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ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੀਅਰੇ ਓਲਾ ਨਾਮ ਕਾ ॥

ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੋ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥੧॥
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ਨਾਮੁ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਮਿਲੈ ॥੪॥੪॥੧੪੨॥ga-or^hhee mehlāa 5.jee-aray ol^haa naam kaa.
avar je karan karaavano tin meh bha-o hai jaam kaa. ||1||
rahaa-o.avar jaṭan nahee paa-ee-ai.
vadai bhaag har Dhi-aa-ee-ai. ||1||laakh hikmaṭee jaanee-ai.
aagai til nahee maanee-ai. ||2||aha^N-buDh karam kamaavanay.
garih baaloo neer bahaavanay. ||3||parabh kirpaal kirpaa karai.
naam naanak saaDhoo sang milai. ||4||4||142||

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Most of us are always afraid of some one or some thing. In order to save ourselves from our fears, we seek the support or shelter of some person, some god, or some thing else. But still, we keep feeling insecure, and afraid in our minds. In this Shabad Guru Ji is telling us about the real support in life and beyond, and how we may get that support.

He says: "O my mind, the real support is the (God's) Name. Whatever else is done or caused to be done, in them is the fear of punishment after death." (1-Pause)

However, Guru Ji cautions: "(God's Name) is not obtained by any other means, unless by good fortune, we meditate on God."(1)

Referring to many clever tricks played by some people, to ward off their fears, (such as visiting holy places, or performing religious rituals), he says: "We may know myriad of clever tricks (to please God), but in His court, these things are not given even the slightest consideration."(2)

Some people, may wonder about the efficacy of doing good deeds, Guru Ji clarifies: "Even to do good deeds, with self-conceit, is like building castles in sand, which are easily swept away by water."(3)

Finally answering, the question, from where one can find the blessing of God's Name, Guru Ji says: "When the kind God shows mercy, then a person receives the (support of) Name in the company of saints."(4-4-142)

The message of this Shabad is that forsaking all our cleverness or even good deeds done in ego, we should pray to God to bless us with the company of saints, so that we may meditate on His Name. That will be our real support both here and hereafter.

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ਬਾਰਨੈ ਬਲਿਹਾਰਨੈ ਲਖ ਬਰੀਆ ॥
ਨਾਮੋ ਹੋ ਨਾਮੁ ਸਾਹਿਬ ਕੋ ਪ੍ਰਾਨ ਅਧਰੀਆ ॥੧॥ ਰਹਾਉ ॥ਕਰਨ ਕਰਾਵਨ ਤੁਹੀ ਏਕ ॥
ਜੀਅ ਜੰਤ ਕੀ ਤੁਹੀ ਏਕ ॥੧॥ga-or^hhee mehlāa 5.baarnai balihaarnai lakh baree-aa.
naamo ho naam saahib ko paraan aDhree-aa. ||1||
rahaa-o.karan karaavan tuhee ayk.
jee-a jaṅt kee tuhee tayk. ||1||
raaj joban parabh too^N Dhanee.



ਰਾਜ ਜੋਬਨ ਪ੍ਰਭ ਤੂੰ ਧਨੀ ॥
ਤੂੰ ਨਿਰਗੁਨ ਤੂੰ ਸਰਗੁਨੀ ॥੨॥

too^N nirgun too^N sargunee. ||2||

ਈਹਾ ਊਹਾ ਤੁਮ ਰਖੇ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਕੋ ਲਖੇ ॥੩॥

eehaa oohaa tum rak^hay.
gur kirpaa tay ko lak^hay. ||3||

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ ॥
ਨਾਨਕ ਤਕੀਆ ਤੁਹੀ ਤਾਣੁ ॥੪॥੫॥੧੪੩॥

antarjaamee parab^h sujaan.
naanak takee-aa tuhee taan. ||4||5||143||

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In the previous Shabad Guru Ji told us that forsaking all our cleverness or even good deeds done in ego we should pray to God for the company of saints and meditation on His Name, which will be our real support both here and hereafter. In this Shabad, he shows us how to address and pray to God for His blessings

First describing how much he values God's Name, Guru Ji says: "(O my friends), God's Name alone is the support of life and breaths (of all creatures). I am a sacrifice millions of times to it."(1-Pause)

Therefore, expressing his full confidence in the support of God, Guru Ji says: "(O God), You alone are the doer and the cause (of every thing), and You alone are the support of the mortals and other creatures."(1)

Continuing his praise, Guru Ji says: "O God, You are the giver of kingdoms and youth to the mortals. You are the one without any traits (of virtue, vice, or power), and You are the with all kinds of qualities." (2)

Once again expressing his confidence in God, Guru Ji says: "You save us here (in this world), and the next. But, by Guru's grace, only a rare person understands this (secret)." (3)

In conclusion, Guru Ji says: "O God, You are very wise and know, what is in our hearts. Of Nanak, You alone are His support and strength."(4-5-143)

The message of this Shabad is that, we should have complete faith in the support of God and none else. To obtain that support, we should meditate on His Name in the company of saintly persons.

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

ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ॥
ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ਭਰਮੁ ਮੋਹੁ ਭਉ ਸਾਧੀਐ ॥੧॥
ਰਹਾਉ ॥

har har har aaraaD^hee-ai.
satsang har man vasai b^haram moh b^ha-o saaD^hee-ai. ||1||
rahaa-o.

ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਭਨੇ ॥
ਸਭ ਉਚ ਬਿਰਾਜਿਤ ਜਨ ਸੁਨੇ ॥੧॥

bayd puraan simrit b^hanay.
sab^h ooch biraajit jan sunay. ||1||

ਸਗਲ ਅਸਥਾਨ ਭੈ ਭੀਤ ਚੀਨ ॥
ਰਾਮ ਸੇਵਕ ਭੈ ਰਹਤ ਕੀਨ ॥੨॥

sagal asthaan b^hai b^hheet cheen.
raam sayvak b^hai raha^t keen. ||2||

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਫਿਰਹਿ ॥
ਗੋਬਿੰਦ ਲੋਕ ਨਹੀ ਜਨਮਿ ਮਰਹਿ ॥੩॥

lak^h cha-oraaseeh jon fireh.
gobind lok nahee janam mareh. ||3||

ਬਲ ਬੁਧਿ ਸਿਆਨਪ ਹਉਮੈ ਰਹੀ ॥
ਹਰਿ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਗਹੀ ॥੪॥੬॥੧੪੪॥

bal buD^h si-aanap ha-umai rahee.
har saaD^h saran naanak gahee. ||4||6||144||

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In previous so many Shabads, Guru Ji has been telling us about the merits of meditating on God's Name, in the company of saints. In this Shabad, he tells us, what is so special about the saints or devotees of God and their company.

He says: "(O my friends), we should always meditate on God's Name. But, (it is only) in the company of saints, that God comes to abide in our minds, and we are able to control our (worldly) attachment and fear (of our mind)."(1)

Guru Ji emphasizes, that it is not only he, but also all the holy books, talk about the high status of the saints. He says: "All (holy books like), *Vedas, Puraanaas, and Simritis*, say that the saints are said to be occupying the highest status (in God's court)."(1)

Describing, the fearless state in which the saints abide, Guru Ji says: "(O my friends), all places are known to be stricken with awe and fear, but where God's devotees reside, they have been rendered fearless."(2)

Regarding the rounds of births and deaths, through which the mortal beings keep wandering, Guru Ji says: "Other mortals are wandering through millions of existences, but God's devotees don't go through (the rounds of) birth and death."(3)

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In conclusion Guru Ji says: "(As far as I am concerned), all the faith in my own power, wisdom, and ego is now gone, and Nanak has simply caught hold of the refuge of God's saints."(4-6-144)

The message of this Shabad is that if we want to enjoy a state of peace, bliss and fearlessness, and also get rid of the pains of myriad of births and deaths, we should seek the company of the saints, and meditate on God's Name in their company.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਮਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਐ ॥

man raam naam gun gaa-ee-ai.

ਨੀਤ ਨੀਤ ਹਰਿ ਸੇਵੀਐ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥
ਰਹਾਉ ॥

neet neet har sayvee-ai saas saas har Dhi-aa-ee-ai. ||1||
rahaa-o.

ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥

saṁsang har man vasai.

ਦੁਖੁ ਦਰਦੁ ਅਨੇਰਾ ਭ੍ਰਮੁ ਨਸੈ ॥੧॥

ḍukh darad anayraa bharam nasai. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਜਾਪੀਐ ॥

saṁt parsaad har jaapee-ai.

ਸੋ ਜਨੁ ਦੁਖਿ ਨ ਵਿਆਪੀਐ ॥੨॥

so jan ḍookh na vi-aapee-ai. ||2||

jaa ka-o gur har manṭar day.

ਜਾ ਕਉ ਗੁਰੁ ਹਰਿ ਮੰਤ੍ਰੁ ਦੇ ॥

so ubri-aa maa-i-aa agan tay. ||3||

ਸੋ ਉਬਰਿਆ ਮਾਇਆ ਅਗਨਿ ਤੇ ॥੩॥

naanak ka-o parabḥ ma-i-aa kar.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ॥

mayrai man tan vaasai naam har. ||4||7||145||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਵਾਸੈ ਨਾਮੁ ਹਰਿ ॥੪॥੭॥੧੪੫॥

GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us to meditate on God's Name in the company of the saints. In this Shabad Guru Ji is exhorting his own mind and indirectly, once again advising us about the merits of meditating on God's Name and the company of saints (Guru).

He says: "O my mind, come let us sing the praises of God. Day after day, we should serve Him by remembering Him with every breath."(1-Pause)

But once again he stresses that we should meditate on the Name in the company saints. Giving the reason for this advice, he states: "(O my friends), in the company of saints, God comes to abide in our heart and all our misery, pain



and darkness of doubt is dispelled.”(1)

Describing, the benefits, obtained by a person, who follows the above advice, Guru Ji says: “(O my friends), it is only through grace of the saints (Guru, we can) meditate on God. The person (who meditates) is not afflicted with pain.” (2)

Guru Ji adds: “He, whom the Guru bestows the mantra of God’s Name, he is saved from the fire of (greed for) worldly riches and power.”(3)

Therefore, even for himself, Guru Ji prays: “ O God, show mercy on Nanak, so that God’s Name may come to reside in my mind and body.”(4-7-145)

The message of this Shabad is that if we meditate on God’s Name under the guidance of God’s saints (Guru), all our doubt, dread and misery will depart, and we will be saved from any sufferings caused by the pursuit of worldly riches and power.

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ga-or^hee mehlāa 5.

ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ ॥

rasnaa japee-ai ayk naam.

ਈਹਾ ਸੁਖੁ ਆਨੰਦੁ ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ ॥੧॥

eehaa sukh aanand g^hanaa aagai jee-a kai sang kaam. ||1||

ਰਹਾਉ ॥

rahaa-o.

ਕਟੀਐ ਤੇਰਾ ਅਹੰ ਰੋਗੁ ॥

katee-ai t^ayraa aha^N rog.

ਤੂੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਜੋਗੁ ॥੧॥

t^{oo}^N gur parsaa^d kar raaj jog. ||1||

ਹਰਿ ਰਸੁ ਜਿਨਿ ਜਨਿ ਚਾਖਿਆ ॥

har ras jin jan chaak^hi-aa.

ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਲਾਥੀਆ ॥੨॥

t^aa kee t^arisnaa laathe-aa. ||2||

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ਹਰਿ ਬਿਸ੍ਰਾਮ ਨਿਧਿ ਪਾਇਆ ॥

har bisraam ni^{Dh} paa-i-aa.

ਸੋ ਬਹੁਰਿ ਨ ਕਤ ਹੀ ਧਾਇਆ ॥੩॥

so bahur na ka^t hee ^{Dh}aa-i-aa. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ॥

har har naam jaa ka-o gur d^{ee}-aa.

ਨਾਨਕ ਤਾ ਕਾ ਭਉ ਗਇਆ ॥੪॥੮॥੧੪੬॥

naanak t^aa kaa b^ha-o ga-i-aa. ||4||8||146||

GAURRI MOHALLA 5

As per Dr. Bhai Vir Singh Ji this Shabad was addressed to a person seeking Raaj Yoga (or dominion and comforts of the household and union with God).

Guru Ji tells him (and us): “(O my friend), when with our tongue, we meditate on the one Name of God, we enjoy immense bliss here (in this world), and it proves useful to the soul after (our death).” (1-Pause)

Therefore Guru Ji advises: “(O my friend), it will cure your malady of ego, and by Guru's grace you will enjoy the Raaj Yoga (of both worldly, and spiritual happiness).”(1)

Describing the experience of those, who have tasted the relish of meditating on God, Guru Ji says: “The devotee, who has tasted the elixir of God, all his (worldly) desire has been removed.”(2)

Guru Ji adds: “He who has obtained God, the treasure of peace, he has never wandered anywhere else (for satisfying his desires).”(3)

In conclusion, Guru Ji says: “O Nanak, he whom the Guru has blessed with God’s Name, all his fear has vanished.”(4-8-146)

The message of this Shabad is that by meditating in God’s Name we can enjoy both the comforts of the household and union with God and there is no need for following any other difficult yogic practices for



enjoying worldly and spiritual happiness.

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ga-or^hee mehlāa 5.

ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮ ਤਾਹੂ ਕਉ ਪੀਰ ॥
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਵਹਿ ਸੇ ਗੁਣੀ ਗਹੀਰ ॥੧॥ ਰਹਾਉ ॥

jaa ka-o bisrai raam naam taahoo ka-o peer.
saaD^hsangāt mil har raveh say gun^{ee} gaheer. ||1|| rahaa-o.

ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਰਿਦੈ ਬੁਧਿ ॥
ਤਾ ਕੈ ਕਰ ਤਲ ਨਵ ਨਿਧਿ ਸਿਧਿ ॥੧॥

jaa ka-o gurmukh ridai buD^h.
taa kai kar tal nav niD^h siD^h. ||1||

ਜੋ ਜਾਨਹਿ ਹਰਿ ਪ੍ਰਭ ਧਨੀ ॥
ਕਿਛੁ ਨਾਹੀ ਤਾ ਕੈ ਕਮੀ ॥੨॥

jo jaaneh har parabh D^hanee.
kichh naahee taa kai kamee. ||2||

ਕਰਣੈ ਹਾਰੁ ਪਛਾਨਿਆ ॥
ਸਰਬ ਸੂਖ ਰੰਗ ਮਾਣਿਆ ॥੩॥

karnaihaar pachhaani-aa.
sarab sookh rang maani-aa. ||3||

ਹਰਿ ਧਨੁ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਵਸੈ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨ ਸੰਗਿ ਦੁਖੁ ਨਸੈ ॥੪॥੯॥੧੪੭॥

har D^han jaa kai garihi vasai.
kaho naanak tin sang dukh nasai. ||4||9||147||

GAURRI MOHALLA 5

As per Dr. Bhai Vir Singh Ji this Shabad is a continuation of the previous Shabad addressed to a yogi seeking *Raaj Yog* or worldly and spiritual pleasures. In the previous Shabad, Guru Ji described the benefits of meditating on God's Name; he begins this Shabad by stating what happens to a person, who forsakes it.

Guru Ji says: "They who forget God's Name, are afflicted with grief. But they who join the saintly congregation and meditate on God, they acquire great virtues."(1-Pause)

Referring to the special miraculous powers, claimed by those, who practice, *Raaj* and other forms of Yoga, Guru Ji says:

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"By Guru's grace, he in whose heart awakens the wisdom (of meditation), all kinds of treasures and miraculous powers, come under his control."(1)

Commenting on the state of mind of such persons, regarding the worldly possessions, Guru Ji states: "They who recognize God as their Master banker, do not feel shortage of anything in their (houses or hearts)."(2)

Therefore Guru Ji states: "They who have realized the real Doer (of every thing), have enjoyed the pleasure of all comforts."(3)

In conclusion Guru Ji says: " They in whose heart abides the wealth of God's Name, O Nanak, by joining their company all sorrows depart."(4-9-147)

The message of this Shabad is that, the best form of Yoga, or union with God is meditating on God's Name in the company of the holy. By doing this form of Yoga, we can obtain all kinds of wealth, comforts and miraculous powers.



