



## SGGSP-201

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ga-orhee mehlā 5.

Dhotēe khol vichhāa-ay hayth.garDhap vaa<sup>N</sup>goo laahay payt. ||1||

bin kartōotēe mukat na paa-ee-ai.

mukat padaarath naam Dhi-aa-ee-ai. ||1|| rahaa-o.

poojaa tilak karat isnaanaa<sup>N</sup>.

chhuree kaadh layvai hath daanaa. ||2||

bayd parhai mukh meethee banee.

jee-aa<sup>N</sup>kuhat na sangai paraanee. ||3||

kaho naanak jis kirpaa Dhaara.

hirdaa suDh barahm beechaara. ||4||107||

## GAURRI MOHALLA 5

As per Dr. Bhai Vir Singh Ji this Shabad was uttered by Guru Arjun Dev Ji, to comment upon the conduct of a Brahmin (Hindu priest), who used to go to peoples' houses, during marriage ceremonies, and used to coerce them into giving him food, and money, to obtain salvation. He tried to do the same thing, at the time of marriage of Guru Ji's son Hargobind.

Pointing to the Brahmin, Guru Ji says: "(The Brahmin) opens his loin-cloth and spreads it beneath him and then like a donkey he gulps down his belly all that comes his way. (1)

Giving the truth about salvation, Guru Ji says to the people: "(O my friends), without (good) deeds, we do not get salvation. To obtain the state of salvation, we should meditate on (God's) Name." (1-Pause)

Coming back to the coercive conduct of the Brahmin, Guru Ji comments: "He performs worship and ablution and puts sacred mark on his brow but then he intimidates the people to give him alms under threats of hell and suffering etc." (2)

Commenting further on the conduct of this Brahmin, and other such people, who do not feel any guilt in oppressing innocent persons, Guru Ji says: "He reads and recites *Vedas* (the Hindu holy books) with a very sweet tune but he never hesitates in virtually killing them (by extracting all the money out of them under threats of curses and bad omens)." (3)

However, Guru Ji concludes, by saying: "O Nanak, only he on whom, God shows His mercy, has a pure heart, and he reflects on God." (4-107)

**The message of this Shabad is that we should not let ourselves be deceived by the necessity of giving alms to the Brahmins or any other religious ministers (under coercion, or any kind of pressure). For salvation the only right thing to do is to meditate on God's Name.**

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ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥

ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥

ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥੧॥

ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ ॥੨॥

ਨਿਰਭਉ ਹੋਇ ॥ ਭਜਹੁ ਭਗਵਾਨ ॥

ga-orhee mehlā 5.

thir ghar baishu har jan pi-aaray.

satgur tumray kaaj savaaray. ||1|| rahaa-o.

dusat doot parmaysar maaray.

jan kee paij rakhee kartaaray. ||1||

baadisaah saah sabh vas kar deenay.

amrit naam mahaa ras peenay. ||2||

nirbha-o ho-ay bhajahu bhagvaan.

saaDhsangat mil keeno daan. ||3||



ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕੀਨੋ ਦਾਨੁ ॥੩॥

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ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥  
ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ ॥੪॥੧੦੮॥

saran paray parabh antarjaamee.  
naanak ot pakree parabh su-aamee. ||4||108||

## GAURRI MOHALLA 5

In this Shabad Guru Ji seems to be addressing, himself and others on the occasion of accomplishment of some very difficult task.

He says: "O dear servants of God, hold yourself in poise in your (mind's) home, because the true Guru has accomplished all your tasks."(1-Pause)

Making an indirect reference to the people who tried to harm him, and the turpitudes of his own mind, Guru Ji says: "God has slain all the wicked and the evil enemies and the Creator has preserved the honor of His servants."(1)

Assuring us further, Guru Ji says: "(O my friends, God)God has brought all the kings, emperors (and other powerful people), under the control (of His devotees), and has given them the great elixir of Nectar Name (to enjoy, without any fear)."(2)

So he says: "(O my friends, now), shedding all fear, meditate on God, which on joining the holy congregation, (God) has gifted to you."(3)

In conclusion, Guru Ji says: "(O my friends), Nanak says, (the devotees have always) sought the refuge of God, the inner knower, and have grasped onto the support of their Master God."(4-108)

**The message of this Shabad is that if we depend only upon God as our support and meditate on His Name in the refuge of the Guru, all our enemies, no matter how powerful, will be subdued, and we will enjoy a state of complete peace and happiness.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਹੀ ਭੂਥੈ ਜਲਾ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਸੁਫਲ ਫਲਾ ॥੧॥

ਸਭ ਭੈ ਮਿਟਹਿ ਤੁਮਾਰੈ ਨਾਇ ॥  
ਭੇਟਤ ਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਇ ॥ ਰਹਾਉ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਿਟੈ ਸਭ ਚਿੰਤਾ ॥  
ਹਰਿ ਸਿਉ ਸੋ ਰਚੈ ਜਿਸੁ ਸਾਧ ਕਾ ਮੰਤਾ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਨਹੀ ਤ੍ਰਾਸ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਪੂਰਨ ਆਸ ॥੨॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਦੂਖੁ ਨ ਲਾਗੈ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਅਨਦਿਨੁ ਜਾਗੈ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਸਹਜ ਘਰਿ ਵਸੈ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭ੍ਰਮੁ ਭਉ ਨਸੈ ॥੩॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਤਿ ਊਤਮ ਹੋਇ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਿਰਮਲ ਸੋਇ ॥  
ਕਹੁ ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿ ਜਾਈ ॥  
ਜਿਨ ਕਉ ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਸਰਤ ਨਾਹੀ ॥੪॥੧੦੯॥

ga-orhee mehlā 5.

har sang raatay bhaahi na jalai.  
har sang raatay maa-i-aa nahee chhalai.  
har sang raatay nahee doobai jalaa.  
har sang raatay sufal falaa. ||1||  
sabh bhai miteh tumaarai naa-ay.  
bhaytat sang har har gun gaa-ay. rahaa-o.  
har sang raatay mitai sabh chintaa.  
har si-o so rachai jis saaDh kaa manntaa.  
har sang raatay jam kee nahee taraas.  
har sang raatay pooran aas. ||2||  
har sang raatay dookh na laagai.  
har sang raataa an-din jaagai.  
har sang raataa sahj ghar vasai.  
har sang raatay bharam bha-o nasai. ||3||  
har sang raatay mat ootam ho-ay.  
har sang raatay nirmal so-ay.  
kaho naanak tin ka-o bal jaa-ee.  
jin ka-o parabh mayraa bisrat naahee. ||4||109||

**GAURRI MOHALLA 5**

In the previous Shabad Guru Ji told us that if we depend only upon God as our support and meditate on His Name in the refuge of the Guru, all our enemies, no matter how powerful, will be subdued, and we will enjoy a state of complete peace and happiness. In this Shabad, he describes the blessings and protections provided to all those who are imbued with God's love.

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Guru Ji says: "He who is imbued with the (love of the) God is burnt not by fire (of mental agonies). When one is imbued with God's love, he is not deceived by worldly affairs, nor is he drowned in waters (of worldly ocean). In fact he who is imbued with God's love, is successful in achieving the object of this human life."(1)

Guru Ji therefore addresses God and says: "O God, all the fears are removed, by meditating on Your Name. On meeting the saint (Guru), he keeps singing God's praise."(1-Pause)

Resuming the listing of blessings, obtained by God's lovers, Guru Ji says: "He who is imbued with God, all his worries depart. (But) Only that person is imbued with God who first receives instruction from the saint (Guru). Being imbued with God, there is no fear of the demon of Death and by being imbued with God all one's hopes are fulfilled."(2)

Guru Ji adds: "He who is imbued with God suffers no malady because being imbued with God, day and night, he remains aware of (lustful worldly temptations). He who is imbued with God lives in a state of equipoise and being imbued with God all one's fears and doubts go away."(3)

Giving the reason behind all these blessings, and concluding the Shabad, Guru Ji says: "Being imbued with God, one's intellect becomes immaculate. Being imbued with God, one earns a good reputation. Therefore Nanak says that he is a sacrifice to those who do not forsake his God."(4-109)

**The message of this Shabad is that, if we always remain imbued with so much love of God, that we never forget Him, then no pain or fear will ever bothers us and we enjoy a state of peace and bliss.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨ ਭਏ ॥  
ਮਾਰਗਿ ਚਲਤ ਸਗਲ ਦੁਖ ਗਏ ॥  
ਨਾਮੁ ਜਪਤ ਮਨਿ ਭਏ ਅਨੰਦ ॥  
ਰਸਿ ਗਾਏ ਗੁਨ ਪਰਮਾਨੰਦ ॥੧॥

ਖੇਮ ਭਇਆ ਕੁਸਲ ਘਰਿ ਆਏ ॥  
ਭੇਟਤ ਸਾਧਸੰਗਿ ਗਈ ਬਲਾਏ ॥ ਰਹਾਉ ॥

ਨੇੜ੍ਹ ਪੁਨੀਤ ਪੇਖਤ ਹੀ ਦਰਸ ॥  
ਧਨਿ ਮਸਤਕ ਚਰਨ ਕਮਲ ਹੀ ਪਰਸ ॥  
ਗੋਬਿੰਦ ਕੀ ਟਹਲ ਸਫਲ ਇਹ ਕਾਇਆ ॥

ਪੰਨਾ ੨੦੨

ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੨॥  
ਜਨ ਕੀ ਕੀਨੀ ਆਪਿ ਸਹਾਇ ॥  
ਸੁਖੁ ਪਾਇਆ ਲਗਿ ਦਾਸਹ ਪਾਇ ॥

**ga-orhee mehlāa 5.**

udam karat̃ seet̃al man b̃ha-ay.  
maarag chalaṭ̃ sagal dukh ga-ay.  
naam japaṭ̃ man b̃ha-ay anand.  
ras gaa-ay gun parmaanand. ||1||  
khaym b̃ha-i-aa kusal ghar aa-ay.  
b̃haytaṭ̃ saaDhsang ga-ee balaa-ay. rahaa-o.  
nayaṭ̃ar puneet̃ paykhaṭ̃ hee daras.  
Dhan mastak charan kamal hee paras.  
gobind̃ kee tahal safal ih kaa<sup>N</sup>-i-aa.

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sant̃ parsaad̃ param pad̃ paa-i-aa. ||2||  
jan kee keenee aap sahaa-ay.  
sukh paa-i-aa lag daasah paa-ay.  
aap ga-i-aa taa aapeh b̃ha-ay.  
kirpaa niDhaan kee sarnee pa-ay. ||3||



ਆਪੁ ਗਇਆ ਤਾ ਆਪਹਿ ਭਏ ॥	jo chaahat so-ee jab paa-i-aa.
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਕੀ ਸਰਨੀ ਪਏ ॥੩॥	
ਜੋ ਚਾਹਤ ਸੋਈ ਜਬ ਪਾਇਆ ॥	tab <u>dh</u> oodhan kahaa ko jaa-i-aa.
	asthir <u>b</u> ha-ay basay <u>suk</u> h aasan.
ਤਬ ਢੂੰਢਨ ਕਹਾ ਕੋ ਜਾਇਆ ॥	gur parsaad naanak <u>suk</u> h baasan.   4  110
ਅਸਥਿਰ ਭਏ ਬਸੇ ਸੁਖ ਆਸਨ ॥	
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਬਾਸਨ ॥੪॥੧੧੦॥	

## GAURRI MOHALLA 5

In the second stanza of the previous Shabad Guru Ji told us that if we always remain imbued with so much love of God, that we never forget Him, then no pain or fear will ever bother us and we will enjoy a state of peace and bliss. In this Shabad, he shares with us his experience, and tells us what kind of blessings, he obtained, when he made the effort, to dwell on God's Name.

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He says: "When I made an effort (to meditate on God's Name), my mind became calm. By walking on this (divine) path, all my sufferings went away. (When I), sang with relish the praises of (God), the embodiment of supreme bliss, and meditated on His Name, my mind (also) became blissful."(1)

Giving the essence of his experience, Guru Ji says: "On meeting the holy congregation, all the torture (in my mind) has vanished, and I have regained my original state of well being."(1-Pause)

Describing further, his wonderful experience, Guru Ji states: "On the very sight (of God), I felt my eyes have been sanctified. As soon as my forehead touched His lotus (feet), I felt completely blessed. Then by serving God (by singing His praise), this body of mine, became fruitful. (In this way), by the grace of the saint (Guru), I obtained the supreme status."(2)

But unlike us, Guru Ji does not take any credit for his efforts; rather he ascribes all the credit to God and Guru. He says: "(It was God, who) Himself helped His devotee. By seeking the shelter of His servants, I obtained peace. When I dedicated myself to the service of the Treasure of mercy, my ego vanished, (and) then I became (the embodiment of) God Himself." (3)

Describing his present state of complete faith and dedication in God, Guru Ji Says: " (Now, since), I have obtained, what I wished for, then where do I need to go and search (for Him). Now I have obtained a state of complete stability (of mind), and by Guru's Grace, (I), Nanak am living in a state of complete peace."(4-110)

**The message of this Shabad is that if we want to enjoy a state of complete peace and bliss, joining the holy congregation, we need to sing praises of God, and meditate on His Name, with full love and devotion.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥	ga-or <del>h</del> ee mehlāa 5.
ਕੋਟਿ ਮਜਨ ਕੀਨੋ ਇਸਨਾਨ ॥	kot majan keeno isnaan.
ਲਾਖ ਅਰਬ ਖਰਬ ਦੀਨੋ ਦਾਨੁ ॥	laakh arab <u>k</u> harab <u>d</u> eeno <u>d</u> aan.
ਜਾ ਮਨਿ ਵਸਿਓ ਹਰਿ ਕੋ ਨਾਮੁ ॥੧॥	jaa man vasi-o har ko naam.   1
ਸਗਲ ਪਵਿਤ ਗੁਨ ਗਾਇ ਗੁਪਾਲ ॥	sagal pavit gun gaa-ay gupaal.
ਪਾਪ ਮਿਟਹਿ ਸਾਧੂ ਸਰਨਿ ਦਇਆਲ ॥ ਰਹਾਉ ॥	paap miteh saa <u>D</u> hoo saran <u>d</u> a-i-aal. rahaa-o.
ਬਹੁਤੁ ਉਰਧ ਤਪ ਸਾਧਨ ਸਾਧੇ ॥	bahut ura <u>D</u> h tap saa <u>D</u> han saa <u>D</u> hay.
ਅਨਿਕ ਲਾਭ ਮਨੋਰਥ ਲਾਧੇ ॥	anik laabh manorath laa <u>D</u> hay.
ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਨ ਆਰਾਧੇ ॥੨॥	har har naam rasan aaraa <u>D</u> hay.   2
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬਖਾਨੇ ॥	simrit saasat bayd bakhaanay.
ਜੋਗ ਗਿਆਨ ਸਿਧ ਸੁਖ ਜਾਨੇ ॥	jog gi-aan si <u>D</u> h <u>suk</u> h jaanay.



ਨਾਮੁ ਜਪਤ ਪ੍ਰਭ ਸਿਉ ਮਨ ਮਾਨੇ ॥੩॥  
ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ ਅਪਾਰੇ ॥  
ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੇ ਬੀਚਾਰੇ ॥  
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੧੧੧॥

naam japat̃ parabh̃ si-o man maanay. ||3||  
agaaDh boDh har agam apaaray.  
naam japat̃ naam riday beechaaray.  
naanak ka-o parabh̃ kirpaa Dhaaray. ||4||111||

## GAURRI MOHALLA 5

In the previous Shabad Guru Ji gave us the message that if we want to enjoy a state of complete peace and bliss, joining the holy congregation, we need to sing praises of God, and meditate on His Name, with full love and devotion.

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In this Shabad, he compares the merits of meditating on God's Name, with all other recommended methods of obtaining salvation and spiritual bliss, such as, bathing at holy places, giving charity, and reading of scriptures etc.

