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ga-orhee gu-aarayree mehlā 5.

man mandar tan saajee baar.

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is hee maDhay basat apaar.

is hee bheetar sunee-at saahu.

kavan baapaaree jaa kaa oohaa visaahu. ||1||

naam ratan ko ko bi-uhaaree.

amrit bhojan karay aahaaree. ||1|| rahaa-o.

man tan arpee sayv kareejai.

kavan so jugat jit kar bheejai.

paa-ay laga-o taj mayraa tayrai.

kavan so jan jo sa-udaa jorai. ||2||

mahal saah kaa kin biDh paavai.

kavan so biDh jit bheetar bulaavai.

too^N vad saahu jaa kay kot vanjaaray.

kavan so daataa lay sanchaaray. ||3||

khojat khojat nij ghar paa-i-aa.

amol ratan saach dikhlaa-i-aa.

kar kirpaa jab maylay saahi.

kaho naanak gur kai vaysaahi. ||4||16||85||

GAURI GUARERI MEHLA 5

In this beautiful Shabad Guru Ji compares God to a big wholesale trader, we the human beings as his petty peddlers and the commodity to be traded is God's Name (His love and enlightenment).

He begins this Shabad by saying: "God has made the human mind as His abode, the body is the fence around this house of the God. Within the mind is the unrivalled commodity (of God's Name). We hear, that within this (body itself resides the great merchant (i.e. God. Pray tell), who is that trader, (who is that person), who holds credit with that (Banker)."(1)

However, Guru Ji notes and says: "(O my friends), Rare is the trader (i.e. the person, who is interested in) the jewel of Name and who makes this ambrosial food as the sustenance of his life."(1-Pause)

Expressing his interest in finding such a person, and the kind of respect, he is ready to show to him, Guru Ji says: "(I wonder), who is such a person, who could help (me also), in procuring the merchandise (of Name from this divine Banker)? Surrendering my body and mind, I would serve him. Shedding all the notions of I and you (i.e. all my ego), I would fall at his feet, (and would ask him), what is the way, by which (that Merchant) is pleased (and let one have the commodity of His Name)?"(2)

Continuing to describe, the questions, he would ask, those traders, those (Guru ward persons), who already are trading in that divine commodity, Guru Ji says: "(I would ask such a trader), in what way, can one reach the palace of that Merchant? What is the way, (using which God is so impressed, that) He may also call me inside (His house)?"

Rather than continuing to speculate on his own, Guru Ji addresses God Himself, and asks Him to guide him in this search. He says: "(O God0, You are the great merchant, who has millions of retailers (to work for You. Please You Yourself tell me), who is the benefactor who may hold my hand and take me to Your mansion?"(3)



Finally sharing with us, the conclusion of his research in this respect, Guru Ji says: "Showing, His mercy, whenever the Merchant unites (a person with Himself), Nanak says, it is through the guarantee of the Guru, (and God) has shown a person) the true invaluable jewel (of Name, which) after a long search, he has found in his own home (i.e. within his own heart)." (4-16-68)

Message of this Shabad is that in case we want to unite with God, who resides in our own mind, we will have to seek the refuge of the Guru and follow Gurbani (as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ਗੁਆਰੇਰੀ ॥

ga-or^hee mehlāa 5 gu-aarayree.

ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ ॥

rain̐ dīnas rahai ik rangaa.

ਪ੍ਰਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ ॥

parabh̐ ka-o jaanai sad̐ hee sangaa.

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ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ ਉਨਿ ਵਰਤਨਿ ॥

th̐aakur naam kee-o un vartan.

ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਹਰਿ ਕੈ ਦਰਸਨਿ ॥੧॥

taripat̐ aghaavan har kai darsan. ||1||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਨ ਤਨ ਹਰੇ ॥

har sang raat̐ay man tan haray.

ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨੀ ਪਰੇ ॥੧॥ ਰਹਾਉ ॥

gur pooray kee sarnee paray. ||1|| rahaa-o.

charan̐ kamal aat̐am aaDhaar.

ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ ॥

ayk nihaarahi aagi-aakaar.

ਏਕੁ ਨਿਹਾਰਹਿ ਆਗਿਆਕਾਰ ॥

ayko banaj ayko bi-uhaaree.

ਏਕੋ ਬਨਜੁ ਏਕੋ ਬਿਉਹਾਰੀ ॥

avar na jaaneh bin nirankaaree. ||2||

ਅਵਰੁ ਨ ਜਾਨਹਿ ਬਿਨੁ ਨਿਰੰਕਾਰੀ ॥੨॥

harakh̐ sog̐ duhhoo^N tay mukt̐ay.

ਹਰਖ ਸੋਗ ਦੁਹਰੂ ਤੇ ਮੁਕਤੇ ॥

sadaa alipat̐ jog ar jugtay.

ਸਦਾ ਅਲਿਪਤੁ ਜੋਗ ਅਰੁ ਜੁਗਤੇ ॥

deeseh sabh̐ meh sabh̐ tay raht̐ay.

ਦੀਸਹਿ ਸਭ ਮਹਿ ਸਭ ਤੇ ਰਹਤੇ ॥

paarbarahm kaa o-ay Dhi-aan Dhart̐ay. ||3||

ਪਾਰਬ੍ਰਹਮ ਕਾ ਓਇ ਧਿਆਨੁ ਧਰਤੇ ॥੩॥

santan̐ kee mahimaa kavan vakhaana-o.

agaaDh̐ boDh̐ kichh̐ mit̐ nahee jaan-o.

ਸੰਤਨ ਕੀ ਮਹਿਮਾ ਕਵਨ ਵਖਾਨਉ ॥

paarbarahm mohi kirpaa keejai.

ਅਗਾਧਿ ਬੋਧਿ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨਉ ॥

Dhoor̐ santan̐ kee naanak̐ deejai. ||4||17||86||

ਪਾਰਬ੍ਰਹਮ ਮੋਹਿ ਕਿਰਪਾ ਕੀਜੈ ॥

ਧੂਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ ॥੪॥੧੭॥੮੬॥

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that, in case we want to unite with God, who resides in our own mind, we would have to seek the refuge of the Guru and follow Gurbani. In this Shabad, he is describing the glories of such Guru ward persons, who seek the refuge of the Guru, and how they remain imbued with God's love and their bodies and minds are always in bloom.

Guru Ji says: "(The Guru ward), day and night remains imbued in the love of one God. He considers God as always with him. Such persons make God's Name as their daily necessity of life, and they remain satiated with God's vision." (1)

Describing the general nature of such Guru ward persons, Guru Ji says: "Those who have sought the refuge of the perfect Guru, they always remain imbued with the love of God's company, and always keep blooming in their mind and body." (1-Pause)

Commenting on their belief system, Guru Ji says: "(God's) immaculate Name is the support of their soul. These obedient persons see only one God pervading everywhere. For them (God's Name is the only) one trade and only occupation. Except the formless (God), they don't worship anyone else." (2)



Now describing their attitude with the rest of the world, Guru Ji says: “(Such Guru wards) are liberated both from pleasure or pain. They always remain detached (from worldly affairs), and know the way to union with the God. They are seen among all, and yet are removed from all. Their attention is fixed on the supreme God.”(3)

In conclusion, Guru Ji says: "What glory of the saints can I describe. They are unfathomable in their knowledge and I know not their worth. O God, show mercy unto me, and bless Nanak, with the most humble service of the saints.”(4-17-86)

Message of the Shabad is that if we want to obtain union with God, then even while remaining in the family, we have to remain detached from worldly affairs, and always remain imbued with the love of God and meditation of His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or^hee gu-aarayree mehlāa 5.

ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂੰਹੀ ਮੇਰਾ ਮੀਤੁ ॥
ਤੂੰ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਤੁਮ ਸੰਗਿ ਹੀਤੁ ॥
ਤੂੰ ਮੇਰੀ ਪਤਿ ਤੂਹੈ ਮੇਰਾ ਗਹਣਾ ॥
ਤੁਝ ਬਿਨੁ ਨਿਮਖੁ ਨ ਜਾਈ ਰਹਣਾ ॥੧॥

too^N mayraa sak^haa too^Nhee mayraa meet.
too^N mayraa pareetam tum sang heet.
too^N mayree pat toohai mayraa gahn^aaa.
tuj^h bin nimakh na jaa-ee rahⁿaa. ||1||
too^N mayray laalan too^N mayray paraan.
too^N mayray saahib too^N mayray khaan. ||1|| rahaa-o.
ji-o tum raakho tiv hee rahnaa.

ਤੂੰ ਮੇਰੇ ਲਾਲਨ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਨ ॥
ਤੂੰ ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਮੇਰੇ ਖਾਨ ॥੧॥ ਰਹਾਉ ॥
ਜਿਉ ਤੁਮ ਰਾਖਹੁ ਤਿਵ ਹੀ ਰਹਨਾ ॥

jo tum kahhu so-ee mohi karnaa.

ਜੋ ਤੁਮ ਕਹਹੁ ਸੋਈ ਮੋਹਿ ਕਰਨਾ ॥
ਜਹ ਪੇਖਉ ਤਹਾ ਤੁਮ ਬਸਨਾ ॥
ਨਿਰਭਉ ਨਾਮੁ ਜਪਉ ਤੇਰਾ ਰਸਨਾ ॥੨॥
ਤੂੰ ਮੇਰੀ ਨਵ ਨਿਧਿ ਤੂੰ ਭੰਡਾਰੁ ॥
ਰੰਗ ਰਸਾ ਤੂੰ ਮਨਹਿ ਅਧਾਰੁ ॥

jah paykha-o tahaa tum basnaa.
nirbha-o naam japa-o tayraa rasnaa. ||2||
too^N mayree nav niDh too^N bhandaar.
rang rasaa too^N maneh aDhaar.

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ਤੂੰ ਮੇਰੀ ਸੋਭਾ ਤੁਮ ਸੰਗਿ ਰਚੀਆ ॥
ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਤਕੀਆ ॥੩॥

too^N mayree sobhaa tum sang rachee-aa.
too^N mayree ot too^N hai mayraa takee-aa. ||3||

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਹੀ ਧਿਆਇਆ ॥
ਮਰਮੁ ਤੁਮਾਰਾ ਗੁਰ ਤੇ ਪਾਇਆ ॥
ਸਤਿਗੁਰ ਤੇ ਦ੍ਰਿੜਿਆ ਇਕੁ ਏਕੈ ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਹਰਿ ਏਕੈ ॥੪॥੧੮॥੮੭॥

man tan antar tuhee Dhi-aa-i-aa.
maram tumaaraa gur tay paa-i-aa.
satgur tay darirhi-aa ik aikai.
naanak daas har har har taykai. ||4||18||87||

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to obtain union with God, then even while remaining in the family, we have to remain detached from worldly affairs, and always remain imbued with the love of God. In this Shabad, he shows us what kind of a complete faith in God we should have, and do only that, which God wants us to do.

He says: "O God, You alone are my mate and You are my friend. You are my beloved and with You I am in love. You are my honor and You are my embellishment; without You I cannot live even for a moment.”(1)

Guru Ji adds: “(O God), You are my beloved (Groom), You are my life breath. You are my Master, You are my



Chief.”(1-Pause)

Continuing his address, Guru Ji says: “(O God), in whatever situation, You keep me, I (happily) live in that. Whatever You say, I do exactly that. Wherever I see, I find You residing there. With my tongue, I keep reciting Your fear dispelling Name.”(2)

As for worldly wealth, and pleasures, Guru Ji says: “(O God) for me, You are all the nine treasures (of worldly wealth) and my storehouse. For me, You are all the (worldly) pleasures and relishes, and You are the support of my mind. You are my glory and my mind is absorbed in Your love. You are my shelter and you are my mainstay.”(3)

In conclusion, Guru Ji says: “(O God), within my body and mind, I contemplate only on You. Your secret, I have obtained from the Guru. From, the true Guru, I have grasped this one lesson, that O Nanak, a servant (of God), should depend only the support of God (and no one else).”(4-18-87)

The message of this Shabad is that instead of worldly supports and props, we should depend only on one God and cheerfully live in whatever state He keeps us, and do whatever He wants us to do.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or^hhee gu-aarayree mehlā 5.

ਪੰਨਾ ੧੮੨

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ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥
ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ ॥
ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ ॥
ਮੂਲੁ ਬਿਆਪੀ ਬਿਆਪਸਿ ਲੋਭਾ ॥੧॥
ਮਾਇਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ ॥
ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥
ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ ਮਾਤਾ ॥
ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ ਰਾਤਾ ॥
ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ ॥
ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ ॥੨॥

bi-aapaṭ harakh sog bisthaar.
bi-aapaṭ surag narak avṭaar.
bi-aapaṭ Dhan nirDhan paykh sobḥaa.
mool bi-aaDhee bi-aapas lobḥaa. ||1||
maa-i-aa bi-aapaṭ baho parkaaree.
saṁt jeeveh parabh ot tumaaree. ||1|| rahaa-o.
bi-aapaṭ aha^N-buDh kaa maataa.
bi-aapaṭ putar kaltar sang raataa.
bi-aapaṭ hasat ghorhay ar bastaa.
bi-aapaṭ roop joban mad mastaa. ||2||
bi-aapaṭ bhoom rank ar rangaa.
bi-aapaṭ geet naad sun sangaa.
bi-aapaṭ sayj mahal seegaar.
panch doot bi-aapaṭ anDhi-aar. ||3||

ਬਿਆਪਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ ॥
ਬਿਆਪਤ ਗੀਤ ਨਾਦ ਸੁਣਿ ਸੰਗਾ ॥
ਬਿਆਪਤ ਸੇਜ ਮਹਲ ਸੀਗਾਰ ॥
ਪੰਚ ਦੂਤ ਬਿਆਪਤ ਅੰਧਿਆਰ ॥੩॥

bi-aapaṭ karam karai ha-o faasaa.
bi-aapaṭ girsat bi-aapaṭ udaasaa.
aachaar bi-uhaar bi-aapaṭ ih jaat.
sabh kichh bi-aapaṭ bin har rang raat. ||4||

ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ ਫਾਸਾ ॥
ਬਿਆਪਤਿ ਗਿਰਸਤ ਬਿਆਪਤ ਉਦਾਸਾ ॥
ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ ਜਾਤਿ ॥
ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ ਰਾਤ ॥੪॥

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ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ ਰਾਇ ॥
ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਧੂਰਿ ਸੰਤ ਪਾਈ ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ
ਮਾਈ ॥੫॥੧੯॥੮੮॥

saṁtan kay banDhan kaatay har raa-ay.
taa ka-o kahaa bi-aapai maa-ay.
kaho naanak jin Dhoor saṁt paa-ee. taa kai nikat na aavai
maa-ee.



GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that instead of worldly supports and props, we should depend only on one God and cheerfully live in whatever state He keeps us, and do whatever He wants us to do. However, the general tendency of the human beings is to always accumulate these worldly props or Maya in the form of wealth, big families, or political and social power etc. In this Shabad Guru Ji tells us that this attraction for Maya (or worldly riches and power) afflicts people in many ways. Only the saints are able to avoid the enticements of Maya and live on the support of God alone.

He says: “(Maya) afflicts some through pain, and some through the spread of pleasure. It afflicts those who go to heaven, hell or are born (in this world). It afflicts the rich, the poor, and those who see themselves being honored. The root cause of this affliction is greed (in one form or the other).”(1)

Before proceeding further, Guru Ji summarizes: “Maya (or the desire for worldly riches and power) has afflicted (human beings) in many ways. But O God, only the saints live depending on Your support, (and not on Maya).”(1-Pause)

Now describing how Maya afflicts people in different ways, Guru Ji says: “(Some person) is afflicted (by Maya), being intoxicated with his self conceit. (Some one is afflicted by it), being imbued with the attachments for his sons and wife. (Another) is afflicted (by it, through his possessions, such as) horses, elephants, and (costly) clothes, and some one is afflicted (by it, because he is) intoxicated with the wine of his beauty or youth.”(2)

Continuing to describe, how Maya is afflicting human beings in all walks of life, Guru Ji says: “(Maya is afflicting the) land lords, the paupers, (and the rich, who are engaged in) merry making. It is afflicting those, who are singing songs, or listening to music in parties. It is affecting those who are enjoying (comfortable) beds, castles, and decorations. (In fact, they are being afflicted by the darkness of the five demons of (lust, anger, greed, attachment and ego).”(3)

Some people may think that, they are not afflicted by Maya, because they are doing some good deeds, or performing faith rituals, but Guru Ji even cautions such persons, and says: “Even the person, who is doing (good) deeds is afflicted (by it), because he is caught in the ego (of his good deeds). Whether one is a householder, or a recluse, he is afflicted (by Maya). It is afflicting (humans, through their pride in) high morals, (good) business, or (high) caste. (In fact), every thing except, God’s love afflicts (a human being with the malady of Maya).”(4)

Guru Ji concludes the Shabad, by telling us, who are the persons, who are free from the bonds or afflictions of Maya. He says: “God cuts away the bonds of saints. So how can Maya afflict them? Nanak says, Maya also doesn’t come near those who have obtained the dust of the saints’ feet, (i.e. those who have humbly listened and acted upon the saints’ advice).”(5-19-88)

The message of this Shabad is that in case we want that we should not be affected by the false conceit of Maya or worldly riches and power, we should humbly listen to the saint Guru’s advice (as contained in Guru Granth Sahib Ji), and imbue ourselves with the love of God, and nothing else.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlāa 5.

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥

nainhu need par d̥arisat vikaar.

ਸ੍ਰਵਣੁ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥

sarvan so-ay sun nind veechaar.

ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ ॥

rasnaa so-ee lobh meethai saad.

ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ ॥੧॥

man so-i-aa maa-i-aa bismaad. ||1||

ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ ॥

is garih meh ko-ee jaagaṭ rahai.

ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥

saabaṭ vasaṭ oh apnee lahai. ||1|| rahaa-o.

ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ ॥

sagal sahaylee apnai ras maatee.

ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ ॥

garih apunay kee khabar na jaatee.

musanhaar panch batvaaray.

soonay nagar paray thag-haaray. ||2||



ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ ॥
ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ ॥੨॥

un tay raakhai baap na maa-ee.
un tay raakhai meet na bhaa-ee.

ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ ॥
ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ ॥

darab si-aanap naa o-ay rahtay.
saaDhsang o-ay dsat vas hotay. ||3||

ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ ॥
ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ ॥੩॥

kar kirpaa mohi saaringpaan.
santan Dhoor sarab niDhaan.

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਰੰਗਪਾਣਿ ॥
ਸੰਤਨ ਧੂਰਿ ਸਰਬ ਨਿਧਾਨ ॥
ਸਾਬਤੁ ਪ੍ਰੀਤੀ ਸਤਿਗੁਰ ਸੰਗਿ ॥
ਨਾਨਕੁ ਜਾਗੈ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ॥੪॥
ਸੋ ਜਾਗੈ ਜਿਸੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ ॥
ਇਹ ਪ੍ਰੀਤੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੨੦॥੮੯॥

saabat poonjee satgur sang.
naanak jaagai paarbarahm kai rang. ||4||
so jaagai jis parabh kirpaal.
ih poonjee saabat Dhan maal. ||1|| rahaa-o doojaa. ||20||89||

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GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji told us, how Maya or the desire for worldly riches and power afflicts every body in one form and another. He also told us, the way to get rid of this affliction. In this Shabad, he tells us, how we are unaware of this affliction, as if we are in sleep, and are unaware of the fact that we are being robbed.

Comparing our body to a rich man's house, and eyes, ears and other faculties, as the family members, Guru Ji says: "Our eyes are asleep in casting their evil glance on others. The ears are asleep on hearing tales of slander. The tongue is asleep in the greed for delicious eats, and the mind is asleep in the ecstasy of (worldly) wealth."(1)

Summarizing the general state of human beings, Guru Ji says: "(O my friends), rare is the one who in this human form remains awake (to the onslaughts of worldly attractions. But, he who does), he keeps whole his commodity (of life breaths and utilizes his life span in meditating on God's Name)."(1-Pause)

Continuing his example, Guru Ji says: "All the faculties of human body are busy in enjoying their own pleasures (such as tongue in tasting sweet dishes, ears in listening to slander and eyes on seeing other's beauty with evil intent). But they do not care to guard their own (body) home. So five highwaymen (of lust, anger, greed, attachment and ego), finding the house practically empty, come and rob it."(2)

Describing, how no one except the company of saints can save a person from being robbed by these cheats, Guru Ji says: "Neither our father, nor our mother can keep us safe from these robbers. No friend or brother can save us from them. These thieves are not deterred by any kind of bribery or cleverness (or security system). It is only through the society of the saints, that these devils can be controlled."(3)

Therefore, Guru Ji prays to God (and advises us accordingly). He says: "O Master of the universe, please show mercy on me and bestow me with the humble service of the saints, in which lie all the treasures of all virtues. So that (I may be able) to keep safe the capital (of my life breaths) in the company of saints. So that being imbued with God's love Nanak may remain awake (to the attacks of Maya)."(4)

However, Guru Ji concludes the Shabad with a caution. He says: "Only that person keeps awake and keep (to worldly distractions), on whom God is merciful, and keeps safe this commodity (of life breaths), wealth, and property."(1-Pause second-20-89)

The message of this Shabad is that if we want to keep safe the capital wealth of our life breaths, and use our life span in meditating on God's Name, then instead of wasting it in false worldly pleasures, we should humbly follow the advice of the saint Guru (Granth Sahib Ji).



ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ ॥
 ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਜਹਾਨ ॥
 ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥
 ਤਿਸ ਤੇ ਬਾਹਰਿ ਨਾਹੀ ਕੋਇ ॥੧॥
 ਕਹੁ ਬੇਨੰਤੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਾਹਿ ॥
 ਕਾਜ ਤੁਮਾਰੇ ਦੇਇ ਨਿਬਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ਸਭ ਤੇ ਉਚ ਜਾ ਕਾ ਦਰਬਾਰੁ ॥
 ਸਗਲ ਭਗਤ ਜਾ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥
 ਸਰਬ ਬਿਆਪਿਤ ਪੂਰਨ ਧਨੀ ॥
 ਜਾ ਕੀ ਸੋਭਾ ਘਟਿ ਘਟਿ ਬਨੀ ॥੨॥

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਡੇਰਾ ਵਹੈ ॥
 ਜਿਸੁ ਸਿਮਰਤ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥
 ਜਿਸੁ ਸਿਮਰਤ ਹੋਤ ਸੂਕੇ ਹਰੇ ॥

ਪੰਨਾ ੧੮੩
 ਜਿਸੁ ਸਿਮਰਤ ਡੂਬਤ ਪਾਹਨ ਤਰੇ ॥੩॥
 ਸੰਤ ਸਭਾ ਕਉ ਸਦਾ ਜੈਕਾਰੁ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥
 ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਸੁਣੀ ਅਰਦਾਸਿ ॥
 ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋ ਕਉ ਨਾਮ ਨਿਵਾਸਿ ॥੪॥੨੧॥੯੦॥

ga-orhee gu-aarayree mehlāa 5.

jaa kai vas khaan sulṭaan.
 jaa kai vas hai sagal jahaan.
 jaa kaa kee-aa sabh kichh ho-ay.
 tis ṭay baahar naahee ko-ay. ||1||
 kaho baynantee apunay satgur paahi.
 kaaj tumaaray day-ay nibaahi. ||1|| rahaa-o.
 sabh ṭay ooch jaa kaa darbaar.
 sagal bhagaṭ jaa kaa naam aDhaar.
 sarab bi-aapaṭ pooran Dhanee.
 jaa kee sobhaa ghat ghat banee. ||2||
 jis simraṭ dukh dayraa dhahai.
 jis simraṭ jam kichhoo na kahai.
 jis simraṭ hoṭ sookay haray.

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jis simraṭ doobaṭ paahan ṭaray. ||3||
 sanṭ sabhaa ka-o sadāa jaikaar.
 har har naam jan paraan aDhaar.
 kaho naanak mayree sunee ardaas.
 sanṭ pargaad mo ka-o naam nivaas. ||4||21||90||

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to keep safe the capital wealth of our life breaths, and use our life span in meditating on God's Name, then instead of wasting it in false worldly pleasures, we should humbly follow the advice of the saint Guru. In this Shabad, he tells us, how great is God, and how our true Guru can help us unite with Him.

First of all, telling about God's greatness, Guru Ji says: "He in whose command are all the kings and chiefs. He, under whose command is the entire universe. By whose doing, everything is done; nothing happens without His command)." (1)

To meet that God, and get all your task accomplished, Guru Ji advises: "(O my friend), make a supplication before your true Guru, so that he may get accomplished all your tasks." (1-Pause)

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Reverting back to the greatness of God, Guru Ji says: "He, whose court is the most exalted of all; whose Name is the main stay of all devotees; whose glory is enshrined in all hearts, that perfect Master is pervading everywhere." (2)

Now telling what kind of miracles can happen by meditating on God, Guru Ji says: "(God is so great), meditating on whom, all one's pain is destroyed from its very root; by meditating on whom even the fear of death doesn't bother at all; by dwelling on whom even (those who are sad like) dried (leaves) start blooming (with happiness), meditating on whom



even those sinking persons swim across (the worldly ocean, who are loaded) with stones (of sins on their heads).”(3)

Guru Ji concludes the Shabad, by expressing his gratitude to his Guru, and the society of other saintly persons, by whose grace; God's Name has got enshrined in his heart. He says: “I salute the congregation of saints. (Because I have noticed that), God's Name is the support of life breaths of God's devotees. Nanak says, (God has) listened to my prayer (as well), and through the grace of the saint Guru, has enshrined (His) Name (in my heart, as well).”(4-21-90)

The message of this Shabad is that if we want to get united with that supreme Master, who is the king of all kings, whose Name can accomplish all our tasks, and remove all our fears including the fear of death, then we should pray to Him, to bless us with the society of saints, by whose grace, His Name may get enshrined in our hearts as well.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or^hee gu-aarayree mehlāa 5.

ਸਤਿਗੁਰ ਦਰਸਨਿ ਅਗਨਿ ਨਿਵਾਰੀ ॥

satgur darsan agan nivaaree.

ਸਤਿਗੁਰ ਭੇਟਤ ਹਉਮੈ ਮਾਰੀ ॥

satgur bhaytat ha-umai maaree.

ਸਤਿਗੁਰ ਸੰਗਿ ਨਾਰੀ ਮਨੁ ਡੋਲੈ ॥

satgur sang naahee man dolai.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਬੋਲੈ ॥੧॥

amrit banee gurmukh bolai. ||1||

sabh jag saachaa jaa sach meh raatay.

seetal saat gur tay parabh jaatay. ||1|| rahaa-o.

sant parsaad japai har naa-o.

sant parsaad har keertan gaa-o.

sant parsaad sagal dukh mitay.

sant parsaad banDhan tay chhutay. ||2||

sant kirpaa tay mitay moh bharam.

saaDh rayn majan sabh Dharam.

saaDh kirpaal da-i-aal govin.

saaDhaa meh ih hamree jind. ||3||

kirpaa niDh kirpaal Dhi-aava-o.

saaDhsang taa baithan paava-o.

mohi nirgun ka-o parabh keenee da-i-aa.

saaDhsang naanak naam la-i-aa. ||4||22||91||

ਸਭੁ ਜਗੁ ਸਾਚਾ ਜਾ ਸਚ ਮਹਿ ਰਾਤੇ ॥

ਸੀਤਲ ਸਾਤਿ ਗੁਰ ਤੇ ਪ੍ਰਭ ਜਾਤੇ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪੈ ਹਰਿ ਨਾਉ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਦੁਖ ਮਿਟੇ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੰਧਨ ਤੇ ਛੁਟੇ ॥੨॥

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਮਿਟੇ ਮੋਹ ਭਰਮ ॥

ਸਾਧ ਰੇਣ ਮਜਨ ਸਭਿ ਧਰਮ ॥

ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਵਿੰਦੁ ॥

ਸਾਧਾ ਮਹਿ ਇਹ ਹਮਰੀ ਜਿੰਦੁ ॥੩॥

ਕਿਰਪਾ ਨਿਧਿ ਕਿਰਪਾਲ ਧਿਆਵਉ ॥

ਸਾਧਸੰਗਿ ਤਾ ਬੈਠਣੁ ਪਾਵਉ ॥

ਮੋਹਿ ਨਿਰਗੁਣ ਕਉ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ ॥

ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਲਇਆ ॥੪॥੨੨॥੯੧॥

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to get united with that supreme Master, who is the king of all kings, whose Name can accomplish all our tasks, and remove all our fears including the fear of death, then we should pray to Him, to bless us with the society of saints, by whose grace, His Name may get enshrined in our hearts as well. In this Shabad, Guru Ji shares with us, what kinds of blessings, he has obtained through the grace of his saint (Guru Ram Das Ji).

He says: "The true Guru's sight has dispelled the fire (of worldly desires in me). By seeing the true Guru (and following his immaculate advice), I have stilled my ego. (I have noticed, that) in the company of the true Guru, (one's) mind doesn't waver (in worldly temptations. Instead) by Guru's grace, it utters the ambrosial words (in God's praise).”(1)

Summarizing the blessings obtained from his Guru Ji says: “(O my friends), it is by the Guru's grace, that I came to know about God, and I became (completely) cool and calm, and when I was imbued with the love of the true (God), then the whole universe (appeared) true (to me).”(1-Pause)

Describing, what kinds of virtues, he is experiencing, through the grace of his saint Guru, he says: "By the grace of the saint (Guru, my mind now) meditates on God's Name. Through saint (Guru's) grace, it sings praises of God. By saint's



grace all my sorrows have been obliterated. Through saint's grace, (I have) been liberated from (worldly) bonds.”(2)

But, that is not all, continuing to list the blessings received by him, by the kindness of the saint Guru, he says: “By saints' grace, my (worldly) attachments, and doubts. (I have realized that) to bathe in the dust of the saint's feet (i.e. to humbly act upon Guru's advice includes the merit of) all religious deeds. When the saint (Guru) becomes kind (on any one, then) God also shows mercy. Therefore, my life is dedicated to the saint (Guru). ”(3)

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Guru Ji concludes by saying: "When God showed mercy on me the merit less one, then in the company of saints, (I) Nanak meditated on God's Name. Now when I meditate on the merciful and kind God, then I get the opportunity to associate with the saints company.”(4-22-91)

The message of the Shabad is that, if we want to get rid of all our sorrows, pains, and the agonies of worldly desires, then we should pray to God to bless us with the company of the saint (Guru), so that under his guidance, we may meditate on God's Name, which is the source of all peace and bliss.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or^hee gu-aarayree mehlāa 5.

ਸਾਧਸੰਗਿ ਜਪਿਓ ਭਗਵੰਤੁ ॥

saaDhsang japi-o bhagvant.

ਕੇਵਲ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤੁ ॥

kayval naam dee-o gur mant.

ਤਜਿ ਅਭਿਮਾਨ ਭਏ ਨਿਰਵੈਰ ॥

taj abhimaan bha-ay nirvair.

ਆਠ ਪਹਰ ਪੂਜਹੁ ਗੁਰ ਪੈਰ ॥੧॥

aath pahar poojahu gur pair. ||1||

ab mat binsee dusat bigaanee.

ਅਬ ਮਤਿ ਬਿਨਸੀ ਦੁਸਟ ਬਿਗਾਨੀ ॥

jab tay suni-aa har jas kaanee. ||1|| rahaa-o.

ਜਬ ਤੇ ਸੁਣਿਆ ਹਰਿ ਜਸੁ ਕਾਨੀ ॥੧॥ ਰਹਾਉ ॥

sahj sookh aanand niDhaan.

raakhanhaar rakh lay-ay nidaan.

ਸਹਜ ਸੁਖ ਆਨੰਦ ਨਿਧਾਨ ॥

dookh darad binsay bhai bharam.

ਰਾਖਨਹਾਰ ਰਖਿ ਲੇਇ ਨਿਦਾਨ ॥

aavan jaan rakhay kar karam. ||2||

ਦੂਖ ਦਰਦ ਬਿਨਸੇ ਭੈ ਭਰਮ ॥

paykhai bolai sunai sabh aap.

ਆਵਣ ਜਾਣ ਰਖੇ ਕਰਿ ਕਰਮ ॥੨॥

sadaa sang taa ka-o man jaap.

ਪੇਖੇ ਬੋਲੈ ਸੁਣੈ ਸਭੁ ਆਪਿ ॥

sant parsaad bha-i-o pargaas.

ਸਦਾ ਸੰਗਿ ਤਾ ਕਉ ਮਨ ਜਾਪਿ ॥

poor rahay aykai gun^tas. ||3||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਇਓ ਪਰਗਾਸੁ ॥

kahat pavitar sunat puneet.

gun govind gaavahi nit neet.

ਪੂਰਿ ਰਹੇ ਏਕੈ ਗੁਣਤਾਸੁ ॥੩॥

kaho naanak jaa ka-o hohu kirpaal.

tis jan kee sabh pooran ghaal. ||4||23||92||

ਕਹਤ ਪਵਿਤ੍ਰ ਸੁਣਤ ਪੁਨੀਤ ॥

ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹਿ ਨਿਤ ਨੀਤ ॥

ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ॥

ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਪੂਰਨ ਘਾਲ ॥੪॥੨੩॥੯੨॥

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to get united with that supreme Master, who is the king of all kings, whose Name can accomplish all our tasks, and remove all our fears including the fear of death, then we should pray to Him, to bless us with the society of saints, by whose grace, His Name may get enshrined in our hearts as well. In this Shabad, he elaborates on the glories of God's Name.

He says: "(O my friends), worship at the feet of the Guru at all times. Because, they who have meditated on God's Name in the company of saint (Guru), to whom, the Guru has given the mantra of immaculate (God's) Name, shedding their ego, they have become free from (the sense of) enmity, towards any one.”(1)



Describing, what kind of bliss, he himself has experienced, since the time, he has heard the praise of God, Guru Ji says: “Since the time, I have heard the praise of God with my own ears, all my evil sense of otherness has left me.”(1-Pause)

Elaborating on the blessings received by those, who have listened to God’s praise, Guru Ji says: “(O my friends, they who have listened to God’s praise, they have obtained the treasures of peace, poise and bliss. The savior has ultimately saved them. All their sorrows, pains, fears and doubts have been destroyed. Showing His mercy (God) has put an end to their comings and goings (from this world).”(2)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: “O my mind, always meditate (on that God), who is always with us, and beholds, speaks, and listens in us. By the saint (Guru’s) grace, in whose (mind, the divine) light has manifested, (he is able to realize, that) everywhere that the same one Treasure of virtues is pervading everywhere.”(3)

In conclusion, Guru Ji says: “They who daily sing God’s praises. They utter or hear (His Name) become immaculate. Nanak says, (O God), he on whom, (You) become kind, that devotee’s effort gets accomplished (i.e. fruitful).”(4-23-92)

The message of this Shabad is that, if we want that all our effort in getting rid of the cycles of birth and death may become fruitful, then joining the holy congregation, we should sing praises of God, under the guidance of the saint Guru Granth sahib Ji, and meditate on God’s Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or^hee gu-aarayree mehlāa 5.