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ਗਰਬੁ ਬਡੇ ਮੂਲੁ ਇਤਨੇ ॥
ਰਹਨੁ ਨਹੀ ਗਹੁ ਕਿਤਨੇ ॥੧॥ ਰਹਾਉ ॥ਬੇਬਰਜਤ ਬੇਦ ਸੰਤਨਾ ਉਆਹੂ ਸਿਉ ਰੇ ਹਿਤਨੇ ॥
ਹਾਰ ਜੁਆਰ ਜੁਆ ਬਿਧੇ ਇੰਦ੍ਰੀ ਵਸਿ ਲੈ ਜਿਤਨੇ ॥੧॥ਹਰਨ ਭਰਨ ਸੰਪੂਰਨਾ ਚਰਨ ਕਮਲ ਰੰਗਿ ਰਿਤਨੇ ॥
ਨਾਨਕ ਉਧਰੇ ਸਾਧਸੰਗਿ ਕਿਰਪਾ ਨਿਧਿ ਮੈ ਦਿਤਨੇ
॥੨॥੧੦॥੧੪੮॥ga-or^hee mehlāa 5.garab bado mool iṭno.
rahan nahee gahu kiṭno. ||1|| rahaa-o.
baybarjaṭ bayḍ sanṭnaa u-aahoo si-o ray hiṭno.
haar joo-aar joo-aa biDhay indree vas lai jiṭno. ||1||
haran bharan sampoornaa charan kamal rang riṭno.
naanak uDhray saaDhsang kirpaa niDh mai diṭno.
||2||10||148||

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This Shabad seems to be addressed to people like us, who in spite of reading holy books and listening to holy persons still keep indulging in ego, lust, and worldly attachment. In this way, we keep on committing those mistakes, against which we are strongly advised again and again.

Guru Ji says: “(O mortal), great is your pride, but in reality, you are very insignificant. You are not to remain in this world (forever), but still you cling too much (to your worldly riches and possessions).”(1-Pause)

Showing us the mirror of our life conduct, Guru Ji says: “You love those very things, which the holy books and saints forbid. Like a gambler you are losing the game of life, while your sexual passions are winning.”(1)

Guru Ji concludes by saying: “(O man), you are devoid of the love of that God’s lotus feet, who can destroy and sustain all the creatures. But, Nanak has been saved in the company of saint (Guru), which the ocean of mercy has blessed me with.”(2-10-148)

The message of this Shabad is that we should realize that we are very insignificant beings, who are going to stay in this world for a very short period. Therefore, instead of wasting our time in false worldly pleasures, we should seek the company of saint (Guru), and meditate on God’s Name, which alone can emancipate us.

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ਮੋਹਿ ਦਾਸਰੋ ਠਾਕੁਰ ਕੋ ॥
ਧਾਨੁ ਪ੍ਰਭ ਕਾ ਖਾਨਾ ॥੧॥ ਰਹਾਉ ॥ਐਸੇ ਹੈ ਰੇ ਖਸਮੁ ਹਮਾਰਾ ॥
ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਣਹਾਰਾ ॥੧॥ga-or^hee mehlāa 5.mohi daasro thaakur ko.
Dhaan parabh kaa khaanaa. ||1|| rahaa-o.
aiso hai ray khasam hamaaraa.
khin meh saaj savaaranhaaraa. ||1||

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ਕਾਮੁ ਕਰੀ ਜੇ ਠਾਕੁਰ ਭਾਵਾ ॥
ਗੀਤ ਚਰਿਤ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਾ ॥੨॥ਸਰਣਿ ਪਰਿਓ ਠਾਕੁਰ ਵਜੀਰਾ ॥
ਤਿਨਾ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰਾ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਲਾਗਾ ਕਾਰਾ ॥੪॥੧੧॥੧੪੯॥kaam karee jay thaakur bhaavaa.
geet chariṭ parabh kay gun gaavaa. ||2||
saran pari-o thaakur vajeeraa.
ṭinaa daykh mayraa man Dheeraa. ||3||
ayk tayk ayko aaDhaaraa.
jan naanak har kee laagaa kaaraa. ||4||11||149||

**GAURRI MOHALLA 5**

In the previous Shabad, Guru Ji told us that we are very insignificant beings, who are going to stay in this world for a very short period. Therefore, instead of wasting our time in false worldly pleasures, we should seek the company of saint (Guru), and meditate on God's Name. In this Shabad he shows us how humbly he views himself, and how he depends upon the support of God alone. His way of life should be a model for us.

He says: "I am but a lowly servant of my Master. I eat what He gives me with in charity."(1-Pause)

Describing the powers of his Master, Guru Ji says: "Such is my Master, who can create and embellish in an instant."(1)

Now telling us, what he does to please that all-powerful God, Guru Ji says: "I do only what pleases my Master, and I sing songs in praise of God's merits and qualities."(2)

Commenting upon his relationship with the ministers, the saints or devotees of God, Guru Ji says: "I seek the refuge of the king's ministers (the saints and devotees), seeing whom my mind feels comfort."(3)

In conclusion Guru Ji says: "The one (God) alone is my support and mainstay, and Nanak is engaged in God's service." (4-11-149)

The message of this Shabad is that, we should consider ourselves as humble servants of God. We should always remain thankful to Him for His gifts and do what He wills us to do.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਹੈ ਕੋਈ ਐਸਾ ਹਉਮੈ ਤੋਰੈ ॥

hai ko-ee aisaa ha-umai torai.

ਇਸੁ ਮੀਠੀ ਤੇ ਇਹੁ ਮਨੁ ਹੋਰੈ ॥੧॥ ਰਹਾਉ ॥

is meethēe tay ih man horai. ||1|| rahaa-o.

ਅਗਿਆਨੀ ਮਾਨੁਖੁ ਭਇਆ ਜੋ ਨਾਹੀ ਸੋ ਲੋਰੈ ॥

agi-aanee maanukh bha-i-aa jo naahee so lorai.

ਰੈਣਿ ਅੰਧਾਰੀ ਕਾਰੀਆ ਕਵਨ ਜੁਗਤਿ ਜਿਤੁ ਭੋਰੈ ॥੧॥

rain anDhaaree kaaree-aa kavan jugat jīt bhorai. ||1||

ਭ੍ਰਮਤੋ ਭ੍ਰਮਤੋ ਹਾਰਿਆ ਅਨਿਕ ਬਿਧੀ ਕਰਿ ਟੋਰੈ ॥

bharmatō bharmatō haari-aa anik biDhee kar torai.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮੋਰੈ

kaho naanak kirpaa bha-ee saaDhsangat nīDh morai.

॥੨॥੧੨॥੧੫੦॥

||2||12||150||

GAURRI MOHALLA 5

In this Shabad Guru Ji putting himself in the place of a person like us who is running after the seemingly sweet Maya (worldly riches and power) and is in its grips. He is enquiring if there is any person, who can liberate him from these bonds, and then shares the result of his enquiry with us.

Guru Ji asks: "Is there any person who can shatter my ego and turn my mind away from this (seemingly) sweet (worldly attraction)?"(1-Pause)

Commenting on the state of ordinary human being, Guru Ji says: "Man has become spiritually ignorant and he seeks what does not exist. (He is in the midst of) a complete pitch-dark night. So how can his (ignorance can be removed), and in what way he can see the light of the day?"(1)

Guru Ji then himself provides the answer on the basis of his own experience and says: "I wandered and got tired after wandering and tried to find (the answer). But Nanak says, when I was bestowed with (God's) mercy, I obtained the treasure of the company of saints (and all my problems were solved)."(2-12-150)

The Message of this Shabad is that if we want to get rid of our ego and the bondage of worldly attachments, we should seek the company of saints (Guru).



<p>ਗਉੜੀ ਮਹਲਾ ੫ ॥</p> <p>ਚਿੰਤਾਮਣਿ ਕਰੁਣਾ ਮਏ ॥੧॥ ਰਹਾਉ ॥</p> <p>ਦੀਨ ਦਇਆਲਾ ਪਾਰਬ੍ਰਹਮ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਣਿ ਸੁਖ ਭਏ ॥੧॥</p> <p>ਅਕਾਲ ਪੁਰਖ ਅਗਾਧਿ ਬੋਧ ॥</p> <p>ਸੁਨਤ ਜਸੋ ਕੋਟਿ ਅਘ ਖਏ ॥੨॥</p> <p>ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਮਇਆ ਧਾਰਿ ॥</p> <p>ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੩॥੧੩॥੧੫੧॥</p>	<p>ga-orhee mehlāa 5.</p> <p>chintaaman karunaa ma-ay. 1 rahaa-o.</p> <p>deen da-i-aalaa paarbarahm.</p> <p>jaa kai simran sukh bha-ay. 1 </p> <p>akaal purakh agaaDh boDh.</p> <p>sunat jaso kot agh kha-ay. 2 </p> <p>kirpaa niDh parabh ma-i-aa Dhaar.</p> <p>naanak har har naam la-ay. 3 13 151 </p>
GAURRI MOHALLA 5	
<p>In the last stanza of the previous Shabad, Guru Ji said that God showed mercy on him and united him with treasures of the company of saints (and all his problems were solved). In this Shabad, Guru Ji expresses his gratitude to God, and prays to Him to bless him, with His Name.</p> <p>He says: “(O God, You are like the wish fulfilling Jewel, and embodiment of mercy.”(1-Pause)</p> <p>Narrating the blessings obtained by meditating on Him, Guru Ji says: “O all pervading God), You are merciful master of the meek, meditating on whose Name, all comforts are obtained.”(1)</p> <p>Regarding the merits of listening to the praises of God, Guru Ji says: “O eternal God, Your form is beyond (our) comprehension, but listening to Your praises millions of sins are destroyed.”(2)</p> <p>Therefore Guru Ji humbly prays: “O God, the treasure of mercy, show Your kindness and (bless) Nanak that he may repeat God’s Name again and again.”(3-13-151)</p> <p>The message of this Shabad is that even though God is beyond our comprehension, still we should listen and sing His praises, under the guidance of the saints (Guru), so that all our sins are destroyed and we enjoy true happiness.</p>	
<p>ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥</p> <p>ਮੇਰੇ ਮਨ ਸਰਣਿ ਪ੍ਰਭੁ ਸੁਖ ਪਾਏ ॥</p> <p>ਜਾ ਦਿਨਿ ਬਿਸਰੈ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਸੋ ਦਿਨੁ ਜਾਤ ਅਜਾਏ ॥੧॥</p> <p>ਰਹਾਉ ॥</p> <p>ਏਕੈ ਰੈਣ ਕੇ ਪਾਹੁਨੁ ਤੁਮ ਆਏ ਬਹੁ ਜੁਗ ਆਸ ਬਧਾਏ ॥</p> <p>ਗ੍ਰਿਹ ਮੰਦਰ ਸੰਪੈ ਜੋ ਦੀਸੈ ਜਿਉ ਤਰਵਰ ਕੀ ਛਾਏ ॥੧॥</p> <p>ਤਨੁ ਮੇਰਾ ਸੰਪੈ ਸਭ ਮੇਰੀ ਬਾਗ ਮਿਲਖ ਸਭ ਜਾਏ ॥</p> <p>ਦੇਵਨਹਾਰਾ ਬਿਸਰਿਓ ਠਾਕੁਰੁ ਖਿਨ ਮਹਿ ਹੋਤ ਪਰਾਏ ॥੨॥</p> <p>ਪੰਨਾ ੨੧੩</p> <p>ਪਹਿਰੈ ਬਾਗਾ ਕਰਿ ਇਸਨਾਨਾ ਚੋਆ ਚੰਦਨ ਲਾਏ ॥</p> <p>ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਨਹੀ ਚੀਨਿਆ ਜਿਉ ਹਸਤੀ ਨਾਵਾਏ ॥੩॥</p> <p>ਜਿਉ ਹੋਇ ਕ੍ਰਿਪਾਲ ਤ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸਭਿ ਸੁਖ ਹਰਿ ਕੇ ਨਾਏ ॥</p> <p>ਮੁਕਤੁ ਭਇਆ ਬੰਧਨ ਗੁਰਿ ਖੋਲੇ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ</p>	<p>ga-orhee poorbee mehlāa 5.</p> <p>mayray man saran parabhoosukh paa-ay.</p> <p>jaa din bisrai paraan sukh-daata so din jaat ajaa-ay. 1 rahaa-o.</p> <p>ayk rain kay paahun tum aa-ay baho jug aas baDhaa-ay.</p> <p>garih mandar sampai jo deesai ji-o tarvar keehaa-ay. 1 </p> <p>tan mayraa sampai sabh mayree baag milakh sabh jaa-ay.</p> <p>dayvanhaaraa bisri-o thaakur khin meh hot paraa-ay. 2 </p> <p>SGGSP-213</p> <p>pahirai baagaa kar isnaanaa cho-aa chandan laa-ay.</p> <p>nirbha-o nirankaar nahee cheeni-aa ji-o hastee naavaa-ay. 3 </p> <p>ja-o ho-ay kirpaal ta satgur maylai sabh sukh har kay naa-ay.</p> <p>mukat bha-i-aa banDhan gur kholay jan naanak har gun gaa-ay. 4 14 152 </p>



॥੪॥੧੪॥੧੫੨॥

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GAURRI PORRABI MOHALLA 5

In the previous Shabad Guru Ji advised us that even though God is beyond our comprehension, still we should listen and sing His praises, under the guidance of the saints (Guru), so that all our sins are destroyed and we enjoy true happiness.

In this Shabad Guru Ji while commenting on the life of an ordinary human being who always remains entangled in the pursuit of Maya addresses his own mind and indirectly advises us to always remember God.

He says: "O my mind, peace is only obtained in the refuge of God. The day one forgets one's God, (that day) is wasted away in vain."(1-Pause)

Now addressing us, Guru Ji reminds us and says: "(O man), you have come in this world only as a guest for (a very short period like) one night. But you live here as if you are hoping to stay here for ages. All these houses and mansions, which you see are temporary like the shade of a tree."(1)

Guru Ji further warns: "(O my friend), you think that this body and all these lands and possessions are yours (forever). But you have forgotten, the One who gave you all these (possessions) which will become some body else's property in an instant."(2)

Commenting further on the habits of human beings to dress themselves with costly clothes and cosmetics, Guru Ji says: "After taking baths and wearing white (rich) clothes, you apply scents and cosmetics, but if you do not meditate on the fearless and formless God, all these (things are useless) like the bathing of an elephant (who throws mud on himself after taking a bath)."(3)

Guru Ji concludes by telling us how can we get real peace, and what we should really do. He says: "(O my friend), all comforts lie in meditating on God's Name. (One is blessed with this boon), when God becomes merciful and unites one with the true Guru. Then the Guru liberates him from his (worldly bonds), and O Nanak, the devotee then sings praises of God."(4-14-152)

The message of this Shabad is that instead of remaining involved in the ego of our transitory worldly possessions, we should remember God, who blessed us with all these things, and pray to Him to bless us with the guidance of the Guru (Granth Sahib Ji). So that, we may meditate on God's Name, under Guru's guidance.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਸਦ ਕਰੀਐ ॥

ਰਤਨ ਜਨਮੁ ਸਫਲੁ ਗੁਰਿ ਕੀਆ ਦਰਸਨ ਕਉ ਬਲਿਹਰੀਐ ॥੧॥
ਰਹਾਉ ॥ਜੇਤੇ ਸਾਸ ਗ੍ਰਾਸ ਮਨੁ ਲੇਤਾ ਤੇਤੇ ਹੀ ਗੁਨ ਗਾਈਐ ॥
ਜਉ ਹੋਇ ਦੈਆਲੁ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਤਾ ਇਹ ਮਤਿ ਬੁਧਿ
ਪਾਈਐ ॥੧॥ਮੇਰੇ ਮਨ ਨਾਮਿ ਲਏ ਜਮ ਬੰਧ ਤੇ ਛੁਟਹਿ ਸਰਬ ਸੁਖਾ ਸੁਖ
ਪਾਈਐ ॥

ਸੇਵਿ ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਨ ਬੰਛਤ ਫਲ ਆਈਐ ॥੨॥

ਨਾਮੁ ਇਸਟੁ ਮੀਤ ਸੁਤ ਕਰਤਾ ਮਨ ਸੰਗਿ ਤੁਹਾਰੈ ਚਾਲੈ ॥
ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਅਪੁਨੇ ਕੀ ਗੁਰ ਤੇ ਪਾਈਐ ਪਾਲੈ ॥੩॥

ਗੁਰਿ ਕਿਰਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਬਿਨਸੇ ਸਰਬ ਅੰਦੇਸਾ ॥

ga-orhee poorbee mehlā 5.

mayray man gur gur gur sad karee-ai.

raṭan janam safal gur kee-aa darsan ka-o baliharee-ai. ||1||
rahaa-o.

jayṭay saas garaas man layṭaa ṭayṭay hee gun gaa-ee-ai.

ja-o ho-ay dai-aal satgur apunaa ṭaa ih maṭ buDh paa-ee-ai.
||1||mayray man naam la-ay jam banDh ṭay chhooṭeh sarab
sukhaa sukh paa-ee-ai.

sayv su-aamee satgur daṭṭaa man banchhaṭ fal aa-ee-ai. ||2||

naam isat meṭ suṭ kartaa man sang tuhaarai chaalai.

kar sayvaa satgur apunay kee gur ṭay paa-ee-ai paalai. ||3||

gur kirpaal kirpaa parabh Dhaaree binsay sarab andaysaa.

naanak sukh paa-i-aa har keertan miti-o sagal kalaysaa.
||4||15||153||



ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੀਰਤਨਿ ਮਿਟਿਓ ਸਗਲ ਕਲੇਸਾ
॥੪॥੧੫॥੧੫੩॥

GAURRI POORABI MOHALLA 5

In the previous Shabad Guru Ji advised us that instead of remaining involved in the ego of our transitory worldly possessions, we should remember God, who blessed us with all these, and pray to Him to bless us with the guidance of the Guru, and meditate on His Name. In this Shabad Guru Ji is telling us how to meditate on God's, Name, and what are the benefits of doing so.

