally the question arises where should one go for this guidance these days. The obvious answer is that one should read, understand, and try to follow Gurbani (i.e. Guru's word) as entered in Guru Granth Sahib Ji. But many times on his own one cannot fully comprehend the meanings or does not get enough motivation to follow Guru Granth Sahib Ji. For this reason Guru Ji has advised us to join the holy congregations in "*Gurdwaras*" or other such places. Here one can participate in singing of holy hymns (called *Shabad Keertan*) or reflections on the messages of Guru Granth Sahib (called *Katha*), and learn how to reach God. In this Shabad, he tells us the blessings one receives by joining such holy congregations.

He begins by saying: "Those, who upon hearing the gospel of God, have shed the dirt (of sinful thoughts), they have become supremely pure and their whole life journey has become peaceful. By great good fortune they have obtained the society of saints and have been imbued with the love for the all pervading God." (1)

Telling us in a nutshell, what happens, in such cases, Guru Ji says: "The Guru has saved the devotee, who has been meditating on God's Name. The Guru has conducted him across the ocean of the fire (of worldly desires)." (1-pause)

Now describing in some detail the above process, Guru Ji says: "Singing God's praise, the minds (of the devotees) became tranquil and their sins of several births were washed off. They saw (and enjoyed the pleasure of) all the nine treasures in their mind (itself), so then why should they go to search (for happiness) anywhere else?" (2)

But cautioning us against any thoughts of ego, about any achievement by a person on his own, Guru Ji says: "(It is only) when the Master becomes kind, the service of His slave gets accomplished. Then cutting off their fetters (of worldly attachment), He yokes them into His service. This is how by meditating continuously on Him, (the devotees get) absorbed in that treasure of virtues." (3)

Describing the final state of mind, of such a devotee, Guru Ji says: "(Such a devotee realizes) that the same one (God) is in our hearts as well as every where else. That perfect God is pervading every place. The perfect Guru has removed all the Doubt, and dwelling on God, O Nanak, he has attained peace. (4-8-77)

**The message of this Shabad is that we should seek and participate in holy congregations. There we should attentively listen to the message of Guru Granth Sahib Ji and repeat God's Name with love and devotion, so that we may shed all our evil thoughts and become so pure as to be worthy of God's Grace and bliss of union with Him.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥  
ਅਗਲੇ ਮੁਏ ਸਿ ਪਾਛੈ ਪਰੇ ॥  
ਜੋ ਉਬਰੇ ਸੇ ਬੰਧਿ ਲਕੁ ਖਰੇ ॥  
ਜਿਹ ਧੰਧੇ ਮਹਿ ਓਇ ਲਪਟਾਏ ॥  
ਉਨ ਤੇ ਦੁਗੁਣ ਦਿਤੀ ਉਨ ਮਾਏ ॥੧॥

ਓਹ ਬੋਲਾ ਕਛੁ ਚੀਤਿ ਨ ਆਵੈ ॥  
ਬਿਨਸਿ ਜਾਇ ਤਾਹੂ ਲਪਟਾਵੈ ॥੧॥ ਰਹਾਉ ॥

**ga-or<sup>h</sup>hee gu-aarayree mehlāa 5.**

aglay mu-ay se paach<sup>h</sup>hai paray.  
jo ubray say banDh lak kharay.  
jih DhanDhay meh o-ay laptaa-ay.  
un tay dugun dirhee un maa-ay. ||1||  
oh baylāa kach<sup>h</sup> cheet na aavai.  
binas jaa-ay taahoo laptāavai. ||1|| rahaa-o.



ਆਸਾ ਬੰਧੀ ਮੂਰਖ ਦੇਹ ॥  
ਕਾਮ ਕ੍ਰੋਧ ਲਪਟਿਓ ਅਸਨੇਹ ॥  
ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਧਰਮ ਰਾਇ ॥

aasaa banDhee moorakh dayh.  
kaam kroDh lapti-o asnayh.  
sir oopar thaadhho Dharam raa-ay.

SGGSP-178

ਮੀਠੀ ਕਰਿ ਕਰਿ ਬਿਖਿਆ ਖਾਇ ॥੨॥  
ਹਉ ਬੰਧਉ ਹਉ ਸਾਧਉ ਬੈਰੁ ॥  
ਹਮਰੀ ਭੂਮਿ ਕਉਣੁ ਘਾਲੈ ਪੈਰੁ ॥

meethee kar kar bikhī-aa khaa-ay. ||2||  
ha-o banDha-o ha-o saaDha-o bair.  
hamree bhoom ka-un ghaalai pair.