He says: “(O my friends), he in whose mind God's Name has come to abide in his mind, (deem it, as if he has) bathed at millions of holy places, and has donated billions in charity.”(1)

Giving the essence of the Shabad right here, Guru Ji says: “All get sanctified, by singing praises of God. All one's sins get erased in the shelter of the merciful saint (Guru).”(1- Pause)

Resuming the listing of the merits of God's Name, he says: “(O my friends, the person, who) with his tongue repeats God's Name, (deem it as if he has) done many penances of hanging upside down, has obtained many benefits, and fulfilled his objectives.”(2)

Guru Ji adds: “(O my friends), meditating on God's Name, whose mind reposes faith in God, (deem it, as if he has) studied (all the) *Simritis*, *Shastras*, and *Vedas* (the Hindu Holy books), and has gained the knowledge of yoga, spiritual wisdom, and the pleasure of working miracles.”(3)

Guru Ji concludes, this Shabad, with a prayer and says: “ (O God), You are unknowable, unfathomable and infinite. Please show mercy on Nanak, that he may keep meditating and reflecting on the Name in his mind.”(4-111)

**The message of this Shabad is that we should pray to God to bless us with gift of meditating on His Name, which is more fruitful, than bathing at millions of holy places, giving billions in charity, and all other rituals, and austerities.**

ਗਉੜੀ ਮਃ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ॥  
ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ ॥੧॥  
ਗੁਰ ਗੋਬਿੰਦੁ ਪਾਰਬ੍ਰਹਮ ਪੂਰਾ ॥  
ਤਿਸਹਿ ਅਗਾਧਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥ ਰਹਾਉ ॥  
ਅਨਦਿਨੁ ਜਪਉ ਗੁਰੂ ਗੁਰ ਨਾਮ ॥  
ਤਾ ਤੇ ਸਿਧਿ ਭਏ ਸਗਲ ਕਾਮ ॥੨॥  
ਦਰਸਨ ਦੇਖਿ ਸੀਤਲ ਮਨ ਭਏ ॥  
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ ॥੩॥  
ਕਹੁ ਨਾਨਕ ਕਹਾ ਭੈ ਭਾਈ ॥  
ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪੈਜ ਰਖਾਈ ॥੪॥੧੧੨॥

ga-or~~h~~ee mehlāa 5.

simar simar simar suk<sup>h</sup> paa-i-aa.  
charan kamal gur ridai basaa-i-aa. ||1||  
gur gobind̃ paarbarahm pooraa.  
tis̃eh araaDh mayraa man Dheerāa. rahaa-o.  
an-din japa-o guroo gur naam.  
taa tay siDh bha-ay sagal kaa<sup>N</sup>m. ||2||  
darsan daykh̃ seet̃al man bha-ay.  
janam janam kay kilbik<sup>h</sup> ga-ay. ||3||  
kaho naanak kahaa bhai bhaa-ee.  
apnay sayvak kee aap paj rak<sup>h</sup>aa-ee. ||4||112||

## GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us that we should pray to God to bless us with gift of meditating on His Name, which is more fruitful, than bathing at millions of holy places, giving billions in charity, and all other rituals, and austerities. In this Shabad, he shares with us the blessings, enjoyed by him, by remembering God.



He says: “(When) I enshrined the immaculate advice (of the Guru) in my heart, I remembered God again and again, and obtained peace.”(1)

Therefore, on the basis of his personal experience, Guru Ji states: “(O my friends), Guru is himself the perfect God of the universe, dwelling on Him, my mind has obtained peace.” (1-Pause)

Describing his present state, Guru Ji says: “(Now) day and night, I meditate on the Name of Guru God. As a result, all my tasks have been successfully accomplished.”(2)

Guru Ji adds: “(O my friends), seeing (Guru’s), vision, my mind has become calm, and my sins of many births, have vanished.”(3)

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In conclusion, Guru Ji declares: “O my brothers, Nanak says, where is the fear of any kind, (because, the Guru), has himself arranged to protect the honor of his servant.”(4-112)

**The message of this Shabad is that if we want to get rid of all kinds of fears, have all our tasks accomplished, and enjoy a state of complete, peace and bliss, we should listen and act upon the Guru’s advice, and meditate on God’s Name day and night.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or<sup>h</sup>ee mehlāa 5.

ਅਪਨੇ ਸੇਵਕ ਕਉ ਆਪਿ ਸਹਾਈ ॥  
ਨਿਤ ਪ੍ਰਤਿਪਾਰੈ ਬਾਪ ਜੈਸੇ ਮਾਈ ॥੧॥  
ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਉਬਰੈ ਸਭ ਕੋਇ ॥  
ਕਰਨ ਕਰਾਵਨ ਪੂਰਨ ਸਚੁ ਸੋਇ ॥ ਰਹਾਉ ॥  
ਅਬ ਮਨਿ ਬਸਿਆ ਕਰਨੈਹਾਰਾ ॥  
ਭੈ ਬਿਨਸੇ ਆਤਮ ਸੁਖ ਸਾਰਾ ॥੨॥  
ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਜਨ ਰਾਖੇ ॥  
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਲਾਥੇ ॥੩॥  
ਕਹਨੁ ਨ ਜਾਇ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ॥  
ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਨਾਈ ॥੪॥੧੧੩॥

apnay sayvak ka-o aap sahaa-ee.  
nit partipaarai baap jaisay maa-ee. ||1||  
parabh kee saran ubrai sabh ko-ay.  
karan karaavan pooran sach so-ay. rahaa-o.  
ab man basi-aa karnaihaaraa.  
bhai binsay aatam sukh saaraa. ||2||  
kar kirpaa apnay jan raakhay.  
janam janam kay kilbikh laathay. ||3||  
kahan na jaa-ay parabh kee vadi-aa-ee.  
naanak daas sada sarnaa-ee. ||4||113||

#### GAURRI MOHALLA 5

In the concluding stanza of the previous Shabad, Guru Ji asked, how can there be here is the fear of any kind, when the Guru, has himself arranged to protect the honor of his servant. Since, the Guru and God, are so intertwined, in this Shabad, Guru Ji expounds on the blessings showered by God on His servant.

He says: "Just as father and mother daily provide (for their children, similarly God) Himself provides help to His servant.”(1)

Enunciating the main principle, Guru Ji says: “All who seek God's refuge are saved, because that true perfect God is the doer and cause of everything.”(Pause)

Describing his own present state of mind, Guru Ji says: “Now in my mind abides that creator -God. (As a result) all my fears have been dispelled and my soul is enjoying the essence of peace.”(2)

Describing the blessings received by him, Guru Ji says: “Showing His mercy God has saved His slaves and sins of myriads of (their) births have been washed away.” (3).

In conclusion, Guru Ji says: “I cannot describe the glory of God. Slave Nanak always seeks His refuge.”(4)



The message of this Shabad is that we should have complete faith in God, and we should firmly believe that He would save us and protect us like our own father and mother.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫ ਦੁਪਦੇ	raag ga-or <sup>h</sup> ee chay <sup>t</sup> ee mehlāa 5 dup <sup>d</sup> ay
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o <sup>N</sup> kaar satgur parsaa <sup>d</sup> .
ਰਾਮ ਕੋ ਬਲੁ ਪੂਰਨ ਭਾਈ ॥	raam ko bal pooran bh <sup>h</sup> aa-ee.
	taa tay baritha na bi-aapai kaa-ee.   1   rahaa-o.
ਤਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਬਿਆਪੈ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥	jo jo chitvai d <sup>a</sup> as har maa-ee.
ਜੋ ਜੋ ਚਿਤਵੈ ਦਾਸੁ ਹਰਿ ਮਾਈ ॥	so so kart <sup>a</sup> aa aap karaa-ee.   1
ਸੋ ਸੋ ਕਰਤਾ ਆਪਿ ਕਰਾਈ ॥੧॥	nindak kee parab <sup>h</sup> pa <sup>t</sup> gavaa-ee.
ਨਿੰਦਕ ਕੀ ਪ੍ਰਭਿ ਪਤਿ ਗਵਾਈ ॥	naanak har gun <sup>n</sup> nirbh <sup>h</sup> a-o gaa-ee.   2  114
ਨਾਨਕ ਹਰਿ ਗੁਣ ਨਿਰਭਉ ਗਾਈ ॥੨॥੧੧੪॥	

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## RAAG GAURRI CHETI MOHALLA 5 - DUPUDEY

In the previous Shabad, Guru Ji advised us that we should have complete faith in God, and we should firmly believe that He would save us and protect us like our own father and mother. In this Shabad, he tells us, how God protects us everywhere, in spite of efforts of many evil persons, who may try to harm us. As per Dr. Bhai Vir Singh Ji, Guru Ji uttered this Shabad, when somebody unsuccessfully tried to bother him and God saved his honor.

Guru Ji says: "O brother, God's power is perfect (and pervades everywhere). Therefore, no trouble ever befalls (His devotee)." (1-Pause)

Not only that, Guru Ji declares: "O my friend, whatever the devotee of God, wishes, the Creator Himself gets that thing done." (1)

Citing his personal example, Guru Ji concludes: "(See in my case also) God has destroyed the honor of (my) slanderers. Therefore, Nanak is fearlessly singing praises of God." (2-114)

The message of this Shabad is that, we should have complete faith in God, that He will take care of all our enemies and slanderers, and without any fear of any kind, we should keep singing His praise, and doing the right things.

ਪੰਨਾ ੨੦੩	SGGSP-203
ਗਉੜੀ ਮਹਲਾ ੫ ॥	ga-or <sup>h</sup> ee mehlāa 5.
ਭੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ ਗਰਤ ਪਰਤ ਗਹਿ ਲੇਹੁ	b <sup>h</sup> uj bal beer barahm su <sup>k</sup> h saagar gara <sup>t</sup> para <sup>t</sup> geh layho
ਅੰਗੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥	anguree-aa.   1   rahaa-o.
ਸ੍ਰਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ ਦੁਆਰਿ ਰਟਤ	sarvan na sura <sup>t</sup> nain sun <sup>d</sup> ar nahee aara <sup>t</sup> du-aar rata <sup>t</sup>
ਪਿੰਗੁਰੀਆ ॥੧॥	pinguree-aa.   1
ਦੀਨਾ ਨਾਥ ਅਨਾਥ ਕਰੁਣਾ ਮੈ ਸਾਜਨ ਮੀਤ ਪਿਤਾ ਮਹਤਰੀਆ	d <sup>e</sup> enaa naath anaath karu <sup>n</sup> aa mai saajan meet <sup>t</sup> pi <sup>t</sup> aa
॥	maha <sup>t</sup> ree-aa.
	charan kaval hira <sup>d</sup> i geh naanak bh <sup>h</sup> ai saagar san <sup>t</sup> paar
	utree-aa.   2  2  115
ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ ਨਾਨਕ ਭੈ ਸਾਗਰ ਸੰਤ ਪਾਰਿ	
ਉਤਰੀਆ ॥੨॥੨॥੧੧੫॥	

## GAURRI MOHALLA 5

This Shabad is perhaps example of prayer to God in complete humility and in those circumstances when we truly feel that we are surely being drowned into a sea of sufferings and now only God can save us by holding out His hand to us.





Guru Ji says: "O my God of powerful arms, O the ocean of peace, I have fallen into the ditch (of sins). Please hold my finger, and save me."(1-Pause)

Putting himself in the state of a week old man, who has lost control of his basic body functions, Guru Ji says: “ (O God), my ears hear not, my eyes are not beautiful (enough to see You), and like a cripple in pain, I am crying at Your door.” (1)

So in that state, Guru Ji calls on God (on our behalf), and says: “O the supporter of the poor, the merciful friend, father and mother, meditating on Your Name, Your holy saints have crossed the dreadful (worldly) ocean. (Please show mercy on me as well, and ferry me across also).”(2-2-115)

**The message of this Shabad Guru is that no matter what hopeless situation we are in, if we approach God in complete humility and surrender, He will protect us.**

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੫

raag ga-or<sup>h</sup>ee bairaagan mehlā 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaaḍ.

ਦਯ ਗੁਸਾਈ ਮੀਤੁਲਾ ਤੂੰ ਸੰਗਿ ਹਮਾਰੈ ਬਾਸੁ ਜੀਉ ॥੧॥

ḍa-y gusaa-ee meetulaa too<sup>N</sup> sang hamaarai baas jee-o. ||1||

ਰਹਾਉ ॥

rahaa-o.

ਤੁਝ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਨਾ ਧ੍ਰਿਗੁ ਰਹਣਾ ਸੰਸਾਰਿ ॥

tuḥ bin ḡharee na jeevnaa Ḍharig rahṇaa sansaar.

ਜੀਅ ਪ੍ਰਾਣ ਸੁਖਦਾਤਿਆ ਨਿਮਖ ਨਿਮਖ ਬਲਿਹਾਰਿ ਜੀ ॥੧॥

jee-a paraan sukh-ḍaaṭi-aa nimakh nimakh balihaar jee.

||1||

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ਹਸਤ ਅਲੰਬਨੁ ਦੇਹੁ ਪ੍ਰਭ ਗਰਤਹੁ ਉਧਰੁ ਗੋਪਾਲ ॥

hasat alamban ḍayh parabh gartahu uḌhar gopaal.

ਮੋਹਿ ਨਿਰਗੁਨ ਮਤਿ ਬੋਰੀਆ ਤੂੰ ਸਦ ਹੀ ਦੀਨ ਦਇਆਲ ॥੨॥

mohi nirgun mat thoree-aa too<sup>N</sup> sad hee deen ḍa-i-aal. ||2||

ਕਿਆ ਸੁਖ ਤੇਰੇ ਸੰਮਲਾ ਕਵਨ ਬਿਧੀ ਬੀਚਾਰ ॥

ki-aa sukh tayray sammlaa kavan biḌhee beechaar.

ਸਰਣਿ ਸਮਾਈ ਦਾਸ ਹਿਤ ਉਚੇ ਅਗਮ ਅਪਾਰ ॥੩॥

saran samaa-ee daas hit oochay agam apaar. ||3||

ਸਗਲ ਪਦਾਰਥ ਅਸਟ ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ

sagal padaarath asat siḌh naam mahaa ras maahi.

ਗਾਹਿ ॥੪॥

suparsan bha-ay kaysvaa say jan har gun gaahi. ||4||

ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ ਗਾਹਿ ॥੪॥

maat piṭaa sut banḌhpo too<sup>N</sup> mayray paraan aḌhaar.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੋ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥

saaḌhsang naanak bhajai bikh tari-aa sansaar. ||5||1||116||

ਸਾਧਸੰਗਿ ਨਾਨਕੁ ਭਜੈ ਬਿਖੁ ਤਰਿਆ ਸੰਸਾਰੁ ॥੫॥੧॥੧੧੬॥

#### RAAG GAURRI BAIRAAGAN MOHALLA 5

In the previous Shabad Guru Ji showed us how to approach God, and pray to Him when we are in a real terrible situation. But that does not mean that we have to call on Him only when we are in some difficulty, rather like our dear friend we need to remember and love Him at all times.

In this Shabad Guru Ji expressing his love for God says: "O venerable, merciful God, my Friend, You should (always) abide in my company me."(1-Pause)

Describing, the extent of his love and longing for God, Guru Ji says: “(O God) without You I cannot live even for a moment. Accursed is that life in this world (which is without Your company). O, the breath of my life, and Giver of peace, I am a sacrifice to You at every moment.”(1)

Now making his humble prayer, Guru Ji says: “O God, please give me the support of Your hand and take me out of the ditch (of worldly sins). I the merit less one have very little intellect, but You are always merciful to the meek and





humble.”(2)

Unlike us, Guru Ji feels so much indebted to God, that he says: “O God, which of Your blessings can I count, and in what way I may reflect on those? (I am completely powerless.) O highest of the high, inaccessible God, lover of Your devotees, You provide protection to those, who seek Your refuge.”(3)

Guru Ji then comments: “All the objects of life, and the eight miracles are available in the supreme elixir of God's Name. (But only on whom, the) God of beautiful hair is pleased, sing God's praise (and enjoy this elixir).”(4)

In conclusion, Guru Ji says: "O God You are my mother, father, son, relative and the support of my life-breath. In the company of saints, Nanak meditates on Your Name, and has safely crossed the poisonous (worldly) ocean.”(5-1-116)

**The message of this Shabad is that, not just in times of difficulty, we should remember God, but we should always be thankful to Him for His blessings, and remember Him at all times, like our dearest friend, father and relative. In this way we shall accomplish worldly objectives, and eternal bliss.**

ਗੁੰਤੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ ਘਰਿ ਮਃ ੫

ga-or<sup>h</sup>ee bairaagan<sup>h</sup> raho-ay kay chhan<sup>t</sup> kay ghar  
mehl<sup>aa</sup> 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaa<sup>d</sup>.