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Advising him and us, Guru Ji says: "O my mind, we should keep remembering our Guru again and again. The Guru, who has made fruitful the Jewel like (invaluable) human life, we should be a sacrifice to the vision of that Guru."(1-Pause)

Explaining, what kind of valuable advice the Guru gives us, he says: "If our true Guru becomes merciful, then we obtain this advice and teaching, that as many times the man breathes and as many times one puts food in one's mouth, we should praise God."(1)

Therefore, advising his mind and ours about the blessings of following Guru's advice) and meditating on God's Name, Guru Ji says: "O my mind, if you meditate on the Name, you will get released from those (worldly) bonds, which tie you to the demon of death, and we obtain the supreme bliss. By serving the beneficent God, the true Guru, all the desires of our heart are fulfilled."(2)

Therefore Guru Ji exhorting his mind and ours says: "(O my mind), the Name of the Creator is your (true) beloved friend and son. It is the Name, which accompanies you (even after death). Therefore, perform the service of your true Guru, because it is from the Guru that we obtain (the gift of Name)."(3)

Guru Ji concludes this Shabad, by sharing with us, his own experience, of acting upon the above advice. He says: "The merciful Guru showed mercy on me, God also became kind (upon me), and all my doubts were destroyed. Then by praising God, Nanak obtained peace, and all his trouble was effaced."(4-15-153)

The message of this Shabad is that we should keep remembering the advice of our Guru, and meditating on God's Name at all time. Then with Guru and God's grace all our doubts and illusions will be ended and we will enjoy supreme bliss.

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ ॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ ॥

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥੧॥

ਸੁੰਦਰ ਨਾਰੀ ਅਨਿਕ ਪਰਕਾਰੀ ਪਰ ਗ੍ਰਿਹ ਬਿਕਾਰੀ ॥

ਬੁਰਾ ਭਲਾ ਨਹੀ ਸੁਝੀ ਹੇ ॥੨॥

ਅਨਿਕ ਬੰਧਨ ਮਾਇਆ ਭਰਮਤੁ ਭਰਮਾਇਆ ਗੁਣ ਨਿਧਿ ਨਹੀ
ਗਾਇਆ ॥

ਮਨ ਬਿਖੈ ਹੀ ਮਹਿ ਲੁਝੀ ਹੇ ॥੩॥

ਜਾ ਕਉ ਰੇ ਕਿਰਪਾ ਕਰੈ ਜੀਵਤ ਸੋਈ ਮਰੈ ਸਾਧਸੰਗਿ ਮਾਇਆ
ਤਰੈ ॥

raag ga-orhee mehlā 5

ik-o^Nkaar satgur parsaad.

tarisnaa birlay hee kee bujhee hay. ||1|| rahaa-o.

kot joray laakh kraray man na horay.

parai parai hee ka-o lujhee hay. ||1||

sundar naaree anik parkaaree par garih bikaaree.

buraa bhalaa nahee sujhee hay. ||2||

anik banDhan maa-i-aa bharmat bharmaa-i-aa gun niDh
nahee gaa-i-aa.

man bikhai hee meh lujhee hay. ||3||

jaa ka-o ray kirpaa karai jeevat so-ee marai saaDhsang
maa-i-aa tarai.

naanak so jan dar har sijhee hay. ||4||1||154||



ਨਾਨਕ ਸੋ ਜਨੁ ਦਰਿ ਹਰਿ ਸਿਝੀ ਹੋ ॥੪॥੧॥੧੫੪॥

RAAG GAURRI MOHALLA 5

It is a known fact that we human beings, always keep on running after more and more worldly wealth, power and social influence. But still this fire like desire (or *Trisnaa*) never gets quenched, and most of us are ultimately consumed in this pursuit. In this Shabad Guru Ji comments on this fact of life and tells us, what is the best way to get rid of it.

He says: "It is only a very rare person, whose thirst (or desire for more wealth) has been quenched."(1-Pause)

Describing the ever multiplying nature of this desire, Guru Ji says: "Even when a person is able to gather millions and billions, still he does not control his mind, but keeps on running after more and more wealth."(1)

But it is not, just the greed for more wealth; a human being is also being consumed by his lust for more and more beautiful women. So Guru Ji says: "In spite of enjoying the company of his own beautiful wife in many different ways, he still indulges in the sins of sexual relationship with other women, and does not realize what is good and what is evil."(2)

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Therefore commenting on the state of human being, Guru Ji says: "In a myriad ways, one is bound to worldly attachments and wanders about in illusion, but he does not sing praises of (God) the treasure of virtues. His mind always remains engrossed in the poison (of worldly pleasures)."(3)

Guru Ji concludes this Shabad, by telling us who are the persons, who are emancipated from this vicious involvement, and make their life truly fruitful. He says: "O Nanak, on whom God shows mercy, he lives (so detached from false worldly temptations, as if he) is dead, while still alive. In the company of saints, he swims across this worldly ocean and such a person is approved in God's court."(4-1-154)

The message of this Shabad is that we should not let ourselves be overwhelmed by the greed and temptation of worldly wealth and evil instincts. We should live in the world so unaffected by the worldly sins and temptations, as if we are dead. Instead, joining company of saintly people, we should keep singing God's praise, and meditating on His Name. Then alone, we will be approved in God's court.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਭਹੂ ਕੇ ਰਸੁ ਹਰਿ ਹੋ ॥੧॥ ਰਹਾਉ ॥

ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ ਧਿਆਨ ॥
ਕਾਹੂ ਹੋ ਡੰਡ ਧਰਿ ਹੋ ॥੧॥

ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਤਾਪ ਕਾਹੂ ਪੂਜਾ ਹੋਮ ਨੇਮ ॥
ਕਾਹੂ ਹੋ ਗਉਨੁ ਕਰਿ ਹੋ ॥੨॥

ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ ਬੇਦ ਬੀਚਾਰ ॥
ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ਹੋ ॥੩॥੨॥੧੫੫॥

ga-orhee mehlāa 5.

sabhhoo ko ras har ho. ||1|| rahaa-o.

kaahoo jog kaahoo bhog kaahoo gi-aan kaahoo Dhi-aan.
kaahoo ho dand Dhar ho. ||1||

kaahoo jaap kaahoo taap kaahoo poojaa hom naym.
kaahoo ho ga-un kar ho. ||2||

kaahoo teer kaahoo neer kaahoo bayd beechaar.
naankaa bhagat pari-a ho. ||3||2||155||

GAURRI MOHALLA 5

In the previous Shabad, Guru Ji told us, how ordinary human being is engrossed in running after false temporal or physical pleasures. In this Shabad, he comments on the practices of those, who are engaged in seeking spiritual pleasures, but instead of meditating on God, adopt different ritualistic ways.



Right at the outset, he says: “(O my friends), God’s Name is the essence of all (pleasures).”(1-Pause)

Now listing different ways, in which humans are seeking pleasure, Guru Ji says: “Some are engaged in yoga, some in worldly enjoyments, some in divine knowledge, some in meditation, while some are staff bearing (hermits).” (1)

Guru Ji adds: “Some are engaged in repetition (of mantras), some in penance, some in worship, and some are engaged in making offerings to the fire, some in daily rituals, and some keep on roaming (around holy places).”(2)

Guru Ji concludes the Shabad, by telling, what God really likes. He says: “Some like to sit near river banks, some like bating at holy places, and some like to do discourses on *Vedas* (the Hindu holy books). But O Nanak, God loves the devotion (above all these methods).” (3-2-155)

The message of this Shabad is that the bliss of God’s Name is above all kinds of pleasures, and the best way to please God is to meditate on His Name with true loving devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlāa 5.

ਗੁਨ ਕੀਰਤਿ ਨਿਧਿ ਮੋਰੀ ॥੧॥ ਰਹਾਉ ॥
ਤੂੰਹੀ ਰਸ ਤੂੰਹੀ ਜਸ ਤੂੰਹੀ ਰੂਪ ਤੂੰਹੀ ਰੰਗ ॥
ਆਸ ਓਟ ਪ੍ਰਭ ਤੋਰੀ ॥੧॥

gun keeraṭ niDh moree. ||1|| rahaa-o.
too^Nhee ras too^Nhee jas too^Nhee roop toohee rang.
aas ot parabh^h toree. ||1||
toohee maan too^Nhee Dhaan toohee pat toohee paraan.
gur tootee lai joree. ||2||
toohee garihi toohee ban toohee gaa-o toohee sun.

ਤੂੰਹੀ ਮਾਨ ਤੂੰਹੀ ਧਾਨ ਤੂੰਹੀ ਪਤਿ ਤੂੰਹੀ ਪ੍ਰਾਨ ॥
ਗੁਰਿ ਤੂਟੀ ਲੈ ਜੋਰੀ ॥੨॥
ਤੂੰਹੀ ਗ੍ਰਿਹਿ ਤੂੰਹੀ ਬਨਿ ਤੂੰਹੀ ਗਾਉ ਤੂੰਹੀ ਸੁਨਿ ॥

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ਪੰਨਾ ੨੧੪

ਹੈ ਨਾਨਕ ਨੇਰ ਨੇਰੀ ॥੩॥੩॥੧੫੬॥

hai naanak nayr nayree. ||3||3||156||

GAURRI MOHALLA 5

In the previous Shabad, Guru Ji told us that no doubt different people adopt different ways of reaching God, but the best way, which God loves is His loving devotion. Therefore in this Shabad Guru Ji addresses God, and describes, what for him is the most precious thing, and what is his most preferred method of trying to reach Him.

He says: “(O God), singing Your praise is my most precious treasure.”(1-Pause)

Expanding on the above submission, Guru Ji says: “(O God) for me You are my delight and my glory. You are my beauty and my worldly pleasure. You alone are my hope and support.”(1)

But that is not all, Guru Ji adds: “ (O God), You are my honor, You are my wealth, and You are the very breath of my life. My soul, which had got separated, now the Guru has reunited it with You.”(2)

Guru Ji concludes by sating: “(O God), whether I am in my house, in a forest, in a village, or in a lonely place, I see only You. In short, for Nanak, You are nearer to me than any thing else.”(3-3-156)

The message of this Shabad is, that we should meditate on God’s Name, with such a love, devotion, and faith, that for us God should become, the most coveted objective of our life, and we should always feel united, and in the presence of God at all times and at all places. But this kind of love and attachment can only be obtained through the blessings and guidance of our Guru (Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlāa 5.

maaṭo har rang maaṭo. ||1|| rahaa-o.



ਮਾਤੋ ਹਰਿ ਰੰਗਿ ਮਾਤੋ ॥੧॥ ਰਹਾਉ ॥

ohee pee-o ohee khee-o gureh dee-o daan kee-o.
u-aahoo si-o man raatō. ||1||

ਉਹੀ ਪੀਓ ਉਹੀ ਖੀਓ ਗੁਰਹਿ ਦੀਓ ਦਾਨੁ ਕੀਓ ॥
ਉਆਹੂ ਸਿਉ ਮਨੁ ਰਾਤੋ ॥੧॥

ohee bhaathee ohee pochaa uhee pi-aaro uhee roochaa.

ਉਹੀ ਭਾਠੀ ਉਹੀ ਪੋਚਾ ਉਹੀ ਪਿਆਰੋ ਉਹੀ ਰੂਚਾ ॥

man oho sukh jaatō. ||2||

ਮਨਿ ਓਹੋ ਸੁਖੁ ਜਾਤੋ ॥੨॥

sahj kayl anad khayl rahay fayr bha-ay mayl.
naanak gur sabad paraatō. ||3||4||157||

ਸਹਜ ਕੇਲ ਅਨਦ ਖੇਲ ਰਹੇ ਫੇਰ ਭਏ ਮੇਲ ॥
ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਪਰਾਤੋ ॥੩॥੪॥੧੫੭॥

GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us, that we should meditate on God's Name, with such a love, devotion, and faith, that for us God should become, the most coveted objective of our life, and we should always feel united, and in the presence of God at all times and at all places. In this Shabad, he describes how, he himself is imbued with the love of God, as if he is intoxicated with the wine of His Name, and he uses the same kind of vocabulary, as those people who are intoxicated with alcohol. In other words, he is indirectly telling us, how much more delightful, and longer lasting is the intoxication of God's Name, than any other kinds of drugs or alcohol.

As if talking to a yogi, who might be using alcohol to help him go into a meditative state, Guru Ji says: “(O yogi), I am intoxicated with the love of God.”(1-Pause)

Confirming, that it is only God's love, with which he is intoxicated, and telling from where did he get it, Guru Ji says: “I have only quaffed the intoxicant of God's Name and I am inebriated with the same. It is the Guru, who has given me this (drink) in charity, and it is with that very (drink), that my mind has been imbued.”(1)



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Next answering the question, how this potent intoxicant is obtained, Guru Ji uses the analogy of preparing alcohol in those days and says: “(O yogi, the same God’s Name) is the distilling furnace, (same Name) is the cooling plaster, and the cup, and with that same (Name is my) urge, and my mind is enjoying the bliss of that very (Name).”(2)

Guru Ji concludes by stating, how this intoxicant of God’s Name has provided him, with all kinds of spiritual pleasures and bliss. He says: “(O Yogi, by drinking this elixir of Name, I have enjoyed) the pleasing frolics and sports of the state of equipoise and bliss. My rounds of births and deaths have ended, because I have obtained union (with God). Because Nanak’s mind has been pierced with the love of Guru’s (immaculate) word.”(3-4-157)

The message of this Shabad is that instead of worldly intoxicants such as alcohol and other drugs we should be intoxicated with God’s Name, which will provide us with an ever-lasting bliss and high state.

ਰਾਗੁ ਗੌੜੀ ਮਾਲਵਾ ਮਹਲਾ ੫

raag gourhee maalvaa mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaaḁ.

ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ਆਗੈ ਬਿਖਮ ਪੰਥੁ ਭੈਆਨ ॥੧॥
ਰਹਾਉ ॥

har naam layho meetā layho aagai bikhām panth bhai-aan.
||1|| rahaa-o.
sayvaṭ sayvaṭ sādā sayv tayrai sang basaṭ hai kaal.
kar sayvaa too^N saaDh kee ho kaatee-ai jam jaal. ||1||

ਸੇਵਤ ਸੇਵਤ ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ ॥
ਕਰਿ ਸੇਵਾ ਤੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ ॥੧॥

hom jag tirath kee-ay bich ha-umai baDhay bikaar.
narak surag du-ay bhunchanaa ho-ay bahur bahur avṭaar.
||2||
siv puree barahm indar puree nihchal ko thaa-o naahi.
bin har sayvaa sukh nahee ho saakaṭ aavahi jaahi. ||3||

ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੇ ਬਿਕਾਰ ॥
ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੨॥

jaiso gur updaysi-aa mai taise kahi-aa pukaar.
naanak kahai sun ray manaa kar keertan ho-ay uDhaar.
||4||1||158||

ਸਿਵ ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਹਚਲੁ ਕੋ ਥਾਉ ਨਾਹਿ ॥
ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ ਆਵਹਿ ਜਾਹਿ ॥੩॥

ਜੈਸੇ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ
॥੪॥੧॥੧੫੮॥

RAAG GAURRI MALWA MOHALLA 5

Most of us live a life of complete ignorance, and keep involved in the pursuit and enjoyment of worldly riches and power. We remain completely oblivious of the fact that one-day we will have to come face to face with death, and render account of all our deeds. A few of us do realize the inevitability of death, and with the hope of getting a place in some illusory heaven or the valley of gods, we start practicing different religious rituals, and deeds of charity, or pilgrimages of holy places. In this Shabad Guru Ji while reminding us of impending death advises us, what is the best way to ensure true and everlasting peace.

He says: "O my friend, meditate on (God’s) Name. Yes meditate, (because) the path (of life) ahead is very dreadful.”(1-Pause)

Urging us once again, Guru Ji says: “(O my friend), always keep on serving God by remembering His Name, because death is hanging over your head. Therefore serve the saints (Guru) so that you may be freed from the noose of death’s courier (altogether).”(1)

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Warning us against rituals, Guru Ji says: “(O my friend, instead of meditating on God’s Name), all those, who performed fire worships, sacrificial feasts, or pilgrimage, they all got entangled in ego and their sins got multiplied. In this way, they had to go through both hell and heaven, and had to take birth again and again.”(2)

Commenting on the beliefs of some people regarding the valleys of gods like the city of god *Shiva*, or *Indira*, as two of the heavens, Guru Ji says: “(O my friend), none of places like the city of *Shiva*, or the city of *Indira*, (where you may hope to go by doing such rituals) can provide you eternal abode. (Because after the reward of your good deeds is finished, you have to take birth again). So without the service of God, there is no (lasting) peace, and the those who worship power (of worldly riches), keep coming and going.”(3)

Guru Ji finally emphasizes: “(I am not saying all these things on my own), I am proclaiming loudly, what (my) Guru has instructed me. (In short) Nanak says, O my mind sing praises of God, so that you may be emancipated.”(4-1-158)

The message of this Shabad is that we should not spend all our life in pursuit of worldly riches and power. We should remember that any time death may overtake us, and depending on our deeds we may be subjected to the pains of births and deaths again and again for a myriad of times. Further even the so-called heaven does not provide permanent peace. The only place of eternal peace is in the shelter or union with God, and for that the only way is to sing His praises at all times, and meditate on His Name.

ਰਾਗੁ ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥

ਹਰਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੂਖ ਸੁਖ ਚਿਤਿ ਸਮਸਰਿ ਗੁਰ ਮਿਲੇ
॥੧॥ ਰਹਾਉ ॥

ਜਉ ਲਉ ਹਉ ਕਿਛੁ ਸੋਚਉ ਚਿਤਵਉ ਤਉ ਲਉ ਦੁਖਨੁ ਭਰੇ ॥

ਜਉ ਕ੍ਰਿਪਾਲੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਤਉ ਆਨਦੁ ਸਹਜੇ ॥੧॥

ਜੇਤੀ ਸਿਆਨਪੁ ਕਰਮੁ ਹਉ ਕੀਏ ਤੇਤੇ ਬੰਧੁ ਪਰੇ ॥

ਜਉ ਸਾਧੂ ਕਰੁ ਮਸਤਕਿ ਧਰਿਓ ਤਬ ਹਮ ਮੁਕਤੁ ਭਏ ॥੨॥

ਜਉ ਲਉ ਮੇਰੇ ਮੇਰੇ ਕਰਤੋ ਤਉ ਲਉ ਬਿਖੁ ਘੇਰੇ ॥

ਮਨੁ ਤਨੁ ਬੁਧਿ ਅਰਪੀ ਠਾਕੁਰ ਕਉ ਤਬ ਹਮ ਸਹਜਿ ਸੋਏ ॥੩॥

ਜਉ ਲਉ ਪੋਟ ਉਠਾਈ ਚਲਿਅਉ ਤਉ ਲਉ ਡਾਨੁ ਭਰੇ ॥

ਪੋਟ ਡਾਰਿ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਉ ਨਾਨਕੁ ਨਿਰਭਏ

॥੪॥੧॥੧੫੯॥

raag ga-or^hee maalaa mehlaa 5

ik-o^Nkaar satgur p^arsaad.

paa-i-o baal bu^{Dh} su^{kh} ray.

harakh sog haan mirat dookh su^{kh} chit samsar gur milay.
||1|| rahaa-o.

ja-o la-o ha-o kichh socha-o chitva-o ta-o la-o dukhan
bharay.

ja-o kirpaal gur pooraa bhayti-aa ta-o aanad sehjay. ||1||

jaytee si-aanap karam ha-o kee-ay taytay ban^{Dh} paray.

ja-o saa^{Dhoo} kar mastak ^{Dh}ari-o tab ham mukat bha-ay.
||2||

ja-o la-o mayro mayro kart^o ta-o la-o bikh ghayray.

man tan bu^{Dh} arpee thaakur ka-o tab ham sahj so-ay. ||3||

ja-o la-o pot uthaa-ee chali-a-o ta-o la-o daan bharay.

pot daar gur pooraa mili-aa ta-o naanak nirbha-ay.

||4||1||159||

RAAG GAURRI MAALA MOHALLA 5

In the previous Shabad, Guru Ji advised us that the only place of eternal peace is in the shelter or union with God, and for that the only way is to sing His praises at all times and meditate on His Name. But the question arises, how even to sing His praises, or meditate on His Name. In this Shabad Guru Ji is sharing his own experience, and tells us how did he obtain this peace.

He says: “ (O my friends), it is with the simple minded childlike intellect, that I obtained true peace. (What happened was that when) I obtained (the guidance of the Guru, I followed his advice like a child, and the result was), that for me all happiness and suffering, profits and loss, death, pain and pleasure all appeared same.” (1-Pause)





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Comparing the results of his actions done with his own thinking, to the time when he met the true Guru, and started following his advice, Guru Ji says: “As long as I kept on thinking or deliberating (in my own clever ways), I remained full of sorrows. But when I met the perfect and merciful Guru (and followed his advice), I easily enjoyed peace.”(1)

Guru Ji adds: “As long as I performed deeds led by my (own) intellect and ego, all became my bonds (and the causes of my suffering). But when I bowed my head before the saint (Guru, and started following his advice without questioning), then (immediately), I was liberated (from my worldly bonds).” (2)

Describing further what was the consequence of his own thoughts and actions, and what was the result of following his Guru’s advice, he says: “As long as I kept on saying this is mine, this is mine, I remained surrounded by the poison (of worldly attachments). But when I surrendered my mind, body and intellect to the Guru (and completely followed his advice both in thought and action), I slept in peace.” (3)

In conclusion, Guru Ji says: “So long as I carried the load (of worldly attachments) on my head, I kept on being punished. But when I threw away this load of mine, and met the Guru, and I (Nanak have) become free of (any worldly) fears.”(4-1-159)

The message of this Shabad is s that instead of thinking ourselves too clever and questing Guru’s word, we should become innocent like a child and accept and follow Guru’s intellect and advice, whole heartedly. Then we will be rid of all our worldly problems and enjoy real happiness.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਭਾਵਨੁ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ ॥

ਤਿਆਗਿਓ ਮੈ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ॥

ਸਰਬ ਸੁਖ ਆਨੰਦ ਮੰਗਲ ਰਸ ਮਾਨਿ ਗੋਬਿੰਦੈ ਆਗਿਓ ॥੧॥
ਰਹਾਉ ॥

ਪੰਨਾ ੨੧੫

ਮਾਨੁ ਅਭਿਮਾਨੁ ਦੇਉ ਸਮਾਨੇ ਮਸਤਕੁ ਡਾਰਿ ਗੁਰ ਪਾਗਿਓ ॥
ਸੰਪਤ ਹਰਖੁ ਨ ਆਪਤ ਦੂਖਾ ਰੰਗੁ ਠਾਕੁਰੈ ਲਾਗਿਓ ॥੧॥

ਬਾਸ ਬਾਸਰੀ ਏਕੈ ਸੁਆਮੀ ਉਦਿਆਨ ਦ੍ਰਿਸਟਾਗਿਓ ॥
ਨਿਰਭਉ ਭਏ ਸੰਤ ਭ੍ਰਮੁ ਡਾਰਿਓ ਪੂਰਨ ਸਰਬਾਗਿਓ ॥੨॥

ਜੋ ਕਿਛੁ ਕਰਤੈ ਕਾਰਣੁ ਕੀਨੋ ਮਨਿ ਬੁਰੋ ਨ ਲਾਗਿਓ ॥
ਸਾਧਸੰਗਤਿ ਪਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੋਇਓ ਮਨੁ ਜਾਗਿਓ ॥੩॥

ਜਨ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ ਆਇਓ ਸਰਣਾਗਿਓ ॥
ਨਾਮ ਰੰਗ ਸਹਜ ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗਿਓ
॥੪॥੨॥੧੬੦॥

ga-orhee maalaa mehlaa 5.

bhaavan ti-aagi-o ree ti-aagi-o.

ti-aagi-o mai gur mil ti-aagi-o.

sarab sukh aanand mangal ras maan gobindai aagi-o. ||1||
rahaa-o.

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maan abhimaan do-oo samaanay mastak daar gur paagi-o.
sangat harakh na aapat dookhaa rang thaakurai laagi-o.

||1||

baas baasree ayakai su-aamee udi-aan daristaagi-o.

nirbha-o bha-ay sant bharam daari-o pooran sarbaagi-o.

||2||

jo kichh kartai kaaran keeno man buro na laagi-o.

saaDhsangat pargaad santan kai so-i-o man jaagi-o. ||3||

jan naanak orh tuhaaree pari-o aa-i-o sarnaagi-o.

naam rang sahj ras maanay fir dookh na laagi-o. ||4||2||160||

GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us that instead of thinking ourselves too clever, and questing Guru’s word, we should become innocent like a child and accept and follow Guru’s intellect and advice whole heartedly. Then we will be rid of all our worldly problems and enjoy real happiness. In this Shabad Guru Ji tells, as if talking to his female friend, describes what happened when he met the Guru, and started completely following his advice.

He says: “(O my friend), upon meeting the Guru, I have renounced my desires (for worldly riches or pleasures). By



cheerfully accepting God's will, I have obtained all comforts, bliss, and enjoyment of pleasures.”(1-Pause)

Describing, his present state of mind, Guru Ji says: “(O my friend, now), both honor and dishonor appear to me. Because, I have surrendered my intellect to the Guru's advice. I am so imbued with the love of God, that now, I don't feel elated (on acquiring more) worldly possessions, or feel the pain of any sorrow.”(1)



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As for his faith, and trust in God, Guru Ji says: “Now I see God, both in populated areas and wilderness. By saint (Guru’s) grace I have become fearless and shed away all my doubts. I see the perfect all knowing God pervading everywhere.”(2)

Regarding his reaction to the happenings in his life (which included slander at the behest of his own brother, attempts to kill him, and his only son), Guru Ji says: “Now, whatever circumstance, the Creator has created, does not appear bad to my mind. By the saint (Guru’s) grace, my mind has awakened out of its slumber (of worldly attachments).”(3)

In the end Guru Ji humbly prays to God, and says: “O God, the slave Nanak has come to Your refuge (because he knows that) who so ever seeks Your support, enjoys the relish of Name in a state of equipoise and is not afflicted with any pain again.”(4-2-160)

The message of this Shabad is that following the advice of the Guru we should seek the refuge of God and meditate on His Name. Then we will achieve such a state in which no honor or dishonor, profit or loss, pain or pleasure will ever upset the balance of our mind and we will always enjoy a permanent state of peace and bliss.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਪਾਇਆ ਲਾਲੁ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥

ਤਨੁ ਸੀਤਲੁ ਮਨੁ ਸੀਤਲੁ ਬੀਆ ਸਤਗੁਰ ਸਬਦਿ ਸਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਲਾਬੀ ਭੂਖ ਤ੍ਰਿਸਨ ਸਭ ਲਾਬੀ ਚਿੰਤਾ ਸਗਲ ਬਿਸਾਰੀ ॥
ਕਰੁ ਮਸਤਕਿ ਗੁਰਿ ਪੂਰੈ ਧਰਿਓ ਮਨੁ ਜੀਤੋ ਜਗੁ ਸਾਰੀ ॥੧॥

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਰਿਦ ਅੰਤਰਿ ਡੋਲਨ ਤੇ ਅਬ ਚੂਕੇ ॥
ਅਖੁਟੁ ਖਜਾਨਾ ਸਤਿਗੁਰਿ ਦੀਆ ਤੋਟਿ ਨਹੀ ਰੇ ਮੂਕੇ ॥੨॥

ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰੇ ਭਾਈ ਗੁਰਿ ਐਸੀ ਬੁਝ ਬੁਝਾਈ ॥
ਲਾਹਿ ਪਰਦਾ ਠਾਕੁਰੁ ਜਉ ਭੇਟਿਓ ਤਉ ਬਿਸਰੀ ਤਾਤਿ ਪਰਾਈ ॥੩॥

ਕਹਿਓ ਨ ਜਾਈ ਏਹੁ ਅਚੰਭਉ ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ ॥
ਕਹੁ ਨਾਨਕ ਸਚ ਭਏ ਬਿਗਾਸਾ ਗੁਰਿ ਨਿਧਾਨੁ ਰਿਦੈ ਲੈ ਰਾਖਿਆ ॥੪॥੩॥੧੬੧॥

ga-orhee maalaa mehlāa 5.

paa-i-aa laal raṭan man paa-i-aa.

ṭan seetāl man seetāl thee-aa satgur sabad samaa-i-aa. ||1||
rahaa-o.

laathee bhookh tarisan sabh laathee chintāa sagal bisaaree.
kar mastak gur poorai Dhari-o man jeeṭo jag saaree. ||1||

taripat aghaa-ay rahay rid antar dolaṇ tay ab chookay.
akhut khajaanaa satgur dee-aa tot nahee ray mookay. ||2||

achraj ayk sunhu ray bhāa-ee gur aisee boojh bujhaa-ee.
laahi pardaa thaakur ja-o bhayti-o ṭa-o bisree taat paraa-ee.
||3||

kahi-o na jaa-ee ayhu achambha-o so jaanai jin chaakhi-aa.
kaho naanak sach bha-ay bigaasaa gur niDhaan ridai lai
raakhi-aa. ||4||3||161||

GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us that following the advice of the Guru we should seek the refuge of God and meditate on His Name. Then we will achieve such a state in which no honor or dishonor, profit or loss, pain or pleasure will ever upset the balance of our mind and we will always enjoy a permanent state of peace and bliss. In this Shabad, he describes invaluable blessings, when he whole-heartedly followed Guru’s advice.

He says: “(O my friends), I have obtained the precious jewel (of Name) in my mind. Yes since the time I have merged myself in the Guru’s word (and started obediently acting on his advice), both my body and mind have become cool and calm.”(1-Pause)

Continuing to describe the blessings received by him, Guru Ji says: “(O my friends, now), all my hunger and (fire like) desire (for worldly riches and power), has been removed. (In fact), showing his mercy, the perfect Guru has placed his hand (of grace) on my forehead (and I feel, as if my) mind has won over the entire world.”(1)

Guru Ji adds: “Now I remain satiated in my mind and all my wavering is gone. The true Guru has bestowed upon me



such an inexhaustible treasure (of Name), which never falls short, or gets exhausted.” (2)

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But that is not all Guru Ji wants to share with us another wonderful thing, which happened to him. He says: “Listen O brothers, another wonderful thing. The Guru has now instructed me with such an understanding that when he removed the veil of my ignorance, I had a vision of God. Since then all my jealousy with others has vanished.”(3)

However, Guru Ji finds himself unable to fully describe this wonder, so he concludes: “(O my friends), this wonder cannot be described. Only the person who himself has experienced this taste can understand. Nanak (can only say this thing, that since) the time, the Guru’s has enshrined this treasure (of God’s Name) in his heart, the true (God) has become manifest in him.”(4-3-161)

The message of this Shabad is that if we want to enjoy, an unique state of total satisfaction, peace, poise, and cool vision of God, we should whole heartedly listen, understand and act upon the advice or word of our Guru (Granth Sahib Ji).