ਹਉ ਪੰਡਿਤੁ ਹਉ ਚਤੁਰੁ ਸਿਆਣਾ ॥  
ਕਰਣੈਹਾਰੁ ਨ ਬੁਝੈ ਬਿਗਾਨਾ ॥੩॥  
ਅਪੁਨੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਨੈ ॥  
ਕਿਆ ਕੇ ਕਹੈ ਕਿਆ ਆਖਿ ਵਖਾਨੈ ॥

ha-o pandit ha-o chatur si-aanaa.  
karnaihaar na bujhai bigaanaa. ||3||  
apunee gat mit aapay jaanai.  
ki-aa ko kahai ki-aa aakh vakhaanai.  
jit jit laaveh tit tit lagna.  
apnaa bhalaa sabh kaahoo mangnaa. ||4||  
sabh kichh tayraa too<sup>N</sup> karnaihaar.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥  
ਅਪਨਾ ਭਲਾ ਸਭ ਕਾਹੂ ਮੰਗਨਾ ॥੪॥  
ਸਭ ਕਿਛੁ ਤੇਰਾ ਤੂੰ ਕਰਣੈਹਾਰੁ ॥  
ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੁ ॥  
ਦਾਸ ਅਪਨੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ॥  
ਕਬਹੂ ਨ ਵਿਸਰੈ ਨਾਨਕ ਨਾਮੁ ॥੫॥੯॥੭੮॥

ant naahee kichh paaraavaar.  
daas apnay ka-o deejai daan.  
kabhoo na visrai naanak naam. ||5||9||78||

## GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji advised us that we should listen to the message of Gurbani (as included in Guru Granth Sahib Ji), so that we may be able to shed our evil thoughts and remember God with love and devotion. In this Shabad, he comments on the general state of mind of us the mortals, and shows us a mirror of what we are and what we keep thinking and doing in our worldly pursuits of Maya.

He says: "When the parents die they are put aside in the past i.e. are forgotten. Those who take over, (instead of learning any lesson from the lives of their parents), they also gird up their lions (to get similarly involved in the worldly pursuits). In fact, the pursuit (of worldly wealth) in which their deceased parents were involved, their heirs run after, with double the vigor." (1)

Summarizing the reason for this state of affairs, Guru Ji says: "The man does not remember the time (of death), but he keeps on clinging to that (perishable worldly wealth), which he would leave here (on his death)." (1-pause)

Guru Ji comments further: "(All the faculties of the) foolish man's body are attached to (worldly) desire, and it is entangled in lust, anger, and worldly attachment. Over his head stands, god of law (i.e. he could die any moment), but still thinking it as sweet, man keeps on collecting and tasting the poison (of worldly wealth)." (2)

Commenting further on the extent of ego of the human being, Guru Ji says: "(In his ego, man keeps on saying): 'I will put into prison (this person), I will settle my account with that enemy. Who can dare to set foot on my piece of the land? I am the most learned and wisest person.'" But he does not realize (the one God-) the doer of everything." (3)

But being compassionate, Guru Ji does not point fingers towards any one. Instead he says: "God Himself knows His state. What can a mortal say and describe about Him. The mortal has to do (the job), which he has been assigned. Otherwise every body would ask for his own welfare." (4)

Guru Ji concludes the Shabad, by praying to God on our behalf. He says: "(O God), everything is Yours, You are the Creator. There is no limit and no end (to Your power). Please bless servant Nanak, with this boon, that he may never forget Your Name." (5-9-78)

**The message of this Shabad is that we should recognize that many of our ancestors have died running after worldly wealth, and thus wasting their lives. Soon it will be our turn to depart from this world.**



Therefore, we should not waste our limited time span committing the same mistake of continuously running after more and more wealth or following our egotistic battles with our enemies, but instead we should pray to God that we should never forget His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or<sup>h</sup>hee gu-aarayree mehlāa 5.

ਅਨਿਕ ਜਤਨ ਨਹੀ ਹੋਤ ਛੁਟਾਰਾ ॥

anik jaṭan nahee hoṭ chhutaaraa.

ਬਹੁਤੁ ਸਿਆਣਪ ਆਗਲ ਭਾਰਾ ॥

bahuṭ si-aanap aagal bhaaraa.

SGGSP-178

ਹਰਿ ਕੀ ਸੇਵਾ ਨਿਰਮਲ ਹੋਤ ॥

har kee sayvaa nirmal hayṭ.

ਪ੍ਰਭ ਕੀ ਦਰਗਹ ਸੋਭਾ ਸੇਤ ॥੧॥

parab<sup>h</sup> kee dargeh sob<sup>h</sup>aa sayṭ. ||1||

ਪੰਨਾ ੧੭੯

SGGSP-179

ਮਨ ਮੇਰੇ ਗੁਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ ॥

man mayray gahu har naam kaa olaa.

ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥੧॥ ਰਹਾਉ ॥

tuj<sup>h</sup>hai na laagai taṭaa jholaa. ||1|| rahaa-o.

ਜਿਉ ਬੋਹਿਥੁ ਭੈ ਸਾਗਰ ਮਾਹਿ ॥

ji-o bohith bhai saagar maahi.

ਅੰਧਕਾਰ ਦੀਪਕ ਦੀਪਾਹਿ ॥

an<sup>D</sup>hkaar deepak deepaahi.

ਅਗਨਿ ਸੀਤ ਕਾ ਲਾਹਸਿ ਦੂਖ ॥

agan seet kaa laahas dook<sup>h</sup>.

ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੂਖ ॥੨॥

naam japaṭ man hovaṭ sook<sup>h</sup>. ||2||

ਉਤਰਿ ਜਾਇ ਤੇਰੇ ਮਨ ਕੀ ਪਿਆਸ ॥

uṭar jaa-ay taray man kee pi-aas.

ਪੂਰਨ ਹੋਵੈ ਸਗਲੀ ਆਸ ॥

pooran hovai saglee aas.

ਡੱਲੈ ਨਾਹੀ ਤੁਮਰਾ ਚੀਤੁ ॥

dolai naahee tumraa cheet.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਮੀਤ ॥੩॥

amriṭ naam jap gurmuk<sup>h</sup> meet. ||3||

ਨਾਮੁ ਅਉਖਧੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ॥

naam a-uk<sup>h</sup>a<sup>D</sup>h so-ee jan paavai.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਵੈ ॥

kar kirpaa jis aap divaavai.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸੈ ॥

har har naam jaa kai hir<sup>d</sup>ai vasai.

ਦੂਖੁ ਦਰਦੁ ਤਿਹ ਨਾਨਕ ਨਸੈ ॥੪॥੧੦॥੭੯॥

dook<sup>h</sup> darad tih naanak nasai. ||4||10||79||

#### GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji told us how like our parents we keep on getting entangled in the web of worldly riches and keep suffering. In this Shabad he picks up that topic again and gives us a clear- cut way to get out of this mess.

Guru Ji says: “Even after making numerous efforts one is not able to get out (of the entanglement of worldly attachments). Too much cleverness (used to earn worldly riches and power, instead of liberating us from worldly bonds) increases the load (of sins on our head). Only when we serve (i.e. worship) God with immaculate love, we (are liberated from the worldly bonds, and attain) to God’s court with glory.”(1)

Therefore advising himself (and indirectly us), Guru Ji says: “O my mind grasp the shelter of God’s Name. So that not even a puff of hot wind touches you (i.e. so that even the slightest pain afflicts you).” (1-pause)

Next Guru Ji gives many examples to illustrate the merits of meditating on God's Name. He says: “Just as in a dreadful ocean, a ship (saves a man from drowning), just as a lamp spreads light in the darkness, or just as a fire removes the misery of cold, similarly by meditating on the Name, one's mind obtains peace.” (2)

Guru Ji therefore advises us and says: "(O my friend, meditation on God's Name) will quench the thirst of your mind for (worldly riches). All your wishes will be fulfilled, and your mind will waver not (for false worldly pleasures). Therefore O, my Guru ward friend, dwell on the ambrosial Name." (3)

However, Guru Ji comments: “Only that person obtains the panacea of Name, blessing whom God Himself causes to



obtain (it), and O Nanak, all the pains and miseries of that person vanish, in whose heart resides God's Name.” (4)

**The message of this Shabad is that if we want to get rid of all the entanglements and sufferings caused by the worldly attachments, and obtain true peace and bliss, we should pray to God to bless us with the panacea of His ambrosial Name.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlāa 5.

ਬਹੁਤੁ ਦਰਬੁ ਕਰਿ ਮਨੁ ਨ ਅਘਾਨਾ ॥  
ਅਨਿਕ ਰੂਪ ਦੇਖਿ ਨਹ ਪਤੀਆਨਾ ॥  
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਉਰਝਿਓ ਜਾਨਿ ਮੇਰੀ ॥

bahut darab kar man na aghaanaa.  
anik roop daykh nah patee-aanaa.  
putar kaltar urjhi-o jaan mayree.  
oh binsai o-ay bhasmai dhayree. ||1||