ਹੈ ਕੋਈ ਰਾਮ ਪਿਆਰੇ ਗਾਵੈ ॥  
ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਸਚੁ ਪਾਵੈ ॥ ਰਹਾਉ ॥  
ਬਨੁ ਬਨੁ ਖੋਜਤ ਫਿਰਤ ਬੈਰਾਗੀ ॥  
ਬਿਰਲੇ ਕਾਹੂ ਏਕ ਲਿਵ ਲਾਗੀ ॥  
ਜਿਨਿ ਹਰਿ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ॥੧॥  
ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਚਾਹੈ ॥

hai ko-ee raam pi-aaro gaavai.  
sarab kali-aan<sup>h</sup> sook<sup>h</sup> sach paavai. rahaa-o.  
ban ban khoj<sup>at</sup> firat<sup>h</sup> bairaagee.  
bir<sup>l</sup>ay kaahoo ayk liv laagee.  
jin har paa-i-aa say vad**h**haagee. ||1||  
barahmaadik sankaadik chaahai.

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ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ ॥  
ਜਿਸਹਿ ਪਰਾਪਤਿ ਸੋ ਹਰਿ ਗੁਣ ਗਾਹੈ ॥੨॥

jogee ja<sup>t</sup>ee siD<sup>h</sup> har aahai.  
jisahi paraapat<sup>h</sup> so har gun<sup>h</sup> gaahai. ||2||

ਤਾ ਕੀ ਸਰਣਿ ਜਿਨ ਬਿਸਰਤ ਨਾਹੀ ॥  
ਵਡਭਾਗੀ ਹਰਿ ਸੰਤ ਮਿਲਾਹੀ ॥  
ਜਨਮ ਮਰਣ ਤਿਹ ਮੂਲੇ ਨਾਹੀ ॥੩॥

taa kee saran<sup>h</sup> jin bisrat<sup>h</sup> naahee.  
vad**h**haagee har sant<sup>h</sup> milaahee.  
janam maran<sup>h</sup> tih moolay naahee. ||3||

ਕਰਿ ਕਿਰਪਾ ਮਿਲੁ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥  
ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਉਚ ਅਪਾਰੇ ॥  
ਨਾਨਕੁ ਮਾਂਗਤੁ ਨਾਮੁ ਅਧਾਰੇ ॥੪॥੧॥੧੧੨॥

kar kirpaa mil pareet<sup>am</sup> pi-aaray.  
bin-o sunhu parabh<sup>h</sup> ooch apaaray.  
naanak maa<sup>N</sup>ga<sup>t</sup> naam aD<sup>h</sup>aaray. ||4||1||117||

#### GAURRI BAIRAAGAN RAHOEY KAIY CHHANTT KAIY GHAR M: 5

In the previous Shabad Guru Ji advised us that not just in times of difficulty, we should remember God, but we should always be thankful to Him for His blessings, and remember Him at all times, like our dearest friend, father and relative. But different faiths have described different methods of remembering, or actually pleasing Him. In this Shabad, Guru Ji uses a particular form of Punjabi folk songs, called “*Rahoas*”, in which the song is sung in a long pitch, while the main line is being repeated many times. This style is commonly used, when the ladies sing songs at marriages and other festive occasions. Guru Ji uses this style of poetry to express his deep and constant yearning for His beloved God.

He asks: “Is there any lover of God, who is singing about Him (with true love and devotion)? (Because, if there is) such a person, he can obtain all bliss, comforts and obtains that true (God).”(1-Pause)



Guru Ji then comments: “There are many who renounce the world and keep wandering in the jungles (in search of God). But only very rare ones are attuned to the one God. Very fortunate are they, who have obtained to God.”(1)

Guru Ji further comments: “(It is just not the human beings, but even), gods like *Brahma* and his sons like *Sanak* yearn for God, and so do the yogis, ascetics and the celibates. But only those, who have received the gift (of His sight), sing praises of God.”(2)

Describing, his own way of meeting God, Guru Ji says: “I seek the refuge of those, who do not forget God. It is by great good fortune that one meets the saints (of God) who are completely exempt from birth and death.”(3)

Guru Ji finally prays to God and says: "O my dearly Beloved, show Your mercy and meet me. O my lofty, infinite God, listen to my submission. Nanak asks only for the support of Your Name.” (4-1-117)

**The message of this Shabad is that if we want to see the sight, and become one with our beloved, the infinite God, we should join the company of saintly people, and keep singing His praises, with true love and devotion.**

ਪੰਨਾ ੨੦੪

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ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

raag ga-or<sup>h</sup>ee poorbee mehl<sup>h</sup>aa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaa<sup>d</sup>.

ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥  
ਰੂਪ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ  
॥੧॥

kavan gun paraanpat mila-o mayree maa-ee. ||1|| rahaa-o.  
roop heen buDh bal heenee mohi pardaysan door tay aa-  
ee. ||1||

ਨਾਹਿਨ ਦਰਬੁ ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ ਕੀ ਕਰਹੁ ਸਮਾਈ  
॥੨॥

naahin darab na joban maat<sup>ee</sup> mohi anaath kee karahu  
samaa-ee. ||2||

ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ  
ਤਿਸਾਈ ॥੩॥

kh<sup>o</sup>ja<sup>t</sup> kh<sup>o</sup>ja<sup>t</sup> bh<sup>a</sup>-ee bairaan parabh darsan ka-o ha-o  
fira<sup>t</sup> tisaa-ee. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ  
ਬੁਝਾਈ ॥੪॥੧॥੧੧੮॥

deen da-i-aal kirpaal parabh naanak saaDhsang mayree  
jalan bujhaa-ee. ||4||1||118||

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#### RAAG GAURRI POORABI MOHALLA 5

In the previous Shabad Guru Ji told us that if we want to see the sight, and become one with our beloved, the infinite God, we should join the company of saintly people, and keep singing His praises, with true love and devotion. In this Shabad, he uses the metaphor of a humble merit less soul bride in search of her soul mate, expressing her innermost feelings before her mother, and tells us, what was the result.

Guru Ji says: “O my mother, (I don’t have) any merits, on the basis of which, I could meet my Groom.” (1-Pause)

Comparing himself to a merit less stranger, Guru Ji says: “I am without any (spiritual) beauty. I am devoid of any divine knowledge or power. I am like a stranger, who has come from a far off land (after wandering through myriad of existences).”(1)

Continuing, his prayer, in the same humble fashion, Guru Ji addresses God, and says: “(O God), I do not have any wealth (of Name), nor I have the enchantment of spiritual beauty. Please take me, an orphan, into Your refuge.”(2)

Describing his pitiable condition, Guru Ji says: “While, continually trying to search (my Groom), I have become like a recluse. I am wandering thirstily for the vision of God.”(3)

Guru Ji now concludes the Shabad, by sharing with us, the result of his prayer. He says: “(Listening to the prayer) of Nanak, the merciful God of the meek, showed His kindness, and sated my burning desire (to meet Him) through the



company of the holy saint's.”(4-1-118)

The message of this Shabad is that, if we want to be blessed with the union of God, we have to continuously, pray to Him in the most humble and loving fashion. So that showing His compassion, He may unite us with the company of the holy, and ultimately embrace us to His bosom.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or<sup>h</sup>ee mehlāa 5.

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥

parab<sup>h</sup> milbay ka-o pareet man laagee.

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਊ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ  
॥੧॥ ਰਹਾਉ ॥

paa-ay laga-o mohi kara-o bayntee ko-oo sant milai  
badb<sup>h</sup>aagee. ||1|| rahaa-o.

ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ  
ਤਿਆਗੀ ॥

man arpa-o Dhan raak<sup>h</sup>a-o aagai man kee mat mohi sagal  
ti-aagee.

ਜੋ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ  
ਵਿਰਾਗੀ ॥੧॥

jo parab<sup>h</sup> kee har kathaa sunaavai an-din fira-o tis pich<sup>h</sup>hai  
viraagee. ||1||

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ  
॥

poorab karam ankur jab pargatay bhayti-o purak<sup>h</sup> rasik  
bairaagee.

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ  
ਜਾਗੀ ॥੨॥੨॥੧੧੯॥

miti-o an<sup>D</sup>hayr milat har naanak janam janam kee so-ee  
jaagee. ||2||2||119||

#### GAURRI MOHALLA 5

In the previous Shabad Guru Ji expressed his deep longing to see God in the metaphor of a lonely, loving (soul) bride. In this Shabad, he again expresses his yearning to see God in the metaphor of a very devoted disciple of the Guru.

As if talking to one of his close friends, Guru Ji says: " (O my friend), my mind craves to meet God. If by good fortune, I happen to meet such a saint (Guru, who could help me), I would fall at his feet, and humbly request him (to unite me with my Beloved).”(1-Pause)

Now Guru Ji realizes, that for fulfilling any of our desires, we have to pay some price. So describing, what kind of price, he is ready to pay, Guru Ji says: “I am ready to offer my mind, and place before him, all my wealth and I will forsake all the intellect of my mind. Yes, who so ever can describe to me the gospel of God, day and night I will follow him like a love-lost bride.”(1)

Guru Ji now describes, the result of his prayer, in the metaphor of approach of spring season, when the trees start sprouting small buds before full bloom, and says: “When as a result of some good past deeds my preordained destiny started to come to fruition, I met that detached Being, who is enjoying all relishes. O Nanak, then all the darkness of my mind was dispelled, (and I realized that), I have waken up from the slumber (of ignorance), of many births.”(2-2-119)

The message of this Shabad is that if we have a real deep desire to meet God and we surrender ourselves completely to our Guru, we can also enjoy the bliss of eternal union with Him, from whom our soul has been separated for myriad of births.

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ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or<sup>h</sup>ee mehlāa 5.

ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਖ ॥

nikas ray pank<sup>h</sup>ee simar har paa<sup>N</sup>kh.

ਮਿਲਿ ਸਾਧੂ ਸਰਣਿ ਗਹੁ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ ਸੰਗਿ ਰਾਖੁ

mil saa<sup>D</sup>hoo saran gahu pooran raam ratan hee-aray sang



॥੧॥ ਰਹਾਉ ॥

ਭ੍ਰਮ ਕੀ ਕੂਈ ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤੀਖਣ ਮੋਹ ਕੀ ਫਾਸ  
॥

ਕਾਟਨਹਾਰ ਜਗਤ ਗੁਰ ਗੋਬਿੰਦ ਚਰਨ ਕਮਲ ਤਾ ਕੇ ਕਰਹੁ

ਨਿਵਾਸ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਗੋਬਿੰਦ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਦੀਨਾ ਨਾਥ ਸੁਨਹੁ ਅਰਦਾਸਿ

॥

ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ

ਰਾਸਿ ॥੨॥੩॥੧੨੦॥

raakh. ||1|| rahaa-o.

bharam kee koo-ee trisnaa ras pankaj at teekh-yan moh kee faas.

kaatanhaar jagat gur gobind charan kamal taa kay karahu nivaas. ||1||

kar kirpaa gobind parabh pareetam deenaa naath sunhu ardaas.

kar geh layho naanak kay su-aamee jee-o pind sabh tumree raas. ||2||3||120||

## GAURRI MOHALLA 5

In this Shabad Guru Ji is comparing the human soul to an ignorant bird, who seeing some seed thrown by a hunter near a mud puddle walks towards it, falls into an open well, gets caught, and is now trying to get out of it.

Addressing this soul-bird Guru Ji says: "O dear bird, use your wings (of Name) and come out (of this well). Meet the saint Guru and obtain from him the Jewel of Name and keep that Jewel safe in your heart." (1-Pause)

Explaining the significance, of the well and the slush around it, in reference to the human beings, Guru Ji says: "(O human being), doubt is like a well, desire for the relish (of worldly riches) is like the puddle or slush (around that pit), and too much attachment (to your friends and relatives) is like the noose (of death around your neck), which only the God the Guru of the world is capable of cutting. Therefore, seek the shelter of His immaculate Name." (1)

Then Guru Ji shows us how to pray before God to liberate our soul from the webs of worldly attachments and illusion. He says: "O Govind, my Master, my Love, support of the support less, show mercy, and listen to my prayer. O Master of Nanak, this body and soul is Your (given) property, so please hold me by Your hand, (and pull me out of this well)." (2-3-120)

**The message of this Shabad is that if we want to be liberated from the web of worldly riches, desires and attachments, we should seek the shelter of God's Name, and humbly pray to Him, to show mercy on us, and liberate us from our worldly bonds.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਪੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ ॥

ਆਸ ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੈਨੀ ਹੈ ਕੋਈ ਸੰਤੁ ਮਿਲਾਵੈ  
ਨੇਰਾ ॥੧॥ ਰਹਾਉ ॥

ਸੇਵਾ ਕਰਉ ਦਾਸ ਦਾਸਨ ਕੀ ਅਨਿਕ ਭਾਂਤਿ ਤਿਸੁ ਕਰਉ  
ਨਿਹੇਰਾ ॥

ga-orhee mehlaa 5.

har paykhan ka-o simrat man mayraa.

aas pi-aasee chitva-o din rainee hai ko-ee sant milaavai nayraa. ||1|| rahaa-o.

sayvaa kara-o daas daasan kee anik bhaa<sup>N</sup>t tis kara-o nihoraa.

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ਤੁਲਾ ਧਾਰਿ ਤੋਲੇ ਸੁਖ ਸਗਲੇ ਬਿਨੁ ਹਰਿ ਦਰਸ ਸਭੇ ਹੀ ਬੋਰਾ  
॥੧॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਗਾਏ ਗੁਨ ਸਾਗਰ ਜਨਮ ਜਨਮ ਕੋ ਜਾਤ ਬਹੋਰਾ ॥

ਆਨਦ ਸੁਖ ਭੇਟਤ ਹਰਿ ਨਾਨਕ ਜਨਮੁ ਕ੍ਰਿਤਾਰਥੁ ਸਫਲੁ ਸਵੇਰਾ  
॥੨॥੪॥੧੨੧॥

tulaa Dhaar tolay sukh saglay bin har daras sabho hee thoraa. ||1||

sant parsaad gaa-ay gun saagar janam janam ko jaat bahoraa.

aanad sookh bhaytat har naanak janam kirtaarath safal savayraa. ||2||4||121||

## GAURRI MOHALLA 5



In the first stanza of the previous Shabad (2-2-119), Guru Ji, used the metaphor of a lonely bride, whose mind craves to meet God. In her mind she thinks that if by good fortune, she happens to meet such a saint (Guru, who could help her), she would fall at his feet, and humbly request him to unite me with her Beloved. In this Shabad Guru Ji uses the same metaphor of the craving and efforts of a long separated bride from its Groom, to express his longing for God.

He says: “My mind is craving to see the vision of God. In the hope and thirst for seeing my God, day and night I think of Him. Is there any saint who may easily unite me with Him?”(1-Pause)

Stating the reason, why he longs to see God so much, and what kind of price, he is ready to make, Guru Ji says: “I will serve the servants of such a (saint) and I will make requests before him in many different ways (to help me unite with God). (Because) I have thoroughly weighed and considered and have come to the conclusion that all the comforts of the world fall short before the vision of God.”(1)

Guru Ji concludes the Shabad, by describing, the result of his search for a true guide, or saint Guru. He says: “When by the saint's grace I sang praises of (God), the ocean of virtues, He redeemed me from drowning into the ocean of myriad of births. O Nanak, on seeing the sight of God, I have obtained peace and bliss, and my human life has become accomplished, so early.”(2-4-121)

**The message of this Shabad is that if we want to get out of the endless circles of births and deaths, we should seek, and act upon the guidance of saint (Guru Granth Sahib Ji), and meditate on God's Name with love and devotion.**

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ਮੇਰੇ ਰਾਮ ਰਾਇ ॥  
ਕੋਈ ਐਸਾ ਸੰਤੁ ਸਹਜ ਸੁਖਦਾਤਾ ਮੋਹਿ ਮਾਰਗੁ ਦੇਇ ਬਤਾਈ  
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੦੫

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ ॥

ਮਾਇਆ ਮੋਹਿ ਸਭੇ ਜਗੁ ਸੋਇਆ ਇਹੁ ਭਰਮੁ ਕਹਹੁ ਕਿਉ  
ਜਾਈ ॥੧॥

ਏਕਾ ਸੰਗਤਿ ਇਕਤੁ ਗ੍ਰਿਹਿ ਬਸਤੇ ਮਿਲਿ ਬਾਤ ਨ ਕਰਤੇ ਭਾਈ  
॥

ਏਕ ਬਸਤੁ ਬਿਨੁ ਪੰਚ ਦੁਹੇਲੇ ਓਹ ਬਸਤੁ ਅਗੋਚਰ ਠਾਈ ॥੨॥

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥  
ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੩॥

ਜਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਸਤਿਗੁਰ ਤਿਨ ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਈ ॥  
ਪੰਚ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਹਰਿ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ  
॥੪॥

raag ga-orhee poorbee mehlaa 5

ik-o<sup>N</sup>kaar satgur parsaaḁ.

kin biDh milai gusaa-ee mayray raam raa-ay.  
ko-ee aisaa sant sahj sukh-daata mohi maarag day-ay  
baṭaa-ee. ||1|| rahaa-o.