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਉਬਰਤ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣੀ ॥

ਸਰਬ ਲੋਕ ਮਾਇਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿ ਪਰਤੇ ਧਰਣੀ ॥੧॥
ਰਹਾਉ ॥

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਬੀਚਾਰੇ ਮਹਾ ਪੁਰਖਨ ਇਉ ਕਹਿਆ ॥
ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਨਿਸਤਾਰਾ ਸੁਖੁ ਨ ਕਿਨਹੂੰ ਲਹਿਆ ॥੧॥

ਤੀਨਿ ਭਵਨ ਕੀ ਲਖਮੀ ਜੋਰੀ ਬੂਝਤ ਨਾਹੀ ਲਹਰੇ ॥
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵੈ ਫਿਰਤੇ ਪਹਰੇ ਪਹਰੇ ॥੨॥

ਅਨਿਕ ਬਿਲਾਸ ਕਰਤ ਮਨ ਮੋਹਨ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮਾ ॥
ਜਲਤੇ ਜਲਤੇ ਕਬਹੂ ਨ ਬੂਝਤ ਸਗਲ ਖਿਥੇ ਬਿਨੁ ਨਾਮਾ ॥੩॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ਇਹੈ ਸਾਰ ਸੁਖੁ ਪੂਰਾ ॥
ਸਾਧਸੰਗਤਿ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ਨਾਨਕ ਜਨ ਕੀ ਪੂਰਾ ॥੪॥੪॥੧੬੨॥

ga-orhee maalaa mehlaa 5.

ubrat̃ raajaa raam kee sarṇee.

sarab lok maa-i-aa kay mandal gir gir partay Dharṇee. ||1||
rahaa-o.

saasat̃ simrit̃ bayḍ beechaaray mahaa purkhan i-o kahi-aa.
bin har bhajan naahee nistaaraa sookh na kinhoo^N lahi-aa.
||1||

teen bhavan kee lakhmee joree boojhat̃ naahee lahray.
bin har bhagat̃ kahaa thit̃ paavai firto pahray pahray. ||2||

anik bilaas karat̃ man mohan pooran hot̃ na kaamaa.
jalto jalto kabhoo na boojhat̃ sagal barithay bin naamaa.
||3||
har kaa naam japahu mayray meetaa ihai saar sukh pooraa.
saaDhsangat̃ janam maran nivaarai naanak jan kee
Dhooraa. ||4||4||162||

GAURRI MALA MOHALLA 5

In the previous Shabad Guru Ji advised us that if we want to enjoy, an unique experience of a state of total satisfaction, peace, poise, and cool vision of God, we should whole heartedly, listen, understand and act upon the advice or word of our Guru. But most of us still try all different methods of satisfying our mind, such as amassing wealth, indulging in different sensual pleasures or performing different rituals, which claim to provide a stay in heavens or valleys of gods. In this Shabad, Guru Ji comments on all such practices, and tells us, what is the only true way to obtain permanent peace.

He says: “(O my friends), it is only in the refuge of our God the king, that one is saved. (The inhabitants of) all the (heavenly) worlds are gripped in the wheels of worldly attachments, again and again they fall to earth.”(1-Pause)

Guru Ji emphasizes, that he is not saying this thing cursorily, but he has studied and reflected on these matters, extensively, and has come to this conclusion. He says: “I have studied the *Shastras* and *Vedas*, and other great men have said, that without meditation on God’s Name, there is no escape (from the bondage of worldly attachments), and no body has obtained any peace without the Name.”(1)

Commenting on the experience of those, who have tried to find happiness in amassing worldly wealth, Guru Ji says: “(Even if some one) has acquired the wealth of all the three worlds, still his waves (of thirst for more worldly wealth) do



not subside. (The fact is that) even if one keeps wandering (after it) from one moment to the other, without the worship of God, he cannot find any peace (of mind).”(2)

Lastly commenting on the state of those who try to find happiness in enjoying worldly pleasures, Guru Ji says: “(O my friends, even if a person), engages in various fascinating recreations, still his lust doesn’t get fulfilled. He keeps burning (in the fire of these desires), which never extinguishes. (Because), except (God’s) Name, all other (efforts) are useless.”(3)

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Therefore Guru Ji concludes this Shabad, by saying: “O my friends, meditate on God’s Name, this is the essence of complete happiness. The company of saintly persons rids a person from (the pains of) birth and death. Therefore, Nanak (prays) for the humble service of (God’s) devotees.”(4-4-162)

The message of this Shabad, that it is only by meditating on God’s Name in the company of the saint (Guru), we can find true satisfaction and happiness, and not by amassing unlimited wealth, performing rituals, or satisfying our lusts.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਮੋ ਕਉ ਇਹ ਬਿਧਿ ਕੋ ਸਮਝਾਵੈ ॥
ਕਰਤਾ ਹੋਇ ਜਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਅਨਜਾਨਤ ਕਿਛੁ ਇਨਹਿ ਕਮਾਨੋ ਜਪ ਤਪ ਕਛੁ ਨ ਸਾਧਾ ॥
ਦਹ ਦਿਸਿ ਲੈ ਇਹੁ ਮਨੁ ਦਉਰਾਇਓ ਕਵਨ ਕਰਮ ਕਰਿ ਬਾਧਾ ॥੧॥

ਮਨ ਤਨ ਧਨ ਭੂਮਿ ਕਾ ਠਾਕੁਰੁ ਹਉ ਇਸ ਕਾ ਇਹੁ ਮੇਰਾ ॥
ਪੰਨਾ ੨੧੬

ਭਰਮ ਮੋਹ ਕਛੁ ਸੁਝਸਿ ਨਾਹੀ ਇਹ ਪੈਖਰ ਪਏ ਪੈਰਾ ॥੨॥
ਤਬ ਇਹੁ ਕਹਾ ਕਮਾਵਨ ਪਰਿਆ ਜਬ ਇਹੁ ਕਛੁ ਨ ਹੋਤਾ ॥
ਜਬ ਏਕ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਆਪਹਿ ਕਰਤਾ ॥੩॥

ਅਪਨੇ ਕਰਤਬ ਆਪੇ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਕਰਣਹਾਰੁ ਹੈ ਆਪੇ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥੪॥੫॥੧੬੩॥

ga-orhee maalaa mehlaa 5.

mo ka-o ih biDh ko samjhaavai.
kartaa ho-ay janaavai. ||1|| rahaa-o.
anjaanaṭ kichh ineh kamaano jap tap kachhoo na saaDhaa.
dah dis lai ih man da-uraa-i-o kavan karam kar baaDhaa.
||1||

man tan Dhan bhoom kaa thaakur ha-o is kaa ih mayraa.

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bharam moh kachh soojhas naahee ih paikhhar pa-ay pairaa.
||2||
tab ih kahaa kamaavan pari-aa jab ih kachhoo na hotaa.
jab ayk niranjan nirankaar parabh sabh kichh aapeh kartaa.
||3||
apnay kartab aapay jaanai jin ih rachan rachaa-i-aa.
kaho naanak karanhaar hai aapay satgur bharam chukaa-i-aa.
||4||5||163||

GAURRI MAALA MOHALLA 5

As per Dr. Bh. Vir Singh Ji this Shabad appears to be uttered by Guru Ji in response to the comments of a Pundit, who believes that it is due to the bonds created by a person in his previous lives, by his own actions and reactions that he keeps on going through births and deaths. Guru Ji questions this philosophy, and asks him some very logical and thought provoking questions.

First Guru Ji asks: “Let some body assume himself as the Creator God, and then convince me (about this concept of births and deaths, due to one’s past deeds).” (1-pause)

Asking his first Guru Ji says: “(Let’s assume that) in his ignorance a person did some deeds, but did not perform any



worship or penance, and he let his mind run in ten different directions (in pursuit of his worldly desires). But what were the specific misdeeds, that he was bound (into this circle of births and deaths)?” (1)

Guru Ji then even agrees and says: “(Let us admit that a person on coming to the world, assumes himself to be) the master of his mind, body, wealth, and land, and says (to himself), that he belongs to these (things), and these belong to him. In this way, due to his illusion and attachment for these things, he does not (really), know any thing, and then these very things become like fetters on his feet (and he is bound to the circles of births and deaths).” (2)

But Guru Ji wants to go to the very root of this question, and asks: “(But tell me), what was the person doing, when he was nothing, (when he did not exist at all), and when only one faultless formless, God alone was the doer of every thing Himself?”(3)

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But unlike many other saints and prophets, who claim to have answer to every question, Guru Ji humbly admits and says: “Only He, who has created this creation, knows (the logic or reasons behind) all His deeds. Nanak says that his true Guru has removed all his doubt, (and made him realize that) God is Himself the doer (and the cause behind all these circles of births and deaths etc.)” (4-5-163)

The message of this Shabad is that, we should not get entangled into these enigmas of the circles of births and deaths, and start blaming our past deeds for our present misfortunes, but simply look upon all the happenings (good or bad), as the doings of God, as per His plans, and simply seek and act upon the advice of the Guru, and try to win the love and grace of God to liberate us from these entanglements once for all.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੂਸੇ ॥੧॥ ਰਹਾਉ ॥

ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਵੁ ਨ ਪਾਇਆ ॥

ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਉਂਹਾ ਕਾਮਿ ਨ ਆਇਆ ॥੧॥

ਤੀਰਥਿ ਨਾਇ ਅਰੁ ਧਰਨੀ ਭ੍ਰਮਤਾ ਆਗੈ ਠਉਰੁ ਨ ਪਾਵੈ ॥

ਉਂਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ ਓਹੁ ਲੋਗਨ ਹੀ ਪਤੀਆਵੈ ॥੨॥

ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ ॥

ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ ਝਖਾਈਐ ॥੩॥

ਨਾਨਕੁ ਕਹਤੋ ਇਹੁ ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ ॥

ਗੁਰੁ ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ ਗੁਮਾਨੀ ॥੪॥੬॥੧੬੪॥

ga-or^hee maalaa mehlāa 5.

har bin avar kir-aa birthay.

jap tap sanjam karam kamaaⁿay ihi orai moosay. ||1||
rahaa-o.

baraṭ nāy^m sanjam meh raṭ^taa ṭin kaa aadh na paa-i-aa.
aagai chalan a-or hai b^haa-ee ooⁿhaa kaam na aa-i-aa. ||1||

ṭirath naa-ay ar D^harnee b^harmaṭ^{aa} aagai ṭ^ha-ur na paavai.
oohaa kaam na aavai ih biD^h oh logan hee paṭ^{ee}-aavai. ||2||

chaṭ^{ur} bayḍ muk^h bachnee uchrai aagai mahal na paa-ee-
ai.
boo^jhai naahee ayk suD^haa^khar oh saglee j^haa^kh j^hak^hhaa-
ee-ai. ||3||

naanak kaṭ^o ih beechaaraa je kamaavai so paar garaamee.
gur sayvhu ar naam D^hi-aavahu ṭi-aagahu manhu
gumaanee. ||4||6||164||

GAURRI MAALA MOHALLA 5

In the previous Shabad Guru Ji advised us that we should not get entangled in the reasons behind the rounds of births and deaths, or the why of things and happenings around us. He advised us that we should simply act upon the advice of the Guru, and try to win the love and grace of God to liberate us from these entanglements once for all. But still some people out of their ignorance or ego indulge in all kinds of rituals and ways of works to obtain salvation from the worldly problems, and rounds of incarnation. In this Shabad Guru Ji tells us in clear-cut terms, how except the meditation on God's Name, all such things as performing of rituals, going on pilgrimages and readings of holy book are useless.



He says: “(O my friends), without meditation upon God, all the ritualistic deeds are useless. The (merits of) performance of lip recitation, penance, self-mortification and other rites are robbed away before reaching God’s Court.” (1-Pause)

Commenting on other ritualistic practices, Guru Ji says: “(O my friends), he who remains engaged in observing fasts, daily rituals and austerities does not get even a penny’s worth (of spiritual gain). O brother, there is something else which is of use hereafter, none of such (ritualistic deed) serves any purpose in the yond.”(1)

Now coming to the practice of bathing at holy places, or wandering from place to place, Guru Ji says: “He, who bathes at places of pilgrimages, and wanders all over the earth, does not get any respite in the afterworld, and it is of no use there (in the God’s court). In this way, he is only impressing the people.”(2)

Finally commenting on the practice of reading and reciting holy books, Guru Ji says: “Even if a person were to recite all the four *Vedas* (the Hindu holy books), he will not find a place in God’s mansion. (Because), he who doesn’t understand the essence of one true word (the God’s Name), he is accumulating all non-sense.”(3)

Guru Ji concludes the Shabad, by stating, what he thinks, we should do to cross over the worldly ocean. He says: “Nanak expresses this thought that he who earns (the wealth of God’s Name), becomes a swimmer of the worldly ocean. (Therefore, I suggest that you) should renounce the illusions of your (own) mind, humbly follow Guru’s advice, and meditate on God’s Name, and.” (4-6-164)

The message of this Shabad is that if we really want to end the painful rounds of births and deaths, then abandoning all our illusions about the merits of such ritualistic practices of fasts, pilgrimages, or recitation of holy books (without understanding), we should simply follow the advice of the Guru and at all times meditate on God’s Name with true love and devotion.

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ਗਉੜੀ ਮਾਲਾ ੫ ॥

ਮਾਧਉ ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਖਿ ਕਹੀਐ ॥
ਹਮ ਤੇ ਕਛੂ ਨ ਹੋਵੈ ਸੁਆਮੀ ਜਿਉ ਰਾਖਹੁ ਤਿਉ ਰਹੀਐ ॥੧॥
ਰਹਾਉ ॥

ਕਿਆ ਕਿਛੁ ਕਰੈ ਕਿ ਕਰਣੈਹਾਰਾ ਕਿਆ ਇਸੁ ਹਾਥਿ ਬਿਚਾਰੇ ॥
ਜਿਤੁ ਤੁਮ ਲਾਵਹੁ ਤਿਤ ਹੀ ਲਾਗਾ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ ॥੧॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਸਰਬ ਕੇ ਦਾਤੇ ਏਕ ਰੂਪ ਲਿਵ ਲਾਵਹੁ ॥ ਨਾਨਕ
ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਹਿ ਅਪੁਨਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥੨॥੧੬੫॥

ga-orhee maalaa 5.

maaDha-o har har har mukh kahee-ai.
ham tay kachhoo na hovai su-aamee ji-o raakho ti-o rahee-ai. ||1|| rahaa-o.
ki-aa kichh karai ke karnaihaaraa ki-aa is haath bichaaray.
jit tum laavhu tit hee laagaa pooran khasam hamaaray. ||1||

karahu kirpaa sarab kay daatay ayk roop liv laavhu.
naanak kee baynantee har peh apunaa naam japaavhu.
||2||7||165||

GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us that if we really want to end the unending painful circle of births and deaths, then abandoning all our illusions about the merits of such ritualistic practices of fasts, pilgrimages, or recitation of holy books (without understanding), we should simply follow the advice of the Guru and at all times, meditate on God’s Name with true love and devotion. In this Shabad Guru Ji prays for himself and the rest of the world, so that we do remember and utter His Name at all times.