ਓਹ ਬਿਨਸੈ ਓਇ ਭਸਮੈ ਢੇਰੀ ॥੧॥

SGGSP-179

ਬਿਨੁ ਹਰਿ ਭਜਨ ਦੇਖਉ ਬਿਲਲਾਤੇ ॥  
ਧ੍ਰਿਗੁ ਤਨੁ ਧ੍ਰਿਗੁ ਧਨੁ ਮਾਇਆ ਸੰਗਿ ਰਾਤੇ ॥੧॥ ਰਹਾਉ ॥  
ਜਿਉ ਬਿਗਾਰੀ ਕੈ ਸਿਰਿ ਦੀਜਹਿ ਦਾਮ ॥  
ਓਇ ਖਸਮੈ ਕੈ ਗ੍ਰਿਹਿ ਉਨ ਦੂਖ ਸਹਾਮ ॥

bin har bhajan daykh-a-u billaatay.  
Dharig tan Dharig Dhan maa-i-aa sang raatay. ||1|| rahaa-o.  
ji-o bigaaree kai sir deejeh daam.  
o-ay khasmai kai garihi un dookh sahaam.  
ji-o supnai ho-ay baisat raajaa.  
naytar pasaarai taa niraarath kaajaa. ||2||  
ji-o raakhaa khayt oopar paraa-ay.  
khayt khasam kaa raakhaa uth jaa-ay.  
us khayt kaaran raakhaa karhai.  
tis kai paalai kachhoo na parhai. ||3||  
jis kaa raaj tisai kaa supnaa.  
jin maa-i-aa deenee tin laa-ee tarisnaa.  
aap binaahay aap karay raas.  
naanak parabh aagai ardaas. ||4||11||80||

ਜਿਉ ਸੁਪਨੈ ਹੋਇ ਬੈਸਤ ਰਾਜਾ ॥  
ਨੇਤ੍ਰ ਪਸਾਰੈ ਤਾ ਨਿਰਾਰਥ ਕਾਜਾ ॥੨॥  
ਜਿਉ ਰਾਖਾ ਖੇਤ ਉਪਰਿ ਪਰਾਏ ॥  
ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ ॥  
ਉਸੁ ਖੇਤ ਕਾਰਣਿ ਰਾਖਾ ਕੜੈ ॥  
ਤਿਸ ਕੈ ਪਾਲੈ ਕਛੂ ਨ ਪੜੈ ॥੩॥

ਜਿਸ ਕਾ ਰਾਜੁ ਤਿਸੈ ਕਾ ਸੁਪਨਾ ॥  
ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ ਤਿਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ ॥  
ਆਪਿ ਬਿਨਾਹੇ ਆਪਿ ਕਰੇ ਰਾਸਿ ॥  
ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥੪॥੧੧॥੮੦॥

#### GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji advised us that if we want to get rid of the pain and sufferings caused by the entanglements of worldly attachments, we should pray to God to bless us with His Name. But in spite of all such advice we keep on running after this worldly wealth or keep entangled in the attachment of our sons and daughters etc. In this Shabad once again he advises us about the uselessness of such pursuits.

Guru Ji says: “Even after acquiring lots of wealth, one's mind is not satisfied. Similarly, by beholding many beauties, man is not appeased. (The man), remains involved in his sons and wife, thinking them as his. (But he does not realize that one day all the wealth collected by him) will be destroyed and (all his family members will die and thus) will reduce to a heap of dust.” (1)

Next Guru Ji Comments on the fates of those who do not dwell on God's Name and keep entangled in their families. He says: “I see them bewailing, who live without meditating on God. Therefore cursed are those who are imbued with the love of their own body (or of their relatives) and cursed are those who are imbued with the love of worldly riches.” (1-pause)

Now Guru Ji illustrates the fates of such people who are immersed in the love for worldly wealth or too much attachment with their families. He says: “(Such persons as described above) are like those laborers who carry a load of money, to deliver it to the rich man's house. But the poor laborer does not get any thing in return and simply suffers the pain (of carrying the load. Or their situation is like that person), who in his dream becomes a king, but when he opens his eyes, finds that all those deeds (done in his dream) were useless.” (2)





Guru Ji gives yet another example to illustrate the fate of a person involved in the pursuits of worldly wealth or his family. He says: “(The situation of a person described above) is like that of a watch man of someone else’s farm. Ultimately the farm remains with its master and the watchman goes away. For the sake of (some one else’s) farm the watchman worries himself. But in the end it does not avail him any thing. (Similarly man’s worry about his family or his wealth lead him no where).” (3)