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antar alakh na jaa-ee lakhi-aa vich parh-daa ha-umai paa-  
ee.  
maa-i-aa mohi sabho jag so-i-aa ih bharam kahhu ki-o jaa-  
ee. ||1||

aykaa sangat ikaṭ garihi basṭay mil baat na kartay bhaa-ee.

ayk basat bin panch duhaylay oh basat agochar thaa-ee. ||2||

jis kaa garihu tin dee-aa taalaa kunjee gur sa-upaa-ee.  
anik upaav karay nahee paavai bin satgur sarnaa-ee. ||3||

jin kay banDhan kaatay satgur tin saaDhsangat liv laa-ee.  
panch janaa mil mangal gaa-i-aa har naanak bhayd na  
bhaa-ee. ||4||

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ਮੇਰੇ ਰਾਮ ਰਾਇ ਇਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ॥  
ਸਹਜੁ ਭਇਆ ਭ੍ਰਮੁ ਖਿਨ ਮਹਿ ਨਾਠਾ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ

mayray raam raa-ay in biDh milai gusaa-ee.  
sahj bha-i-aa bharam khin meh naathaa mil jotee jot



ਸਮਾਈ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੧੨੨॥

samaa-ee. ||1|| rahaa-o dūjāa. ||1||122||

## RAAG GAIRI POORABI MOHALLA 5

Guru Ji started the previous Shabad, by saying: "My mind is craving to see the vision of God. In the hope and thirst for seeing my God, day and night I think of Him. Is there any saint who may easily unite me with Him? In this Shabad, also uses the same question answer format to describe, how passionately he is trying to find a way to meet his beloved, and then shares the result of his query with us. So that we may not have to go through unnecessary and fruitless efforts to meet God, if we so desire.

As if talking to his saintly friends, Guru Ji asks: "(O my friends, I am wondering), in what way, I could meet my Master, my God, the king? Is there any saint, the giver of peace and poise, who can show me the way (to meet God)?" (1-Pause)

Guru Ji however realizes: "The incomprehensible God is within us, but owing to the intervening curtain of (our) ego, He cannot be seen. The entire world is sleeping, in the love of worldly attachment. So tell, how could this illusion be removed?"(1)

Guru Ji now comments on the state of man's soul, and the five faculties or the senses of touch, taste, sight, smell, and speech, which are interdependent. He says: "(O my friends, both God and human soul), abide in the same company, because they live in same (bodily) home, but they don't talk to each other.

So without the one commodity (of God's Name), the five faculties feel miserable, because that commodity is lying in a place beyond their reach."(2)

Then naturally the question arises, how can then we obtain that commodity of Name? Guru Ji replies: "He whose house (this body) is, He has locked it up, and has entrusted the key to the Guru. Even if a person makes countless efforts he cannot have it, without seeking the shelter of the true Guru."(3)

Now describing, what the Guru does, he says: "(O my friends), they, whose (worldly) bonds, the true Guru cuts off, they attune themselves (to God) in the company of saints. O Nanak, then all their five senses joining together sing praises (of God), and there remains no difference (between God, and human soul)." (4)

In conclusion, Guru Ji and says: "(O my friends), it is in this way, my God, the king, and the master of the universe is met. Then peace prevails, and the doubt flees away in an instant and one's soul meeting with the Prime soul merges in it."(1-Pause second-1-122)

**The message of this Shabad is that God abides right in our own heart, but we cannot realize (or see) Him, because of the curtain of ego between God and human soul. When under the instruction of the Guru, we tear off this curtain of ego and sing praises of God in the company of the holy, we are able to meet and merge in Him.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਐਸੇ ਪਰਚਉ ਪਾਇਓ ॥

aiso parcha-o paa-i-o.

ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ ਬੀਨੁਲੈ ਸਤਿਗੁਰ ਮੁਝਹਿ ਬਤਾਇਓ ॥੧॥  
ਰਹਾਉ ॥karee kirpaa dā-i-aal beethulay satgur mujheh baṭāa-i-o.  
||1|| rahaa-o.ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਮੋਹਿ ਇਹੁ ਬਿਸੁਆਸੁ ਹੋਇ  
ਆਇਓ ॥

jāt kāt daykh-a-u tat tat tum hee mohi ih bisu-aas ho-ay aa-i-o.

ਕੈ ਪਹਿ ਕਰਉ ਅਰਦਾਸਿ ਬੇਨਤੀ ਜਉ ਸੁਨਤੋ ਹੈ ਰਘੁਰਾਇਓ  
॥੧॥kai peh kara-o ardaas bayntee ja-o sunṭo hai raghuraa-i-o.  
||1||

ਲਹਿਓ ਸਹਸਾ ਬੰਧਨ ਗੁਰਿ ਤੋਰੇ ਤਾਂ ਸਦਾ ਸਹਜ ਸੁਖੁ ਪਾਇਓ ॥

lahi-o sahsaa banDhan gur toray ṭā<sup>N</sup> sadaa saḥj sukh paa-i-o.

ਹੋਣਾ ਸਾ ਸੋਈ ਫੁਨਿ ਹੋਸੀ ਸੁਖੁ ਦੁਖੁ ਕਹਾ ਦਿਖਾਇਓ ॥੨॥

honaā saa so-ee fun hosee sukh dukh kahaa dikhāa-i-o. ||2||  
khand barahmand kaa ayko ṭhaanaa gur pardaa khol  
dikhāa-i-o.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ ਠਾਣਾ ਗੁਰਿ ਪਰਦਾ ਖੋਲਿ ਦਿਖਾਇਓ ॥

na-o niDh naam niDhaan ik ṭhaa-ee ṭa-o baahar kaithai jaa-



<p>ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਇਕ ਠਾਈ ਤਉ ਬਾਹਰਿ ਕੈਠੈ ਜਾਇਓ ॥੩॥ ਏਕੈ ਕਨਿਕ ਅਨਿਕ ਭਾਤਿ ਸਾਜੀ ਬਹੁ ਪਰਕਾਰ ਰਚਾਇਓ ॥</p>	<p>i-o.   3   aykai kanik anik <u>bhaat</u> saajee baho parkaar rachaa-i-o.</p>
<p>SGGSP-205</p> <p>ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਈ ਹੈ ਇਵ ਤਤੈ ਤਤੁ ਮਿਲਾਇਓ ॥੪॥੨॥੧੨੩॥</p>	<p>kaho naanak <u>bharam</u> gur <u>kho</u>-ee hai iv <u>tatai</u> <u>tat</u> milaa-i-o.   4  2  123  </p>
<p style="text-align: center;"><b>GAURRI MOHALLA 5</b></p> <p>In the previous Shabad Guru Ji told us, that God abides right in our own heart, but we cannot realize (or see) Him, because of the curtain of ego between God and human soul. When under the instruction of the Guru, we tear off this curtain of ego and sing praises of God in the company of the holy, we are able to meet and merge in Him. In this Shabad he is sharing with us, the essence of divine knowledge, he obtained, under the guidance of the Guru.</p> <p>He says: “The merciful, kind, and beloved God, showed mercy on me, and united me with the true Guru, who has instilled (in me an unshakable) faith.” (1-Pause)</p> <p>Describing that faith Guru Ji says: “Now, I am fully assured, that whenever I behold, there You are (O my God. (Therefore), why should I pray, or submit my request before anyone else, when God, the king (Himself) is listening?”(1)</p> <p>Elaborating further on the divine wisdom, he has obtained, Guru Ji tells: “When the Guru cut off my (worldly) bonds, my doubt was removed, then I obtained the eternal peace of poise. (I have realized that) whatever is to happen shall happen, then why should I care about any pain or pleasure.”(2)</p> <p>But that is not all, Guru Ji shares with us what other insights, he has obtained into the true nature of things. He says: “By removing the curtain (of ego and ignorance), the Guru has shown to me, that it is the one (God alone), who is the support of all regions and solar systems. The nine treasures of the Name are in the one place (of mind, then) why we need to go outside (in its search)?” (3)</p> <p>Guru Ji concludes this Shabad, with a beautiful example and says: “Just as the same gold is fashioned into various designs and varieties, (similarly the same one God) has manifested Himself into various creations. Nanak says, the Guru has dispelled my doubts and has united the soul with the (prime) Soul.” (4-2-123).</p> <p><b>The message of this Shabad is that when we develop deep and sincere love with God, He shows His mercy and unites us with the Guru. The Guru then guides us and removes all our doubts and we realize the real essence of the Divine and merge in Him.</b></p>	
<p>ਗਉੜੀ ਮਹਲਾ ੫ ॥ ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਨਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥ ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥ ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥ ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸਹਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਏ ਹਰਿ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥</p>	<p><b>ga-orhee mehlaa 5.</b></p> <p>a-o<u>Dh</u> <u>ghatai</u> <u>dinas</u> rainaaray. man gur mil kaaj savaaray.   1   rahaa-o. kara-o baynan<u>tee</u> sunhu mayray meet<u>aa</u> sant̃ tahal kee baylaa. eehaa <u>khaat</u> chalhu har laahaa aagai basan suhaylaa.   1   ih sansaar bikaar sahsay meh <u>tari</u>-o barahm gi-aanee. jisahi jagaa-ay pee-aa-ay har ras akath kathaa <u>tin</u> jaanee.   2   jaa ka-o aa-ay so-ee vihaa<u>j</u>hahu har gur <u>tay</u> maneh basayraa.</p>





ਜਾ ਕਉ ਆਏ ਸੋਈ ਵਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥	nij <u>ghar</u> mahal paavhu <u>sukh</u> sehjay bahur na ho-igo fayraa.
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥	3   antarjaamee purakh bi <u>Dhaa</u> ṭay sar <u>Dhaa</u> man kee pooray.
ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥	naanak <u>daas</u> ihee <u>sukh</u> maagai mo ka-o kar santan kee
ਨਾਨਕੁ ਦਾਸੁ ਇਹੀ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥੪॥੩॥੧੨੪॥	<u>Dhooray</u> .   4  3  124

## GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us that when we develop deep and sincere love with God, He shows His mercy and unites us with the Guru. The Guru then guides us and removes all our doubts and we realize the real essence of the Divine and merge in Him. But the problem is that in the pursuit of worldly riches, enjoyment of worldly pleasures, and attachment to worldly relatives, we keep on postponing, this most important task, which could reunite us with God, who is the very source of all riches, happiness and bliss. In this Shabad Guru Ji is reminding us that our age is decreasing, by every day and night, and it could happen that, one day without any notice, our life may be over, and we may lose the opportunity to accomplish that most important task, and achieve the objective of our life.

## SGGSP-205

Addressing his own mind, and indirectly all of us, Guru Ji says: "(O man, with the passing of each) day and night, your life keeps on decreasing. O my mind, go and meet the Guru and set right the purpose, for which you came into this world."(1-Pause)(1)

Guru Ji now directly addresses us and says: "I make a request to you, please listen to it O my friends. This (human birth) is the time to serve the saints (Guru). Depart from here, only after earning the profit of God's Name. So that you may have a comfortable stay in the next (world)."(1)

Commenting on the state of the world, he says: "This world is engrossed in evil and doubt. Only the wise-in-God are saved. He, whom God awakens (from the slumber of worldly attachments), to drink the essence of His Name, knows the discourse of the ineffable God."(2)

Therefore, addressing us again, he says: "(O my friends), procure only that (commodity of God's Name), for which you came (into this world). It is only through Guru's grace, that God comes to abide in our mind. This way you will find peace and comfort on your own home (i.e. heart) and you will not undergo the round of (birth and death) again."(3)

Guru Ji finally makes a supplication on behalf of us and says: "O the Inner Knower of hearts, the Architect of our destiny, fulfill the craving of my heart. The servant Nanak asks only for this comfort, that make him the most humble servant of saint (Guru)."(4-3-124)

**The message of this Shabad is that this human life is our golden opportunity to earn the profit of God's Name, and reunite with our beloved God. This profit, we can earn only through humble service of the saint (Guru Granth Sahib Ji), by devotedly listening to the Guru's advice, and meditating on God's Name.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ॥

ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ॥

ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ ॥੧॥

ਪੰਨਾ ੨੦੬

ga-orhee mehlāa 5.

raakh piṭaa parabh mayray.

mohi nirgun sabh gun ṭayray. ||1|| rahaa-o.

panch bikhaadee ayk gareebaa raakhho raakhnahaaray.

khaṭ karahi ar bahutṭ santāaveh aa-i-o saran tuhaaray. ||1||

SGGSP-206

kar kar haari-o anik baho bhaaṭee chhodeh kaṭahoo<sup>N</sup>



<p>ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ ॥          ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ ॥੨॥          ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ ॥          ਸੰਤੀ ਮੰਤ੍ਰੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ ॥੩॥          ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ ॥          ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ ॥੪॥੪॥੧੨੫॥</p>	<p>naahee.          ayk baat sun taakee otaa saaDhsang mit jaahee.   2            kar kirpaa sant milay mohi tin tay Dheeraj paa-i-aa.          santee mant dee-o mohi nirbha-o gur kaa sabad kamaa-i-aa.   3            jeet la-ay o-ay mahaa bikhaadee sahj suhaylee baanee.          kaho naanak man bha-i-aa pargaasaa paa-i-aa pad nirbaanee.   4  4  125  </p>
<b>GAURRI MOHALLA 5</b>	
<p>In the previous Shabad Guru Ji advised us that this human life is our golden opportunity to earn the profit of God's Name, and reunite with our beloved God. But the problem is that in spite of our good intentions, we keep becoming victims to the five evil impulses of lust, anger, greed, attachment, and ego. The result is that instead of uniting or getting closer to God, we keep getting further away from Him, and eternal happiness. In this Shabad, Guru Ji, puts himself in our place, and shows us, how to pray to God, to save us from these impulses, and unite us with Him.</p>	
<b>SGGSP-206</b>	
<p>He says: "O God, my father, please save me (from my evil impulses). I am absolutely without merit, all merits are in You."(1-Pause)</p>	
<p>Now describing the whole situation, Guru Ji says: "(O God), there are five rascal (impulses, within us, against) the one poor (soul). These (villains) make much trouble, and immensely torture me. O Savior save me (from these), I have come to Your shelter."(1)</p>	
<p>Describing his own efforts, and his present state of mind, Guru Ji says: "(O God), I have got tired after trying all different ways to get rid of (my vices, and evil tendencies), but these evils do not loosen their grip on me. I have heard that these (passions) leave one alone, in the company of saints, therefore I have sought their shelter."(2)</p>	
<p>Now Guru Ji tells what happened when he approached the saint (Guru). He says: "(O God), showing mercy on me, the saint (Guru) met me, and from him, I obtained peace. The Saint (Guru) gave me with the mantra for fearlessness, I have made that advice of the Guru as part of my life."(3)</p>	
<p>Guru Ji concludes the shabad, by sharing with us, the result of acting on his Guru's advice. He says: "(By acting on the) peace giving and easily to follow advice (of the Guru, I have now) won over all those mischief mongers. Nanak says, my mind has been illuminated (with divine wisdom), and I have attained that exalted state, where no evil instinct can afflict me."(4-4-125)</p>	
<p><b>The message of this Shabad is that if we want to get rid of our evil instincts, and achieve the objective of reuniting with our beloved God, the source of all true happiness, we should seek and follow the advice of our true Guru (Granth Sahib Ji).</b></p>	
<p>ਗਉੜੀ ਮਹਲਾ ੫ ॥          ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥          ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥          ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੇ ਏਕ ਮਹਲਿ ਨਿਮਾਨੇ ॥          ਏਕ ਮਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੇ ॥੧॥          ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥</p>	<p><b>ga-orhee mehlaa 5.</b>          oh abhinaasee raa-i-aa.          nirbha-o sang tumaarai bastay ih daran kahaa tay aa-i-aa.   1   rahaa-o.          ayk mahal too<sup>N</sup> hohi afaaro ayk mahal nimaano.          ayk mahal too<sup>N</sup> aapay aapay ayk mahal gareebaano.   1            ayk mahal too<sup>N</sup> pandit baktay ayk mahal khal ho<sup>N</sup>taa.          ayk mahal too<sup>N</sup> sabh kichh garaahaj ayk mahal kachhoo na</p>



ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ  
॥੨॥

ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥

ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੇ ਹੀ ਸਾਜੁ ਆਨੈ ॥੩॥

ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ ॥

ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥੪॥

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹ ਸਭ ਬਿਧਿ ਸਾਜੀ ॥

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ

॥੫॥੫॥੧੨੬॥

laytaa. ||2||

kaath kee putree kahaa karai bapuree khilaavanhaaro jaanai.

jaisaa bhaykh karaavai baajeegar oh taiso hee saaj aanai.

||3||

anik kothree bahut bhaat karee-aa aap ho-aa rakhvaaraa.

jaisay mahal raakhai taisai rahnaa ki-aa ih karai bichaaraa.

||4||

jin kichh kee-aa so-ee jaanai jin ih sabh biDh saajee.

kaho naanak aprampar su-aamee keemat apunay kaajee.

||5||5||126||

### GAURRI MOHALLA 5

In the third stanza of the previous Shabad, Guru Ji related, his experience, and stated that, when he followed the advice of his Guru, he obtained a state of fearlessness. In this Shabad, he wonders, that when the fearless God abides in our own hearts, right beside our soul, then why still we keep on experiencing so much dread and fear in our lives, where does this fear come from? He also reflects, on the question, that when the same God abides in all, then why are people so different from each other?