ਬੰਧਨ ਤੋੜਿ ਬੋਲਾਵੈ ਰਾਮੁ ॥

banDhan tor^h bolaavai raam.

ਮਨ ਮਹਿ ਲਾਗੈ ਸਾਚੁ ਧਿਆਨੁ ॥

man meh laagai saach Dhi-aan.

ਮਿਟਹਿ ਕਲੇਸ ਸੁਖੀ ਹੋਇ ਰਹੀਐ ॥

miteh kalays suk^hee ho-ay rahee-ai.

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ਐਸਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥੧॥

aisaa daa^{ta}aa satgur kahee-ai. ||1||

ਸੋ ਸੁਖਦਾਤਾ ਜਿ ਨਾਮੁ ਜਪਾਵੈ ॥

so suk^h-daa^{ta} je naam japaavai.

ਕਰਿ ਕਿਰਪਾ ਤਿਸੁ ਸੰਗਿ ਮਿਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

kar kirpaa tis sang milaavai. ||1|| rahaa-o.

jis ho-ay da-i-aal tis aap milaavai.

ਜਿਸੁ ਹੋਇ ਦਇਆਲੁ ਤਿਸੁ ਆਪਿ ਮਿਲਾਵੈ ॥

sarab niDhaan guroo tay paavai.

ਸਰਬ ਨਿਧਾਨੁ ਗੁਰੂ ਤੇ ਪਾਵੈ ॥

aap ti-aag mitai aavan jaanaa.

ਆਪੁ ਤਿਆਗਿ ਮਿਟੈ ਆਵਣ ਜਾਣਾ ॥

saaDh kai sang paarbarahm pachhaanaa. ||2||

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥੨॥

jan oopar parab^h bha-ay da-i-aal.

ਜਨ ਊਪਰਿ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ॥

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ਪੰਨਾ ੧੮੪

jan kee tayk ayk gopaal.

ਜਨ ਕੀ ਟੇਕ ਏਕ ਗੋਪਾਲ ॥

aykaa liv ayko man bhaa-o.

ਏਕਾ ਲਿਵ ਏਕੋ ਮਨਿ ਭਾਉ ॥

sarab niDhaan jan kai har naa-o. ||3||

ਸਰਬ ਨਿਧਾਨ ਜਨ ਕੈ ਹਰਿ ਨਾਉ ॥੩॥

paarbarahm si-o laagee pareet.

nirmal karⁿee saachee reet.

ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥

gur poorai mayti-aa anDhi-aaraa.

ਨਿਰਮਲ ਕਰਣੀ ਸਾਚੀ ਰੀਤਿ ॥

naanak kaa parab^h apar apaaraa. ||4||24||93||

ਗੁਰਿ ਪੂਰੈ ਮੇਟਿਆ ਅੰਧਿਆਰਾ ॥

ਨਾਨਕ ਕਾ ਪ੍ਰਭ ਅਪਰ ਅਪਾਰਾ ॥੪॥੨੪॥੯੩॥



GAURI GUARERI MEHLA 5

In the previous Shabad Guru Ji told us that if we want to get united with that supreme Master, who is the king of all kings, whose Name can accomplish all our tasks, and remove all our fears including the fear of death, then we should pray to Him, to bless us with the society of saint (Guru), by whose grace, His Name may get enshrined in our hearts as well. In this Shabad, he explains us, how the Guru actually enshrines God's Name in our hearts, and unites us with Him.

He says: "(O my friends), breaking our (worldly) bonds, (the Guru) makes us utter God's Name. (As a result, our) mind gets attuned to the true (God). Then all the strife (within our mind) ends, and we live in peace. Such a beneficent person is called the true Guru."(1)

So giving the definition of a true Guru, he says: "He (alone) is the peace giving (true Guru), who makes us dwell on (God's) Name, and showing mercy unites us with that (God)."(1-Pause)

However, Guru Ji wants to caution us, that not every one is so fortunate, who comes across a true Guru. He says: "On whom (God) becomes kind, He Himself unites (that person with the Guru. Then that person obtains God's Name, the essence) of all treasures from the Guru. He then sheds all his ego and his comings and goings (into this world) cease. In fact in the company of the saint he realizes the supreme God."(2)

Now describing what kind of bliss, those devotee experiences, after meeting the Guru, he says: "The devotee on whom God has become merciful. God, the Master of the universe becomes the only support of that devotee. He becomes attuned to the one (God) alone, and in his mind, there is the love only for the one (God. In short) for such a devotee, God's Name becomes (the source of) all treasures."(3)

In conclusion, Guru Ji says: "(He on whom, God has become kind, and has united with the true Guru, that devotee) is imbued with the love of all pervading God. His deeds become immaculate, and conduct becomes truthful. The perfect Guru has removed all the darkness (of his mind). So limitless (in His kindness) is the God of Nanak."(4-24-93)

The message of this Shabad is that, if we want that all our pains and sufferings, including the cycle of births and deaths may end, then we should pray to God to bless us with the guidance of the true Guru, who may enshrine God's Name in us, and unite us with Him.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਰੈ ਜਨੁ ਸੋਇ ॥
ਜਾ ਕੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
ਦੂਖੁ ਰੋਗੁ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਜਾਪੈ ॥੧॥

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਧਿਆਈਐ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਇਹ ਮਤਿ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥
ਕਰਣ ਕਰਾਵਨਹਾਰ ਦਇਆਲ ॥

ga-or~~hee~~ gu-aarayree mehlāa 5.

jis man vasai tarai jan so-ay.
jaa kai karam paraapat ho-ay.
dookh rog kachh bha-o na bi-aapai.
amrit naam ridai har jaapai. ||1||
paarbarahm parmaysur Dhi-aa-ee-ai.
gur pooray tay ih mat paa-ee-ai. ||1|| rahaa-o.
karan karaavanhaar da-i-aal.

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ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ ॥
ਅਗਮ ਅਗੋਚਰ ਸਦਾ ਬੇਅੰਤਾ ॥
ਸਿਮਰਿ ਮਨਾ ਪੂਰੇ ਗੁਰ ਮੰਤਾ ॥੨॥

ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਨਿਧਾਨੁ ॥
ਪ੍ਰਭ ਕੀ ਪੂਜਾ ਪਾਈਐ ਮਾਨੁ ॥
ਜਾ ਕੀ ਟਹਲ ਨ ਬਿਰਥੀ ਜਾਇ ॥

jee-a jant saglay partipaal.
agam agochar sadaa bay-antaa.
simar manaa pooray gur manntaa. ||2||
jaa kee sayvaa sarab niDhaan.
parabh kee poojaa paa-ee-ai maan.
jaa kee tahal na birthee jaa-ay.



ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥੩॥

sadaa sadaa har kay guṇ gaa-ay. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥

kar kirpaa parabḥ antarjaamee.

ਸੁਖ ਨਿਧਾਨ ਹਰਿ ਅਲਖ ਸੁਆਮੀ ॥

sukḥ niDhaan har alakḥ su-aamee.

ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥

jee-a jant tayree sarṇaa-ee.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥੪॥੨੫॥੯੪॥

naanak naam milai vadi-aa-ee. ||4||25||94||

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that, if we want that all our pains and sufferings, including the cycle of births and deaths may end, and then we should pray to God to bless us with the guidance of the true Guru, who may enshrine God's Name in us, and unite us with Him. In this Shabad, Guru Ji describes, what kinds of blessings, a person obtains, in whose mind God's Name gets enshrined.

He says: "He in whose mind abides (God's Name), that person swims across (this worldly ocean of pains and suffering). But only in whose destiny it is so written, he receives (God in his mind). Then no pain, disease or fear touches him and he keeps on meditating on the nectar like Name (of God) in his mind."(1)

Guru Ji therefore tells us: "(O my friends), from the true Guru, we obtain this instruction, that we should always meditate on the all pervading God."(1-Pause)

Therefore, he even says to his mind: "O my mind, following the instruction of the perfect Guru, meditate on that merciful God, who is the sole doer and prompter of every deed. He sustains all humans and other creatures, and is unknowable, limitless and infinite."(2)

Guru Ji then advises us and says: "we should always sing the praises of that God, in whose service we get all the treasures (of life). By worshipping God, we obtain honor. He, whose service never goes waste, ever and forever, we should sing praises of that God."(3)

Finally praying for himself (and us), Guru Ji says: "O God, the inner knower of all hearts, O the treasure of comforts, the incomprehensible Master, all humans and living beings seek Your refuge, Nanak (prays, that he may) receive the glory of Your Name."(4)

The message of the Shabad is that if we want to be saved from any kind of woes and want to receive all sorts of comforts and honor, then we should pray for the Gift of God's Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orḥee gu-aarayree mehlāa 5.

ਜੀਅ ਜੁਗਤਿ ਜਾ ਕੈ ਹੈ ਹਾਥ ॥

jee-a jugat jaa kai hai haath.

ਸੋ ਸਿਮਰਹੁ ਅਨਾਥ ਕੇ ਨਾਥੁ ॥

so simrahu anaath ko naath.

ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਸਭੁ ਦੁਖੁ ਜਾਇ ॥

parabḥ chit aa-ay sabḥ dukḥ jaa-ay.

ਭੈ ਸਭ ਬਿਨਸਹਿ ਹਰਿ ਕੈ ਨਾਇ ॥੧॥

bḥai sabḥ binsahi har kai naa-ay. ||1||

ਬਿਨੁ ਹਰਿ ਭਉ ਕਾਹੇ ਕਾ ਮਾਨਹਿ ॥

bin har bḥa-o kaahay kaa maaneh.

ਹਰਿ ਬਿਸਰਤ ਕਾਹੇ ਸੁਖੁ ਜਾਨਹਿ ॥੧॥ ਰਹਾਉ ॥

har bisrat kaahay sukḥ jaaneh. ||1|| rahaa-o.

ਜਿਨਿ ਧਾਰੇ ਬਹੁ ਧਰਣਿ ਅਗਾਸ ॥

jin Dhaaray baho Dharan agaas.

ਜਾ ਕੀ ਜੋਤਿ ਜੀਅ ਪਰਗਾਸ ॥

jaa kee jot jee-a pargaas.

ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥

jaa kee bakḥas na maytai ko-ay.

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਨਿਰਭਉ ਹੋਇ ॥੨॥

simar simar parabḥ nirbḥa-o ho-ay. ||2||

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਨਾਮੁ ॥

aath pahar simrahu parabḥ naam.

ਅਨਿਕ ਤੀਰਥ ਮਜਨੁ ਇਸਨਾਨੁ ॥

anik tirath majan isnaan.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣੀ ਪਾਹਿ ॥

paarbrahm kee sarṇee paahi.

ਕੋਟਿ ਕਲੰਕ ਖਿਨ ਮਹਿ ਮਿਟਿ ਜਾਹਿ ॥੩॥

kot kalank kḥin meh mit jaahi. ||3||



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ਬੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ ॥
ਪ੍ਰਭ ਸੇਵਕ ਸਾਚਾ ਵੇਸਾਹੁ ॥
ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਦੇ ਹਾਥ ॥
ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਸਮਰਾਥ ॥੪॥੨੬॥੯੫॥

baymuhtaaj pooraa paatisaahu.
parabh sayvak saachaa vaysaahu.
gur poorai raakhay day haath.
naanak paarbarahm samraath. ||4||26||95||

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to be saved from any kind of woes and want to receive all sorts of comforts and honor, then we should pray for the Gift of God's Name. But in spite of this advice, many people still keep worshipping ordinary human beings or statues of gods and goddesses. In this Shabad, Guru Ji once again advises us, only to meditate on the one all powerful, and all pervading God.

He says: "(O my friends), worship (only) that Patron of the patron less, in whose hand is the way of life of (all) beings. When that God comes to our mind all the woes depart, and by meditating on God's Name all our fears are destroyed." (1)

Guru Ji therefore even asks the question: "(O man, tell) why do you fear any body else except God? By forgetting God, what kind of comfort do you get"? (1-Pause)

Guru Ji then resumes his advice and says: "He who has established many earths and skies, with whose light our soul is illuminated, whose benediction no one can erase, you should become fearless, by meditating on that God." (2)

Continuing his advice, Guru Ji says: "At all times, you should meditate on God's Name, (because in this Name are contained the merits) of bathing at many holy places. If you seek the refuge of the all pervading God, millions of your sins would be erased in an instant." (3)

In conclusion, Guru Ji says: "(God) is the perfect king, who is dependent on no one. God's slaves have true faith in Him. Through the perfect Guru, (God) saves His devotees, by extending His hand. O Nanak, the all pervading God has all the powers." (4)

The message of this Shabad is that we should dwell on God's Name, because by doing so we receive the protection of the all-powerful God, who can save us from all woes and give all kinds of comforts.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥
ਗੁਰ ਪਰਸਾਦਿ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ ॥
ਅੰਮ੍ਰਿਤ ਗੁਣ ਉਚਰੈ ਪ੍ਰਭ ਬਾਣੀ ॥
ਪੂਰੇ ਗੁਰ ਕੀ ਸੁਮਤਿ ਪਰਾਣੀ ॥੧॥
ਪ੍ਰਭ ਸਿਮਰਤ ਕੁਸਲ ਸਭਿ ਪਾਏ ॥
ਘਰਿ ਬਾਹਰਿ ਸੁਖ ਸਹਜ ਸਬਾਏ ॥੧॥ ਰਹਾਉ ॥

ਸੋਈ ਪਛਾਤਾ ਜਿਨਹਿ ਉਪਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ॥
ਬਾਹ ਪਕਰਿ ਲੀਨੋ ਕਰਿ ਅਪਨਾ ॥
ਹਰਿ ਹਰਿ ਕਥਾ ਸਦਾ ਜਪੁ ਜਪਨਾ ॥੨॥
ਮੰਤ੍ਰੁ ਤੰਤ੍ਰੁ ਅਉਖਧੁ ਪੁਨਹਚਾਰੁ ॥

ਪੰਨਾ ੧੮੫

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥
ਸਾਚਾ ਧਨੁ ਪਾਇਓ ਹਰਿ ਰੰਗਿ ॥

ga-orhee gu-aarayree mehlaa 5.

gur parsaad naam man laagaa.
janam janam kaa so-i-aa jaagaa.
amrit gun uchrai parabh baanee.
pooray gur kee sumat paraanee. ||1||
parabh simrat kusal sabh paa-ay.
ghar baahar sukh sahj sabaa-ay. ||1|| rahaa-o.
so-ee pachhaataa jineh upaa-i-aa.
kar kirpaa parabh aap milaa-i-aa.
baah pakar leeno kar apnaa.
har har kathaa sadaa jap japnaa. ||2||
mantar tantar a-ukhaDh punahchaar.

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har har naam jee-a paraan aDhaar.
saachaa Dhan paa-i-o har rang.
dutar taray saaDh kai sang. ||3||
sukh baishu sant sajan parvaar.
har Dhan khati-o jaa kaa naahi sumaar.



ਦੁਤਰੁ ਤਰੇ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥

jisahi paraapaṭ tis gur day-ay.

naanak birthaa ko-ay na hay-ay. ||4||27||96||

ਸੁਖਿ ਬੈਸਹੁ ਸੰਤ ਸਜਨ ਪਰਵਾਰੁ ॥

ਹਰਿ ਧਨੁ ਖਟਿਓ ਜਾ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਗੁਰੁ ਦੇਇ ॥

ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥੪॥੨੭॥੯੬॥

GAURI GUARERI MEHLA 5

In many previous Shabads Guru Ji advised us to dwell on God's Name under Guru's instruction. In this Shabad he tells us what kind of benefits he himself obtained by doing so.

He says: "By Guru's grace my mind has been attuned (to God's Name. It appears as if my mind) asleep for many ages, has now awakened. Now through the nectar like hymns of the Guru, it utters God's praise, and has realized the sublime wisdom of the perfect Guru."(1)

Now describing, what kinds of blessings, he has obtained by meditating on God's Name, Guru Ji says: By meditating on God, I have obtained all kinds of comforts, and there is now peace and poise, both within my heart, and dealings with outside (world)."(1-Pause)

Going into further detail, Guru Ji says: "I have recognized Him, who created me. Showing His mercy, He Himself has united me with Him. Holding me by my hand, He has made me His own. (So now), I dwell in God's discourse and Name, day and night."(2)

Describing, what kind of realization has made, Guru Ji says: "I have (realized that) all the mantras, the charms, the panaceas and pious deeds are contained in God's Name. (So now), God's Name has become the mainstay of my life breaths. Getting imbued with God's love, I have obtained the true wealth (of God's Name), and in the society of the saint (Guru), I have crossed the formidable (world) ocean."(3)

Guru Ji then finally advises his friends saints and us and says: "O my dear saints, friends and relatives, may you all live in peace and comfort. (But, I advise you that, you should always) earn the wealth of God's Name, (the value of) which is beyond calculation. He alone receives this wealth, whom the Guru gives, and O Nanak, no one goes empty handed from the (Guru's) door."(4)

The message of this Shabad is that if we want to obtain the wealth of God's Name, which is the panacea for all maladies, and give us all kinds of comforts and pleasures, then we have to seek the shelter of Guru (Granth Sahib Ji), and meditate on God's Name, under his guidance.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlāa 5.