But in his compassion for his fellow human beings, Guru Ji does not blame any body; instead he goes to the root cause and shows us the way to get out of all the sufferings. He says: “He whose is this kingdom (of this universe), He has given us this dream (of worldly pleasures as well). He who has given us this worldly wealth, He Himself has implanted the desire for it (in us). He Himself destroys, and sets every thing right. O Nanak, (one can do is, to) pray before God (to save him from these worldly attachments and bless him with the Gift of His Name.)” (4-11-80)

**The message of this Shabad is that no matter how much worldly wealth we may acquire it will never appease us. Similarly our undue attachment for our sons and daughters or other family members will also lead us nowhere. Therefore we should always pray to God to bless us with the gift of His Name, which alone can liberate us from the worldly bonds, and provide us with eternal peace.**



SGGSP-179

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ ॥  
ਕਲਮ ਕਾਗਦ ਸਿਆਨਪ ਲੇਖੀ ॥  
ਮਹਰ ਮਲੂਕ ਹੋਇ ਦੇਖਿਆ ਖਾਨ ॥

ਤਾ ਤੇ ਨਾਹੀ ਮਨੁ ਤ੍ਰਿਪਤਾਨ ॥੧॥  
ਸੋ ਸੁਖੁ ਮੋ ਕਉ ਸੰਤ ਬਤਾਵਹੁ ॥  
ਤ੍ਰਿਸਨਾ ਬੂਝੈ ਮਨੁ ਤ੍ਰਿਪਤਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥  
ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ ॥  
ਚੋਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ ਨਾਰੀ ॥  
ਨਟ ਨਾਟਿਕ ਆਖਾਰੇ ਗਾਇਆ ॥

ਤਾ ਮਹਿ ਮਨਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ ॥੨॥  
ਤਖਤੁ ਸਭਾ ਮੰਡਨ ਦੋਲੀਚੇ ॥  
ਸਗਲ ਮੇਵੇ ਸੁੰਦਰ ਬਾਗੀਚੇ ॥  
ਆਖੇੜ ਬਿਰਤਿ ਰਾਜਨ ਕੀ ਲੀਲਾ ॥  
ਮਨੁ ਨ ਸੁਹੇਲਾ ਪਰਪੰਚੁ ਹੀਲਾ ॥੩॥  
ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ ॥  
ਸਰਬ ਸੂਖ ਇਹੁ ਆਨੰਦੁ ਲਹਿਆ ॥  
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਵਡਭਾਗੀ ਪਾਈਐ ॥੪॥  
ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋਈ ਸੁਹੇਲਾ ॥  
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਸਾਧਸੰਗਿ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ  
॥੧੨॥੮੧॥

ga-orhee gu-aarayree mehlaa 5.

baho rang maa-i-aa baho biDh paykhee.  
kalam kaagad si-aanap laykhee.  
mahar malook ho-ay daykhi-aa khaan.  
taa tay naahee man triptaan. ||1||  
so sukh mo ka-o sant bataavhu.  
tarisnaa boojhai man triptaavho. ||1|| rahaa-o.  
as pavan hasat asvaaree.  
cho-aa chandan sayj sundar naaree.  
nat naatik aakhaaray gaa-i-aa.  
taa meh man santokh na paa-i-aa. ||2||  
takhat sabhaa mandan doleechay.  
sagal mayvay sundar baageechay.  
aakhayr birat raajan kee leelaa.  
man na suhaylaa parpanch heelaa. ||3||  
kar kirpaa santan sach kahi-aa.  
sarab sookh ih aanand lahi-aa.  
saaDhsang har keertan gaa-ee-ai.  
kaho naanak vadbhaagee paa-ee-ai. ||4||  
jaa kai har Dhan so-ee suhaylaa.  
parabh kirpaa tay saaDhsang maylaa. ||1|| rahaa-o doojaa.  
||12||81||

## GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji gave us the message that no matter how much worldly wealth we may acquire it will never appease us. In this Shabad, on the basis of his keen observation, he is telling us about the futility of Maya or the worldly riches, power and luxuries.

Guru Ji says: "I have looked at the many faced Maya (the worldly scene) from many angles. I have studied closely all the written words of wisdom. I have seen what it is like being a leader, chief and a king, but none of these things could satiate the mind." (1)

After trying all these things and finding no peace of mind Guru Ji tells he went to the saint (Guru) and said to him: "O respected saint please tell me such a pleasure, by which my fire of desire may be quenched and my mind be appeased." (1-pause)

As if, narrating to us, what the saint Guru told him, Guru Ji says: "(Many) have experienced rides on horses fast like wind, and elephants. (They have enjoyed the pleasures) of beds perfumed with Sandal scent, and beautiful girls. They have gone to dramas, and plays of jugglers, and listened to their songs (of self- praise) in their arenas. But in none of them they found contentment of mind." (2)