#### SGGSP-206

Addressing God, Guru Ji asks: "(O imperishable king, when we abide with You, the fearless one, then from where has this fear come from?" (1-Pause)

Now Guru Ji wonders, on the differences between almost opposite natures of human beings, whom he compares to different castles for the same God the king to live in. He says: "(O God), in one palace, You are inflated (with ego), but in another, you become so humble. In one palace, You are by Yourself, but in another, You are living like a poor (lonely person)."(1)

Commenting further on the ever- changing states of God, as different kinds of human beings, Guru Ji says: "(O God), in one state You are like a learned preacher, but in another (human body, You become) like a fool. In one state You want to snatch everything, in another You don't want to have anything."(2)

Now describing the basic reason, behind all these opposing tendencies in a human being, Guru Ji then says: "A (human being) is like a wooden puppet, what that poor thing can do by itself. Only its play master (i.e. God) knows. Whatever role or costume the play master assigns it, He dresses (the puppet) accordingly (and makes it behave accordingly)."(3)

Instead of making any tall claims, why God has created the human beings and other creatures in so many different ways, Guru Ji humbly acknowledges: "God has fashioned countless store houses (in the form of different creatures) and He Himself has become as the guard. In whatever room (or body), God wants to keep it; it has to live in that. On its own, the poor (soul) cannot do anything."(4)

Summarizing his thesis on the why of things, and the way this world drama is, Guru Ji says: "He alone knows, who has done every thing, and fashioned the order (of the working of this universe). Nanak says, that the limitless Master alone knows, the worth (or the reason, behind all) His works."(5-5-126)

**The message of this Shabad is that, in all creatures big or small, good or bad, it is the same God, who resides. Whatever anyone does is as per the role assigned by God Himself. He alone knows, the reason for why the things the way they are, and whatever is happening in the world. The best thing for we human beings is to accept the will of God, with complete surrender and equanimity.**



ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਛੋਡਿ ਛੋਡਿ ਰੇ ਬਿਖਿਆ ਕੇ ਰਸੁਆ ॥  
ਉਰਝਿ ਰਹਿਓ ਰੇ ਬਾਵਰ ਗਾਵਰ ਜਿਉ ਕਿਰਖੈ ਹਰਿਆਇਓ  
ਪਸੁਆ ॥੧॥ ਰਹਾਉ ॥

ਜੋ ਜਾਨਹਿ ਤੂੰ ਅਪੁਨੇ ਕਾਜੈ ਸੋ ਸੰਗਿ ਨ ਚਾਲੈ ਤੇਰੈ ਤਸੁਆ ॥

ਨਾਗੋ ਆਇਓ ਨਾਗ ਸਿਧਾਸੀ ਫੇਰਿ ਫਿਰਿਓ ਅਰੁ ਕਾਲਿ  
ਗਰਸੁਆ ॥੧॥

ਪੇਖਿ ਪੇਖਿ ਰੇ ਕਸੁੰਭ ਕੀ ਲੀਲਾ ਰਾਚਿ ਮਾਚਿ ਤਿਨਹੂੰ ਲਉ  
ਹਸੁਆ ॥

ਛੀਜਤ ਡੇਰਿ ਦਿਨਸੁ ਅਰੁ ਰੈਨੀ ਜੀਅ ਕੋ ਕਾਜੁ ਨ ਕੀਨੋ ਕਛੁਆ  
॥੨॥

ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਬਿਰਧਾਨੋ ਹਾਰਿਓ ਉਕਤੇ ਤਨੁ ਖੀਨਸੁਆ  
॥

ਜਿਉ ਮੋਹਿਓ ਉਨਿ ਮੋਹਨੀ ਬਾਲਾ ਉਸ ਤੇ ਘਟੈ ਨਾਹੀ ਰੁਚ  
ਚਸੁਆ ॥੩॥

ga-orhee mehlāa 5.

chhod chhod ray bikhi-aa kay rasoo-aa.

urajh rahi-o ray baavar gaavar ji-o kirkhai hari-aa-i-o  
pasoo-aa. ||1|| rahaa-o.

jo jaaneh too<sup>N</sup> apunay kaajai so sang na chaalai tayrai  
tasoo-aa.

naago aa-i-o naag siDhaasee fayr firi-o ar kaal garsoo-aa.  
||1||

paykh paykh ray kasumbh kee leela raach maach tinhoo<sup>N</sup>  
la-o hasoo-aa.

chheejaṭ dor dinas ar raine jee-a ko kaaj na keeno  
kachhoo-aa. ||2||

karat karat iv hee birDhaano haari-o ukṭay tan kheensoo-  
aa.

ji-o mohi-o un mohnee baalaa us tay ghatai naahee ruch  
chasoo-aa. ||3||

SGGSP-206

ਜਗੁ ਐਸਾ ਮੋਹਿ ਗੁਰਹਿ ਦਿਖਾਇਓ ਤਉ ਸਰਣਿ ਪਰਿਓ ਤਜਿ  
ਗਰਬਸੁਆ ॥

ਮਾਰਗੁ ਪ੍ਰਭ ਕੋ ਸੰਤਿ ਬਤਾਇਓ ਦ੍ਰਿੜੀ ਨਾਨਕ ਦਾਸ ਭਗਤਿ ਹਰਿ  
ਜਸੁਆ ॥੪॥੬॥੧੨੭॥

jag aisaa mohi gureh dikhāa-i-o ṭa-o saran pari-o ṭaj  
garabsu-aa.

maarag parabḥ ko santṭaṭāa-i-o darirhee naanak daas  
bhagaṭ har jasoo-aa. ||4||6||127||

#### GAURRI MOHALLA 5

In so many previous Shabads, Guru Ji has been advising us to shed away our pursuits of worldly riches and power, and our evil tendencies to usurp the rights of others, and hurt innocent persons. In this Shabad, Guru Ji, is advising us strongly to forsake this animal like habits of ours, to satisfy our selfish tendencies unmindful of the rights or the feelings of others.

He directly says to us: "Abandon (O Man), the pleasures of sin. O foolish and crazy man, like the stray animal clinging to the green grass, you are entangled in (vicious deeds)." (1)

Guru Ji tells us: "(O man), what things you think to be of avail to you, not even the slightest portion of those will go with you (beyond death). You came naked in this world and naked you will depart from here. You are already going around in circles, (and this way, you are) going to be caught in the grip of death (again)." (1)

Guru Ji further warns: "O (fool), you become happily involved seeing the short lived illusion of the worldly pleasures. But, you do not realize, that day and night your body is becoming weak and the span of your life is shortening. You are not doing any thing which will be of real use to your soul." (2)

Warning us about the end result of our continuous involvement in worldly affairs, Guru Ji says: "(O man), by continually doing the worldly deeds, you have become old, now your speech falters and the body has become frail. Just as you were lured by the bewitching Maya, in your childhood, your involvement in it, has not lessened a bit (even in this old age)." (3)

Guru Ji concludes the Shabad, by sharing with us, the effect on him, when his Guru enlightened him this way. He says: "When my Guru made me see this reality of the world, then forsaking my ego I sought God's refuge. Yes, since the time that saint (Guru) has showed me the way to God, I slave Nanak am resolutely engaged in worship of God." (4-6-127)

**The message of this Shabad is that we should not waste our life in enjoying false worldly pleasures or**



involving in worldly tussles (for power and wealth). We should engage in meditating on God's Name, which will be of real practical use to our soul both now and after death.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or<sup>h</sup>ee mehlāa 5.

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥

tuḡh bin kavan hamaaraa.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

mayray pareetam paraan aDhaaraa. ||1|| rahaa-o.

ਅੰਤਰ ਕੀ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥

anṭar kee biDh tum hee jaanee tum hee sajan suhaylay.

ਸਰਬ ਸੁਖਾ ਮੈ ਤੁਝ ਤੇ ਪਾਏ ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ ਅਤੋਲੇ ॥੧॥

sarab sukhaa mai tuḡh tay paa-ay mayray thaakur agah atolay. ||1||

ਪੰਨਾ ੨੦੭

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ਬਰਨਿ ਨ ਸਾਕਉ ਤੁਮਰੇ ਰੰਗਾ ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ॥

baran na saaka-o tumray rangaa guṇ niDhaan sukh-daatay.

ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ ॥੨॥

agam agochar parabḥ abhinaasee pooray gur tay jaatay. ||2||

ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ ਹਉਮੈ ਮਾਰੀ ॥

bharam bha-o kaat kee-ay nihkayval jab tay ha-umai maaree.

ਜਨਮ ਮਰਣ ਕੋ ਚੂਕੋ ਸਹਸਾ ਸਾਧਸੰਗਤਿ ਦਰਸਾਰੀ ॥੩॥

janam maran ko chooko sahsaa saaDhsangat darsaaree. ||3||

ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਬਾਰਿ ਜਾਉ ਲਖ ਬਰੀਆ ॥

charan pakhaar kara-o gur sayvaa baar jaa-o lakh baree-aa.

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ਜਿਹ ਪ੍ਰਸਾਦਿ ਇਹੁ ਭਉਜਲੁ ਤਰਿਆ ਜਨ ਨਾਨਕ ਪ੍ਰਿਅ ਸੰਗਿ  
ਮਿਰੀਆ ॥੪॥੭॥੧੨੮॥

jih parsaad ih bha-ojal tari-aa jan naanak pari-a sang miree-aa. ||4||7||128||

#### GAURRI MOHALLA 5

Guru Ji concluded the previous Shabad with the statement that when his Guru made him see this reality of the world, then forsaking his ego he sought God's refuge, and since that time he is resolutely engaged in worship of God. In this Shabad, he describes, with what kind of humility, he sought the refuge of God.

Addressing God he says: "O my beloved, the support of my life, who else is mine beside You?" (1-Pause)

Expressing his gratitude, for understanding the real pain in his heart, and blessing him with all kinds of comforts, Guru Ji says: "(O God), only You understand the inner state of my mind. You alone are (my) real friend and supporter. O my immeasurable God, I have obtained all the comforts from (none else) but You."(1)

Stating his inability to describe the wonders of God, Guru Ji says: "O the Treasure of virtues and provider of peace, I cannot describe Your wondrous acts. O unapproachable, incomprehensible and imperishable God, You are known only through the perfect Guru."(2)

Describing, the blessings, being enjoyed by him, since the time, his Guru helped him to shed off his ego, Guru Ji says: "Since (the time my Guru) has dispelled my ego, he has effaced my doubts and fears and made me pure. Upon seeing the sight of the holy congregation (and singing God's praise in that company), my dread of birth and death has gone."(3)

Guru Ji therefore concludes this Shabad by once again expressing his gratitude to his Guru, who has blessed him such wonderful gifts as described above. He says: "I wash the feet and perform the service of the Guru (i.e. most humbly follow his word - Gurbani). I am sacrifice to him many times, by whose grace I have crossed the worldly ocean (of lusts and temptations) and (I) Nanak have met my beloved (God)."(4-7-128)

**The message of this Shabad is that we should humbly pray to God to bless us with the guidance of the Guru, who may protect us against the worldly temptations, and removing all our doubts and dreads unite us with our everlasting beloved God.**



<p>ਗਉੜੀ ਮਹਲਾ ੫ ॥</p> <p>ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਰੀਝਾਵੈ ਤੋਹੀ ॥ ਤੇਰੇ ਰੂਪੁ ਸਗਲ ਦੇਖਿ ਮੋਹੀ ॥੧॥ ਰਹਾਉ ॥</p> <p>ਸੁਰਗ ਪਇਆਲ ਮਿਰਤ ਭੂਅ ਮੰਡਲ ਸਰਬ ਸਮਾਨੋ ਏਕੈ ਓਹੀ ॥</p> <p>ਸਿਵ ਸਿਵ ਕਰਤ ਸਗਲ ਕਰ ਜੋਰਹਿ ਸਰਬ ਮਇਆ ਠਾਕੁਰ ਤੇਰੀ ਦੋਹੀ ॥੧॥</p> <p>ਪਤਿਤ ਪਾਵਨ ਠਾਕੁਰ ਨਾਮੁ ਤੁਮਰਾ ਸੁਖਦਾਈ ਨਿਰਮਲ ਸੀਤਲੋਹੀ ॥</p> <p>ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਵਡਿਆਈ ਸੰਤ ਤੇਰੇ ਸਿਉ ਗਾਲ ਗਲੋਹੀ ॥੨॥੮॥੧੨੯॥</p>	<p><b>ga-orhee mehlāa 5.</b></p> <p>tuḡh bin kavan reeḡhaavai tohee. ṭayro roop sagal ḡaykh mohee.   1   rahaa-o. surag pa-i-aal mirat ḡhoo-a mandal sarab samaano aykai ohee. siv siv karat sagal kar joreh sarab ma-i-aa ṭhaakur ṭayree ḡohee.   1   paṭit paavan ṭhaakur naam ṭumraa sukh-ḡaa-ee nirmal seṭlohee. gi-aan Dhi-aan naanak vadi-aa-ee sant ṭayray si-o gaal galohee.   2  8  129  </p>
<p style="text-align: center;"><b>GAURRI MOHALLA 5</b></p> <p>In the third stanza of the previous Shabad, Guru Ji humbly acknowledged, that he was unable to describe the wonders of the wonderful God. He also advised us, that we should pray to Him to bless us with the guidance of the Guru, who may protect us against the false temptations of the world. In this Shabad, he shows us, how to humbly and affectionately approach that wonderful God, and win His pleasure.</p> <p>Confessing his inability, Guru Ji humbly prays to God and says: “(O God, so astounding is Your form, that) seeing Your beauty all (the universe) has been captivated. So except You Yourself, who else can charm You?”(1-Pause)</p> <p>Commenting further on the greatness of God, Guru Ji says: “(O my friends), the same one (God) is pervading in all the heavens, underworlds, mortal world, and galaxies. Calling You their merciful God again and again, they fold both their hands before You, and say, O God, on all is Your benevolence.”(1)</p>	
<p><b>SGGSP-207</b></p> <p>Finally describing the bliss and merits of dwelling on God’s Name, Guru Ji says: “O (my) Master, Your Name is the sanctifier of sinners, and provider of pure peace and calm. O God, it is the dialogue with Your saints, which has provided Nanak with all the divine wisdom, meditation, and glory (because, it is they, who guided him how to meditate on Your Name, and become worthy of Your grace).” (2-8-129)</p> <p><b>The message of this Shabad is that we cannot win the grace or love of God, by any of our physical charms, or intellectual merits. It is only by seeking the grace and guidance of the Guru, that we can learn to truly meditate on His Name, and become worthy of His love and grace.</b></p>	
<p>ਗਉੜੀ ਮਹਲਾ ੫ ॥</p> <p>ਮਿਲਹੁ ਪਿਆਰੇ ਜੀਆ ॥ ਪ੍ਰਭ ਕੀਆ ਤੁਮਾਰਾ ਬੀਆ ॥੧॥ ਰਹਾਉ ॥</p> <p>ਅਨਿਕ ਜਨਮ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਦੁਖੁ ਪਾਇਆ ॥</p> <p>ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮਾਨੁਖ ਦੇਹ ਪਾਈ ਹੈ ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਆ ॥੧॥</p> <p>ਸੋਈ ਹੋਆ ਜੋ ਤਿਸੁ ਭਾਣਾ ਅਵਰੁ ਨ ਕਿਨ ਹੀ ਕੀਤਾ ॥ ਤੁਮਰੈ ਭਾਣੈ ਭਰਮਿ ਮੋਹਿ ਮੋਹਿਆ ਜਾਗਤੁ ਨਾਹੀ ਸੂਤਾ ॥੨॥</p>	<p><b>ga-orhee mehlāa 5.</b></p> <p>milhu pi-aaray jee-aa. parabh kee-aa ṭumaaraa thee-aa.   1   rahaa-o.</p> <p>anik janam baho jonee ḡharmi-aa batur batur ḡukh paa-i- aa. ṭumree kirpaa ṭay maanukh ḡayh paa-ee hai ḡayh ḡaras har raa-i-aa.   1   so-ee ho-aa jo tis ḡhaanaa avar na kin hee keṭaa. ṭumrai ḡhaanaṭi ḡharam mohi mohi-aa jaagat naahee soṭaa.   2   bin-o sunhu ṭum paraanpat pi-aaray kirpaa niDh ḡa-i-aalaa. raakh layho piṭaa parabh mayray anaathah kar partipaalaa.</p>





ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪ੍ਰਾਨਪਤਿ ਪਿਆਰੇ ਕਿਰਪਾ ਨਿਧਿ  
ਦਇਆਲਾ ॥

॥3॥

ਰਾਖਿ ਲੇਹੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਅਨਾਥਹ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ ॥੩॥

jis no tumeh dikhaa-i-o darsan saaDhsangat kai paachhai.  
kar kirpaa Dhoor dayh santan kee sukh naanak ih  
baachhai. ॥4॥9॥130॥

ਜਿਸ ਨੇ ਤੁਮਹਿ ਦਿਖਾਇਓ ਦਰਸਨੁ ਸਾਧਸੰਗਤਿ ਕੈ ਪਾਛੈ ॥  
ਕਰਿ ਕਿਰਪਾ ਧੂਰਿ ਦੇਹੁ ਸੰਤਨ ਕੀ ਸੁਖੁ ਨਾਨਕੁ ਇਹੁ ਬਾਛੈ  
॥੪॥੯॥੧੩੦॥

#### GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us that we couldn't win the grace or love of God, by any of our physical charms, or intellectual merits. It is only by seeking the grace and guidance of the Guru, that we can learn to truly meditate on His Name, and become worthy of His love and grace. But even for the grace and guidance of the Guru, we have to pray to God, in a most humble and endearing manner. In this Shabad Guru Ji is showing us how to pray to God for blessing us with the guidance of the Guru.

He says: "Please come, O my dear beloved and meet me. O God, whatever happens (in this world), is all upon Your doing."(1-Pause)

Describing on our behalf, what kind of wanderings, and sufferings, a man goes through, before obtaining this human body, Guru Ji says: "I have wandered through many lives and suffered great pain again and again. (Now) By Your grace I have obtained this human body. Please show Your sight now (so that my soul may not wander again)."(1)

Further humbly, expressing his inability, to do any thing in the past, and present, Guru Ji says: "O God only that happened, what Your willed. None else did do anything: In Your will is the world lured by the illusion of Maya and, the sleeping (human being) does not wake up (to the false worldly allurements)."(2)

Now Guru Ji humbly makes his request, and says: "O love of my life, my merciful God, please listen to my prayer. Save me O my God and father, and protect the orphans (like me)." (3)

Concluding his prayer, Guru Ji says: "(O God, I know that) whomsoever, You have blessed with Your sight, it has been through the support of the holy congregation. Therefore, Nanak also begs You to show mercy, and bless him with the humble service of the saints."(4-9-130)

**The message of this Shabad is that if we want to avail of this wonderful opportunity of human life to meet God, then we should humbly pray to Him for yoking us to the service of the saint (Guru), so that under his guidance, we may also meditate on God's Name, and win His pleasure.**

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ਗਉੜੀ ਮਹਲਾ ੫ ॥

**ga-orhee mehlāa 5.**

ਹਉ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ॥

ha-o taa kai balihaaree.

ਜਾ ਕੈ ਕੇਵਲ ਨਾਮੁ ਅਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

jaa kai kayval naam aDhaaree. ॥1॥ rahaa-o.  
mahimaa taa kee kaytak ganee-ai jan paarbarahm rang  
raatay.

ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਗਨੀਐ ਜਨ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤੇ ॥

sookh sajh aanand tinā sang un samsar avar na daatay. ॥1॥

ਸੁਖ ਸਹਜ ਆਨੰਦ ਤਿਨਾ ਸੰਗਿ ਉਨ ਸਮਸਰਿ ਅਵਰ ਨ ਦਾਤੇ  
॥੧॥

jagat uDhaaran say-ee aa-ay jo jan daras pi-aasaa.  
un kee saran parai so tari-aa saṭsang pooran aasaa. ॥2॥

ਜਗਤ ਉਧਾਰਣ ਸੇਈ ਆਏ ਜੋ ਜਨ ਦਰਸ ਪਿਆਸਾ ॥

ਉਨ ਕੀ ਸਰਣਿ ਪਰੈ ਸੋ ਤਰਿਆ ਸੰਤਸੰਗਿ ਪੂਰਨ ਆਸਾ ॥੨॥

taa kai charan para-o taa jeevaa jan kai sang nihaalaa.  
bhagtan kee rayn ho-ay man mayraa hohu parabhoo  
kirpaalaa. ॥3॥

ਤਾ ਕੈ ਚਰਣਿ ਪਰਉ ਤਾ ਜੀਵਾ ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲਾ ॥

ਭਗਤਨ ਕੀ ਰੇਣੁ ਹੋਇ ਮਨੁ ਮੇਰਾ ਹੋਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ ॥੩॥





ਰਾਜੁ ਜੋਬਨੁ ਅਵਧ ਜੋ ਦੀਸੈ ਸਭੁ ਕਿਛੁ ਜੁਗ ਮਹਿ ਘਾਟਿਆ ॥  
ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਨਵਤਨੁ ਨਿਰਮਲੁ ਇਹੁ ਨਾਨਕ ਹਰਿ ਧਨੁ  
ਖਾਟਿਆ ॥੪॥੧੦॥੧੩੧॥

raaj joban avaDh jo deesai sabh kichh jug meh ghaati-aa.  
naam niDhaan sad navtan nirmal ih naanak har Dhan  
khaati-aa. ||4||10||131||

#### GAURRI MOHALLA 5

In the concluding stanza of the previous Shabad, Guru Ji stated that whomsoever, God has blessed with His sight, it has been through the support of the holy congregation, and therefore he prayed to God to yoke him to the service of the saints. In this Shabad, he explains, why the service of saint (Guru) is so beneficial. What is so special about the saints of God?

Guru Ji says: “I am a sacrifice to those (saints), for whom (God's) Name is their only support.”(1-Pause)

Expressing his inability to describe the glory of such devotees, Guru Ji says: “For how long can we count the glory of those devotees, who are imbued with the love of God? In their company is obtained peace, poise and bliss. There are no benefactors equal to them.”(1)

The merits of such devotees are not limited to their own emancipation, but Guru Ji says: “Only those persons who are thirsty for the vision of God, have come here to save the world. He who seeks their refuge swims across (the worldly ocean) and all his wishes are fulfilled in the company of saints.”(2)

Therefore, even for himself Guru Ji says: “It is only if I go and bow to their feet, that I feel rejuvenated, and blessed in the company of God's devotees. (Therefore) O God, please show mercy on me so that my mind may humbly seek the service of Your devotees.”(3)

In conclusion, Guru Ji says: “(All) the dominions, beauty, pride of life and all that seems in the world wears off. But the treasure of (God's), Name is always fresh and immaculate, and this is the wealth, which Nanak has earned.” (4-10-131)

**The message of this Shabad is that instead of keeping ourselves always involved in worldly wealth and possessions, which will soon vanish, we should concentrate on earning the wealth of God's Name, which will provide us permanent peace and bliss, and for that we should seek and act on the advice of the saint Guru (Granth Sahib Ji).**

ਪੰਨਾ ੨੦੮

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ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlā 5.

ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥

jog jugat sun aa-i-o gur tay.

ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥

mo ka-o satgur sabaḍ bujhāa-i-o. ||1|| rahaa-o.



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ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਇਸੁ ਤਨ ਮਹਿ ਰਵਿਆ ਨਿਮਖ ਨਿਮਖ  
ਨਮਸਕਾਰਾ ॥

ਦੀਖਿਆ ਗੁਰ ਕੀ ਮੁੰਦ੍ਰਾ ਕਾਨੀ ਦ੍ਰਿੜਓ ਏਕੁ ਨਿਰੰਕਾਰਾ ॥੧॥

ਪੰਚ ਚੇਲੇ ਮਿਲਿ ਭਏ ਇਕਤ੍ਰਾ ਏਕਸੁ ਕੈ ਵਸਿ ਕੀਏ ॥  
ਦਸ ਬੈਰਾਗਨਿ ਆਗਿਆਕਾਰੀ ਤਬ ਨਿਰਮਲ ਜੋਗੀ ਥੀਏ ॥੨॥  
ਭਰਮੁ ਜਰਾਇ ਚਰਾਈ ਬਿਭੂਤਾ ਪੰਥੁ ਏਕੁ ਕਰਿ ਪੇਖਿਆ ॥

ਸਹਜ ਸੂਖ ਸੋ ਕੀਨੀ ਭੁਗਤਾ ਜੋ ਠਾਕੁਰਿ ਮਸਤਕਿ ਲੇਖਿਆ  
॥੩॥

ਜਹ ਭਉ ਨਾਹੀ ਤਹਾ ਆਸਨੁ ਬਾਧਿਓ ਸਿੰਗੀ ਅਨਹਤ ਬਾਨੀ ॥

ਤਤੁ ਬੀਚਾਰੁ ਡੰਡਾ ਕਰਿ ਰਾਖਿਓ ਜੁਗਤਿ ਨਾਮੁ ਮਨਿ ਭਾਨੀ  
॥੪॥

ਐਸਾ ਜੋਗੀ ਵਡਭਾਗੀ ਭੇਟੈ ਮਾਇਆ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥

ਸੇਵਾ ਪੂਜ ਕਰਉ ਤਿਸੁ ਮੂਰਤਿ ਕੀ ਨਾਨਕੁ ਤਿਸੁ ਪਗ ਚਾਟੈ  
॥੫॥੧੧॥੧੩੨॥

na-o khand parithmee is tan meh ravi-aa nimakh nimakh  
namaskaaraa.

deekhi-aa gur kee mundraa kaanee darirhi-o ayk  
nirankaaraa. ||1||

panch chaylay mil bha-ay iktaraa aykas kai vas kee-ay.

das bairaagan aagi-aakaaree tab nirmal jogee thee-ay. ||2||

bharam jaraa-ay charaa-ee bibhootaa panth ayk kar paykhi-  
aa.

sahj sookh so keenee bhugtaa jo thaakur mastak laykhi-aa.  
||3||

jah bha-o naahee tahaa aasan baaDhi-o singee anhat  
baanee.

tat beechaar dandaa kar raakhi-o jugat naam man bhaanee.  
||4||

aisaa jogee vadbhaagee bhaytai maa-i-aa kay banDhan  
kaatai.

sayvaa pooj kara-o tis moorat kee naanak tis pag chaatai.

||5||1||132||

## GAURRI MOHALLA 5

As per Dr. Bhai Vir Singh Ji this Shabad was uttered by the fifth Guru *Arjun Dev Ji* in response to a lecture by a yogi in the *Manji Sahib* courtyard of Golden Temple complex. He was glorifying the practice of Hath Yoga, which advocates lots of penances, and austerities, to obtain union with God. But Guru Ji responded by saying, that he preferred *Sehaj Yoga* or the Yoga of Love, which lays stress on meditating on God's Name. The Yogi was convinced and accepted the superiority of *Sehaj* or *Name Yoga*.

He says: "(O Yogi), I have (recently) returned after listening to the (right) way of getting united (with) God. Through his sermon, the Guru has made me understand (this way)." (1-Pause)

Proceeding to explain, what he has learnt, about the principles, and how he is acting on his Guru's advice, he says: "At every moment I pay homage to that (God) who is pervading in all the nine regions of this earth and also in our body. In my ears I have put the ear rings of my Guru's advice, and have enshrined the one formless God in my heart." (1)

Now allegorically explaining, what was the result of the above efforts, on his inner impulses and faculties, Guru Ji says: "(O my friend, by virtue of Guru's advice, my five impulses (such as lust and anger) have joined together like five (obedient) disciples, and I have brought them under the control of one (divine consciousness). Now when the ten faculties of the body (such as powers of speech, sound, and action) obey the command of (my purified mind), I have become an immaculate yogi." (2)

But, that is not all. Explaining, how he conducts his life, as compared to the ways of living of customary yoga systems, Guru Ji says: "I have burnt my doubt and with its ashes I have smeared my body. My sect's Creed is to have the view that the one God prevails everywhere. Whatever God has written in my destiny, I accept that with peace and poise, and consider it as my daily food." (3)

Elaborating further on the practices, of his form of Yoga, Guru Ji says: "Where there is no fear, I have established my seat there. The un- struck music (within) is the (Yogi's) horn for me. Reflecting on the essence of God is my staff, and this technique of meditating on (God's) Name is pleasing to my mind." (4)



Guru Ji concludes the Shabad, by describing the merits of the person, who practices this kind of Yoga. He says: "It is only by good fortune that a person comes across such a yogi, who cuts away his (worldly) bonds. I Nanak say, that, I will worship and perform with utmost humility the service of such an (immaculate) person."(5-11-132)

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**The message of this Shabad is that there is no need for undergoing the severe austerities and poses of different forms of yoga. The best yoga, or the way to communion with God, is the yoga of love or Name of God, which we can understand from the Guru if we humbly seek his refuge and follow his advice.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਅਨੂਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇਲੇ ਮੀਤਾ ॥  
ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ  
॥੧॥ ਰਹਾਉ ॥

ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ  
॥  
ਭ੍ਰਮ ਕੀ ਜਾਲੀ ਤਾ ਕੀ ਕਾਟੀ ਜਾ ਕਉ ਸਾਧਸੰਗਤਿ ਬਿਸ੍ਵਾਸਾ  
॥੧॥  
ਤਾਰੀਲੇ ਭਵਜਲੁ ਤਾਰੂ ਬਿਖੜਾ ਬੋਹਿਥ ਸਾਧੂ ਸੰਗਾ ॥  
ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ ਗੁਰੁ ਭੇਟਿਓ ਹਰਿ ਰੰਗਾ ॥੨॥

ਨਾਮ ਖਜਾਨਾ ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ॥  
ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾ ਕਉ ਦੇਵੈ ਜਾ ਕਉ ਹੁਕਮੁ ਮਨਾਏ  
॥੩॥੧੨॥੧੩੩॥

ga-orhee mehlā 5.

anoop padaarath naam sunhu sagal Dhi-aa-ilay meetāa.  
har a-ukhaDh jaa ka-o gur dee-aa taa kay nirmal cheetāa.  
॥1॥ rahaa-o.  
anDhkaar miti-o tih tan tay gur sabad deepak pargaasaa.

bharam kee jaalee taa kee kaatee jaa ka-o saaDhsangat  
bisvaasaa. ॥1॥  
taareelay bhavjal taaroo bikh-rhaa bohith saaDhoo sangaa.  
pooran ho-ee man kee aasaa gur bhayti-o har rangaa. ॥2॥

naam khajaanaa bhagtee paa-i-aa man tan taripat aghaa-ay.  
naanak har jee-o taa ka-o dayvai jaa ka-o hukam manaa-  
ay. ॥3॥12॥133॥

## GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advocated that the best way of Yoga or union with God is the Yoga of Love or dwelling on the Name of God. In this Shabad Guru Ji is describing the merits of God's Name and following the advice of the Guru.