ਹਸਤ ਪੁਨੀਤ ਹੋਹਿ ਤਤਕਾਲ ॥

hasaṭ puneeṭ hohi taṭkaal.

ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਜੰਜਾਲ ॥

binas jaahi maa-i-aa janjaal.

ਰਸਨਾ ਰਮਹੁ ਰਾਮ ਗੁਣ ਨੀਤ ॥

rasnaa ramhu raam guṇ neeṭ.

ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਭਾਈ ਮੀਤ ॥੧॥

sukh paavhu mayray bhāa-ee meeṭ. ||1||

likh laykhan kaagaḍ masvaanee.

ਲਿਖੁ ਲੇਖਣਿ ਕਾਗਦਿ ਮਸਵਾਣੀ ॥

raam naam har amriṭ banee. ||1|| rahaa-o.

ਰਾਮ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

ih kaaraj tayray jaahi bikaar.

ਇਹ ਕਾਰਜਿ ਤੇਰੇ ਜਾਹਿ ਬਿਕਾਰ ॥

simraṭ raam naahee jam maar.

ਸਿਮਰਤ ਰਾਮ ਨਾਹੀ ਜਮ ਮਾਰ ॥

Dharam raa-ay kay dooṭ na johai.

ਧਰਮ ਰਾਇ ਕੇ ਦੂਤ ਨ ਜੋਹੈ ॥

maa-i-aa magan na kachhoo-ai mohai. ||2||

ਮਾਇਆ ਮਗਨ ਨ ਕਢੁਐ ਮੋਹੈ ॥੨॥

uDhrahī aap tarai sansaar.

ਉਧਰਹਿ ਆਪਿ ਤਰੈ ਸੰਸਾਰੁ ॥

raam naam jap aykankaar.



ਰਾਮ ਨਾਮ ਜਪਿ ਏਕੰਕਾਰੁ ॥	aap kamaa-o avraa updays.
ਆਪਿ ਕਮਾਉ ਅਵਰਾ ਉਪਦੇਸ ॥	raam naam hirdai parvays. 3
ਰਾਮ ਨਾਮ ਹਿਰਦੈ ਪਰਵੇਸ ॥੩॥	jaa kai maathai ayhu niDhaan.
ਜਾ ਕੈ ਮਾਥੈ ਏਹੁ ਨਿਧਾਨੁ ॥	so-ee purakh japai bhagvaan.
ਸੋਈ ਪੁਰਖੁ ਜਪੈ ਭਗਵਾਨੁ ॥	aath pahar har har gun gaa-o.
ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ ॥	kaho naanak ha-o tis bal jaa-o. 4 28 97
ਕਹੁ ਨਾਨਕ ਹਉ ਤਿਸੁ ਬਲਿ ਜਾਉ ॥੪॥੨੮॥੯੭॥	

GAURI GUARERI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to obtain the wealth of God's Name, which is the panacea for all maladies, and give us all kinds of comforts and pleasures, then we have to seek the shelter of Guru (Granth Sahib Ji), and meditate on God's Name, under his guidance. In this Shabad, he is addressing us all and particularly those who write about different worldly topics, and want to win fame and worldly wealth.

He says: "O my friend and brother, with your tongue daily utter praises of God. (By doing so), you would obtain peace. (By serving God in this way), immediately your hands and feet will be sanctified, and all your worldly entanglements will be destroyed."(1)

Now particularly addressing those, who are engaged in writing about various things and topics, Guru Ji says: "(O my friend, if you want to write about something, then the best thing is that) with your pen and paper, write about God's Name, and the ambrosial word of God."(1-Pause)

Now listing the benefits of doing such deeds as described above, Guru Ji says: "These deeds of yours, wouldn't go waste. Because, by meditating on God, one doesn't suffer at the hands of demon of death. The couriers of the righteous judge will not spy on you, because the attachment for worldly riches and power, will not entice you at all."(2)

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But that is not all, what to speak of personal gains, Guru Ji describes how this will benefit even others. He says: "(O my friend), meditate on God's Name, and worship the one Creator. (By doing so), you would yourself be saved, (and in your company, many others would also be benefited. Therefore, you should yourself earn (the wealth of God's Name, give same) advice to others, and enshrine God's Name in your heart."(3)

Guru Ji concludes the Shabad, by telling us, how fortunate is that person, who meditates on God's Name. He says: "Only that person meditates on God, in whose destiny is this treasure (of God's Name so pre-ordained). Nanak says I am sacrifice to the person, who at all times sings praises of God."(4)

The message of the Shabad is that instead of wasting our time in speaking or writing about other topics we should meditate on God's Name and advise others also to do the same.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ	raag ga-or ^h ee gu-aarayree mehlaa 5 cha-upday dupday
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o ^N kaar satgur parsaad.
ਜੋ ਪਰਾਇਓ ਸੋਈ ਅਪਨਾ ॥	jo paraa-i-o so-ee apnaa.
ਜੋ ਤਜਿ ਛੋਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ ॥੧॥	jo taj chhodan tis si-o man rachnaa. 1
ਕਹਹੁ ਗੁਸਾਈ ਮਿਲੀਐ ਕੇਹ ॥	kahhu gusaa-ee milee-ai kayh.
ਜੋ ਬਿਬਰਜਤ ਤਿਸ ਸਿਉ ਨੇਹ ॥੧॥ ਰਹਾਉ ॥	jo bibarjat tis si-o nayh. 1 rahaa-o.
ਝੂਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ ॥	jhooth baat saa sach kar jaa ^t ee.
ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ ॥੨॥	sat hovan man lagai na raat ^{ee} . 2
ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ ॥	baavai maarag taydhaa chalnaa.



ਸੀਧਾ ਛੋਡਿ ਅਪੁਨਾ ਬੁਨਨਾ ॥੩॥

seeDhaa chhod apoothaa bunnaa. ||3||

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਪ੍ਰਭੁ ਸੋਈ ॥
ਜਿਸੁ ਮੇਲੇ ਨਾਨਕ ਸੋ ਮੁਕਤਾ ਹੋਈ ॥੪॥੨੯॥੯੮॥

duhaa siri-aa kaa khasam parabh so-ee.
jis maylay naanak so muktaa ho-ee. ||4||29||98||

GAURI GUARERI MEHLA 5 CHAMPADEY, DUPADEY

In the previous Shabad, Guru Ji advised us that instead of wasting our time in speaking or writing about other topics we should meditate on God's Name and advise others also to do the same. But, we human beings are so infatuated with our false worldly ways, that in spite of all such advice, we keep on doing things, against which our Gurus and all the wise persons so strongly advise. Therefore in this Shabad, Guru Ji shows us the mirror of our life, and tells us, who is the rare person, who is able to obtain salvation.

He says: "(O my friends), what belongs to another, we deem it as our own. Our mind is attached to (the worldly wealth), leaving which we have to depart (from here)."(1)

Therefore, addressing us, Guru Ji asks: "(O my friends), tell me how can we meet the Master of the universe, when whatever is forbidden (in the divine path), we are in love with that."(1-Pause)

Commenting further on our conduct, Guru Ji says: "Whatever is false (or temporary like our body, we) deem it true (or ever lasting), but whatever is going to happen (like our death), that doesn't convince our mind at all."(2)

But, that is not all, Guru Ji says: "We follow the wrong path (of falsehood and slander). Abandoning the right (truthful) way, we are weaving for ourselves a wrong pattern of life."(3)

Guru Ji concludes, the Shabad, by indicating, who is the rare person, who does get united with God. He says: "God is the master of both extremes. O Nanak, whom He Himself unites, he alone gets emancipated (from worldly bonds, and merges in Him)."(4-29-98)

The message of this Shabad is that we should all pray to God to save us from doing the forbidden things, and follow the right path as shown by our Guru, so that we may become worthy of His union.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlaa 5.

ਕਲਿਜੁਗ ਮਹਿ ਮਿਲਿ ਆਏ ਸੰਜੋਗ ॥
ਜਿਚਰੁ ਆਗਿਆ ਤਿਚਰੁ ਭੋਗਹਿ ਭੋਗ ॥੧॥

kalijug meh mil aa-ay sanjog.
jichar aagi-aa tichar bhogeh bhog. ||1||
jalai na paa-ee-ai raam sanayhee.

ਜਲੈ ਨ ਪਾਈਐ ਰਾਮ ਸਨੇਹੀ ॥
ਕਿਰਤਿ ਸੰਜੋਗਿ ਸਤੀ ਉਠਿ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥
ਦੇਖਾ ਦੇਖੀ ਮਨਹਿ ਜਲਿ ਜਾਈਐ ॥

kirat sanjog satee uth ho-ee. ||1|| rahaa-o.
daykhaa daykhee manhath jal jaa-ee-ai.

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ਪ੍ਰਿਅ ਸੰਗੁ ਨ ਪਾਵੈ ਬਹੁ ਜੋਨਿ ਭਵਾਈਐ ॥੨॥
ਸੀਲ ਸੰਜਮਿ ਪ੍ਰਿਅ ਆਗਿਆ ਮਾਨੈ ॥
ਤਿਸੁ ਨਾਰੀ ਕਉ ਦੁਖੁ ਨ ਜਮਾਨੈ ॥੩॥

pari-a sang na paavai baho jon bhavaa-ee-ai. ||2||
seel sanjam pari-a aagi-aa maanai.
tis naaree ka-o dukh na jamaanai. ||3||
kaho naanak jin pari-o parmaysar kar jaani-aa.

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ ॥
ਧੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ ॥੪॥੩੦॥੯੯॥

Dhan satee dargeh parvaani-aa. ||4||30||99||



GAURI GUARERI MEHLA 5

In this Shabad, Guru Ji is speaking against the old custom of becoming 'Satti' or chaste woman in which the widows used to birth themselves alive on the death of their husbands, believing that this way they will be reunited with their separated spouse.

Guru Ji comments: "In this dark age, husband and wife have been united together as per destiny. They enjoy each other's company as long as God so wills."(1)

Commenting further on the act of burning herself, on the death of her husband, Guru Ji says: "Because of the destiny based on her past deeds, (a woman) goes and becomes a "Satti" (by burning herself on the pyre of her dead husband. But, she doesn't realize) that by burning (ourselves like this), we do not obtain our beloved Groom."(1-Pause)

Telling, what actually happens, Guru Ji says: "Just for the sake of imitating others, and following the obstinacy of our mind, we burn ourselves (to death. But in this way the widow) doesn't regain the company of (her departed) husband. Instead, she is made to wander through many existences."(2)

Next Guru Ji tells us what is the best way to become a 'Satti' or a truly chaste woman. He says: " She, who has self control and pious conduct and who obeys the command of her beloved (husband), such a woman does not suffer at the hands of the demon of Death (i.e. she is not separated from her husband)." (3)

However, Guru Ji concludes, by telling us, who is that true woman, who is approved in God's court. He says: "O Nanak, they who have deemed God as their beloved spouse. Blessed are such "Satis' (or chaste woman), because they are approved in God's Court."(4)

The message of this Shabad is that we should not believe in the old custom of becoming 'Sati's' by burning ourselves on the death of our husbands. Instead, we should deem God as our true spouse and try to live as per His will, and then we will not have to suffer the pain of death (because God never dies).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-or~~hee~~ gu-aarayree mehlāa 5.

ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚ ਨਾਇ ॥

ham Dhanvant bhaagath sach naa-ay.

ਹਰਿ ਗੁਣ ਗਾਵਹ ਸਹਜਿ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

har guṇ gaavah sahj subhāa-ay. ||1|| rahaa-o.

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ਪੰਨਾ ੧੮੬

pee-oo daaday kaa khol dithaa khajaanaa.

ਪੀਊ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥

ṭaa mayrai man bha-i-aa niDhaanaa. ||1||

ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥੧॥

raṭan laal jaa kaa kachhoo na mol.

ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੋਲੁ ॥

bharay bhandaar akhoot aṭol. ||2||

ਭਰੇ ਭੰਡਾਰ ਅਖੁਟ ਅਤੋਲ ॥੨॥

khaaveh kharcheh ral mil bhaa-ee.

ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ॥

ṭot na aavai vaDh-do jaa-ee. ||3||

ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ ॥੩॥

kaho naanak jis mastak laykh likhāa-ay.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥

so ayt khajaanai la-i-aa rala-ay. ||4||31||100||

ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ ॥੪॥੩੧॥੧੦੦॥

GAURI GUARERI MEHLA 5

In this Shabad Guru Arjun Dev Ji is telling us what kind of happiness and bliss he felt when he opened the notebooks, in which the previous four Gurus had recorded their own divine compositions, and also the hymns collected by them, during their travels and dialogues with other saints.

First expressing, his joy, on discovering this treasure of divine wisdom, Guru Ji says: "I feel myself to be wealthy and fortunate with this (treasure) of true Name. (Now with this treasure), I keep singing God's praises in a state of peace and



poise.”(1-Pause)

Now describing, how his mind felt, when he first discovered this treasure of divine hymns, Guru Ji says: "When I opened and looked at the treasure (of the divine words, composed and collected by my) ancestors, then my mind felt, as if it has acquired (a unique) fortune.”(1)

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Stating, how priceless are these divine hymns, Guru Ji says: “(O my friends, these books) are so full of the inexhaustible and immeasurable store houses (of divine wisdom, that any amount) of jewels and rubies cannot equal even a little bit of their price.”(2)

The ordinary treasures of worldly wealth get start falling short and soon get exhausted, when you start to spend on yourselves or share with others. But regarding this divine treasure, Guru Ji says: "O my brothers, when meeting together, you partake and spend (this treasure), it doesn't get exhausted, instead it keeps multiplying. (In other words, when joining in holy congregation, you sing and reflect on these hymns, you don't feel that your divine bliss has become any lesser, rather it has increased manifold).”(3)

However, Guru Ji cautions, that not every body is able to be share this fortune. He says: “O Nanak, only he in whose destiny is written this blessing, he alone is made a partner in this treasure (and is given the opportunity of joining the holy congregation and participating in singing and reflecting on these divine hymns).”(4)

The message of this Shabad is that we should consider ourselves very fortunate, that we have been left with the invaluable and priceless treasure of divine wisdom in the form of Guru Granth Sahib Ji. We should try to spend maximum time in participating in holy congregations singing and reflecting the hymns, and above all follow the advice of contained therein.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ ॥
ਡਰੁ ਚੂਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ ॥੧॥
ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਬਲਿਹਾਰੈ ॥
ਛੋਡਿ ਨ ਜਾਈ ਸਰਪਰ ਤਾਰੈ ॥੧॥ ਰਹਾਉ ॥
ਦੂਖੁ ਰੋਗੁ ਸੋਗੁ ਬਿਸਰੈ ਜਬ ਨਾਮੁ ॥
ਸਦਾ ਅਨੰਦੁ ਜਾ ਹਰਿ ਗੁਣ ਗਾਮੁ ॥੨॥

ਬੁਰਾ ਭਲਾ ਕੋਈ ਨ ਕਹੀਜੈ ॥
ਛੋਡਿ ਮਾਨ ਹਰਿ ਚਰਨ ਗਹੀਜੈ ॥੩॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰੁ ਚਿਤਾਰਿ ॥
ਸੁਖੁ ਪਾਵਹਿ ਸਾਰੈ ਦਰਬਾਰਿ ॥੪॥੩੨॥੧੦੧॥

ga-or^hee mehlāa 5.

dar dar marṭay jab jaanee-ai dūr.
dar chookaa day^{kh}i-aa bharpoor. ||1||
satgur apunay ka-o balihaarai.
chhod na jaa-ee sarpar taarai. ||1|| rahaa-o.
dookh rog sog bisrai jab naam.
sadaa anand jaa har gun gaam. ||2||
buraa bhalaa ko-ee na kaheejai.
chhod maan har charan gaheejai. ||3||
kaho naanak gur manṭar chitaar.
sukh paavahi saachai darbaar. ||4||32||101||

GAURI MEHLA 5

In this previous Shabad Guru Ji shared with us, how fortunate he felt himself, when he opened and reflected on the treasure of invaluable divine wealth left by his predecessor Gurus. In this Shabad, he shares some of the priceless wisdom he gained from this treasure.

He says: “When I used to deem God to be far away, I always remained in mortifying dread and terror. However, when I realized and had faith that God is pervading everywhere then all my fear vanished.”(1)

Therefore, Guru Ji says: “I am a sacrifice to my true Guru (who has given me this understanding, that he), never abandons us and definitely saves (his disciples).”(1-Pause).

Describing, what else, he has realized, Guru Ji says: “When we forget the (meditation on) God's Name, we are



surrounded by all kinds of miseries, woes and disease. However, if we sing God's praises we always remain in bliss."(2)

Sharing another piece of advice, Guru Ji says to us: "We shouldn't slander or praise any one. Shedding our ego we should enshrine God's Name (in our heart)."(3)

In closing, Guru Ji says: "(O my friend), keep in mind, the advice of the Guru. (By doing so), you would obtain peace in the court of eternal God."(4)

The message of this Shabad is that, if we want to get rid of all our fears and anxieties, live peacefully in this world, and find honor in God's court, then we should devotedly listen and act on the advice of Guru Granth Sahib Ji.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hhee mehlāa 5.

ਜਾ ਕਾ ਮੀਤੁ ਸਾਜਨੁ ਹੈ ਸਮੀਆ ॥

jaa kaa meet saajan hai samee-aa.

ਤਿਸੁ ਜਨ ਕਉ ਕਹੁ ਕਾ ਕੀ ਕਮੀਆ ॥੧॥

tis jan ka-o kaho kaa kee kamee-aa. ||1||

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਲਾਗੀ ॥

jaa kee pareet gobind si-o laagee.

ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

dookh darad bharam taa kaa bhaagee. ||1|| rahaa-o.

ਜਾ ਕਉ ਰਸੁ ਹਰਿ ਰਸੁ ਹੈ ਆਇਓ ॥

jaa ka-o ras har ras hai aa-i-o.

ਸੋ ਅਨ ਰਸ ਨਾਹੀ ਲਪਟਾਇਓ ॥੨॥

so an ras naahee laptaa-i-o. ||2||

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ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥

jaa kaa kahi-aa dargeh chalai.

ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥੩॥

so kis ka-o nadar lai aavai talai. ||3||

ਜਾ ਕਾ ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਹੋਇ ॥

jaa kaa sabh kichh taa kaa ho-ay.

ਨਾਨਕ ਤਾ ਕਉ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੪॥੩੩॥੧੦੨॥

naanak taa ka-o sadaa sukh ho-ay. ||4||33||102||

GAURI MEHLA 5

In the previous Shabad, Guru Ji made this opening statement, that when he used to deem God to be far away, he always remained in mortifying dread and terror. However, when he realized and had faith that God is pervading everywhere then all his fear vanished. In this Shabad, he tells, what other blessings, and virtues a person acquires, who deems God as his most near and dear friend.

He says: "He whose friend is all pervading God, tell me, what does such a person lack?"(1)

Stating, what kind of peace and comfort, that person gets, who falls in love with God, Guru Ji says: "He who is imbued with the love of the Master of the earth, all his sorrow, pain and doubt flee away."(1-Pause)

Describing, how that person, doesn't care for any other kinds of worldly pleasures, who has experienced the pleasure of God's Name, he says: "He, who has enjoyed the relish of God's nectar (Name), he is not enticed by any other relishes (such as the joy of worldly riches and power)."(2)

Now telling, why a devotee of God need not be afraid of the worldly rulers or other rich and influential persons, Guru Ji says: "He whose writ is accepted in God's court, why does he need to be under the pressure of any body else?"(3)

In conclusion, Guru Ji says: "He, who becomes (the servant of that God) to whom belongs every thing, O Nanak, he always lives in peace."(4)

The message of this Shabad is that, if we want that all our pains and sorrows may vanish, and that, we shouldn't have to live under the fear and pressure of any person, then we should try to become a true devotee of God's Name, by always remembering Him with true love and devotion.



ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ॥
ਤਾ ਕਉ ਕਾੜਾ ਕਹਾ ਬਿਆਪੈ ॥੧॥
ਸਹਜ ਅਨੰਦ ਹਰਿ ਸਾਧੂ ਮਾਹਿ ॥
ਆਗਿਆਕਾਰੀ ਹਰਿ ਹਰਿ ਰਾਇ ॥੧॥ ਰਹਾਉ ॥
ਜਾ ਕੈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥
ਤਾ ਕਉ ਚਿੰਤਾ ਕਤਹੂੰ ਨਾਹਿ ॥੨॥

ਜਾ ਕੈ ਬਿਨਸਿਓ ਮਨ ਤੇ ਭਰਮਾ ॥
ਤਾ ਕੈ ਕਛੂ ਨਾਹੀ ਡਰੁ ਜਮਾ ॥੩॥
ਜਾ ਕੈ ਹਿਰਦੈ ਦੀਓ ਗੁਰਿ ਨਾਮਾ ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕੈ ਸਗਲ ਨਿਧਾਨਾ ॥੪॥੩੪॥੧੦੩॥

ga-orhee mehlā 5.

jaa kai dukh sukh sam kar jaapai.
taa ka-o kaarhaa kahaa bi-aapai. ||1||
sahj anand har saaDhoo maahi.
aagi-aakaaree har har raa-ay. ||1|| rahaa-o.
jaa kai achint vasai man aa-ay.
taa ka-o chintaa katahoo^N naahi. ||2||
jaa kai binsi-o man tay bharmaa.
taa kai kachhoo naahee dar jamaa. ||3||
jaa kai hirdai dee-o gur naamaa.
kaho naanak taa kai sagal niDhaanaa. ||4||34||103||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that, if we want that all our pains and sorrows may vanish, and that, we shouldn't have to live under the fear and pressure of any person, then we should try to become a true devotee of God's Name, by always remembering Him with true love and devotion. In this Shabad, he tells us, how our whole outlook on life is changed, when we so keep God always in mind, and what kinds of blessings we enjoy as a result of this change.

He says: "When a person becomes true devotee of God, he realizes that everything good or bad happens as per God's will, and then to him all pain and pleasure appear same). Whom both pain and pleasure appear same, how can any fear then afflict him?"(1)

Therefore, Guru Ji says: "(O my friends), there is always poise and bliss in (the mind of) devotee of God. He always remains an obedient servant of God, the king."(1-Pause)

As for any kind of worry in the mind of such a devotee, Guru Ji says: "(O my friends), he in whose mind dwells the carefree (God), no worry ever comes near him?"(2)

What to speak any worry, on account of worldly people, Guru Ji says: "(O my friends), whose mind is rid of (all) doubt (about the will and supremacy of God), he does not have fear even death."(3)

In conclusion, Guru Ji says: "He in whose heart Guru has enshrined God's Name, Nanak says, he comes to possess all the treasures."(4)

The message of the Shabad is that, if we want to live in a state of peace, poise free from fear and worry of any kind, then we should always have God in our mind, and accept both pain and pleasure with same cheerful attitude and spirit of obedience to the will of God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਬਾਨਾ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ ॥੧॥

ga-orhee mehlā 5.

agam roop kaa man meh thaanaa.
gur p^{rs}aad kinai vir^lai jaanaa. ||1||

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ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ ॥
ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ ॥੧॥ ਰਹਾਉ ॥
ਅਨਹਤ ਬਾਣੀ ਬਾਨੁ ਨਿਰਾਲਾ ॥

sahj katha kay amrit kuntaa.
jisahi paraapat tis lai bhunchaa. ||1|| rahaa-o.
anhat banee thaⁿ niraalaa.



ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ ॥੨॥

taa kee Dhun mohay gopaalaa. ||2||

ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ ॥

tah sahj akhaaray anayk anantaa.

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ ॥੩॥

paarbarahm kay sangee santaa. ||3||

ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ ॥

harakh anant sog nahee bee-aa.

ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ॥੪॥੩੫॥੧੦੪॥

so ghar gur naanak ka-o dee-aa. ||4||35||104||

GAURI MEHLA 5

In the previous Shabad, Guru Ji told us that, if we want to live in a state of peace, poise free from fear and worry of any kind, then we should always have God in our mind, and accept both pain and pleasure with same cheerful attitude and spirit of obedience to the will of God. In this Shabad, he describes the spiritual pleasures enjoyed by those devotees who recognize God residing within them.

First of all telling us, where God resides, Guru Ji says: "The abode of the incomprehensible God is in the mind, but rare is the one who knows it by Guru's grace." (1)

Now stating, what kinds of treasures are there, in that divine abode, Guru Ji says: "(In that place) are the nectar like fonts of peace giving divine sermons. But only the person is able to drink (from the nectar), who is destined to receive it." (1-Pause)

Describing how uniquely wonderful is that divine place, Guru Ji says: "In that uniquely wonder full place, celestial unstuck music of Guru's hymns keeps playing, whose tune even captivates even God of the universe." (2)

Stating what other divinely things are there in that heavenly abode, Guru Ji says: "There are diverse and numberless abodes of peace and poise, where abide the saints and friends of the all pervading God." (3)

Guru Ji concludes, the Shabad, by sharing with us, the fact that, he too has been bestowed with that state of mind. He says: "(That state of mind), in which there is infinite joy, and no pain, or any other kind of worry, that state (of mind), the Guru has given (also) to Nanak." (4-35-104)

The message of this Shabad is that there is an incomprehensible place of divine bliss right in our mind. If we want to enjoy the unique peace and bliss of this place, then we have to pray to God, to bless us with the guidance of the Guru, who may enshrine God's Name in us, and lead us in the right direction.

ਗਉੜੀ ਮਃ ੫ ॥

ga-or~~h~~ee mehl~~h~~aa 5.

ਕਵਨ ਰੂਪੁ ਤੇਰਾ ਆਰਾਧਉ ॥

kavan roop tayraa aaraaDha-o.

ਕਵਨ ਜੋਗ ਕਾਇਆ ਲੇ ਸਾਧਉ ॥੧॥

kavan jog kaa-i-aa lay saaDha-o. ||1||

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ਪੰਨਾ ੧੮੭

ਕਵਨ ਗੁਨੁ ਜੋ ਤੁਝੁ ਲੈ ਗਾਵਉ ॥

kavan gun jo tujh lai gaava-o.

ਕਵਨ ਬੋਲ ਪਾਰਬ੍ਰਹਮ ਰੀਝਾਵਉ ॥੧॥ ਰਹਾਉ ॥

kavan bol paarbarahm reejaava-o. ||1|| rahaa-o.

ਕਵਨ ਸੁ ਪੂਜਾ ਤੇਰੀ ਕਰਉ ॥

kavan so poojaa tayree kara-o.

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭਵਜਲ ਤਰਉ ॥੨॥

kavan so biDh jit bhavjal tara-o. ||2||

ਕਵਨ ਤਪੁ ਜਿਤੁ ਤਪੀਆ ਹੋਇ ॥

kavan tap jit tapee-aa ho-ay.

ਕਵਨੁ ਸੁ ਨਾਮੁ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥੩॥

kavan so naam ha-umai mal k~~h~~o-ay. ||3||

ਗੁਣ ਪੂਜਾ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਸਗਲ ਘਾਲ ॥

gun poojaa gi-aan Dhi-aan naanak sagal ghaal.

ਜਿਸੁ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਦਇਆਲ ॥੪॥

jis kar kirpaa satgur milai da-i-aal. ||4||

ਤਿਸ ਹੀ ਗੁਨੁ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਜਾਤਾ ॥

tis hee gun tin hee parabh jaataa.

ਜਿਸ ਕੀ ਮਾਨਿ ਲੇਇ ਸੁਖਦਾਤਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ

jis kee maan lay-ay sukh-daata. ||1|| rahaa-o doojaa.

||36||105||



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GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that there is an incomprehensible place of divine bliss right in our mind. If we want to enjoy the unique peace and bliss of this place, then we have to pray to God, to bless us with the guidance of the Guru, who may enshrine God's Name in us, and lead us in the right direction. However, in those days and even now many different faiths, with many different ideologies were prevalent in India in those days. They all had believed in different forms and idols of God, and all advocated different ways of worshipping and pleasing Him. In this Shabad, Guru Ji puts himself in place of such an ordinary, but sincere seeker of God, and directly asks God Himself, to guide him in this respect, and then shares the result of his quest with us.

First referring to so many forms of God, being advocated by various faiths, Guru Ji says: "O God, (You have many forms, please tell me), which of Your forms, may I worship? By what form of Yoga, may I discipline my body?"(1)

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Next thinking about God's limitless merits, Guru Ji says: "(O God, there is no end to Your merits, I don't know), concentrating on which of Your merits, may I sing Your praises, and uttering what words, may I please the all pervading God?"(1-Pause)

Then, Guru Ji's mind goes to different ways of worshipping God, such as lighting lamps, bathing at holy places, in the hope of obtaining salvation. So he says: "(O God, I don't know), what kind of worship I may perform for You, and what is that way, adopting which, I may cross over the dreadful (worldly) ocean?"(2)

Now Guru Ji refers to the ways of Yogis, who used to renounce their families, go to jungles and perform various kinds of penances, such as sitting in front of fires for long periods, hanging upside down from trees, and repeat various names of God. He says: "What is that penance, by which a person becomes (a true) penitent? What is that Name (repetition of which) may dispel the dirt of ego (from one's mind)?"(3)

However, after deliberation on the above methods, Guru Ji comes to the conclusion, that on his own a person cannot please God. He says: "O Nanak, all the effort (made by a person), in singing praises (of God), performing His worship, divine comprehension, or meditation (succeeds only, when) the merciful (God) shows His kindness, and he meets the true Guru."(4)

Guru Ji adds: "He alone acquires such merit, they alone have come to know God, whose (prayer), the Giver of peace accepts, (and unites him with the true Guru)."(1- Pause second-36-105)

The message of the Shabad is that if we want to please God, we should use that way which Guru instructs us. Only the Guru knows what method, what path is most suitable for a person? (The Sikhs should consider themselves as particularly fortunate, because they don't have to go and look for any particular true Guru. They have already been blessed with the eternal true Guru Granth Sahib Ji. All they need to do is to devotedly, read, understand, and follow the advice, given therein).

Personal Note:-This humble servant feels very much thankful to God, for blessing him with this opportunity to convey this message to the coming sikh generations.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਆਪਨ ਤਨੁ ਨਹੀ ਜਾ ਕੋ ਗਰਬਾ ॥
ਰਾਜ ਮਿਲਖ ਨਹੀ ਆਪਨ ਦਰਬਾ ॥੧॥

ਆਪਨ ਨਹੀ ਕਾ ਕਉ ਲਪਟਾਇਓ ॥
ਆਪਨ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

ga-orhee mehlāa 5.

aapan tan nahee jaa ko garbaa.
raaj milakh nahee aapan darbaa. ||1||
aapan nahee kaa ka-o laptāa-i-o.
aapan naam satgur tay paa-i-o. ||1|| rahaa-o.

sut baniṭāa aapan nahee bhaa-ee.



ਸੁਤ ਬਨਿਤਾ ਆਪਨ ਨਹੀ ਭਾਈ ॥
ਇਸਟ ਮੀਤ ਆਪ ਬਾਪੁ ਨ ਮਾਈ ॥੨॥

isat meet aap baap na maa-ee. ||2||

ਸੁਇਨਾ ਰੂਪਾ ਫੁਨਿ ਨਹੀ ਦਾਮ ॥
ਹੈਵਰ ਗੈਵਰ ਆਪਨ ਨਹੀ ਕਾਮ ॥੩॥
ਕਹੁ ਨਾਨਕ ਜੋ ਗੁਰਿ ਬਖਸਿ ਮਿਲਾਇਆ ॥
ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਜਿਸ ਕਾ ਹਰਿ ਰਾਇਆ ॥੪॥੩੭॥੧੦੬॥

su-inaa roopaa fun nahee daam.
haivar gaivar aapan nahee kaam. ||3||
kaho naanak jo gur bakh^has milaa-i-aa.
tis kaa sabh kichh^h jis kaa har raa-i-aa. ||4||37||106||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to please God, we should use that way which Guru instructs us. Only the Guru knows what method, what path is most suitable for a person? In this Shabad, Guru Ji gives us, his first and most important lesson, to guide us on the way to union with God. Before doing anything else, Guru Ji wants us to completely shed our ego or arrogance on any account, and our attachment with worldly riches and power.

He says: "(O my friend, realize that), this body of which you are proud, is not yours (forever). Nor dominions, property or money also your own (forever)." (1)

Therefore, Guru Ji says: "Why are you clinging to that, which is not yours? (Only God's) Name could be yours, which you can obtain from the true Guru." (1-Pause)

Continuing to point out things and persons, which are not ours forever, Guru Ji says: "(O my friend), sons, wife, and brothers remain ours (forever), nor our dear friends, and even our father and mother (remain with us forever)." (2)

Now pointing towards our worldly wealth and possessions, Guru Ji says: "Gold, silver, or hard currency is not yours forever. Nor your horses and elephants (or cars and boats) will be of use to you (forever)." (3)

However, Guru Ji concludes, the Shabad, by telling us, who is the person, who may have none of the above things, yet may have every thing. He says: "Becoming gracious, whom the Guru has united (with God), Nanak says, (he realizes that, he whose (friend becomes) God the king, he has everything)." (4-37-106)

The message of the Shabad is that, none of our worldly possessions, relatives, and even our own body is going to remain with us forever. Only thing which will last with us till the end is God's Name, and that Name, we can obtain only through the Guru. Therefore, we should always try to follow the advice of our Guru (Granth Sahib Ji), so that he may unite us with God, and we may own forever everything, being one with that eternal owner.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehl^haa 5.

ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਮੇਰੇ ਮਾਥੇ ॥
ਤਾ ਤੇ ਦੁਖ ਮੇਰੇ ਸਗਲੇ ਲਾਥੇ ॥੧॥

gur kay charan^h oopar mayray maathay.
taa tay dukh^h mayray saglay laathay. ||1||

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ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਕੁਰਬਾਨੀ ॥
ਆਤਮ ਚੀਨਿ ਪਰਮ ਰੰਗ ਮਾਨੀ ॥੧॥ ਰਹਾਉ ॥

satgur apunay ka-o kurbaanee.
aatam cheen param rang maanee. ||1|| rahaa-o.

ਚਰਣ ਰੇਣੁ ਗੁਰ ਕੀ ਮੁਖਿ ਲਾਗੀ ॥
ਅਹੰਬੁਧਿ ਤਿਨਿ ਸਗਲ ਤਿਆਗੀ ॥੨॥
ਗੁਰ ਕਾ ਸਬਦੁ ਲਗੇ ਮਨਿ ਮੀਠਾ ॥
ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਤੇ ਮੋਹਿ ਭੀਠਾ ॥੩॥
ਗੁਰੁ ਸੁਖਦਾਤਾ ਗੁਰੁ ਕਰਤਾਰੁ ॥

charan^h rayn^h gur kee mukh^h laagee.
aha^N-buDh^h tin sagal ti-aagee. ||2||
gur kaa sabad^h lago man meeth^haa.
paarbarahm^h taa tay mohi deeth^haa. ||3||
gur sukh^h-daata gur kart^haar.
jee-a paraan^h naanak gur aaDha^har. ||4||38||107||



ਜੀਅ ਪ੍ਰਾਣ ਨਾਨਕ ਗੁਰੁ ਆਧਾਰੁ ॥੪॥੩੮॥੧੦੭॥

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that, none of our worldly possessions, relatives, and even our own body is going to remain with us forever. Only thing which will last with us till the end is God's Name, and that Name, we can obtain only through the Guru. Therefore, we should always try to follow the advice of our Guru. In this shabad, he is telling us from his personal experience, what kind of blessings we receive on seeking the refuge of the Guru, and humbly following his advice.