Guru Ji continues: "(Some) have also experienced the pleasures of thrones and courts, decorated with (costly) carpets, along with (the ownership of) beautiful gardens full of all kinds of fruit trees. They have enjoyed the hobbies of hunting, and other kingly pleasures. (But they have found that), none of these gives real pleasure to the mind, and all this is ostentation is an illusory effort." (3)



Now Guru Ji tells us what advice did the saint (Guru) gave him after commenting on all such false worldly pleasures. He says: "Showing his mercy, the saint (Guru) gave me a true advice. (He advised, that) in the company of saints, we should sing praises of God, (because this is how, any one) has obtained (divine) bliss the (source), of all pleasures. But Nanak says, that it is only through good fortune that we obtain (such a gift)." (4)

In conclusion, Guru Ji says: "He alone is (truly) happy in whose (heart) is the wealth of God's Name. But it is only by God's grace that one receives the society of saints (from where he receives the bliss of God's Name)." (1-pause-2, 12-81)

**The message of this Shabad is that no amount of worldly wealth, power or pleasures will bring us real happiness. We can find real happiness only by dwelling on God's Name in the society of saints.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlāa 5.

ਪੰਨਾ ੧੮੦

SGGSP-180

ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ ॥  
ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੂ ਲਪਟੇਰਾ ॥  
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗਿਰਸਤ ਕਾ ਫਾਸਾ ॥  
ਹੋਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ ॥੧॥

paraanee jaanai ih tan mayraa.  
bahur bahur u-aahoo laptayraa.  
putar kaltar girsat kaa faasaa.  
hon na paa-ee-ai raam kay daasaa. ||1||  
kavan so biDh jit raam gun gaa-ay.  
kavan so mat jit tarai ih maa-ay. ||1|| rahaa-o.  
jo bhalaa-ee so buraa jaanai.  
saach kahai so bikhai samaanai.  
jaanai naahee jeet ar haar.  
ih valayvaa saakat sansaar. ||2||  
jo halaahal so peevai ba-uraa.  
amrit naam jaanai kar ka-uraa.  
saaDhsang kai naahee nayr.  
lakh cha-oraaseeh bharmataa fayr. ||3||  
aykai jaal fahaa-ay pankhee.  
ras ras bhog karahi baho rangee.  
kaho naanak jis bha-ay kirpaal.  
gur poorai taa kay kaatay jaal. ||4||13||82||

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ ॥  
ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਜੋ ਭਲਾਈ ਸੋ ਬੁਰਾ ਜਾਨੈ ॥  
ਸਾਚੁ ਕਹੈ ਸੋ ਬਿਖੈ ਸਮਾਨੈ ॥  
ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰ ॥  
ਇਹੁ ਵਲੇਵਾ ਸਾਕਤ ਸੰਸਾਰ ॥੨॥  
ਜੋ ਹਲਾਹਲ ਸੋ ਪੀਵੈ ਬਉਰਾ ॥  
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ ਕਉਰਾ ॥  
ਸਾਧਸੰਗ ਕੈ ਨਾਹੀ ਨੇਰਿ ॥  
ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਾ ਫੇਰਿ ॥੩॥

ਏਕੈ ਜਾਲਿ ਫਹਾਏ ਪੰਖੀ ॥  
ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ ਰੰਗੀ ॥  
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ ॥  
ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ ॥੪॥੧੩॥੮੨॥

#### GAURRI GUARERI MOHALLA 5

In the previous two Shabads Guru Ji commented how the man is entangled in worldly affairs, collecting money and remaining obsessed with his family and friends, none of which keep him company in the end. In this Shabad again Guru Ji is commenting on the human follies.

He says: "(A man mistakenly thinks), that this body is his therefore again and again he clings to it (and never wants to lose this body). He doesn't realize, that as long as we are caught) in the noose of attachment of our sons, wife and family, we cannot become true servants of God." (1)

So Guru Ji wonders: "What is the way that (one) may start singing the praises of God? What is the advice O brother, following which, he may swim across (this worldly ocean)?" (1-pause)



Before answering this question, Guru Ji elaborates further on the follies of ordinary human beings. He says: "The (ordinary) man deems bad, whatever is good (for him and others). If someone tells him the truth, it seems like poison to him. He does not even know the difference between the (real) defeat and victory. Such is the way of the self-conceited world." (2)

Guru Ji adds: "What is deadly poison, the mad person drinks deeply. But nectar of Name, he thinks it as poison. He does not go near the society of saints. Therefore, he keeps on wandering in (the cycle of) millions of existences." (3)