He says: "Listen O my friends, God's Name is such a commodity of un paralleled merit. Let us all meditate on this (Name). They whom the Guru has blessed with this panacea, their minds have become immaculate."(1- Pause)

Now describing the blessings obtained by a person, who has listened to the Guru's advice, he says: "He, within whose mind the Guru has lighted the lamp of his (immaculate) word, from his mind, the darkness (of ignorance) has been removed. Through the company of the holy, they who have developed (full) faith (in the Guru), their web of superstition is cut off."(1).

Explaining with the help of an example, Guru Ji says: "(This Name) is like a ship, which in the company of saints helps you to cross the difficult and dreadful worldly ocean. Yes, He who meets a Guru imbued with God, all his desires are fulfilled."(2)

In closing, Guru Ji says: "The devotees who have obtained the treasure of Name, they are completely sated both in their body and mind. But, O Nanak, God bestows (this treasure of Name) only on those, whom He causes to abide by His will."(3-12-133)

**The message of this Shabad is that if we want to obtain the most valuable treasure in this human birth of ours, then we should try to concentrate on the wealth of God's Name, rather than ordinary worldly riches and power, and this wealth can only be obtained through the grace of the Guru.**



ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦਇਆ ਮਇਆ ਕਰਿ ਪ੍ਰਾਨਪਤਿ ਮੋਰੇ ਮੋਹਿ ਅਨਾਥ ਸਰਣਿ ਪ੍ਰਭ  
ਤੋਰੀ ॥

ਅੰਧ ਕੂਪ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਹੁ ਕਛੂ ਸਿਆਨਪ ਉਕਤਿ ਨ ਮੋਰੀ  
॥੧॥ ਰਹਾਉ ॥

ਕਰਨ ਕਰਾਵਨ ਸਭ ਕਿਛੁ ਤੁਮ ਹੀ ਤੁਮ ਸਮਰਥ ਨਾਹੀ ਅਨ ਹੋਰੀ  
॥

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਸੇ ਸੇਵਕ ਜਿਨ ਭਾਗ ਮਥੋਰੀ  
॥੧॥

**ga-orhee mehlā 5.**

ḁa-i-aa ma-i-aa kar paraanpaṭ moray mohi anaath saran  
parabh̥ṭoree.

anDh̥ koop meh haath ḁay raakh̥o kachh̥oo si-aanap ukat̥  
na moree. ||1|| rahaa-o.

karan karaavan sabh̥ kichh̥ tum hee tum samrath naahee an  
horee.

tumree gat̥ mit̥ tum hee jaanee say sayvak jin bhaag  
mathoree. ||1||

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ਅਪੁਨੇ ਸੇਵਕ ਸੰਗਿ ਤੁਮ ਪ੍ਰਭ ਰਾਤੇ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਿ  
ਜੋਰੀ ॥

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਨਾਮੁ ਤੇਰਾ ਦਰਸਨੁ ਚਾਹੈ ਜੈਸੇ ਦ੍ਰਿਸਟਿ ਓਹ ਚੰਦ  
ਚਕੋਰੀ ॥੨॥

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ  
ਕਰੋਰੀ ॥

ਜਾ ਕੈ ਹੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਰਸਨ ਰਮੋਰੀ  
॥੩॥

ਤੁਮ ਸਮਰਥ ਅਪਾਰ ਅਤਿ ਊਚੇ ਸੁਖਦਾਤੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧੋਰੀ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕੀਜੈ ਕਿਰਪਾ ਉਨ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗੋਰੀ  
॥੪॥੧੩॥੧੩੪॥

apunay sayvak sang tum parabh̥ṭaṭay ot̥ pot̥ bhagtan sang  
joree.

pari-o pari-o naam ṭayraa ḁarsan chaahai jaisay ḁarizat oh  
chand̥ chakoree. ||2||

raam sant̥ meh bhayḁ kichh̥ naahee ayk jan ka-ee meh  
laakh̥ karoree.

jaa kai hee-ai pargat parabh̥ṭo-aa an-din̥ keertan rasan  
ramoree. ||3||

tum samrath apaar at̥ oochay sukh̥-ḁaṭay parabh̥ṭaṭay paraan  
aDh̥oree.

naanak ka-o parabh̥ṭaṭay keejai kirpaa un santan̥ kai sang  
sangoree. ||4||13||134||

#### GAURRI MOHALLA 5

In the closing lines of the previous Shabad Guru Ji told us that the devotees who have obtained the treasure of Name, they are completely sated both in their body and mind. But, God bestows (this treasure of Name) only on those, whom He causes to abide by His will. In this Shabad Guru Ji teaches us how to pray for the vision of God and company of the saints.

Guru Ji says: "O Master of my life, please have mercy on me. I the support less one seek Your refuge. Extending Your hand, pull me out of the deep dark well (of worldly attachment). None of my cleverness, or wise strategy works here." (1- Pause)

Expressing his complete confidence in God, and none else, Guru Ji says: "O my God, You are the doer and cause of everything. You alone are capable of doing everything and none else. Your state and limit, only You know. They alone become Your (true) servants, in whose destiny, (You have so) written." (1)

Describing the love, which God has for His devotees, Guru Ji says: "(O God), You are imbued with the love of Your servants. You are united with Your devotees like warp and woof. With utmost love, Your devotees keep uttering Your Name and seek your vision just as (the bird) Chakwi keeps looking at moon (in the hope of seeing its beloved)." (2)

Now commenting upon the qualities of such devotees or saints of God, Guru Ji says: "There is no difference between God and (His) saints, but such a (saintly) person is only one in a million. He in whose mind God is revealed; he sings



God's praise day and night.”(3)

Therefore, Guru Ji prays to God and says: “O God, You are all-powerful, infinite, highest of the high, giver of peace and mainstay of life. Please show mercy on Nanak, (and bless him) that he may always remain united with the society of such saints.”(4-13-134)

**The message of this Shabad is that forsaking our cleverness we should pray to God to save us from the worldly pitfalls and grant us the company of the saint (Guru).**

ਪੰਨਾ ੨੦੯

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ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlā 5.

ਤੁਮ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ਸੰਤਹੁ ॥

tum har saytee raatay santahu.

ਨਿਬਾਹਿ ਲੇਹੁ ਮੋ ਕਉ ਪੁਰਖ ਬਿਧਾਤੇ ਓੜਿ ਪਹੁਚਾਵਹੁ ਦਾਤੇ  
॥੧॥ ਰਹਾਉ ॥

nibaahi layho mo ka-o purakh biDhaatay orh  
pahuchaavahu daatay. ||1|| rahaa-o.

ਤੁਮਰਾ ਮਰਮੁ ਤੁਮਾ ਹੀ ਜਾਨਿਆ ਤੁਮ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ ॥

tumraa maram tumaa hee jaani-aa tum pooran purakh  
biDhaatay.

ਰਾਖਹੁ ਸਰਣਿ ਅਨਾਥ ਦੀਨ ਕਉ ਕਰਹੁ ਹਮਾਰੀ ਗਾਤੇ ॥੧॥

raakhho saran anaath deen ka-o karahu hamaaree gaatay.  
||1||

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ਤਰਣ ਸਾਗਰ ਬੋਹਿਥ ਚਰਣ ਤੁਮਾਰੇ ਤੁਮ ਜਾਨਹੁ ਅਪੁਨੀ ਭਾਤੇ ॥

taran saagar bohith charan tumaaray tum jaanhu apunee  
bhaatay.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਹੁ ਸੰਗੇ ਤੇ ਤੇ ਪਾਰਿ ਪਰਾਤੇ ॥੨॥

kar kirpaa jis raakhho sangay tay tay paar paraatay. ||2||

ਈਤ ਉਤ ਪ੍ਰਭ ਤੁਮ ਸਮਰਥਾ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥੇ ॥

eeṭ oot parabh tum samrathaa sabh kichh tumrai haathay.

ਐਸਾ ਨਿਧਾਨੁ ਦੇਹੁ ਮੋ ਕਉ ਹਰਿ ਜਨ ਚਲੈ ਹਮਾਰੈ ਸਾਥੇ ॥੩॥

aisaa niDhaan dayh mo ka-o har jan chalai hamaarai  
saathay. ||3||

ਨਿਰਗੁਨੀਆਰੇ ਕਉ ਗੁਨੁ ਕੀਜੈ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਮਨੁ ਜਾਪੇ ॥

nirgunee-aaray ka-o gun keejai har naam mayraa man  
jaapay.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਰਿ ਭੇਟੇ ਮਨ ਤਨ ਸੀਤਲ ਧ੍ਰਾਪੇ  
॥੪॥੧੪॥੧੩੫॥

sant parsaad naanak har bhaytay man tan seetal Dharaapay.  
||4||14||135||

#### GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us that forsaking our cleverness we should pray to God to save us from the worldly pitfalls and grant us the company of the saint (Guru). In this Shabad, he shows us, the way to pray to the saint (Guru), and what to ask him for. According to Bhai Vir Singh Ji, Guru Arjun Dev Ji uttered this Shabad to humbly ask his father Guru Ram Das Ji to bless him with the gift of God's Name.

He says: "O my saint (Guru) you are imbued with the love of God. O embodiment of God, help me also succeed in my love, and lead me to my destination (the union with God)." (1-Pause)

Continuing his humble prayer, Guru Ji says to his father: "(O, my Guru), you alone know your secret. You are the perfect master of my destiny. Please keep me, the helpless orphan under your protection and emancipate me (from



worldly attachments).”(1)

Expressing his confidence in his Guru he says: “(O Guru Ji), Your feet are (like) the ship to cross the worldly ocean. You alone know your way. Showing your mercy, whom you keep in your company, they cross over (this ocean).”(2)

Now praying both to God and his Guru, he says: “O God, here and hereafter You are all powerful and everything is under Your control. O devotee of God, bless me with such a treasure (of Name), which may accompany me (even after death).”(3)

Summarizing his prayer Guru Ji says: “(O my Guru God), bestow this merit on the merit less one, that my mind may meditate on God's Name.”

Describing the result of his prayer, Guru Ji says: “By the Grace of the saint (Guru), Nanak was blessed with thee vision of God and his body and mind became satiated with peace and bliss.”(4-14-135)

**The message of this Shabad is that if we also want to swim across the worldly ocean of Maya, and enjoy a state of complete peace and poise, we need to pray to our Guru (Granth Sahib Ji) to bless us with the treasure of God's Name, and lead us to our destination, the bliss of His eternal union.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਸਹਜਿ ਸਮਾਇਓ ਦੇਵ ॥

sahj samaa-i-o dayv.

ਮੋ ਕਉ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

mo ka-o satgur bha-ay da-i-aal dayv. ||1|| rahaa-o.

ਕਾਟਿ ਜੇਵਰੀ ਕੀਓ ਦਾਸਰੋ ਸੰਤਨ ਟਹਲਾਇਓ ॥

kaat jayvree kee-o daasro santan tahlāa-i-o.

ਏਕ ਨਾਮ ਕੋ ਥੀਓ ਪੂਜਾਰੀ ਮੋ ਕਉ ਅਚਰਜੁ ਗੁਰਗਿ ਦਿਖਾਇਓ ॥੧॥

ayk naam ko thee-o poojaaree mo ka-o achraj gureh dikhāa-i-o. ||1||

ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਰਬ ਉਜੀਆਰਾ ਗੁਰ ਗਿਆਨੁ ਮਨਹਿ ਪ੍ਰਗਟਾਇਓ ॥

bha-i-o pargaas sarab ujee-aaraa gur gi-aan maneh paragtaa-i-o.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਓ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਅਨਭੈ ਠਹਰਾਇਓ ॥੨॥  
ਮਾਨਿ ਆਗਿਆ ਸਰਬ ਸੁਖ ਪਾਏ ਦੂਖਹ ਠਾਉ ਗਵਾਇਓ ॥

amrit naam pee-o man tripti-aa anbhāi thahraa-i-o. ||2||  
maan aagi-aa sarab sukh paa-ay dookhah thaa-o gavāa-i-o.

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ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਸਭੁ ਆਨਦ ਰੂਪੁ ਦਿਖਾਇਓ ॥੩॥

ja-o suparsan bha-ay parabh thaakur sabh aanad roop dikhāa-i-o. ||3||

ਨਾ ਕਿਛੁ ਆਵਤ ਨਾ ਕਿਛੁ ਜਾਵਤ ਸਭੁ ਖੇਲੁ ਕੀਓ ਹਰਿ ਰਾਇਓ ॥

naa kichh aavaṭ naa kichh jaavaṭ sabh khayl kee-o har raa-i-o.

ਕਹੁ ਨਾਨਕ ਅਗਮ ਅਗਮ ਹੈ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਓ ॥੪॥੧੫॥੧੩੬॥

kaho naanak agam agam hai thaakur bhagaṭ tayk har naa-i-o. ||4||15||136||

#### GAURRI MOHALLA 5

In the previous Shabad Guru Ji gave us the message that if we want to swim across the worldly ocean, and enjoy a state of complete peace and poise, we need to pray to our Guru to bless us with the treasure of God's Name, and lead us right to His eternal union. In this Shabad Guru Ji is sharing with us the result of his prayer.

Guru Ji says: "O God, the embodiment of light, the true Guru has shown mercy upon me, and I am now absorbed in the state of equipoise.”(1-Pause)

Describing in detail what happened, Guru Ji says: “Cutting my bondage to (worldly) attachment, the Guru has yoked me to the service of saints. Now, I have become the worshipper of only the Name (of God), and the Guru has shown me the wondrous vision (of God).”(1)



Going into still more detail, Guru Ji tells: “When my mind was illuminated with the Guru's divine knowledge, then I experienced the divine light pervading everywhere. Upon drinking the nectar of God's Name, my mind got satiated, and rested in a state of fearlessness.”(2)

Guru Ji adds: “By obeying the Guru's command, I have obtained all kinds of comforts, and have completely eradicated any source of pains. In short when God became pleased on me, He revealed (to me), His blissful form all around.”(3)

Summarizing his latest realization Guru Ji says: “(I have realized that) nothing comes and nothing goes, It is all a play enacted by God the King. In short, O Nanak, inaccessible and impenetrable is God, and the devotees depend on the support of God's Name (alone).”(4-15-136)

**The message of the Shabad is that when we humbly seek Guru's refuge, he becomes merciful and makes us meditate on God's Name. Then our mind gets illuminated with divine knowledge, we see Him pervading everywhere, and enjoy the peace and bliss of His union.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾ ਕੀ ਓਟ ਗਹੀਜੈ ਰੇ ॥  
ਜਿਨਿ ਧਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਹਰਿ ਤਾ ਕੋ ਨਾਮੁ ਜਪੀਜੈ ਰੇ ॥੧॥  
ਰਹਾਉ ॥  
ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੂਝਿ ਸੁਖੁ ਪਾਈਐ  
ਰੇ ॥  
ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ ਰੇ  
॥੧॥  
ਕੋਟਿ ਪਤਿਤ ਉਧਾਰੇ ਖਿਨ ਮਹਿ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ਰੇ ॥  
ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਿਸੁ ਭਾਵੈ ਤਿਸਹਿ ਨਿਵਾਜੈ ਰੇ  
॥੨॥  
ਸਭ ਕੋ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਕ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖ ਸਾਗਰੁ ਰੇ ॥  
ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਤਿਸੁ ਕਰਤੇ ਪੂਰਿ ਰਹਿਓ ਰਤਨਾਗਰੁ ਰੇ ॥੩॥  
ਜਾਚਿਕੁ ਜਾਚੈ ਨਾਮੁ ਤੇਰਾ ਸੁਆਮੀ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਈ ਰੇ ॥

ga-or<sup>h</sup>ee mehlāa 5.

paarbarahm pooran parmaysur man taa kee ot gaheejai ray.  
jin Dhaaray barahmand khand har taa ko naam japeejai  
ray. ||1|| rahaa-o.  
man kee mat ti-aagahu har jan hukam boojh sukh paa-ee-ai  
ray.  
jo parabh karai so-ee bhal maanhu sukh dukh ohee Dhi-aa-  
ee-ai ray. ||1||  
kot patit uDhaaray khin meh kartay baar na laagai ray.  
deen darad dukh bhanjan su-aamee jis bhaavai tiseh  
nivaajai ray. ||2||  
sabh ko maat pitaa partipaalak jee-a paraan sukh saagar  
ray.  
day<sup>N</sup> day tot naahee tise kartay poor rahi-o ratnaagar ray. ||3||  
jaachik jaachai naam tayraa su-aamee ghat ghat antar so-ee  
ray.