He most humbly submits: “O our Master, on our own, we are unable to do anything. We live as You keep us. O God our master, bless us that we may always utter Your name with our tongues.”(1-Pause)

Once again acknowledging the total inability of a human being of doing anything on his own, Guru Ji says: “O God,



what should a man do, what is he capable of doing and what is under the control of this poor thing? O our perfect master, howsoever You yoke him, he keeps on doing that job.”(1)

Therefore Guru Ji prays: “O the benefactor of all, show mercy and enshrine the love of only (Your) one form in us. This is the supplication of Nanak, before (You) my God that make us meditate on Your Name.”(2)

The message of this Shabad is that even for meditating on God’s Name, we should pray to Him to grant us the ability, will power, and a craving to meditate on His Name, because on his own man cannot do anything.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

♦ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

♦

ਦੀਨ ਦਇਆਲ ਦਮੋਦਰ ਰਾਇਆ ਜੀਉ ॥
ਕੋਟਿ ਜਨਾ ਕਰਿ ਸੇਵ ਲਗਾਇਆ ਜੀਉ ॥
ਭਗਤ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਰਖਾਇਆ ਜੀਉ ॥
ਪੂਰਨ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥੧॥

ਕਿਉ ਪੇਖਾ ਪ੍ਰੀਤਮੁ ਕਵਣ ਸੁਕਰਣੀ ਜੀਉ ॥
ਸੰਤਾ ਦਾਸੀ ਸੇਵਾ ਚਰਣੀ ਜੀਉ ॥

raag ga-orhee maajh mehlā 5

ik-o^Nkaar satgur parsaaḍ.

ḍeen ḍa-i-aal ḍamodar raa-i-aa jee-o.
kot janaa kar sayv lagaa-i-aa jee-o.
bhagaṭ vachhal tayraa birad rakhaa-i-aa jee-o.
pooran sabhnee jaa-ee jee-o. ||1||

ki-o paykhaa pareetam kavan sukarnee jee-o.
santaa ḍaasee sayvaa charnee jee-o

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ਇਹੁ ਜੀਉ ਵਤਾਈ ਬਲਿ ਬਲਿ ਜਾਈ ਜੀਉ ॥
ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਈ ਜੀਉ ॥੨॥

ਪੋਥੀ ਪੰਡਿਤ ਬੇਦ ਖੋਜੰਤਾ ਜੀਉ ॥
ਹੋਇ ਬੈਰਾਗੀ ਤੀਰਥਿ ਨਾਵੰਤਾ ਜੀਉ ॥
ਗੀਤ ਨਾਦ ਕੀਰਤਨੁ ਗਾਵੰਤਾ ਜੀਉ ॥
ਹਰਿ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥੩॥

ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਜੀਉ ॥
ਪਤਿਤ ਪਵਿਤ ਲਗਿ ਗੁਰ ਕੇ ਪੈਰੇ ਜੀਉ ॥

ਪੰਨਾ ੨੧੭

ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਰਵੈਰੇ ਜੀਉ ॥
ਗੁਰ ਮਨ ਕੀ ਆਸ ਪੂਰਾਈ ਜੀਉ ॥੪॥

ਜਿਨਿ ਨਾਉ ਪਾਇਆ ਸੋ ਧਨਵੰਤਾ ਜੀਉ ॥
ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸੁ ਸੇਭਾਵੰਤਾ ਜੀਉ ॥
ਜਿਸੁ ਸਾਧੂ ਸੰਗਤਿ ਤਿਸੁ ਸਭ ਸੁਕਰਣੀ ਜੀਉ ॥
ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ ॥੫॥੧॥੧੬੬॥

ih jee-o vaṭaa-ee bal bal jaa-ee jee-o.
tis niv niv laaga-o paa-ee jee-o. ||2||

pothee pandit bayd khojantaa jee-o.
ho-ay bairaagee tirath naavantaa jee-o.
geet naad keertan gaavantaa jee-o.
har nirbha-o naam Dhi-aa-ee jee-o. ||3||

bha-ay kirpaal su-aamee mayray jee-o.
patit pavit lag gur kay pairay jee-o.

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bharam bha-o kaat kee-ay nirvairay jee-o.
gur man kee aas pooraa-ee jee-o. ||4||

jin naa-o paa-i-aa so Dhanvantaa jee-o.
jin parabh Dhi-aa-i-aa so sobhaavantaa jee-o.
jis saaDhoo sangat tis sabh sukarnee jee-o.
jan naanak sahj samaa-ee jee-o. ||5||1||166||

RAG GAURRI MAJH MOHALLA 5

In the previous Shabad Guru Ji gave us this message that that even for meditating on God’s Name, we should pray to Him to grant the ability, will power, and a craving to meditate on His Name, because on his own man cannot do anything. In this Shabad, he tells us a way, which can facilitate our efforts in this regard. That way is to join the society



of saints, where we can obtain the gift of Name and attain the state of equipoise.

Guru Ji begins the Shabad by saying: “O beneficent God of the meek, the glorious king, after creating millions of creatures, you have yoked them to Your service. It is Your tradition that You love Your devotees, and You pervade all places.”(1)

But then, Guru Ji wonders in himself and says: “How can I have the vision of such a beloved (God) of mine? What is that (good) deed, (which can help me in this regard)?

(I am told that) I should become the servant of the saints (Guru) and should serve at their feet. I should devote this soul of sacrifice and mine myself for that (Guru). Again and again I should bow before him.” (2)

Guru Ji then comments: “Some pundit keeps searching Him, through the study of *Vedas*, (and other holy) books. Some one becoming a recluse is bathing at pilgrimage places. Some one is singing songs and melodious tunes (in the hope of seeing Him), but I only meditate on the Name of the fearless God.” (3)

Giving the reasons, behind his choosing the meditating on God’s Name over all other methods, Guru Ji says: “(I have learnt that) when my master became merciful even the sinners were rendered pure by seeking the refuge of the Guru. Removing all their doubts and fears they were made free of all the feelings of enmity, and the Guru fulfilled their heart’s desire.”(4)

Therefore in conclusion, Guru Ji says: “Truly rich are those, who have obtained the (gift of God’s) Name. He, who has meditated on God, has become distinguished. He who keeps the company of the holy saints all his deed is sublime. In short, O Nanak a devotee easily merges (in the true God).” (5-1-166)

The message of this Shabad is that if we truly want to wipe out all our sins, and easily merge in our God, we should humbly join the holy congregation and as per Guru’s advice, meditate on God’s Name, with true love and devotion.



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ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਝ ॥

ਆਉ ਹਮਾਰੈ ਰਾਮ ਪਿਆਰੇ ਜੀਉ ॥
 ਰੈਣਿ ਦਿਨਸੁ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੇ ਜੀਉ ॥
 ਸੰਤ ਦੇਉ ਸੰਦੇਸਾ ਪੈ ਚਰਣਾਰੇ ਜੀਉ ॥
 ਤੁਧੁ ਬਿਨੁ ਕਿਤੁ ਬਿਧਿ ਤਰੀਐ ਜੀਉ ॥੧॥

ਸੰਗਿ ਤੁਮਾਰੈ ਮੈ ਕਰੇ ਅਨੰਦਾ ਜੀਉ ॥
 ਵਣਿ ਤਿਣਿ ਤ੍ਰਿਭਵਣਿ ਸੁਖ ਪਰਮਾਨੰਦਾ ਜੀਉ ॥
 ਸੇਜ ਸੁਹਾਵੀ ਇਹੁ ਮਨੁ ਬਿਗਸੰਦਾ ਜੀਉ ॥
 ਪੇਖਿ ਦਰਸਨੁ ਇਹੁ ਸੁਖੁ ਲਗੀਐ ਜੀਉ ॥੨॥

ਚਰਣ ਪਖਾਰਿ ਕਰੀ ਨਿਤ ਸੇਵਾ ਜੀਉ ॥
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ਜੀਉ ॥
 ਦਾਸਨਿ ਦਾਸੁ ਨਾਮੁ ਜਪਿ ਲੇਵਾ ਜੀਉ ॥
 ਬਿਨਉ ਠਾਕੁਰ ਪਹਿ ਕਹੀਐ ਜੀਉ ॥੩॥

ਇਛ ਪੁੰਨੀ ਮੇਰੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਜੀਉ ॥
 ਦਰਸਨੁ ਪੇਖਤ ਸਭ ਦੁਖ ਪਰਹਰਿਆ ਜੀਉ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਜਪਿ ਤਰਿਆ ਜੀਉ ॥
 ਇਹੁ ਅਜਰੁ ਨਾਨਕ ਸੁਖੁ ਸਹੀਐ ਜੀਉ ॥੪॥੨॥੧੬੭॥

ga-orhee mehlāa 5 mājḥ.

aa-o hamaarai raam pi-aaray jee-o.
 rainḥ dīnas saas saas chīṭaaray jee-o.
 santḥ day-o sandaysaa pai charṇaaray jee-o.
 tuDh bin kiṭ biDhḥ taree-ai jee-o. ||1||

sangḥ tumaarai mai karay anandaa jee-o.
 vanḥ tīnḥ tarībḥavanḥ sukhḥ parmaanandaa jee-o.
 sayj suhaavee ih man bigsandaa jee-o.
 paykhḥ darsan ih sukhḥ lahee-ai jee-o. ||2||

charanḥ pakḥhaar karee niṭ sayvaa jee-o.
 poojaa archaa bandanḥ dayvaa jee-o.
 daasanḥ daas naam jap layvaa jee-o.
 bin-o ṭhaakur peh kahee-ai jee-o. ||3||

ichḥ punnee mayree manḥ tan hari-aa jee-o.
 darsanḥ paykḥatḥ sabḥḥ dukḥḥ parhari-aa jee-o.
 har har naam japay japḥ tari-aa jee-o.
 ih ajar naanak sukhḥ sahee-ai jee-o. ||4||2||167||

GAURRI MALA MOHALLA 5

In the previous Shabad, Guru Ji gave us the message that if we truly want to wipe out all our sins, and easily merge in our God, we should humbly join the holy congregation and as per Guru's advice, meditate on God's Name, with true love and devotion. In this Shabad Guru Ji shows us how to invite God into our heart, and what was the result, when he did that.

He says: "Come, O my beloved God, into to my heart. Night and day with every breath, I remember You. I call on You. Falling at the feet of the saintly persons, I send this message, that without You, there is no way, I can swim across (the I worldly ocean)." (1)

Stating the reasons, why he so earnestly wants to have the sight of his beloved God, Guru Ji says: "(O God), in Your company I revel in ecstasy. (Seeing You, pervading in) the forests, vegetation, and all the three worlds, I feel a state of supreme bliss. (Upon seeing Your sight), my heart blooms (in joy, and becomes like a) beautiful bed (to welcome You. Yes), upon seeing Your sight, we enjoy this pleasure." (2)

Now describing, how he seeks, the help of his saintly friends, in this effort of his, Guru Ji says: "(O my friends), I daily serve the saint (Guru), by washing his feet (and listening to his words, with utmost devotion). For me this is my worship, flower offerings, and paying of respect to gods. (I request them to) convey this prayer (of mine) to the Master, to bless me that becoming the servant of His servants, I may meditate on His Name." (3)

Sharing with us the result of his prayer, Guru Ji concludes: "(O my friends, now) my desire has been fulfilled and my mind and body are in bloom. Seeing the sight (of God) all my agonies have been dispelled. By constantly meditating on God's Name, I have crossed over (the worldly ocean), and Nanak has enjoyed borne this unbearable pleasure (of God's sight)." (4-2-167)

The message of this Shabad is that if we want to have the vision of God, we should seek the refuge of the Guru, and always pray to God with extreme devotion and love and request Him again and again to come



and abide in our heart.

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ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੁਣਿ ਸੁਣਿ ਸਾਜਨ ਮਨ ਮਿਤ ਪਿਆਰੇ ਜੀਉ ॥
ਮਨੁ ਤਨੁ ਤੇਰਾ ਇਹੁ ਜੀਉ ਭਿ ਵਾਰੇ ਜੀਉ ॥
ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਜੀਉ ॥
ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ ਜੀਉ ॥੧॥

ਜਿਸੁ ਮਿਲਿਐ ਮਨੁ ਜੀਵੈ ਭਾਈ ਜੀਉ ॥
ਗੁਰ ਪਰਸਾਈ ਸੋ ਹਰਿ ਹਰਿ ਪਾਈ ਜੀਉ ॥
ਸਭ ਕਿਛੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀਆ ਜਾਈ ਜੀਉ ॥
ਪ੍ਰਭ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ਜੀਉ ॥੨॥

ਏਹੁ ਨਿਧਾਨੁ ਜਪੈ ਵਡਭਾਗੀ ਜੀਉ ॥
ਨਾਮ ਨਿਰੰਜਨ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਉ ॥
ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਭੁ ਦੁਖੁ ਮਿਟਾਇਆ ਜੀਉ ॥
ਆਨ ਪਹਰ ਗੁਣ ਗਾਇਆ ਜੀਉ ॥੩॥

ਰਤਨ ਪਦਾਰਥ ਹਰਿ ਨਾਮੁ ਤੁਮਾਰਾ ਜੀਉ ॥
ਤੂੰ ਸਚਾ ਸਾਹੁ ਭਗਤੁ ਵਣਜਾਰਾ ਜੀਉ ॥
ਹਰਿ ਧਨੁ ਰਾਸਿ ਸਚੁ ਵਾਪਾਰਾ ਜੀਉ ॥
ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ ਜੀਉ ॥੪॥੩॥੧੬੮॥

ga-orhee maajh mehlā 5.

sun sun saajan man mit pi-aaray jee-o.
man tan tayraa ih jee-o bhe vaaray jee-o.
visar naahee parabh paraan aDhaaray jee-o.
sadaa tayree sarnaa-ee jee-o. ||1||

jis mili-ai man jeevai bhaa-ee jee-o.
gur parsaadee so har har paa-ee jee-o.
sabh kichh parabh kaa parabh kee-aa jaa-ee jee-o.
parabh ka-o sad bal jaa-ee jee. ||2||

ayhu niDhaan japai vadbhaagee jee-o.
naam niranjan ayk liv laagee jee-o.
gur poora paa-i-aa sabh dukh mitaa-i-aa jee-o.
aath pahar gun gaa-i-aa jee-o. ||3||

rajan padaarath har naam tumaaraa jee-o.
too^N sachaa saahu bhagat vanjaaraa jee-o.
har Dhan raas sach vaapaaraa jee-o.
jan naanak sad balihaaraa jee-o. ||4||3||168||

GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us that if we want to have the vision of God, we should seek the refuge of the Guru, and always pray to God with extreme devotion and love and request Him again and again to come and abide in our heart. In this Shabad, he shows us, how to humbly and affectionately pray to God, for His blessings.

He says: "Listen, O my friend, the beloved of my heart. This body and mind are Yours, and I sacrifice my soul also to You. O the mainstay of my life's breath, do not let me ever forget You. (I wish that I may) always remain in Your shelter."(1)

Guru Ji then tells us: "O dear brothers, meeting whom our mind becomes (spiritually) alive, that God, we can obtain only through the Guru's grace. (I have realized that), every thing belongs to God, whatever happens, is as per God's doing. Therefore, I am always a sacrifice to God."(2)

Guru Ji however comments: "(O my friends), only a very rare fortunate person meditates on this treasure (of Name). The person who meditates on this immaculate Name, he is attuned to God. On obtaining the perfect Guru, all his sorrow is dispelled, and he keeps on singing praises of God at all times."(3)

Finally Guru Ji again addresses God and says: "O God, Your Name is the most precious jewel. You are the true banker and Your devotee is Your door-to-door sales person. True is the trade of the capital stock of God's Name. Your slave Nanak is always a sacrifice to You (4-3-168)."

The message of this Shabad is that with great humility and devotion, we should pray to God to never let us forget Him, and bless us with the trade of His true Name.



ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ॥
ਜੋਰਿ ਤੁਮਾਰੈ ਸੁਖਿ ਵਸਾ ਸਦੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ ਕੈ ਚੁਪ ਕੀਆ ॥

raag ga-or^hee maa^jh mehlaa 5

ik-o^Nkaar satgur parsaa^d.

too^N mayraa baho maan^u kartay too^N mayraa baho maan^u.

jor tumaarai suk^h vasaa sach saba^d neesaan^u. ||1|| rahaa-o.

sab^hhay galaa jaat^{ee}-aa sun^u kai chup kee-aa.