In conclusion, Guru Ji says: "Like birds, (God has) trapped (all human beings), in the same one net (of worldly riches and pleasures. Caught in this net), they keep on enjoying the worldly pleasures, with great relish. (But they don't realize, that actually they are caught in the noose of death). Nanak says, he on whom (God) has become kind, the perfect Guru, has cut off the nets (of his worldly entrapments)." (4-13-82)

**The message of this Shabad is that the only way to be liberated from the cycle of births and deaths in millions of existences is to pray to God to bless us with the guidance of the Guru. So that following his advice we may break loose from worldly entanglements and walk on the path of union with God.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ॥  
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਧਿਆਈਐ ॥  
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਛੁਟੈ ॥  
ਤਉ ਕਿਰਪਾ ਤੇ ਹਉਮੈ ਤੁਟੈ ॥੧॥

ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹੁ ਸੇਵ ॥  
ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥  
ਤੁਧੁ ਭਾਵੈ ਤਾ ਗਾਵਾ ਬਾਣੀ ॥  
ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਚੁ ਵਖਾਣੀ ॥  
ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਤਿਗੁਰ ਮਇਆ ॥  
ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ ॥੨॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਨਿਰਮਲ ਕਰਮਾ ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਸਚੁ ਧਰਮਾ ॥  
ਸਰਬ ਨਿਧਾਨ ਗੁਣ ਤੁਮ ਹੀ ਪਾਸਿ ॥  
ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ ॥੩॥

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ਹਰਿ ਰੰਗਿ ॥  
ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ ॥  
ਨਾਮਿ ਤੇਰੈ ਰਹੈ ਮਨੁ ਰਾਤਾ ॥  
ਇਹੁ ਕਲਿਆਣੁ ਨਾਨਕ ਕਰਿ ਜਾਤਾ ॥੪॥੧੪॥੮੩॥

ga-orhee gu-aarayree mehlāa 5.

ṭa-o kirpaa ṭay maarag paa-ee-ai.  
parabh kirpaa ṭay naam Dhi-aa-ee-ai.  
parabh kirpaa ṭay banDhan chhutai.  
ṭa-o kirpaa ṭay ha-umai tutai. ||1||  
tum laavhu ṭa-o laagah sayv.  
ham ṭay kachhoo na hovai dayv. ||1|| rahaa-o.  
tuDh bhaavai ṭaa gaavaa bane.  
tuDh bhaavai ṭaa sach vakhaanee.  
tuDh bhaavai ṭaa satgur ma-i-aa.  
sarab sukhaa parabh ṭayree da-i-aa. ||2||  
jo tuDh bhaavai so nirmal karmaa.  
jo tuDh bhaavai so sach Dharmaa.  
sarab niDhaan gun tum hee paas.  
too<sup>N</sup> saahib sayvak ardaas. ||3||  
man tan nirmal ho-ay har rang.  
sarab sukhaa paava-o satsang.  
naam ṭayrai rahai man raataa.  
ih kali-aan naanak kar jaataa. ||4||14||83||

#### GAURRI GUARERI MOHALLA 5

In the previous Shabad Guru Ji told us how man is entangled in the pursuits of worldly riches and power, family attachment or obsession about his own body. The man's condition is like that of a bird caught in a net and he does not know any way to get out of it. In this Shabad, Guru Ji teaches us how to find the way out of this worldly mess. He tells that it is only by God's Grace that one finds the true path, and shows us how to address God for this Gift.

Guru Ji says: "O God, It is only by Your grace that we find the (right) way. It is only through God's kindness that we dwell on the Name. Only by God's grace, that our bonds (of Maya) are snapped. It is only with Your kindness that our ego is got rid off." (1)



Showing his utmost humility, Guru Ji says: “(O God), if You (Yourself) yoke us, only then we can engage our selves in Your service. O my Enlightener, on our own, we can do nothing.” (1-pause)

Continuing his humble address, Guru Ji says: "O God, only if it pleases You, I (can) sing Guru's hymns. When it is Your pleasure, I speak about the eternal (Name). Only when it pleases You, we receive the grace of the Guru. In short, O God all the pleasures and comforts are obtained through Your mercy.” (2)

Now Guru Ji indirectly tells us what is the most immaculate way, what is the true faith or righteousness, which one should follow. For this again Guru Ji points us towards guidance from God Himself, rather than some ideas born out of our own ego.