He says: "The Guru's immaculate advice, has been enshrined in my forehead. By following (that advice), all my sufferings have departed."(1)

Therefore, Guru Ji says: "I am a sacrifice unto my Guru. (Because, by his grace), I have examined myself, and am now enjoying supreme bliss."(1-Pause)

Describing, what happens, when a person really listens to Guru's advice. He says: "(O my friends), they whose face is touched by the dust of the Guru's feet (in other words, who attentively listen to the immaculate advice of the Guru), they shed all their self-conceit."(2)

Coming back to sharing, his own experience, regarding Guru's advice, he says: "To me the Guru's word looked so pleasing to my mind (that I acted upon it whole heartedly, and started meditating on God's Name), as a result, I saw the sight of God."(3)

Therefore, he concludes the Shabad by saying: "(For me), Guru is the giver of peace, and Guru is the Creator. He is the support of Nanak's soul and his life breath."(4-38-107)

The message of this Shabad is that we should have complete and unquestioning faith in our Guru and by following his advice we will obtain peace, happiness, and bliss of union with God Himself.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਆਹਿ ॥
ਜਾ ਕੈ ਊਣਾ ਕਛਹੂ ਨਾਹਿ ॥੧॥
ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਕਰਿ ਮਨ ਮੀਤ ॥
ਪ੍ਰਾਨ ਅਧਾਰੁ ਰਾਖਹੁ ਸਦ ਚੀਤ ॥੧॥ ਰਹਾਉ ॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਸੇਵਿ ॥
ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ ॥੨॥
ਤਿਸੁ ਊਪਰਿ ਮਨ ਕਰਿ ਤੂੰ ਆਸਾ ॥
ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਭਰਵਾਸਾ ॥੩॥

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਨਾਨਕੁ ਗਾਵੈ ਗੁਰ ਮਿਲਿ ਸੋਇ ॥੪॥੩੯॥੧੦੮॥

ga-orhee mehlā 5.

ray man mayray too^N taa ka-o aahi.
jaa kai oonaa kachhhoo naahi. ||1||
har saa pareetam kar man meet.
paraan aDhaar raakhoo sad cheet. ||1|| rahaa-o.
ray man mayray too^N taa ka-o sayv.
aad purakh aprampar dayv. ||2||
tis oopar man kar too^N aasaa.
aad jugaad jaa kaa bharvaasaa. ||3||
jaa kee pareet sadaa sukh ho-ay.
naanak gaavai gur mil so-ay. ||4||39||108||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that we should have complete and unquestioning faith in our Guru and by following his advice we will obtain peace, happiness, and bliss of union with God Himself. In this Shabad, he advises his mind, and indirectly us, whom we should crave for, on whom should we pin all our hopes, so that we may always enjoy peace and happiness.

Addressing his mind, Guru Ji says: "O my mind, crave for that (person), who is short of nothing."(1)



The question is who is such a person or power, who has every thing. Naturally, that power is God. Therefore, Guru Ji says: “O my friendly mind, make a being like God as your beloved, and always keep (remembering) that support of life breaths in your mind.”(1-Pause)

Now, directly advising his mind (and indirectly us), Guru Ji says: “O my mind, serve that person, who is the primal person, and is beyond any limit.”(2)

Finally advising, his mind, on whom to depend in times of need, Guru Ji says: “O my mind, pin your hope only on that (God), on whom all beings have been depending from ages after ages.”(3)

Guru Ji concludes the Shabad, by describing, how he himself worships that God. He says: “(O my friends), by loving whom, one always obtains peace, joining with the Guru, Nanak sings His praises.”(4-39-108)

The message of this Shabad is that, we should always depend upon the support of that God, make him as our closest friend, and sing praises of that God, whose love always brings us happiness, and in whose house, there is shortage of nothing.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ ॥

ਮੀਤ ਕੇ ਕਰਤਬ ਕੁਸਲ ਸਮਾਨਾ ॥੧॥

ਏਕਾ ਟੇਕ ਮੇਰੈ ਮਨਿ ਚੀਤ ॥

ਜਿਸੁ ਕਿਛੁ ਕਰਣਾ ਸੁ ਹਮਰਾ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

ਮੀਤੁ ਹਮਾਰਾ ਵੇਪਰਵਾਹਾ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੋਹਿ ਅਸਨਾਹਾ ॥੨॥

ਮੀਤੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ ॥

ਸਮਰਥ ਪੁਰਖੁ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ॥੩॥

ਹਮ ਦਾਸੇ ਤੁਮ ਠਾਕੁਰ ਮੇਰੇ ॥

ਪੰਨਾ ੧੮੮

ਮਾਨੁ ਮਹਤੁ ਨਾਨਕ ਪ੍ਰਭੁ ਤੇਰੇ ॥੪॥੪੦॥੧੦੯॥

ga-orhee mehlā 5.

meet karai so-ee ham maanaa.

meet kay kartab kusal samaanaa. ||1||

aykaa tayk mayrai man cheet.

jis kichh karnaa so hamraa meet. ||1|| rahaa-o.

meet hamaaraa vayparvaahaa.

gur kirpaa tay mohi asnaahaa. ||2||

meet hamaaraa antarjaamee.

samrath purakh paarbarahm su-aamee. ||3||

ham daasay tum thaakur mayray.

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maan mahat naanak parabh tayray. ||4||40||109||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that, we should always depend upon the support of that God, make him as our closest friend, and sing praises of that God, whose love always brings us happiness, and in whose house, there is shortage of nothing. In this Shabad Guru Ji describes, how he has made God, as his closest friend, how he does, what ever his friend says, and what are the unique qualities of God.

Guru Ji says: "Whatever, my Friend says, I readily agree to that, because the doings of my friend are like (those things), which bring you peace."(1)

Describing, what is the main stay of his mind, Guru Ji says: “Within my mind is only one assurance, that He who has to do anything, is my friend, (therefore I need not worry about anything.”(1- Pause)

Now sharing with us, how he happened to win the friendship of such a great Being, Guru Ji says: “My friend is carefree, (i.e. He is not dependant upon anyone for any thing). It is through the Guru’s kindness, that I could come close to Him.” (2)

Listing some more unique qualities of his friend (God), Guru Ji says: “My friend is the inner knower of all hearts. He is all powerful supreme God and Master.”(3)



Guru Ji concludes the Shabad, by making a humble prayer. He says: “(O God), I am Your slave and You are my Master. All Nanak’s honor and glory are on account of You.”(4-40-109)

The message of the Shabad is that, if we want that we should have such a friend, on whom we could depend for everything, and on the basis of whose support, we may become absolutely free of any kind of worry, then we should pray to our Guru, to bring us so close to God, that He may accept us as His humble friend.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਤੁਮ ਭਏ ਸਮਰਥ ਅੰਗਾ ॥
ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਕਾਲੰਗਾ ॥੧॥

ਮਾਧਉ ਜਾ ਕਉ ਹੈ ਆਸ ਤੁਮਾਰੀ ॥
ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਸੰਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੈ ਹਿਰਦੈ ਠਾਕੁਰੁ ਹੋਇ ॥
ਤਾ ਕਉ ਸਹਸਾ ਨਾਹੀ ਕੋਇ ॥੨॥

ਜਾ ਕਉ ਤੁਮ ਦੀਨੀ ਪ੍ਰਭ ਧੀਰ ॥
ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ ॥੩॥
ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਦੇਖਾਇਆ ॥੪॥੪੧॥੧੧੦॥

ga-orhee mehlāa 5.

jaa ka-o tum bha-ay samrath angaa.
taa ka-o kachh naahee kaalangaa. ||1||
maaDha-o jaa ka-o hai aas tumaaree.
taa ka-o kachh naahee sansaaree. ||1|| rahaa-o.

jaa kai hirdai thaakur ho-ay.
taa ka-o sahsaa naahee ko-ay. ||2||

jaa ka-o tum deenee parabh Dheer.
taa kai nikat na aavai peer. ||3||
kaho naanak mai so gur paa-i-aa.
paarbarahm pooran daykhaa-i-aa. ||4||41||110||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that, if we want that we should have such a friend, on whom we could depend for everything, and on the basis of whose support, we may become absolutely free of any kind of worry, then we should pray to our Guru, to bring us so close to God, that He may accept us as His humble friend. In this Shabad, Guru Ji is telling from his own experience, what kind of a feeling of security a person obtains, who once gains the support of God, on his side.

He says: "O all powerful (Master), he never suffers any stain (on his reputation)."(1)

Referring to the support of worldly people, which we generally seek in time of need, Guru Ji say: “O Madho (the Mater of wealth), he who rests (all) his hope in You, he doesn’t need look for any support from the worldly people.”(1- Pause)

Stating the reason, why such a person, doesn’t care for any worldly support, Guru Ji says: “He, in whose heart resides the Master (of the universe), he has no anxiety (of any kind in his mind).”(2)

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Now describing, what kind of a relief, a person feels, whom God comforts, Guru Ji says: “O, my God, whom You have given solace, no pain comes near him.”(3)

Guru Ji concludes the Shabad, by telling us, who was the person, who introduced him to such a perfect and beneficent God. He says: “Nanak has found such a Guru, who has showed him the perfect all pervading God.”(4-41-110)

The message of the Shabad is that, if we want that the all powerful God, who can remove all our pains, and after having whose support, we may not need any other support, then we should seek the refuge of our Guru (Granth Sahib Ji), who may show us that God, and help us win His support.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥

ga-orhee mehlāa 5.

dulabh dayh paa-ee vadbhaagee.



ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥	naam na jaapeh tay aatam ghaatee. 1
ਮਰਿ ਨ ਜਾਗੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ ॥	mar na jaahee jinaa bisrat raam.
ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥	naam bihoon jeevan ka-un kaam. 1 rahaa-o.
ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥	khaat peet khaylat hasat bisthaar.
ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥੨॥	kavan arath mirtak seegaar. 2
ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥	jo na suneh jas parmaanandaa.
ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥੩॥	pas pankhee tarigad jon tay mandaa. 3
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥	kaho naanak gur mantr drirh-aa-i-aa.
ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥੪॥੪੨॥੧੧੧॥	kayval naam rid maahi samaa-i-aa. 4 42 111

GAURI MEHLA 5

In the previous Shabad, Guru Ji told us that, if we want that the all powerful God, who can remove all our pains, and after having whose support, we may not need any other support, then we should seek the refuge of our Guru (Granth Sahib Ji), who may show us that God, and help us win His support. In this Shabad, he tells us, about the most important thing to do to reach God, and what happens, if we don't do this thing.

He says: "It is by great good fortune, that one gets the extremely rare chance to obtain the (human) body. (But after receiving this body, the human beings), who do not meditate on (God's) Name, (they are inflicting so much harm on themselves, as if) they are committing suicide." (1)

Guru Ji feels so disgusted with such persons, who don't meditate on God's Name, that he says: "Life is so useless, without God's Name, (that I wonder), Why don't they die who forget God?" (1-Pause)

Commenting on the enjoyment of worldly pleasures, by such people, Guru Ji says: "(I see that such people), spend their time in eating, drinking, playing and decorating themselves, (but since without Name they are like dead persons, all their above pursuits) are like embellishing dead bodies." (2)

Delivering his judgment on the person, who doesn't listen to God's praise, Guru Ji says: "He, who doesn't listen to the praise of God, is worse then an animal, birds and the species of a creeping creature." (3)

Guru Ji concludes the Shabad, by stating, what is the single most important thing, which a person acquires, in whom the Guru blesses with his instruction. He says: "O Nanak, he in whom, the Guru has firmly instilled his mantra, only God's Name, has got enshrined in his heart." (4-42-111)

The message of this Shabad is that, the most important thing, which we should learn from the Guru is how to firmly enshrine God's Name, because without God's Name, our entire human life is a waste, and worse than the life of an animal, bird or an insect.

ਗਉੜੀ ਮਹਲਾ ੫ ॥	ga-orhee mehlaa 5.
ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ ॥	kaa kee maa-ee kaa ko baap.
ਨਾਮ ਧਾਰੀਕ ਝੂਠੇ ਸਭਿ ਸਾਕ ॥੧॥	naam Dhaareek jhoothay sabh saak. 1
ਕਾਹੇ ਕਉ ਮੂਰਖ ਭਖਲਾਇਆ ॥	kaahay ka-o moorakh bhakhlai-aa.
ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥	mil sanjog hukam too ^N aa-i-aa. 1 rahaa-o.
ਏਕਾ ਮਾਟੀ ਏਕਾ ਜੋਤਿ ॥	aykaa maatee aykaa jot.
ਏਕੋ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਰੋਤਿ ॥੨॥	ayko pavan kahaa ka-un rot. 2
	mayraa mayraa kar billaahee.



ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ ॥
ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ ॥੩॥

maran^hhaar ih jee-araa naahee. ||3||

kaho naanak gur kholay kapaat.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ ॥
ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਕ੍ਰਮ ਥਾਟ ॥੪॥੪੩॥੧੧੨॥

muk^{at} bha-ay binsay bharam thaat. ||4||43||112||

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GAURI MEHLA 5

In the Shabad (4-37-106), Guru Ji advised us that, none of our worldly possessions, relatives, and even our own body is going to remain with us forever. Only thing which will last with us till the end is God's Name, and that Name, we can obtain only through the Guru. In this Shabad, he therefore advises us against weeping, crying and feeling sad on the death of our near and dear ones, and tells us, who are those people, who are able to get liberated from such worldly bonds.

He says: "(In reality), no one is anybody's mother, and no one is anyone's father. All these relations are nominal, and short lived (because these relations have any meaning or basis, during one's life, and absolutely no significance, before or after life)." (1)

Therefore, Guru Ji asks: "O foolish man, why do you clamor (like seeing a nightmare). It is due to the combination of some past circumstances, that as per (God's command), you have come (to this world, and got connected with your parents and other relatives)." (1- Pause)

Now pointing to the elements of our bodies, Guru Ji says: "It is the one same one clay, one light, and one air, (of which human body is made. Therefore, I wonder, why does any one cries, when a person dies, and returns to these elements again)?" (2)

Commenting on the crying of human beings on the death of their near and dear ones, Guru Ji says: "(Often on the death of any of their relatives and friends), people cry and wail saying, 'my such and such near and dear one has died.' (But they don't understand, that) this soul is not capable of dying. (Because, after leaving one body, either it enters another, or unites with God)." (3)

Guru Ji concludes, the Shabad, by sharing with us, how he has got emancipated from all such illusions. He says: "(O my friends, I) Nanak say, that the Guru has removed my misconceptions, and I have been emancipated from (the illusions of worldly relationships), and all the ostentations (of feeling sad on account of separation from any body) have been destroyed." (4-43-112)

The message of this Shabad is that, if we want to be free from the false worldly attachments, and feeling miserable on the death of our near and dear ones, with whom we happen to get related in this human life, then we should seek the guidance of the Guru, and understand the truth about all such relationships.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehl^{aa} 5.

ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ ॥
ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥੧॥
ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ ॥
ਸੋ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

vaday vaday jo deeseh log.
tin ka-o bi-aapai chint^{aa} rog. ||1||
ka-un vadaa maa-i-aa vadi-aa-ee.
so vadaa jin raam liv laa-ee. ||1|| rahaa-o.

ਭੂਮੀਆ ਭੂਮਿ ਊਪਰਿ ਨਿਤ ਲੁਝੈ ॥
ਛੋਡਿ ਚਲੈ ਤ੍ਰਿਸਨਾ ਨਹੀ ਬੁਝੈ ॥੨॥

bhoomee-aa bhoom oopar ni^t luj^{hai}.
chhod chalai tarisnaa nahee buj^{hai}. ||2||
kaho naanak ih tat beechaaraa.



ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ ॥

bin har bhajan naahee chhutkaaraa. ||3||44||113||

ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਫੁਟਕਾਰਾ ॥੩॥੪੪॥੧੧੩॥

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want to be free from the false worldly attachments, and feeling miserable on the death of our near and dear ones, with whom we happen to get related in this human life, then we should seek the guidance of the Guru, and understand the truth about all such relationships. In this Shabad, Guru Ji points out to another folly of the people, particularly the rich and famous ones. He tells, how such people, who outwardly seem so happy, and comfortable, but in reality, they are afflicted with the malady of worry, and fire like desire for even more riches. Finally, he tells us, what is the only way to get rid of all such worries and anxieties.