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ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਧੀਆ ਮਾਇਆ ਮੋਹੜਿਆ ॥੧॥

ਦੇਇ ਬੁਝਾਰਤ ਸਾਰਤਾ ਸੇ ਅਖੀ ਡਿਠੜਿਆ ॥

ਪੰਨਾ ੨੧੮

ਕੋਈ ਜਿ ਮੂਰਖੁ ਲੋਭੀਆ ਮੂਲਿ ਨ ਸੁਣੀ ਕਹਿਆ ॥੨॥

ਇਕਸੁ ਦੁਹੁ ਚਹੁ ਕਿਆ ਗਣੀ ਸਭ ਇਕਤੁ ਸਾਦਿ ਮੁਠੀ ॥
ਇਕੁ ਅਧੁ ਨਾਇ ਰਸੀਅੜਾ ਕਾ ਵਿਰਲੀ ਜਾਇ ਵੁਠੀ ॥੩॥

ਭਗਤ ਸਚੇ ਦਰਿ ਸੋਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥
ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ
॥੪॥੧॥੧੬੯॥

kad^u hee surat^u na la^Dhee-aa maa-i-aa moh^rhi-aa. ||1||

day-ay bu^jhaarat^u saart^{aa} say ak^hee dith^u-rhi-aa.

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ko-ee je moorakh^u lob^hee-aa mool na sun^{ee} kahi-aa. ||2||

ikas^u duhu chahu ki-aa gaⁿee sab^h ika^t saad^u mut^hee.

ik a^Dh^u naa-ay rasee-ar^haa kaa virlee jaa-ay vut^hee. ||3||

bhaga^t sachay^u dar^u soh^day anad^u karahi^u din^u raat^u.
rang^u ratay^u parmaysrai^u jan^u naanak^u tin^u bal^u jaat^u. ||4||1||169||

RAG GAURRI MAJH MOHALLA 5

In the previous Shabad, Guru Ji advised us that with great humility and devotion, we should pray to God to never let us forget Him, and bless us with the trade of His true Name. In this Shabad, he shows us how to approach God with humility, and how to thank Him for blessing us with the wisdom to chose the right path and be imbued with the love of His Name.

Guru Ji begins this Shabad, by expressing, his gratitude and trust in God. He says: “O Creator, I feel very proud of You, in You I take great pride. Leaning on Your support, I abide in peace and (on my forehead) is the stamp of Your true Word.” (1-Pause)

Now Guru Ji comments, on the state of the world, which remains attached to worldly riches, and power. He says: “O God, the human being engrossed in worldly powers and riches knows all about the right deeds. Yet still he remains aloof from them. Bewitched by the worldly valuables he never regains (the right) intellect.” (2)

Describing the extent of the attachment of human beings to worldly attractions, Guru Ji says: “Even when a godly person hints or when the man sees for himself (that he is not following the right path), still the foolish greedy person, does not care about what he hears, or what is said to him.”(2)

Guru Ji further notes, that the above state of affairs is not an exception, but rather a rule. He says: “It is not a question of counting one, two or four persons (involved in such misguided paths, I see that the whole world is being deceived by the relish (of worldly riches). It is only a very rare place where you can see a person in love with the one Name (of God).”(3)

But for our information, Guru Ji says: “(O my friends), the true devotees look beauteous at God’s court and they enjoy bliss (of God’s Name) day and night and slave Nanak is a sacrifice to them.” (4-1-169)



The message of this Shabad is that if we want to enjoy a truly happy life and spiritual bliss, then unlike the rest of the world, which remains imbued with the love of worldly riches, we should pray and seek to be imbued with the love of God and His Name.

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਂਝ ॥

ga-orhee mehlāa 5 maa^Njh.

ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ॥
ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥
ਜਿਤੁ ਘਟਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੋਈ ਸੁਹਾਵਾ ਥਾਉ ॥
ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥

dukh bhanjan tayraa naam jee dukh bhanjan tayraa naam.
aath pahar aaraaDhee-ai pooran satgur gi-aan. ||1|| rahaa-o.

jit ghat vasai paarbarahm so-ee suhaavaa thaa-o.
jam kankar nayrh na aavee rasnaa har gun gaa-o. ||1||

ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣੀਆ ਨਾ ਜਾਪੈ ਆਰਾਧਿ ॥
ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿ ॥੨॥

sayvaa surat na jaanee-aa naa jaapai aaraaDh.
ot tayree jagjeevanaa mayray thaakur agam agaaDh. ||2||

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈਆ ਨਠੇ ਸੋਗ ਸੰਤਾਪ ॥
ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਸਤਿਗੁਰਿ ਰਖੇ ਆਪਿ ॥੩॥

bha-ay kirpaal gusaa-ee-aa nathay sog santaap.
tatee vaa-o na lag-ee satgur rakhay aap. ||3||

ਗੁਰੁ ਨਾਰਾਇਣੁ ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ॥
ਗੁਰਿ ਤੁਠੈ ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ
॥੪॥੨॥੧੭੦॥

gur naaraa-in da-yu gur gur sachaa sirjanhaar.
gur tuthai sabh kichh paa-i-aa jan naanak sad balihaar.
||4||2||170||

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GAURRI MOHALLA 5 MAANJH

In the previous Shabad, Guru Ji advised us that if we want to enjoy a truly happy life and bliss then unlike the rest of the world, which remains imbued with the love of worldly riches, we should pray and seek to be imbued with the love of God and His Name. In this famous Shabad, which many Sikhs sing with great relish, Guru Ji tells us about the merits of God's Name, and sings the glory of Guru, from whom we can obtain this jewel.

First addressing God, Guru Ji says: “O God, destroyer of sins is Your Name. Yes it is the annihilator of all sins. This is the instruction of the perfect Guru that we should meditate on this Name at all times.”(1-Pause)

Listing the merits of meditating on God's Name or enshrining God in one's heart, Guru Ji says: “The heart, in which abides God, becomes a beautiful place. Even the Death's courier does not come near a person, who with his tongue, sings the praises of God (he doesn't fear even death).”(1)

Now Guru Ji goes into further humility and says: “O my incomprehensible God, and master of the universe, I do not know how to serve You, nor know the way to worship You, I only know, that it is in Your shelter alone, I can survive.” (2)

Giving the reason for such complete faith in the shelter of God, Guru Ji says: “(I know that), On whom God of the world has become merciful, all his woes and troubles have hastened away. (Yes), those whom the true Guru himself protects, are not touched even by the slightest agony.”(3)

In conclusion, Guru Ji says: “(O my friends), Guru is the embodiment of the primal God. Guru is the merciful true Creator. When the Guru becomes beneficent, one receives everything, and Nanak is always a sacrifice to the Guru.”(4-2-170)

The message of this Shabad is that if we want to destroy all our sins, and get rid of all our pains and sufferings, then we should most humbly follow the guidance of the Guru (as contained in Guru Granth Sahib Ji), and meditate on God's Name.



ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ਹਰਿ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮਾ ॥

ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

ਰਾਮ ਗੋਬਿੰਦ ਜਪੇਦਿਆ ਹੋਆ ਮੁਖੁ ਪਵਿਤ੍ਰੁ ॥

ਹਰਿ ਜਸੁ ਸੁਣੀਐ ਜਿਸ ਤੇ ਸੋਈ ਭਾਈ ਮਿਤ੍ਰੁ ॥੧॥

ਸਭਿ ਪਦਾਰਥ ਸਭਿ ਫਲਾ ਸਰਬ ਗੁਣਾ ਜਿਸੁ ਮਾਹਿ ॥

ਕਿਉ ਗੋਬਿੰਦੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਜਾਹਿ ॥੨॥

ਜਿਸੁ ਲੜਿ ਲਗਿਐ ਜੀਵੀਐ ਭਵਜਲੁ ਪਈਐ ਪਾਰਿ ॥

ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਮੁਖ ਉਜਲ ਦਰਬਾਰਿ ॥੩॥

ਜੀਵਨ ਰੂਪ ਗੋਪਾਲ ਜਸੁ ਸੰਤ ਜਨਾ ਕੀ ਰਾਸਿ ॥

ਨਾਨਕ ਉਬਰੇ ਨਾਮੁ ਜਪਿ ਦਰਿ ਸਚੈ ਸਾਬਾਸਿ ॥੪॥੩॥੧੭੧॥

ga-orhee maa^h mehlaa 5.

har raam raam raam raamaa.

jap pooran ho-ay kaamaa. ||1|| rahaa-o.

raam gobind japaydi-aa ho-aa mukh pavitar.

har jas sunee-ai jis tay so-ee bhaa-ee mitar. ||1||

sabh padaarath sabh falaa sarab gunaa jis maahi.

ki-o gobind manhu visaaree-ai jis simrat dukh jaahi. ||2||

jis larh lagi-ai jeevee-ai bhavjal pa-ee-ai paar.

mil saaDhoo sang uDhaar ho-ay mukh oojal darbaar. ||3||

jeevan roop gopaal jas sant janaa kee raas.

naanak ubray naam jap dar sachai saabaas. ||4||3||171||

GAURRI MAAJH MOHALLA 5

In the previous Shabad Guru Ji advised us if we want to destroy all our sins, and get rid of all our pains and sufferings, then we should most humbly follow the guidance of the Guru, and meditate on God's Name. In this Shabad, once again Guru Ji is emphasizing on the benefits of meditation on God's Name.

He says: "(O my friends), by repeating God's Name, and meditating on Him, all one's tasks are accomplished." (1-Pause)

Describing what happens, when one meditates on God, Guru Ji says: "(O my friends), by uttering God's Name, our tongue becomes immaculate. Therefore, he from whom, we listen to God's praise is our (true) friend and bother." (1)

Guru Ji therefore asks: "Why should we forget that master of the universe, who possesses all the comforts, all rewards and all merit, and meditating on whom all our woes depart." (2)

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Asking the same question in another form, Guru Ji says: "(Yes, why should we forget that God), clinging to whose support, we obtain new life and cross the worldly ocean? (We should know that) by joining the society of the saint (Guru), we are saved (from worldly evils), saved and are received with honor in the (God's) court." (3)

In conclusion, Guru Ji says: "(O my friends), the praise of (God), the cherisher of the world is the essence of life and capital of holy persons. O Nanak, by remembering His Name, the saintly people are saved (from the sins) and obtain honor in the eternal God's court." (4-3-171)

The message of this Shabad is that if we want to be saved from any sins, and received with honor in the court of the eternal God, we should join the society of the saintly persons, and meditate on God's Name in their company.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ga-orhee maa^h mehlaa 5.



ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ਜਿੰਦੂ ਤੂੰ ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥	meethay har gun gaa-o jindoo too ^N meethay har gun gaa-o. sachay saytee ratī-aa mili-aa nithaavay thaa-o. 1 rahaa-o.
ਹੋਰਿ ਸਾਦ ਸਭਿ ਫਿਕਿਆ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥ ਵਿਨੁ ਪਰਮੇਸਰ ਜੋ ਕਰੇ ਫਿਟੁ ਸੁ ਜੀਵਣੁ ਸੋਇ ॥੧॥	hor saad sabh fiki-aa tan man fikaa ho-ay. vin paramaysar jo karay fit so jeevan so-ay. 1
ਅੰਚਲੁ ਗਹਿ ਕੈ ਸਾਧ ਕਾ ਤਰਣਾ ਇਹੁ ਸੰਸਾਰੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧੀਐ ਉਧਰੈ ਸਭ ਪਰਵਾਰੁ ॥੨॥	anchal geh kai saaDh kaa tarnaa ih sansaar. paarbarahm aaraaDhee-ai uDhrai sabh parvaar. 2
ਸਾਜਨੁ ਬੰਧੁ ਸੁਮਿਤ੍ਰੁ ਸੋ ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਦੇਇ ॥ ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੇਇ ॥੩॥	saajan banDh sumitar so har naam hirdai day-ay. a-ugan sabh mitaa-ay kai par-upkaar karay-i. 3
ਮਾਲੁ ਖਜਾਨਾ ਬੇਹੁ ਘਰੁ ਹਰਿ ਕੇ ਚਰਣ ਨਿਧਾਨ ॥ ਨਾਨਕੁ ਜਾਚਕੁ ਦਰਿ ਤੇਰੈ ਪ੍ਰਭ ਤੁਧਨੋ ਮੰਗੈ ਦਾਨੁ ॥੪॥੪॥੧੭੨॥	maal khajaanaa thayhu ghar har kay charan niDhaan. naanak jaachak dar tayrai parabh tuDhno mangai daan. 4 4 172

GAURRI MAAJH MOHALLA 5

In the previous Shabad Guru Ji advised us that if we want to be saved from sins and received with honor in the court of the eternal God, we should join the society of the saintly persons and meditate on God's Name in their company. In this Shabad, Guru Ji shows us how to meditate on God's Name, by addressing his own soul, (actually us), to sing the sweet praise of God and enjoy the relish of saint's company, instead of the worldly luxuries.

He says: "Sing, O my soul, the sweet praises of God. Being imbued with the true God, even that person has obtained support, who has no support (from any worldly source)." (1)

Commenting upon the pursuit of other worldly pleasures, Guru Ji says: "All other tastes or enjoyments (of the world) are tasteless (and without any lasting happiness); they make both mind and body also tasteless. Whatever a person does, other than (the praise of) God, makes his life accursed and useless." (1)

Now describing the benefits of seeking the company of saints (or the holy congregation), Guru Ji says: "(O my soul), by holding on to the support of the saint (Guru), we can swim across this worldly ocean. (In fact, when in the company the saints), we meditate on God, all our family is saved." (2)

So commenting upon the importance of the person, who helps us in meditating on God's Name, Guru Ji says: "(O my soul), that person, who enshrines God's Name in our heart, is our real well wisher, relative, and friend, because erasing all our faults, he does a great selfless favor to us." (3)

Guru Ji concludes by describing how much importance he gives to God's Name. He says: "O God, for me the treasure of God's Name is my whole possession, treasure, village, and my very home. Like a beggar at Your door, Nanak asks for the alms (of this wealth of Name from You)." (4-4-172)

The message this Shabad is that, joining the society of saintly persons, we should sing God's praises, and meditate on His Name. The relish and blessings of this thing, will be much more pleasing and beneficial, than taste of all other kinds of worldly pleasures.

ਪੰਨਾ ੨੧੯

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥
ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥੧॥

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ik-o^Nkaar satgur parsaad.
raag ga-orhee mehlā 9.
saaDho man kaa maan ti-aaga-o.
kaam kroDh sangat durjan kee taa tay ahinis bhaaga-o. ||1||
rahaa-o.



ਰਹਾਉ ॥
 ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥
 ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥
 ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ
 ॥੨॥੧॥

sukh dukh dono sam kar jaanai a-or maan apmaanaa.
 harakh sog tay rahai ateetaa tin jag tat pachhaanaa. ||1||
 ustat nindaa do-oo ti-aagai khojai pad nirbaanaa.
 jan naanak ih khayl kathan hai kinhoo^N gurmukh jaanaa.
 ||2||1||

RAG GAURRI MOHALLA 9

The stated objective of many of the saints and yogi sects is to obtain salvation, or the state of supreme bliss. In this Shabad Guru Ji, while seemingly addressing the saints, is advising us all the best way to obtain this supreme state.

He says: “O saint’s, shed the ego of your mind, and day and night hasten away from lust, anger and the society of evil persons.”(1-Pause)

The next thing, Guru Ji suggests to us, is to always keep the balance of our mind. He says: “The person who looks upon pain and pleasure, honor or dishonor alike, and he, who rises above joy and sorrow, knows the real essence of the worldly life conduct.”(1)

In closing, Guru Ji says: “The person should shed away both flattery and slander and search for that fourth (spiritual) state (where all desires end). However, this conduct of life is very difficult and only a very rare person has known (this way of life) through the grace of the Guru.”(2-1)

The message of this Shabad is that, we should rise above the ordinary human weaknesses of lust, anger, praise and slander etc., and remain in a detached stage of mind above the life’s ups and downs. But it is only by Guru’s grace that we can realize this way of life and achieve salvation.

ਗਉੜੀ ਮਹਲਾ ੯ ॥
 ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥
 ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ
 ॥੧॥ ਰਹਾਉ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥
 ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੧॥

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥
 ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ
 ॥੨॥੨॥

ga-orhee mehlaa 9.

saaDho rachnaa raam banaa-ee.
 ik binsai ik asthir maanai achraj lakhi-o na jaa-ee. ||1||
 rahaa-o.

kaam kroDh moh bas paraanee har moorat bisraa-ee.
 jhoothaa tan saachaa kar maani-o ji-o supnaa rainaa-ee. ||1||

jo deesai so sagal binaasai ji-o baadar kee chhaa-ee.
 jan naanak jag jaani-o mithi-aa rahi-o raam sarnaa-ee.
 ||2||2||

GAURRI MOHALLA 9

In the previous Shabad Guru Ji advised us that, we should rise above the ordinary human weaknesses of lust, anger, praise and slander etc., and remain in a detached stage of mind above the life’s ups and downs. But it is only by Guru’s grace that we can realize this way of life and achieve salvation. In this Shabad, Guru Ji draws our attention to the nature of this transitory world, and tells us what is the most lasting support, on which we can bank upon.