#### SGGSP-180

He says: “O God, (for me) whatever pleases You, that is the most immaculate deed. Whatever pleases You, that is the true (religious) conduct. (I am convinced, that all treasures (of true wisdom and happiness) are with You. You are my Master, and Your servant's supplication is only before You.” (3)

After reposing his complete faith and trust in God, and accepting Him as his only true Master, Guru Ji concludes with his supplication before God. He says: “(O God, please bless me that) my body and mind may become immaculate and pure in Your Love. I may find all pleasures in the congregation of the true (saints). My mind may always remain imbued with Your love. Nanak has understood only this to be (the only path to) salvation.” (4-14-83)

**The message of this Shabad is that it is only by God's grace that we can find the right way out of the entanglement of worldly Maya and find true salvation. Even guidance of Guru, and dwelling on God's Name, is obtained by God's grace. Therefore shedding our entire ego, we need to humbly pray to God to show His grace upon us and bless us with the guidance of the true Guru and meditation of His Name.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlāa 5.

ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ ॥

aan rasaa jaytay tai chaakhay.

ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਥੇ ॥

nimakh na tarisnaa tayree laathay.

ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ ॥

har ras kaa too<sup>N</sup> chaakhahi saad.

ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ ॥੧॥

chaakhai ho-ay raheh bismaad. ||1||

amrit rasnaa pee-o pi-aaree.

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ ॥

ih ras raatee ho-ay tariptaaree. ||1|| rahaa-o.

ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

hay jihvay too<sup>N</sup> raam gun gaa-o.

ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ ॥

nimakh nimakh har har har Dhi-aa-o.

ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ ॥

aan na sunee-ai kaa<sup>N</sup> jaa-ee-ai.

ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ ॥

saaDhsangat vadbhaagee paa-ee-ai. ||2||

ਸਾਧਸੰਗਤਿ ਵਡਭਾਗੀ ਪਾਈਐ ॥੨॥

aath pahar jihvay aaraaDh.

paarbarahm thaakur aagaaDh.

ਆਠ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ ॥

eehaa oohaa sadaa suhaylee.

ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ ॥

har gun gaava<sup>N</sup> rasan amolee. ||3||

ਈਹਾ ਊਹਾ ਸਦਾ ਸੁਹੇਲੀ ॥

banaspat ma-ulee fal ful payday.

ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੋਲੀ ॥੩॥

ih ras raatee bahur na chhoday.

aan na ras kas lavai na laa-ee.

ਬਨਸਪਤਿ ਮਉਲੀ ਫਲ ਫੁਲ ਪੇਡੇ ॥

kaho naanak gur bha-ay hai sahaa-ee. ||4||15||84||

ਇਹ ਰਸ ਰਾਤੀ ਬਹੁਰਿ ਨ ਛੋਡੇ ॥

ਆਨ ਨ ਰਸ ਕਸ ਲਵੈ ਨ ਲਾਈ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਸਹਾਈ ॥੪॥੧੫॥੮੪॥

**GAURRI GUARERI MOHALLA 5**

In one of the previous Shabads Guru Ji had stated that he has tasted the relish of all the worldly pleasures of money, power, and attachment with the family and found that none of them gives any true satisfaction. In this Shabad he is telling his own tongue (and indirectly all of us), that now it has tried all other tastes and found them all unsatisfying, it should try the taste of dwelling on God's Name.

Addressing his tongue (and indirectly us), in a very affectionate way Guru Ji says: "(O my dear tongue), all other relishes which you have tasted, have not satiated your desire (for worldly riches and power) even for a moment. (But I tell you) that) if you taste the elixir of God's (Name, immediately) you will go into ecstasy." (1)

Therefore, Guru Ji lovingly urges his tongue (and indirectly us): "Drink the nectar (of Name) O my dear tongue, enjoying this relish you will find yourself fully satiated." (1-pause)

Now Guru Ji tells his tongue (indirectly us) in detail, what it should do. He says: "O my tongue, sing the praises of God. Meditate on God at each and every instant. Don't listen to anything else (except the Name); don't go anywhere (except the society of saints). But it is by good fortune (only) that we obtain the company of the holy (and meditate on God's Name)." (2)

**SGGSP-180**

Once again Guru Ji says: "O my tongue, meditate throughout day and night on the supreme, unfathomable God. Doing this you will be in peace here and hereafter. O my tongue, by chanting God's virtues, you will become invaluable." (3)

Finally Guru Ji tells what kind of bliss and benediction the tongue will enjoy, if as told above it dwells on God's Name day and night. He says: "You may see all kinds of vegetation, fruits and flowers in bloom. But Nanak says, when the Guru becomes one's helper (and shows him the relish of God's Name, then he) doesn't go near any other (worldly) relish." (4-15-84)

**The message of this Shabad is that if we want to permanently satiate all our desires, then forsaking the relishes of the world, we should taste the true relish of God's Name and enjoy such a wonderful state of bliss, which surpasses all kinds of worldly pleasures or enjoyments.**