He says: "They who seem to be so great and mighty, are afflicted by the ailment of anxiety."(1)

However, Guru Ji points out: "(O my friends), no one becomes great, by virtue of the (false) glory gained by him, on account of his wealth. He alone is (truly) great, who has attuned his mind to God."(1-Pause)

Next commenting on the state of a big landowner, Guru Ji says: "(O my friends), a land owner daily fights on account of land, but his desire (for more land). Even though, he departs (from the world), leaving every thing here, still his craving (for land) never gets satiated."(2)

Guru Ji concludes the Shabad, by sharing with us, the only way, which can liberate us from all such worldly desires for wealth and possessions. He says: "(O my friends), Nanak says that he has realized this essence, that without God's Name there is no escape (from the fire of worldly desires and woes)."(3-44-113)

The message of this Shabad is that instead of running after worldly riches or feeling envious of affluent and powerful people, we should meditate on God's Name, only then we will be truly happy and free from worries.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਪੂਰਾ ਮਾਰਗੁ ਪੂਰਾ ਇਸਨਾਨੁ ॥

pooraa maarag pooraa isnaan.

ਸਭੁ ਕਿਛੁ ਪੂਰਾ ਹਿਰਦੈ ਨਾਮੁ ॥੧॥

sabh kichh pooraa hirdai naam. ||1||

ਪੂਰੀ ਰਹੀ ਜਾ ਪੂਰੈ ਰਾਖੀ ॥

pooree rahee jaa poorai raakhee.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ ॥੧॥ ਰਹਾਉ ॥

paarbrahm kee saran jan taakee. ||1|| rahaa-o.

pooraa sukh pooraa santokh.

ਪੂਰਾ ਸੁਖੁ ਪੂਰਾ ਸੰਤੋਖੁ ॥

pooraa sap pooran raaj jog. ||2||

ਪੂਰਾ ਤਪੁ ਪੂਰਨ ਰਾਜੁ ਜੋਗੁ ॥੨॥

har kai maarag patit puneet.

ਹਰਿ ਕੈ ਮਾਰਗਿ ਪਤਿਤ ਪੁਨੀਤ ॥

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ਪੂਰੀ ਸੋਭਾ ਪੂਰਾ ਲੋਕੀਕ ॥੩॥

pooree sobhaa pooraa lokeek. ||3||

ਕਰਣਹਾਰੁ ਸਦ ਵਸੈ ਹਦੂਰਾ ॥

karanhaar sad vasai hadooraa.

ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੪॥੪੫॥੧੧੪॥

kaho naanak mayraa satgur pooraa. ||4||45||114||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that instead of running after worldly riches or feeling envious of affluent and powerful people, we should meditate on God's Name, only then we will be truly happy and free from worries. In this Shabad, Guru Ji wants to assure us, how this method of meditating on God's Name, doesn't bring only partial happiness or partial relief from our worries and anxieties, but brings us perfect and complete salvation from all our pains and problems.



He says: "(O my friends), perfect is his way, perfect is his ablution, (and in fact), perfect is his every deed, in whose heart (resides God's) Name."(1)

Regarding, the honor and respect of such devotees, Guru Ji says: "When the perfect (God) protects it, fully intact remains the honor (of those devotes), who look to the refuge of all pervading God."(1-Pause)

Therefore, commenting on the efforts and the result of such efforts of those, who meditate on God's Name, Guru Ji says: "(Those who meditate on God's Name), perfect is their penance, and perfect is their royal union (with God). They enjoy perfect happiness and remain fully contented (with their life)."(2)

Many times we may wonder, how effective is God's Name for people like us, who although some time try to meditate on God's Name, but at the same time cannot rise above the worldly attachments and commit many mistakes and small sins along the way. Guru Ji assures: "(O my friends, what to speak of true devotees), the way of (meditating on the Name of) God, sanctifies even the worst sinners. They too can obtain perfect glory (in God's court), and maintain complete respect among the worldly people."(3)

In conclusion, Guru Ji says: "(O my friends), Nanak says so perfect is my true Guru, (that if we follow his advice, and meditate on God's Name, we are able to) see the Creator, always residing in front of us."(4-45-114)

The message of the Shabad is that, so perfect is the method of meditating on God's Name, that by following this method, we can obtain perfect peace, happiness, and glory not only in God's court, but can also maintain our complete respect and honor in the world.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਸੰਤ ਕੀ ਧੂਰਿ ਮਿਟੇ ਅਘ ਕੋਟ ॥

sanṭ kee Dhoor mitay agh kot.

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ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਨਮ ਮਰਣ ਤੇ ਛੋਟ ॥੧॥

sanṭ parsaaḍ janam maranṭ tay chhot. ||1||

ਸੰਤ ਕਾ ਦਰਸੁ ਪੂਰਨ ਇਸਨਾਨੁ ॥

sanṭ kaa daras pooran isnaan.

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

sanṭ kirpaa tay japee-ai naam. ||1|| rahaa-o.

ਸੰਤ ਕੈ ਸੰਗਿ ਮਿਟਿਆ ਅਹੰਕਾਰੁ ॥

sanṭ kai sang miti-aa aha^Nkaar.

ਦ੍ਰਿਸਟਿ ਆਵੈ ਸਭੁ ਏਕੰਕਾਰੁ ॥੨॥

darisat aavai sabh aykankaar. ||2||

ਸੰਤ ਸੁਪ੍ਰਸੰਨ ਆਏ ਵਸਿ ਪੰਚਾ ॥

sanṭ suparsan aa-ay vas panchaa.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦੈ ਲੈ ਸੰਚਾ ॥੩॥

amritṭ naam ridai lai sanchaa. ||3||

ਕਹੁ ਨਾਨਕ ਜਾ ਕਾ ਪੂਰਾ ਕਰਮ ॥

kaho naanak jaa kaa pooraa karam.

ਤਿਸੁ ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ ॥੪॥੪੬॥੧੧੫॥

tis bhaytay saaDhoo kay charan. ||4||46||115||

GAURI MEHLA 5

In the previous Shabad, Guru Ji told us that, so perfect is the method of meditating on God's Name, that by following this method, we can obtain perfect peace, happiness, and glory not only in God's court, but can also maintain our complete respect and honor in the world. However, in many earlier shabads, Guru Ji has also told us this thing, that, it is only through the grace of a saint (Guru), we can obtain this precious commodity of God's Name. In this Shabad, he tells us, what other blessings and benefits, we obtain by the grace of a saint (Guru).

Guru Ji says: "(O my friends), millions of sins are destroyed, by humbly enshrining the immaculate advice of saints in our minds. Therefore, by the grace of the saint (Guru), one is spared from the (cycle) of birth and death."(1)

Commenting upon the need for doing any other ritual worship, such as bathing at holy places, to wash of the dirt of our sins, as per old Hindu practices, Guru Ji says: "(O my friends), the sight of a (true) saint is a complete ablution in itself.



Because, by saint's grace, we start meditating on God's Name (after which, there doesn't remain the need for any other kind of worship or ablution)."(1-Pause)

Describing, what else happens, in the company of a saint, Guru Ji says: "In the company of a saint, one's ego is destroyed, and he sees, the one Creator pervading everywhere."(2)

But, that is not all. Guru Ji says: "He on whom the saint (Guru) becomes gracious, (the Guru (him he tells such effective ways), that all the five (evil passions of lust, anger, greed, attachment and ego), come under his control, and he stores the nectar like (God's) Name in his heart."(3)

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Therefore, Guru Ji concludes the Shabad, by saying: "(O my friends) Nanak says, he whose destiny is perfect, he has seen the sight of saint's feet (i.e. he has been blessed with the opportunity of listening to saint's immaculate advice)."(4-46-115)

The message of the Shabad is that, if we want to wash the dirt of all our past sins, and keep under control all our five evil passions, then we should listen and act upon the advice of the saint (Guru i.e. the Gurbani as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਗੁਣ ਜਪਤ ਕਮਲੁ ਪਰਗਾਸੈ ॥

ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ ॥੧॥

ਸਾ ਮਤਿ ਪੂਰੀ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਵਡੈ ਭਾਗਿ ਸਾਧੂ ਸੰਗੁ ਪਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਸਾਧਸੰਗਿ ਪਾਈਐ ਨਿਧਿ ਨਾਮਾ ॥

ਸਾਧਸੰਗਿ ਪੂਰਨ ਸਭਿ ਕਾਮਾ ॥੨॥

ਹਰਿ ਕੀ ਭਗਤਿ ਜਨਮੁ ਪਰਵਾਨੁ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਖਾਣੁ ॥੩॥

ਕਹੁ ਨਾਨਕ ਸੇ ਜਨੁ ਪਰਵਾਨੁ ॥

ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ ॥੪॥੪੭॥੧੧੬॥

ga-orhee mehlā 5.

har gun japat kamal pargaasai.

har simrat taraas sabh naasai. ||1||

saa mat pooree jit har gun gaavai.

vadai bhaag saadDhoo sang paavai. ||1|| rahaa-o.

saaDhsang paa-ee-ai niDh naamaa.

saaDhsang pooran sabh kaamaa. ||2||

har kee bhagat janam parvaan.

gur kirpaa tay naam vakhaan. ||3||

kaho naanak so jan parvaan.

jaa kai ridai vasai bhagvaan. ||4||47||116||

GAURI MEHLA 5

In the sentence, before Pause in the previous Shabad, Guru Ji stated that, it is by saint's grace; we start meditating on God's Name. In this Shabad, he tells us, what happens, when we meditate on God's Name, and sing His praises.

He says: "(O my friends), by meditating on God's merits, (we feel so delighted, as if like) a lotus, (our heart) has bloomed. Because my contemplating on God, all our fears flee away."(1)

Therefore, Guru Ji has no hesitation in saying: "(O my friends), perfect is that intellect through which (the mortal) sings praises of God. However, only he is very fortunate, obtains (such perfect intellect) in the company of a saint (Guru)."(1-Pause)

Listing, what other valuable things, we obtain in the company of the saints, Guru Ji says: "In the company of the saint (Guru), we obtain the treasure of (God's) Name. In the company of the saint (Guru), all our tasks are fulfilled."(2)

Now describing, what other blessings, one receives through the Guru, he says: "(O my friends), by Guru's grace, one utters God's Name, and through such worship of God, one's (entire) life gets approved (in God's court)."(3)

Therefore, in conclusion, Guru Ji says: "(O my friends), Nanak says approved is that devotee (in God's court), within



whose heart resides God.”(4-47-116)

The message of the Shabad is that if we want, that our life may be approved in God’s court, we should listen to Guru’s advice, and enshrine God’s Name in our heart.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ ॥
ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ ॥੧॥
ਬਿਨੁ ਗੋਬਿੰਦ ਨ ਦੀਸੈ ਕੋਈ ॥
ਕਰਨ ਕਰਾਵਨ ਕਰਤਾ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

ਮਨਹਿ ਕਮਾਵੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ ॥
ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ ॥੨॥
ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋ ਸਚ ਸਾਹੁ ॥
ਗੁਰਿ ਪੂਰੈ ਕਰਿ ਦੀਨੋ ਵਿਸਾਹੁ ॥੩॥

ਜੀਵਨ ਪੁਰਖੁ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੪॥੪੮॥੧੧੭॥

ga-orhee mehlā 5.

aykas si-o jaa kaa man raataa.
visree tisai paraa-ee taataa. ||1||
bin gobind na deesai ko-ee.
karan karaavan kartaa so-ee. ||1|| rahaa-o.
maneh kamaavai mukh har har bolai.
so jan it ut kateh na dolai. ||2||
jaa kai har Dhan so sach saahu.
gur poorai kar deeno visaahu. ||3||
jeevan purakh mili-aa har raa-i-aa.
kaho naanak param pad paa-i-aa. ||4||48||117||

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GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that if we want, that our life may be approved in God’s court, we should listen to Guru’s advice, and enshrine God’s Name in our heart. In this Shabad, he tells us what happens, when we get imbued with the love of that one (God).

He says: "He whose mind is imbued with the one God, gone away is his jealousy for anyone.”(1)

Stating the reason, why he feels like this, Guru Ji says: “(To such a person), no one seems other than God. (He believes, that it is) the same Creator, who is the cause and doer of every thing.”(1-Pause)

Describing the traits of such a person, Guru Ji says: “(Such a devotee, meditates on God’s Name from the core of his) heart, and always utters God’s Name from his tongue. Such a devotee never wavers this or that way (from this path of God’s Name).”(2)

Most of us always run for worldly wealth, but Guru Ji tells us: “He who has the wealth of God’s (Name in his heart), he is a true banker. The perfect Guru has established his credit (with God).”(3)

In conclusion, Guru Ji says: “He who (by Guru's grace), has attained to the life giving God the king, Nanak says, he has obtained the supreme status (of eternal bliss).”(4-48-117)

The message of the Shabad is that, if we want to get rid of all our jealousy, and attain the supreme status of eternal bliss, then we need to always meditate on God’s Name from the core of our heart, and feel God’s presence everywhere.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਭਗਤ ਕੈ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥
ਨਾਮੋ ਧਨੁ ਨਾਮੋ ਬਿਉਹਾਰੁ ॥੧॥
ਨਾਮ ਵਡਾਈ ਜਨੁ ਸੋਭਾ ਪਾਏ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਏ ॥੧॥ ਰਹਾਉ ॥
ਨਾਮੁ ਭਗਤ ਕੈ ਸੁਖ ਅਸਥਾਨੁ ॥
ਨਾਮ ਰਤੁ ਸੋ ਭਗਤੁ ਪਰਵਾਨੁ ॥੨॥

ga-orhee mehlā 5.

naam bhagat kai paraan aDhaar.
naamo Dhan naamo bi-uhaar. ||1||
naam vadaa-ee jan sobhaa paa-ay.
kar kirpaa jis aap divaa-ay. ||1|| rahaa-o.
naam bhagat kai sukh asthaan.
naam rat so bhagat parvaan. ||2||
har kaa naam jan ka-o Dhaaraai.



ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਧਾਰੈ ॥
ਸਾਸਿ ਸਾਸਿ ਜਨੁ ਨਾਮੁ ਸਮਾਰੈ ॥੩॥
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਪੂਰਾ ਭਾਗੁ ॥
ਨਾਮ ਸੰਗਿ ਤਾ ਕਾ ਮਨੁ ਲਾਗੁ ॥੪॥੪੯॥੧੧੮॥

saas saas jan naam samaarai. ||3||
kaho naanak jis pooraa bhaag.
naam sang taa kaa man laag. ||4||49||118||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that, if we want to get rid of all our jealousy, and attain the supreme status of eternal bliss, then we need to always meditate on God's Name from the core of our heart, and feel God's presence everywhere. In this Shabad, he describes, how God's Name becomes everything for a devotee, and what kinds of blessings, he enjoys, because of his love for God's Name.

He says: "The God's Name is the life-breath of a devotee (of God. For him) Name is his wealth, with the Name is all his trade."(1)

Stating the reason, why a true devotee feels this way, Guru Ji says: "Showing mercy, whom (God) Himself delivers (this gift of) Name (through the Guru), through the glory of the Name, that devotee obtains honor (in the world)."(1-Pause)

Listing, some of the blessings, a devotee enjoys, as a result of God's Name in his heart, Guru Ji says: "(God's) Name is the provider of peace (in his heart). He, who is imbued with the love of (God's) Name, that devotee is approved in God's court."(2)

Guru Ji adds: "God's Name provides support to the devotees. Therefore, with every breath, a devotee contemplates on God's Name."(3)

Therefore, in conclusion, Guru Ji says: "(O my friends), Nanak says, he whose destiny is perfect, his mind is attuned to God's (Name)."(4-49-118)

The message of this Shabad is that, if we want to always live in peace and bliss, then we should pray to God, to bless us with the guidance of the Guru, who may imbue us with such love for God's Name, that we may keep meditating on it, at all times.

ਗਉੜੀ ਮਹਲਾ ੫ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
ਤਬ ਤੇ ਧਾਵਤੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ ॥੧॥
ਸੁਖ ਬਿਸ੍ਵਾਸੁ ਪਾਇਆ ਗੁਣ ਗਾਇ ॥
ਸ੍ਰਮੁ ਮਿਟਿਆ ਮੇਰੀ ਹਤੀ ਬਲਾਇ ॥੧॥ ਰਹਾਉ ॥

ga-orhee mehlāa 5.

sant̃ parsaaḍ har naam Dhi-aa-i-aa.
ṭab ṭay Dhaavaṭ man ṭaripṭaa-i-aa. ||1||
sukh bisraam paa-i-aa gun̄ gaa-ay.
saram miti-aa mayree haṭee balaa-ay. ||1|| rahaa-o.
charan kamal araaDh bhagvanṭaa.
har simran ṭay mitee mayree chint̄aa. ||2||

ਚਰਨ ਕਮਲ ਅਰਾਧਿ ਭਗਵੰਤਾ ॥
ਹਰਿ ਸਿਮਰਨ ਤੇ ਮਿਟੀ ਮੇਰੀ ਚਿੰਤਾ ॥੨॥

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ਸਭ ਤਜਿ ਅਨਾਥੁ ਏਕ ਸਰਣਿ ਆਇਓ ॥
ਊਚ ਅਸਥਾਨੁ ਤਬ ਸਹਜੇ ਪਾਇਓ ॥੩॥
ਦੂਖੁ ਦਰਦੁ ਭਰਮੁ ਭਉ ਨਸਿਆ ॥
ਕਰਣਹਾਰੁ ਨਾਨਕ ਮਨਿ ਬਸਿਆ ॥੪॥੫੦॥੧੧੯॥

sabh̄ ṭaj anaath ayk saran̄ aa-i-o.
ooch asthaan ṭab sehjay paa-i-o. ||3||
dookh darad̄ bharam bha-o nasi-aa.
karanhaar naanak man basi-aa. ||4||50||119||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised us that, if we want to always live in peace and bliss, then we should pray to God, to bless us with the guidance of the Guru, who may imbue us with such love for God's Name, that we may keep



meditating on it, at all times. In this Shabad, Guru Ji sharing with us, what kinds of blessings and benefits, he obtained when by saint's grace, he meditated on God's Name.