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He says: “O my dear saints, it is God, who has made this amazing universe, in which while one (person) is dying, the other thinks himself to be immortal. This astounding (wonder) cannot be understood.”(1-Pause)

Commenting further on the nature of an ordinary human being, Guru Ji says: “Under the control of lust, anger and attachment, the mortal has forsaken the persona of God. Like a night dream, he deems the false (perishable) body as



everlasting.”(1)

Guru Ji concludes this Shabad, by reminding us that: “Whatever is visible, is all going to disappear like the shadow of a cloud. Therefore, O Nanak, he who realizes that this world is only temporary, he remains under the shelter of God, (who alone is eternal).”(2-2)

The message of this Shabad is that we should realize that whatever we see is subject to extinction, therefore, we should always seek the refuge of God, who alone is everlasting.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥
ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥
ਰਹਾਉ ॥

ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥
ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੇ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥੧॥
ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥
ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਉ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥੨॥੩॥

ga-orhee mehlā 9.

paraanee ka-o har jas man nahee aavai.
ahinis magan rahai maa-i-aa mai kaho kaisay gun gaavai.
||1|| rahaa-o.
poot meet maa-i-aa mamtaa si-o ih biDh aap banDhaavai.
marig tarisnaa ji-o jhootho ih jag daykh taas uth Dhaavai.
||1||
bhugat mukat kaa kaaran su-aamee moorh taahi bisraavai.
jan naanak kotan mai ko-oo bhajan raam ko paavai. ||2||3||

GAURRI MOHALLA 9

In the previous Shabad Guru Ji gave us the message that we should realize that whatever we see is subject to extinction, therefore, we should always seek the refuge of God, who alone is everlasting. But still the human being remains engrossed in fulfilling worldly desires, and does not feel inclined to sing praises of God, which alone could be of any help to him in the end. In this Shabad, Guru Ji comments on this state of the human beings, and its end result.

He says: “(O my friends, singing) praise of God, doesn’t (even) cross a mortals’ mind. (Because) day and night, (he) remains engrossed in the pursuit of worldly affairs; tell (me), how can he (find time to) sing praise of God?”(1-Pause)

But that is not all, Guru Ji says: “(O my friends, a human being) remains bound in such a way to the attachment for his son, friend, and greed for worldly riches, as a deer to the false (image of water). Like the deer, wherever this world sees (an opportunity for more riches or pleasures), it runs after it.”(1)

In conclusion Guru Ji notes: “(O my friends, it is only) God the Master is the (true) source of all comforts and salvation, but the foolish man forgets Him. O Nanak, it is only one in a million who sings the hymns of God.”(2-3)

The message of this Shabad is that we should not engross ourselves in the false worldly attachments or pursuit of worldly riches. Instead, we should sing praises of God and meditate on His Name, who is the real source of everlasting happiness, and salvation.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥
ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਬਿਰੁ ਨ ਰਹਾਈ ॥੧॥
ਰਹਾਉ ॥

ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥
ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥੧॥

ga-orhee mehlā 9.

saaDho ih man gahi-o na jaa-ee.
chanchal tarisnaa sang basat hai yaa tay thir na rahaa-ee.
||1|| rahaa-o.
kathan karoDh ghat hee kay bheetar jih suDh sabh bisraa-ee.
rajan gi-aan sabh ko hir leenaa taa si-o kachh na basaa-ee.
||1||

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ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ
॥੨॥੪॥

jogee jaṭan karaṭ sabh haaray gunee rahay gun gaa-ee.
jan naanak har bha-ay da-i-aalaa ta-o sabh biDh ban aa-ee.
॥2॥4॥

GAURRI MOHALLA 9

In the opening lines of the previous Shabad Guru Ji remarked that singing praise of God doesn't even cross a mortals' mind. Because day and night, he remains engrossed in the pursuit of worldly affairs, so how can he think of singing praise of God? In this Shabad, like a competent physician diagnosis the reason or source of man's weakness, and then tells us, how can this be over come.

He says: "O saints, this mind cannot be restrained. It resides in the company of mercurial (worldly) desire. Because of that, it cannot remain stable." (1-Pause)

Giving more reasons for the difficulty, in controlling our mind, Guru Ji says: "(On top of our desires), even the difficult to control anger also resides within us, which has made us lose all our senses. (This anger) has over powered every body's jewel of knowledge (about the nature and harmfulness of anger). So no one has any control over the mind." (1)

In conclusion Guru Ji says: "Even yogis have made many efforts, and scholars have got tired of singing praises (of their own propounded methods, but none has succeeded in controlling his mind). Slave Nanak says, when God becomes merciful, then all the ways (to still the mind and control the anger) become effective." (2-4)

The message of this Shabad is that, if we want to still our mind and control our anger, which is otherwise virtually impossible, we should seek the mercy and kindness of God (by meditating on His Name under Guru's instruction).

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥
ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥੧॥
ਰਹਾਉ ॥

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥
ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ
॥੧॥

ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ
॥
ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ
॥੨॥੫॥

ga-orhee mehlā 9.

saaDho gobind kay gun gaava-o.
maanas janam amolak paa-i-o birthaa kaahi gavaava-o. ॥1॥
rahaa-o.

paṭiṭ puneet deen banDh har saran taahi tum aava-o.
gaj ko taraas miti-o jih simraṭ tum kaahay bisraava-o. ॥1॥

taṭ abhimaan moh maa-i-aa fun bhajan raam chit laava-o.

naanak kahaṭ mukaṭ panth ih gurmukh ho-ay tum paava-o.
॥2॥5॥

GAURRI MOHALLA 9

Different faiths and sects advocate many different ways to seek salvation or liberation from the circle of perpetual pains of births and deaths. Generally all these ways require a person to observe many kinds of rituals, hardships, and penances. In this Shabad Guru Ji lays out a very simple, straight- forward way of achieving this objective.

He says: "O (dear) saints, utter the praises of God. This human birth is very precious, why do you waste it (in other



useless pursuits)?”(1-pause)

Instead of advocating any round about or indirect ways to approach God, who is the real giver of this boon of salvation, Guru Ji advises us to approach God directly, without having fear of our many sins. To assure us about the merciful nature of God, Guru Ji even cites the mythological story of an angel, who was turned into an elephant, by the curse of a saint. Then a crocodile grabbed this elephant while drinking water at a riverbank. When fearing for his life, the elephant (angel), prayed to God to forgive his past sins, he was saved.

So Guru Ji says: “(O my friends), God purifies even the sinners and shows mercy on the poor. So seek His refuge. Remember that, by meditating upon God, even the fear of the elephant (angel), was dispelled. Therefore, why do you forget Him?” (1)

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Therefore, Guru Ji concludes by saying: “(O my friends), shed your ego and attachment to worldly riches and power and yoke your mind to the worship of God. Nanak says, that this is the (easiest) way to salvation and following Guru’s advice you can obtain this.”(2-5)

The message of this Shabad is that even if we have committed many sins, we can still be saved if following Gurus advice, we shed our ego and worldly attachments and sing praises of God.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥

ਪੰਨਾ ੨੨੦

ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ

॥੧॥ ਰਹਾਉ ॥

ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥

ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ ॥੧॥

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ

॥੨॥੬॥

ga-orhee mehlāa 9.

ko-oo maa-ee bhooli-o man samjhaavai.

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bayd puraan saaDh mag sun kar nimakh na har gun gaavai. ||1|| rahaa-o.

durlabh dayh paa-ay maanas kee birthaa janam siraavai.

maa-i-aa moh mahaa sankat ban taa si-o ruch upjaavai. ||1||

antar baahar sadaa sang parabh taa si-o nayhu na laavai.

naanak mukat taahi tum maanhu jih ghat raam samaavai.

||2||6||

GAURRI MAHLA 9

In the previous Shabad, Guru Ji advised us that even if we have committed many sins, we can still be saved if following Gurus advice, we shed our ego and worldly attachments and sing praises of God. But the problem is that in spite of all the advices of the saints and the Guru, our mind still remains lost and strayed from the right path and keeps on being involved in false worldly pleasures and attachments. In this Shabad Guru Ji putting him in our position wonders how our strayed mind can be controlled and put on the right path, and then he finds the answer for us.

Guru Ji asks: “O my mother, is there any one who can instruct my strayed mind? Because, in spite of listening to (holy books, such as) *Vedas*, *Puranas* and the way described by the saints, it does not sing God’s praise even for a moment.” (1-Pause)

Describing the consequences suffered by a person, due to the above mistaken path adopted, by him as per the dictates of his mind, Guru Ji says: “Having obtained the (human) body, which is obtained after tremendous effort, the man passes his life in vain. Instead, it remains interested in this forest, of worldly attachments and great dangers.”(1)

In conclusion Guru Ji says: “(The God), who is both within and without and always near, man does not care for His love. But Nanak says, that you should deem only that person as emancipated, in whose mind, God is enshrined.”(2)

The message of this Shabad is that we should avoid the temptations and entanglements of worldly riches



and power. The only way we can obtain salvation is by inculcating love for God, and enshrining Him in our heart.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ga-orhee mehlā 9.

ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥

saaDho raam saran bisraamaa.

ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੋ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੋ ਨਾਮਾ ॥੧॥

bayd puraan parhay ko ih gun simray har ko naamaa. ||1|| rahaa-o.

ਰਹਾਉ ॥

lobh moh maa-i-aa mamtaa fun a-o bikh-an kee sayvaa.

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥

harakh sog parsai jih naahan so moorat hai dayvaa. ||1||

ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੂਰਤਿ ਹੈ ਦੇਵਾ

॥੧॥

surag narak amrit bikh ay sabh ti-o kanchan ar paisaa.

ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥

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ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥੨॥

ustat nindaa ay sam jaa kai lobh moh fun taisaa. ||2||

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥

dukh sukh ay baaDhay jih naahan tih tum jaan-o gi-aanee.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ

naanak mukat taahi tum maan-o ih biDh ko jo paraanee.

॥੩॥੭॥

||3||7||

GAURRI MOHALLA 9

In the opening lines of the previous Shabad (2-4), Guru Ji said stated that this mind couldn't be restrained. It resides in the company of mercurial (worldly) desire. Because of that, it cannot remain stable. In this Shabad, Guru Ji tells us how to control our straying mind.

He says: "O saints, there is peace in the refuge of God. The real purpose of reading (holy books, such as) *Vedas* and *Puranas* should be that one keeps meditating on God's Name." (1-Pause)

Now describing the qualities of a person with a stable mind, Guru Ji says: "The person, who doesn't indulge in greed, worldly attachment, or evil pursuits, and who is not affected by happiness or sorrow, is embodiment of God." (1)

Guru Ji adds: "(For such a detached person), heaven or hell, nectar or poison, gold or copper is the same. (Similarly for him), praise or slander, greed or contentment, attachment or detachment are the same." (2)

In conclusion Guru Ji says: "(You should), deem that person, (divinely) wise, who is not bound by joy or sorrow. (In short), O Nanak the person who adopts such a life conduct, deem him to be (truly) liberated (from the rounds of birth and death and worldly temptations)." (3-7)

The message of this Shabad is that we should rise above worldly greed, attachment, joys and sorrow and seek only the refuge of God, where in lies the real peace of mind, and salvation from the rounds of births and deaths.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ga-orhee mehlā 9.

ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥

man ray kahaa bha-i-o tai ba-uraa.

ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ

ahinis a-oDh ghatai nahee jaanai bha-i-o lobh sang ha-uraa. ||1|| rahaa-o.

॥੧॥ ਰਹਾਉ ॥

ਜੋ ਤਨੁ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥

jo tan tai apno kar maani-o ar sundar garih naaree.

ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਨਿ ਦੇਖੋ ਸੋਚ ਬਿਚਾਰੀ ॥੧॥

in mai^N kachh tayro ray naahan daykho soch bichaaree. ||1||



ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥
ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿਉ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ
॥੨॥

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥
ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ
॥੩॥੮॥

raṭan janam apno ṭai haari-o gobind gati nahee jaanee.
nimakh na leen bha-i-o charnan si^N-o birthaa a-oDh
siraanee. ||2||
kaho naanak so-ee nar sukhee-aa raam naam gun gaavai.
a-or sagal jag maa-i-aa mohi-aa nirbhai pad nahee paavai.
||3||8||

GAURRI MOHALLA 9

In the previous Shabad, Guru Ji advised us that we should rise above worldly greed, attachment, joys and sorrow and seek only the refuge of God, where in lies the real peace of mind, and salvation from the rounds of births and deaths. In this Shabad Guru Ji, shows us how to straighten our mind, which is going astray in the pursuit of worldly affairs.

Addressing his own mind, he says: “O my mind, why are you going crazy (in the pursuit of worldly pleasures)? You do not realize that your life span is decreasing with the passage of every day and night, but in the pursuit of greed you are becoming (spiritually) weak.”(1-Pause)

Continuing his address, Guru Ji says: “(O my mind), think carefully about it, (even) the body which you deem as your own, and your beautiful wife, none among these is (going to accompany you forever).”(1)

As if showing us the true mirror of our life, Guru Ji says: “(O man), you have lost your jewel like (precious) life and have not understood the reality of the master of the universe. Even for an instant you have not attuned yourself to the service of God and you have wasted your life in vain.”(2)

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Guru Ji concludes this Shabad, by giving straight truth about the secret of happiness. He says: “(O my friends), Nanak says, only that person is (truly) happy, who sings praises of God. All the rest of the world, is deceived by the allurements of worldly riches and power, and it never attains the state of fearlessness (from any kind of worry).” (3-8)

The message of this Shabad is that if we want to find freedom from any kind of fear, and hence true peace of mind, we should abandon the pursuit of worldly riches, and instead meditate on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥
ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ
॥੧॥ ਰਹਾਉ ॥
ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੇ ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੁ ਰੇ ॥

ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ
ਹਰੁ ਰੇ ॥੧॥

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ
॥

ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ
॥੨॥੯॥੨੫੧॥

ga-orhee mehlā 9.

nar achayt paap ṭay dar ray.
deen dā-i-aal sagal bhai bhanjan saran ṭaahi tum par ray.
||1|| rahaa-o.
bayd puraan jaas gun gaavat ṭaa ko naam hee-ai mo Dhar
ray.
paavan naam jagat mai har ko simar simar kasmal sabh har
ray. ||1||
maanas dayh bahur nah paavai kachhoo upaa-o mukat kaa
kar ray.
naanak khat gaa-ay karunaa mai bhav saagar kai paar utar
ray. ||2||9||251||

GAURRI MOHALLA 9

In the previous Shabad, Guru Ji gave us the message that if we want to find freedom from any kind of fear, and hence true peace of mind, we should abandon the pursuit of worldly riches, and instead meditate on God’s Name. The reason is that many times in pursuit of worldly attachments, and greed, we commit many sins, which then pain our own mind, and subject us to further punishment. In this Shabad Guru Ji is instructing us to desist from committing sins, and concentrate on meditating on God’s Name.



He says: "O ignorant man, be afraid of sins. (To save yourself from these), seek the refuge of God, who is beneficent to the poor, is merciful and dispeller of all fears."(1-Pause)

Guru Ji emphasizes: "(O man), enshrine His Name in your heart, whose praise is sung (even) in the (the holy books, such as the) *Vedas* and *Puraanaas*. Yes, all purifying in the world is the Name of God, meditate on it and wash off all your sins."(1)

Guru Ji reminds: "(O my friend), you will not get this human life again, therefore seek some way of deliverance (now). Nanak says, (O man) sing praises of that merciful God and swim across the dreadful worldly ocean." (2-9-251)

The message of this Shabad is that, instead of committing sins in the pursuits of worldly riches and power, we should utilize this one time opportunity of human life to meditate on God's Name and obtain emancipation from perpetual rounds of birth and death.

Detail of Shabads:-M:1=20, M:3=18, M:4=32, M:5=172, M:9=9, Total=251