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ਨਾਨਕੁ ਦਾਸੁ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ ਰੇ  
॥੪॥੧੬॥੧੩੭॥

naanak daas taa kee sarnaa-ee jaa tay baritha na ko-ee ray.  
||4||16||137||

#### GAURRI MOHALLA 5

In the previous Shabad, Guru Ji told us that when we humbly seek Guru's refuge, he becomes merciful and makes us meditate on God's Name. Then our mind gets illuminated with divine knowledge, we see Him pervading everywhere, and enjoy the peace and bliss of His union. But for seeking the guidance of the Guru, we have to pray to God, and seek His shelter. In this Shabad Guru Ji is advising himself and all of us to seek the support of God.

Guru Ji says: “O my mind, seek the support of that God, who is perfect, and pervading every where. (O my mind), He who has established the universe and continents, repeat the Name of that God.”(1-Pause)

Guru Ji urges: “O servants of God, abandon your mind's cleverness, because, it is by understanding His will that we find peace. Accept (with pleasure), all that God does. We should remember Him both in pain and pleasure.”(1)

Describing the extent of God's powers, and blessings, Guru Ji says: “He has saved myriad of sinners in an instant, it does





not take the Creator any time to do so. That Master is the dispeller of pain and sorrow of the poor and He may bless whomsoever He chooses.”(2)

Elaborating further on the compassion and kindness of God, Guru Ji says: “ (God) is the mother, father and sustainer of all. He is the support of the life breaths of all and the ocean of peace. While bestowing gifts on the mortals, the treasures of that Creator never fall short. That ocean of jewels is brimful with the jewels (of divine wisdom).” (3)

After describing all kinds of inexhaustible storehouses of God, Guru Ji shares with us what he himself begs from God. He says: “(O God), this beggar, begs for Your Name.”

Then addressing us again, he says: “(O my friends), in every heart, it is the same (God) who abides there, and the slave Nanak seeks the refuge of that (God) from whose door no one goes empty handed.”(4-16-137)

**The message of this Shabad is that if we want to enjoy a state of complete peace and bliss, we should renounce the cleverness of our mind, seek only God's refuge, accept His will both in pleasure and pain, and meditate on His Name.**

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ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

raag ga-or<sup>h</sup>ee poorbee mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaaḁ.

ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੇ ॥

har har kabhoo na manhu bisaaray.

ਈਹਾ ਊਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਤਿਪਾਰੇ ॥੧॥

eehaa oohaa sarab sukh-ḁaata sagal ghataa partipaaray. ||1||

ਰਹਾਉ ॥

mahaa kasat kaatai khin bheetar rasnaa naam chitaaray.

ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ ॥

seetaḁ saa<sup>N</sup>t sookh har sarnee jaltee agan nivaaray. ||1||

ਸੀਤਲ ਸਾਂਤਿ ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ ॥੧॥

ਗਰਭ ਕੁੰਡ ਨਰਕ ਤੇ ਰਾਖੈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰੇ ॥

garabh kund narak tay raakhai bhavjal paar utaaray.

ਚਰਨ ਕਮਲ ਆਰਾਧਤ ਮਨ ਮਹਿ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬਿਦਾਰੇ ॥੨॥

charan kamal aaraaDhat man meh jam kee taraas bidaaray.

ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਊਚਾ ਅਗਮ ਅਪਾਰੇ ॥

||2||

pooran paarbarahm parmaysur oochaa agam apaaray.

ਗੁਣ ਗਾਵਤ ਧਿਆਵਤ ਸੁਖ ਸਾਗਰ ਜੂਏ ਜਨਮੁ ਨ ਹਾਰੇ ॥੩॥

gun gaavat Dhi-aavat sukh saagar joo-ay janam na haaray.

||3||

kaam kroDh lobh mohi man leeno nirgun kay daataaray.

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨੋ ਨਿਰਗੁਣ ਕੇ ਦਾਤਾਰੇ ॥

kar kirpaa apuno naam deejai naanak sad balihaaray.

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੋ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ

||4||1||138||

॥੪॥੧॥੧੩੮॥

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### RAAG GAURRI POORABI MOHALLA 5

In the previous Shabad Guru Ji advised us that if we want to enjoy a state of complete peace and bliss, we should renounce the cleverness of our mind, seek only God's refuge, accept His will both in pleasure and pain, and meditate on His Name. In this Shabad, he once again reminds us, never to forsake God from our mind, and keep meditating on His Name, which can save us from all kinds of pains, and provide us with true peace and happiness.

Guru Ji says: "One should never forsake God from his mind, because He is the Giver of all comforts both here and hereafter and is the sustainer of all hearts.”(1-Pause)

Listing the blessings, God bestows on the person who seeks His shelter and meditates on His Name, Guru Ji says: “If anybody utters His Name, God dispels his greatest troubles in an instant. (They who seek God's refuge), God



extinguishes the fire (of desire) in their hearts, and they feel a sense of calmness, comfort and peace (in their minds).”(1)

Describing the extent of His powers, Guru Ji says: “When we meditate on God’s Name, He saves us in the hell like (hot) womb of the mother, ferries us across the dreadful (worldly ocean), and dispels the fear of death.”(2)

Guru Ji adds: “The all pervading God is perfect, lofty, unknowable and infinite. (Therefore), He who meditates by singing praises of this ocean of peace, he never loses his life in gamble (and let it go to waste).”(3)

Guru Ji concludes this Shabad, by showing us how to pray before such a mighty, and merciful God. He says: “O beneficent God of the merit less, my mind is gripped by lust, anger, avarice and attachment. Showing your mercy, please bless me with Your Name. Nanak is always a sacrifice to You.”(4-1-138)

**The message of this Shabad is that, if we want to get rid of all our pains and problems, and live in a state of peace and bliss, then we should pray to God, to bless us with the gift of His Name, so that we may always keep remembering Him, by singing His praises at all times.**

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫

raag ga-or<sup>h</sup>ee chaytee 1 mehlā 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaaḁ.

ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥

sukh nāhee ray har bhagaṭ binaa.

ਜੀਤਿ ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧਸੰਗਤਿ ਜਪਿ ਇਕ  
ਖਿਨਾ ॥੧॥ ਰਹਾਉ ॥

jeet janam ih raṭan amolak saaDhsangataṭ jap ik khinaa. ||1||  
rahaa-o.

ਸੁਤ ਸੰਪਤਿ ਬਨਿਤਾ ਬਿਨੋਦ ॥ ਛੋਡਿ ਗਏ ਬਹੁ ਲੋਗ ਭੋਗ ॥੧॥

sut sampat baniṭaa binod. chhod ga-ay baho log bhog. ||1||

ਹੈਵਰ ਗੈਵਰ ਰਾਜ ਰੰਗ ॥

haivar gaivar raaj rang.

ਤਿਆਗਿ ਚਲਿਓ ਹੈ ਮੂੜ ਨੰਗ ॥੨॥

ti-aag chali-o hai moorh nang. ||2||

ਚੋਆ ਚੰਦਨ ਦੇਹ ਫੂਲਿਆ ॥

cho-aa chandan dayh fooli-aa.

ਸੋ ਤਨੁ ਧਰ ਸੰਗਿ ਰੂਲਿਆ ॥੩॥

so tan Dhar sang rooli-aa. ||3||

ਮੋਹਿ ਮੋਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ ॥

mohi mohi-aa jaanai door hai.

ਕਹੁ ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ ॥੪॥੧॥੧੩੯॥

kaho naanak sadaa hadoor hai. ||4||1||139||

#### RAAG GAURRI CHETI MOHALLA 5

If we look around, we will find that all people are engaged in the pursuit of happiness. But in spite of indulging in all kinds of worldly pleasures, dancing, drinking, visiting beautiful sites, and even trying to satisfy their carnal desires, people find happiness eluding them. In this Shabad Guru Ji tells us some fundamental principles about happiness, the right way to find it, and the ineffectiveness of all other ways.

Guru Ji says: “(O my friend), there is no peace without worshipping God. This human birth is like a priceless jewel. By joining the company of saints, meditate on God’s Name at every moment, (and in this way) win the game of human life.”(1-Pause)

Commenting on the hopes of many of us trying to find happiness in our family pleasures, Guru Ji says: “Before you many people have departed from this world, after (trying to find happiness) in enjoying the pleasures of their sons, wealth and wife’s love (but without any success, and so will you).” (1)

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Describing the ultimate fate of the person, Guru Ji says: “(O my friend), the foolish mortal ultimately departs naked from the world abandoning all his precious horses, elephants and the luxuries of his dominions.”(2)



Commenting upon the condition of a person's body, which he tries to embellish, with many kinds of perfumes, and creams, Guru Ji says: "The body, which felt puffed up with the essence of aloe wood and sandal, that rolls in dust (after death)." (3)

In closing, Guru Ji says: "Infatuated with worldly love a person deems (God) as far away, but O Nanak, He is ever present right beside us." (4-1-139)

**The message of this Shabad is that we cannot obtain lasting happiness in worldly attachments, possessions, and power. The real and ever lasting happiness is obtained by meditating on God's Name at all times.**

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਮਨ ਧਰ ਤਰਬੇ ਹਰਿ ਨਾਮ ਨੋ ॥

man Dhar tarbay har naam no.

ਸਾਗਰ ਲਹਰਿ ਸੰਸਾ ਸੰਸਾਰੁ ਗੁਰੁ ਬੋਹਿਥੁ ਪਾਰ ਗਰਾਮਨੋ ॥੧॥  
ਰਹਾਉ ॥

saagar lahar sansaa sansaar gur bohith paar garaamano. ||1||  
rahaa-o.

ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ॥

kal kaalakh anDhi-aaree-aa.

ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ ॥੧॥

gur gi-aan deepak uji-aaree-aa. ||1||

ਬਿਖੁ ਬਿਖਿਆ ਪਸਰੀ ਅਤਿ ਘਨੀ ॥

bikh bikhi-aa pasree at ghanee.

ਉਬਰੇ ਜਪਿ ਜਪਿ ਹਰਿ ਗੁਨੀ ॥੨॥

ubray jap jap har gunee. ||2||

ਮਤਵਾਰੋ ਮਾਇਆ ਸੋਇਆ ॥

matvaaro maa-i-aa so-i-aa.

ਗੁਰ ਭੇਟਤ ਭ੍ਰਮੁ ਭਉ ਖੋਇਆ ॥੩॥

gur bhaytat bharam bha-o kho-i-aa. ||3||

ਕਹੁ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥

kaho naanak ayk Dhi-aa-i-aa.

ਘਟਿ ਘਟਿ ਨਦਰੀ ਆਇਆ ॥੪॥੨॥੧੪੦॥

ghat ghat nadree aa-i-aa. ||4||2||140||

#### GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us how to find true and everlasting happiness in the world. But if we look around, what to speak of happiness, we find most of the people engulfed in all kinds of pains, sufferings, and miseries. In this Shabad, Guru Ji compares this state to the situation of a person, who is trying to swim across a dreadful ocean on a pitch-dark night. Putting himself in the situation of that person, Guru Ji is counseling his mind (actually all of us), about the present state, and how to get out of it.

Guru Ji says: "(O my mind), this world is like an ocean in turbulence due to the waves of dread and doubt. The Guru is like a ship, who can help us cross this (ocean). O my mind, you need to lean on the support of God's Name to swim across this (ocean)." (1-Pause)

Describing the other very unfavorable conditions, which make the situation worse, and the need for the guidance of the Guru, he says: "On top of it there is the darkness of ignorance in this dark age, and it is only the Guru's divine knowledge, which can act like the lamp of light, and show you the way (to reach the shore to God)." (1)

Warning us about the dangers and the pitfalls, in which we may find ourselves, Guru Ji says: "(O my friends), the poison of worldly evils has spread very deep and wide. Only those who have meditated again and again on the merits of God have been able to save themselves (from the allurements of the worldly temptations)." (2)

Commenting on the state of the mortal, who is too much involved in the worldly affairs, Guru Ji says: "The mortal is asleep intoxicated by worldly riches. But by meeting the Guru his doubt and dread can be dispelled." (3)

Finally indicating the way, how a person can save himself, Guru Ji says: "The person, who has meditated on the one God, Nanak says, to him, God is visible in each and every heart (and thus always enjoys the bliss of His eternal union)." (4-2-140)

**The message of this Shabad is that if we want to avoid being drowned in this dreadful worldly ocean, and**



enjoy everlasting happiness, we have to board the ship of Guru's divine guidance, and meditate on God's Name. So that we can see God pervading in all, and we always remain absorbed in Him.

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ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦੀਬਾਨੁ ਹਮਾਰੋ ਤੁਹੀ ਏਕ ॥  
ਸੇਵਾ ਬਾਰੀ ਗੁਰਹਿ ਟੇਕ ॥੧॥ ਰਹਾਉ ॥  
ਅਨਿਕ ਜੁਗਤਿ ਨਹੀ ਪਾਇਆ ॥

ਗੁਰਿ ਚਾਕਰ ਲੈ ਲਾਇਆ ॥੧॥

ਮਾਰੇ ਪੰਚ ਬਿਖਾਦੀਆ ॥  
ਗੁਰ ਕਿਰਪਾ ਤੇ ਦਲੁ ਸਾਧਿਆ ॥੨॥

ਬਖਸੀਸ ਵਜਹੁ ਮਿਲਿ ਏਕੁ ਨਾਮ ॥  
ਸੂਖ ਸਹਜ ਆਨੰਦ ਬਿਸ਼ਾਮ ॥੩॥

ਪੰਨਾ ੨੧੧

ਪ੍ਰਭ ਕੇ ਚਾਕਰ ਸੇ ਭਲੇ ॥  
ਨਾਨਕ ਤਿਨ ਮੁਖ ਉਜਲੇ ॥੪॥੩॥੧੪੧॥

ga-orhee mehlāa 5.

deebaan hamaaro tuhee ayk.  
sayvaa thaaree gureh tayk. ||1|| rahaa-o.  
anik jugat nahee paa-i-aa.

gur chaakar lai laa-i-aa. ||1||  
maaray panch bikhaadee-aa.  
gur kirpaa tay dal saaDhi-aa. ||2||

bakhsees vajahu mil ayk naam.  
sookh sahj aanand bisraam. ||3||

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parabh kay chaakar say bhalay.  
naanak tin mukh oojlay. ||4||3||141||

## GAURRI MOHALLA 5

In stanza (2) of the previous Shabad Guru Ji stated that the poison of worldly evils has spread very deep and wide. Only those who have meditated again and again on the merits of God have been able to save themselves from the allurements of the worldly temptations. In this Shabad, Guru Ji shares with us, how he has been able to overpower these evil passions, who helped him in this effort, and what kind of reward he has obtained as a result of this victory. So that his experience, could inspire also to do the same.

First of all expressing his complete faith and confidence in God, Guru Ji says: "O God, You alone are my highest support. I have obtained this service of Yours through the support of Guru's (guidance)." (1-Pause)

Describing, how he was able to obtain this service of God, Guru Ji says: "I tried many different ways to find You. (But, it was only) the Guru who brought me (to You), and get me commissioned into Your service." (1)

Just as after obtaining any job, we have to show some results, similarly Guru Ji lists, what did he accomplish, and through whose help. He says: "I slaughtered the five trouble makers (or the five impulses of lust, anger, greed, attachment, and arrogance). By Guru's grace, I annihilated the entire army (of sinful tendencies in me)." (2)

Now sharing with us, what kind of gift he obtained as a reward, Guru Ji says: "As a bounty, I obtained the gift of Name of One (God, which brought me immense), peace, poise, and bliss." (3)

In conclusion, Guru Ji says: "Blessed are they, who have become the servants of God. O Nanak, they are honored (in God's court)." (4-3-141)

**The message of this Shabad is that if we want to conquer our evil passions and enjoy a state of peace, bliss and honor, we should seek the guidance of the Guru, and controlling all our evil desires, and tendencies, we should become worthy of being accepted into the service of God.**