He says: "Since the time, by the saint's grace, I have meditated on (God's) Name. Since then, my wandering mind has been satiated, (and doesn't wander any more)." (1)

Listing, what other virtues, he has acquired, by meditating on God's Name, Guru Ji says: "By singing God's praises, I have obtained the abode of peace. My toil (for worldly wealth) has ceased, and by meditating on God's Name, this demon (of worldly desires in me) has been slain." (1-Pause)

Guru Ji adds: "(O my friends), by reflecting on the immaculate words (of the Guru), and by meditating on God, all my worry has been removed." (2)

Stating, when and how did he obtained such a sublime state of mind, Guru Ji says: "(O my friends), when forsaking all other props and becoming like an orphan, I sought the refuge of the one God, then easily, I obtained this supreme status (of bliss)." (3)

Guru Ji concludes the Shabad, by sharing with us, the present blissful state of his mind. He says: "Now all sorrow, pain, doubt, and dread has fled away, and the creator God has come to reside in Nanak's mind." (4)

The message of this Shabad is that if we want to get rid of all our sorrow and pains and enjoy eternal peace and happiness, we should dwell on God's Name under Guru's guidance.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlāa 5.

ਕਰ ਕਰਿ ਟਹਲ ਰਸਨਾ ਗੁਣ ਗਾਵਉ ॥

kar kar tahal rasnaa guṇ gaava-o.

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ਚਰਨ ਠਾਕੁਰ ਕੈ ਮਾਰਗਿ ਧਾਵਉ ॥੧॥

charan thaakur kai maarag ^Dhaava-o. ||1||

ਭਲੇ ਸਮੇ ਸਿਮਰਨ ਕੀ ਬਰੀਆ ॥

^bhalo samo simran kee baree-aa.

ਸਿਮਰਤ ਨਾਮੁ ਭੈ ਪਾਰਿ ਉਤਰੀਆ ॥੧॥ ਰਹਾਉ ॥

simrat naam ^bhai paar utree-aa. ||1|| rahaa-o.

ਨੇਤ੍ਰ ਸੰਤਨ ਕਾ ਦਰਸਨੁ ਪੇਖੁ ॥

naytar santan kaa ^darsan paykh.

ਪ੍ਰਭ ਅਵਿਨਾਸੀ ਮਨ ਮਹਿ ਲੇਖੁ ॥੨॥

parabh avinaasee man meh laykh. ||2||

ਸੁਣਿ ਕੀਰਤਨੁ ਸਾਧ ਪਹਿ ਜਾਇ ॥

sun keertan saa^Dh peh jaa-ay.

ਜਨਮ ਮਰਣ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਇ ॥੩॥

janam maran kee ^taraas mitaa-ay. ||3||

ਚਰਣ ਕਮਲ ਠਾਕੁਰ ਉਰਿ ਧਾਰਿ ॥

charan kamal thaakur ur ^Dhaar.

ਦੁਲਭ ਦੇਹ ਨਾਨਕ ਨਿਸਤਾਰਿ ॥੪॥੫੧॥੧੨੦॥

^dulabh dayh naanak nistaar. ||4||51||120||

GAURI MEHLA 5

In the previous Shabad, Guru Ji gave us the message, that if we want to get rid of all our sorrow and pains and enjoy eternal peace and happiness, we should dwell on God's Name under Guru's guidance. In this Shabad, he tells us, what specifically, the Guru wants us to do; and what will be the benefits of doing that.

He says: "(O my friends), with your hands serve (others), with your tongue praise (God), and with your feet walk on the path of God (i.e. go and join the holy congregation, where praises of God are being sung)." (1)

Stating, why this is the right time to praise God, and what are the benefits of doing that, Guru Ji says: "(O my friends, this human birth) is a good opportunity to remember God, (because in other existences, we cannot do that, and) by meditating on God's Name, we cross over the dreadful (worldly ocean)." (1-Pause)



Listing, what other things, we ought to do to walk on this divine path, Guru Ji says: "(O my friend), with your eyes behold the sight of the saint (Guru), and inscribe (the Name of) the immortal God in your mind."(2)

Describing what else to do, and what is the advantage of doing that, Guru Ji says: "(O my friend), he who goes to the saint to listen to the praise of God, he erases the fear of birth and death (from his mind)."(3)

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In closing, Guru Ji advises: "(O my friend), Nanak says, enshrine God's immaculate Name in your heart, (and in this way), i.e. enshrine his Gurbani in your mind) and this way emancipate, this extremely difficult to obtain human body."(4-51-120)

The message of the Shabad is that we should utilize our precious human body along with all other parts and faculties to meditate on God's Name and thus make our life fruitful and obtain salvation.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ ॥
ਸੋ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ ॥੧॥
ਹਰਿ ਬਿਸਰਤ ਸਹਸਾ ਦੁਖੁ ਬਿਆਪੈ ॥
ਸਿਮਰਤ ਨਾਮੁ ਭਰਮੁ ਭਉ ਭਾਗੈ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥
ਤਿਸੁ ਜਨ ਦੂਖੁ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥੨॥

ਹਰਿ ਕੀ ਟਹਲ ਕਰਤ ਜਨੁ ਸੋਹੈ ॥
ਤਾ ਕਉ ਮਾਇਆ ਅਗਨਿ ਨ ਪੋਹੈ ॥੩॥

ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲ ॥
ਨਾਨਕ ਤਜੀਅਲੇ ਅਵਰਿ ਜੰਜਾਲ ॥੪॥੫੨॥੧੨੧॥

ga-or^hee mehlāa 5.

jaa ka-o apnee kirpaa Dhaarai.
so jan rasnaa naam uchaaray. ||1||
har bisrat^t sahsaa dukh bi-aapai.
simrat^t naam bharam bha-o bhaagai. ||1|| rahaa-o.

har keertan sunai har keertan gaavai.
tis jan dookh nikat nahee aavai. ||2||

har kee tahal karat^t jan sohai.
taa ka-o maa-i-aa agan na pohai. ||3||

man tan mukh har naam da-i-aal.
naanak t^jjee-alay avar janjaal. ||4||52||121||

GAURI MEHLA 5

Shabad is that we should utilize our precious human body along with all other parts and faculties to meditate on God's Name and thus make our life fruitful and obtain salvation. In this Shabad, Guru Ji wants to remind us that it is only by God's grace, that some people meditate on God's Name, and what kind of blessings they obtain by doing that. He also tells, what happens, when a person forsakes God's Name.

He says: "(Not every one is able to meditate on God's Name. Only) he, on whom (God) bestows His grace, that devotee utters (God's) Name with his tongue."(1)

Now comparing the results of forgetting God, with the benefits of meditating on His Name, Guru Ji says: "(O my friends), upon forgetting God, dread and distress afflicts (the mortal). By meditating on God's Name, all one's superstition and fear flees away."(1-Pause)

Describing the state of a person, who sings and listens to the songs of Gods' praise, Guru Ji says: "He, who hears and sings praise of the God, no pain and sorrow comes near that devotee."(2)

But, this doesn't mean that by singing or listening to God's praise, one loses any kind of respect in society. Guru Ji tells: "When a devotee serves God (by singing or listening to His praise), he obtains honor (in the world, and) the fire of worldly desire doesn't touch him at all."(3)

In conclusion, Guru Ji says: "(O my friends), forsaking all (our worldly) entanglements, with full concentration of our mind and body, let us utter the Name of the merciful God from our tongue."(4-52-121)



The message of this Shabad is that if we want to get rid of all our worldly fears, doubts, and dreads, then forsaking all the (worldly) entanglements, we should dwell on God's Name with full concentration of our body and mind.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or~~h~~ee mehlāa 5.

ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਟਿਕਾਈ ॥੧॥
ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਹਰਿ ਗੁਣ ਗਾਇ ॥
ਗੁਰੁ ਪੂਰਾ ਭੋਇਆ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

chhaad si-aanap baho chaṭuraa-ee.
gur pooray kee tayk tikaa-ee. ||1||
dukh binsay sukh har gun gaa-ay.
gur pooraa bhayti-aa liv laa-ay. ||1|| rahaa-o.

ਹਰਿ ਕਾ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰੁ ॥
ਮਿਟੇ ਵਿਸੁਰੇ ਉਤਰੀ ਚਿੰਤ ॥੨॥

har kaa naam dee-o gur manṭar.
mitay visooray utreet chint. ||2||

ਅਨਦ ਭਏ ਗੁਰ ਮਿਲਤ ਕ੍ਰਿਪਾਲ ॥
ਕਰਿ ਕਿਰਪਾ ਕਾਟੇ ਜਮ ਜਾਲ ॥੩॥

anaḍ bha-ay gur milat kirpaal.
kar kirpaa kaatay jam jaal. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
ਤਾ ਤੇ ਬਹੁਰਿ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥੪॥੫੩॥੧੨੨॥

kaho naanak gur pooraa paa-i-aa.
taa ṭay bahur na bi-aapai maa-i-aa. ||4||53||122||

GAURI MEHLA 5

In the Shabad (4-49-118), Guru Ji advised us that, if we want to always live in peace and bliss, then we should pray to God, to bless us with the guidance of the Guru, who may imbue us with such love for God's Name, that we may keep meditating on it, at all times. In this Shabad Guru Ji lists, some of the blessings a person obtains, who forsaking his own clever ideas surrenders to the Guru, and follows his advice, whole heartedly.

Addressing us, Guru Ji says: "(O my friend), renounce your shrewdness, and too much cleverness, and depend on the support of the perfect Guru's (advice)." (1)

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Now stating what kinds of blessings, a person, who sees the perfect Guru, and truly listens to him, Guru Ji says: "(O my friend), he has truly listened to the perfect Guru, with full attention of his mind, by singing God's praises, his sorrows have been destroyed." (1-Pause)

Guru Ji adds: "He, whom the Guru gave the mantra of God's (Name), all his worries have been effaced, and his anxiety has been removed." (2)

But, that is not all; Guru Ji tells: "On meeting the kind Guru, bliss prevails (in the mind of the devotee, because) showing mercy, (the Guru) cuts off the nooses of death (i.e. those tendencies, which could get him into deadly sins)." (3)

In conclusion, Guru Ji says: "(O my friends), Nanak says, he who has obtained (the guidance of) the perfect Guru, the worldly attachments, cannot afflict him." (4-53-122)

The messages of this Shabad is that we should abandon all our cleverness and wit and have complete faith in the Guru's advice and act on it, with full faith and conviction. Then the worldly attachments, won't afflict us, we will be freed from all worries and will get permanent happiness.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or~~h~~ee mehlāa 5.

ਰਾਖਿ ਲੀਆ ਗੁਰਿ ਪੂਰੈ ਆਪਿ ॥

raakh lee-aa gur poorai aap.



ਮਨਮੁਖ ਕਉ ਲਾਗੋ ਸੰਤਾਪੁ ॥੧॥
ਗੁਰੂ ਗੁਰੂ ਜਪਿ ਮੀਤ ਹਮਾਰੇ ॥
ਮੁਖ ਊਜਲ ਹੋਵਹਿ ਦਰਬਾਰੇ ॥੧॥ ਰਹਾਉ ॥

manmukh ka-o laago santaap. ||1||
guroo guroo jap meet hamaaray.
mukh oojal hoveh darbaaray. ||1|| rahaa-o.

ਗੁਰ ਕੇ ਚਰਣ ਹਿਰਦੈ ਵਸਾਇ ॥
ਦੁਖ ਦੁਸਮਨ ਤੇਰੀ ਹਤੈ ਬਲਾਇ ॥੨॥
ਗੁਰ ਕਾ ਸਬਦੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥
ਦਇਆਲ ਭਏ ਸਗਲੇ ਜੀਅ ਭਾਈ ॥੩॥
ਗੁਰਿ ਪੂਰੈ ਜਬ ਕਿਰਪਾ ਕਰੀ ॥
ਭਨਤਿ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ ॥੪॥੫੪॥੧੨੩॥

gur kay charan hirdai vasaa-ay.
dukh dusman tayree hatai balaa-ay. ||2||
gur kaa sabad tayrai sang sahaa-ee.
da-i-aal bha-ay saglay jee-a bhaa-ee. ||3||
gur poorai jab kirpaa karee.
bhanat naanak mayree pooree paree. ||4||54||123||

GAURI MEHLA 5

In the previous Shabad, Guru Ji advised that we should abandon all our cleverness and wit and have complete faith in the Guru's advice and act on it, with full faith and conviction. Then the worldly attachments, won't afflict us, we will be freed from all worries and will get permanent happiness. In this Shabad, he cites his own example, how the perfect Guru saved him from the attack of his enemy (Sulhi Khan), to advise us once again to have full faith in the Guru, and act upon his advice.

Addressing us, Guru Ji says: "(O my friends), the perfect Guru has himself saved me (from the attacks of my enemy), and that self conceited person has been afflicted by a calamity (of falling into a brick kiln, and being burnt alive)."

Therefore, Guru Ji advises: "O my friend, (you too) should keep remembering Guru's advice (of meditating on God's Name, by doing so), you would obtain honor in (God's) court." (1-Pause)

Stating, what kind of blessings, we could also enjoy, by truly enshrining the Guru's feet (i.e. his advice) in our mind, he says: "(O my friend), by enshrining the Guru's advice in the mind, all your sorrows, enemies and calamities will be slain." (2)

Describing, what kind of changes, we would observe, when we always remember the Guru's advice, he says: "O my brother, when you always remain in touch with the Guru's advice, then all persons would become kind to you." (3)

Guru Ji concludes the Shabad, by once again thanking his Guru, for saving him. He says: "(O my friends), Nanak says that when the perfect Guru showed mercy, I was completely saved (from the attacks of my enemy)." (4-54-123)

The message of this Shabad is that, if we keep complete faith in our perfect Guru (Gur Granth Sahib Ji), keep following his advice, and meditating on God's Name, he will save us from attacks of our enemies, and will get us respect in this world, and honor in God's court.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਅਨਿਕ ਰਸਾ ਖਾਏ ਜੈਸੇ ਚੋਰ ॥
ਮੋਹ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਚੋਰ ॥੧॥
ਮਿਰਤਕ ਦੇਹ ਸਾਧਸੰਗ ਬਿਹੂਨਾ ॥
ਆਵਤ ਜਾਤ ਜੋਨੀ ਦੁਖ ਖੀਨਾ ॥੧॥ ਰਹਾਉ ॥

anik rasaa khaa-ay jaisay dhor.
moh kee jayvree baaDhi-o chor. ||1||
mirṭak dayh saaDhsang bihoonaa.
aavaṭ jaat jonee dukh kheenaa. ||1|| rahaa-o.

ਅਨਿਕ ਬਸਤ੍ਰ ਸੁੰਦਰ ਪਹਿਰਾਇਆ ॥
ਜਿਉ ਡਰਨਾ ਖੇਤ ਮਾਹਿ ਡਰਾਇਆ ॥੨॥

anik bastar sundar pehrai-aa.
ji-o darnaa khayt maahi daraa-i-aa. ||2||

ਸਗਲ ਸਰੀਰ ਆਵਤ ਸਭ ਕਾਮ ॥

sagal sareer aavaṭ sabh kaam.



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ਨਿਹਫਲ ਮਾਨੁਖੁ ਜਪੈ ਨਹੀ ਨਾਮ ॥੩॥
 ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਭਏ ਦਇਆਲਾ ॥
 ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਜਹਿ ਗੁੰ ਪਾਲਾ ॥੪॥੫੫॥੧੨੪॥

nihfal maanukh japai nahee naam. ||3||
 kaho naanak jaa ka-o bha-ay da-i-aalaa.
 saaDhsang mil bhajeh gopaalaa. ||4||55||124||

GAURI MEHLA 5

In the previous so many shabads, Guru Ji has told us about the blessings obtained by a person, who follows Guru's advice, and meditates on God's Name. In this Shabad, he shows us the opposite side of the picture i.e. tells us, what is the state of a self-conceited person, who doesn't care for the Guru's advice, and doesn't meditate on God's Name.

Describing, the inner state of mind of a self-conceited person, who always remains attached to his family, and keeps indulging in false worldly pleasures. Guru Ji says: "(O my friends, the person who remains involved in enjoying worldly pleasures) is like an animal, who is eating many delicious feeds. (His state is like that of a) thief, who is bound with the chain of worldly attachments."(1)

Commenting further on the state and fate of such a person, Guru Ji says: "(O my friends, the person), who remains without the company of saints, his body is like a dead corpse, because by continuously suffering the pains of coming and going (in and out of this world), his (soul) keeps getting weak."(1-Pause)

Now referring to many beautiful clothes, such a person may wear, Guru Ji says: "Even though (such a self-conceited person) may wear many beautiful clothes, (but in the spiritual world, he looks) like a scare-crow to scare (the birds away) in a farm."(2)

Guru Ji then goes one step further and says: "(Actually, an apostate is worse than an animal, because bodies of all (animals) can be put to some use, but absolutely of no use, that person who does not meditate on (God's) Name."(3)

Therefore, Guru Ji states: "(O my friends), Nanak says, he on whom God becomes merciful, in the company of saints, he meditates on the Sustainer of the universe."(4-55-124)

The message of this Shabad is that, if we don't want to spend our life like the animals, only concerned with eating and drinking, and don't want to keep suffering through the pains of births and deaths, then we should pray to God to show mercy on us, and bless us with the company of holy people, where we may also join them in singing God's praise, and meditating on His Name.