



SGGSP-220

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਗਉੜੀ ਗੁਆਰੇਰੀ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ ॥

ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥

ਤ੍ਰਿਕੁਟੀ ਛੂਟੀ ਬਿਮਲ ਮਝਾਰਿ ॥

ਪੰਨਾ ੨੨੧

ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ ॥੧॥

ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤ ਮਨੁ ਮਾਨਿਆ ॥

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

ਇਕੁ ਸੁਖੁ ਮਾਨਿਆ ਸਹਜਿ ਮਿਲਾਇਆ ॥

ਨਿਰਮਲ ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ ॥

ਲਾਲ ਭਏ ਸੁਹਾ ਰੰਗੁ ਮਾਇਆ ॥

ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੨॥

ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ ॥

ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ ਲਾਗਿਆ ॥

ਰਸੁ ਸੰਗ੍ਰਹਿ ਬਿਖੁ ਪਰਹਰਿ ਤਿਆਗਿਆ ॥

ਭਾਇ ਬਸੇ ਜਮ ਕਾ ਭਉ ਭਾਗਿਆ ॥੩॥

ਸਾਦ ਰਹੇ ਬਾਦੰ ਅਹੰਕਾਰਾ ॥

ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਹੁਕਮਿ ਅਪਾਰਾ ॥

ਜਾਤਿ ਰਹੇ ਪਤਿ ਕੇ ਆਚਾਰਾ ॥

ਵਿਸਟਿ ਭਈ ਸੁਖੁ ਆਤਮ ਧਾਰਾ ॥੪॥

ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ ਦੇਖਉ ਮੀਤੁ ॥

ਕਿਸੁ ਸੇਵਉ ਕਿਸੁ ਦੇਵਉ ਚੀਤੁ ॥

ਕਿਸੁ ਪੁਛਉ ਕਿਸੁ ਲਾਗਉ ਪਾਇ ॥

ਕਿਸੁ ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ ॥੫॥

ਗੁਰ ਸੇਵੀ ਗੁਰ ਲਾਗਉ ਪਾਇ ॥

ਭਗਤਿ ਕਰੀ ਰਾਚਉ ਹਰਿ ਨਾਇ ॥

ਸਿਖਿਆ ਦੀਖਿਆ ਭੋਜਨ ਭਾਉ ॥

ਹੁਕਮਿ ਸੰਜੋਗੀ ਨਿਜ ਘਰਿ ਜਾਉ ॥੬॥

ਗਰਬ ਗਤੰ ਸੁਖ ਆਤਮ ਧਿਆਨਾ ॥

ਜੋਤਿ ਭਈ ਜੋਤੀ ਮਾਹਿ ਸਮਾਨਾ ॥

ਲਿਖਤੁ ਮਿਟੈ ਨਹੀ ਸਬਦੁ ਨੀਸਾਨਾ ॥

ਕਰਤਾ ਕਰਣਾ ਕਰਤਾ ਜਾਨਾ ॥੭॥

ਨਹ ਪੰਡਿਤੁ ਨਹ ਚਤੁਰੁ ਸਿਆਨਾ ॥

ਨਹ ਭੂਲੋ ਨਹ ਭਰਮਿ ਭੁਲਾਨਾ ॥

ਕਬਉ ਨ ਕਬਨੀ ਹੁਕਮੁ ਪਛਾਨਾ ॥

raag ga-orhee asatpadee-aa mehlaa 1 ga-orhee gu-aarayree

ik-o^Nkaar saṭnaam kartāa purakh gur parsaaḍ.

niDh siDh nirmal naam beechaar.

pooran poor rahi-aa bikh maar.

tarikutee chhooṭee bimal majhaar.

SGGSP-221

gur kee mat jee-ay aa-ee kaar. ||1||

in biDh raam ramat man maani-aa.

gi-aan anjan gur sabaḍ pachhaani-aa. ||1|| rahaa-o.

ik sukh maani-aa sahj milaa-i-aa.

nirmal baneē bharam chukaa-i-aa.

laal bha-ay soohaa rang maa-i-aa.

nadar bha-ee bikh thaak rahaa-i-aa. ||2||

ulat bha-ee jeevat mar jaagi-aa.

sabaḍ ravay man har si-o laagi-aa.

ras sangrahi bikh parhar ti-aagi-aa.

bhaa-ay basay jam kaa bha-o bhaagi-aa. ||3||

saad rahay baada^N aha^Nkaaraa.

chit har si-o raataa hukam apaaraa.

jaat rahay pat kay aacharaa.

darisat bha-ee sukh aatam Dhaaraa. ||4||

tujh bin ko-ay na daykh-a-u meet.

kis sayva-o kis dayva-o cheet.

kis poochha-o kis laaga-o paa-ay.

kis updays rahaa liv laa-ay. ||5||

gur sayvee gur laaga-o paa-ay.

bhagat karee raacha-o har naa-ay.

sikhi-aa deekhi-aa bhojan bhaa-o.

hukam sanjogee nij ghar jaa-o. ||6||

garab gata^N sukh aatam Dhi-aanaa.

jot bha-ee jotee maahi samaanaa.

likhat mitai nahee sabaḍ neesaanaa.

kartaa karna kartaa jaanaa. ||7||

nah pandit nah chatur si-aanaa.

nah bhoolo nah bharam bhulaanaa.

katha-o na kathnee hukam pachhaanaa.

naanak gurmat sahj samaanaa. ||8||1||



ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ ॥੮॥੧॥

RAG GAURRI ASHTPADIA

In this Ashtpadi (or the Shabad with eight stanzas) Guru Ji shares with us the blissful state of his mind as a result of following the Guru's advice and meditation on God's Name.

He says: "For me the meditation on God's Name is itself the treasure and miraculous power. Because, (through the meditation of Name) by destroying the poison of worldly attractions, I am beholding the perfect (God) pervading everywhere. By remaining absorbed in the immaculate (Name), I have risen above the three worldly modes (of virtue, vice, and power). This way the Guru's instruction has proven very useful to my soul." (1)

SGGSP-221

Summarizing the process, which led him to this blissful state, Guru Ji says: "The Guru's word, proved like a slaver of divine wisdom (for my spiritual eyes, by virtue of which), I recognized the (all pervading God). In this way, by meditating on God, my mind got satisfied."(1- Pause)

Now listing some of the blessings, received by him, Guru Ji says: "The one bliss, which I have enjoyed, is that it has merged me in a state of equipoise. The immaculate word (of the Guru) has dispelled (all my) doubt. Now I am deeply imbued with the love of God. (I have realized that like the fast fading) red color, (the pleasure of) worldly riches are short lived. I have been blessed with the glance (of His Grace), which has stalled any effect of (worldly) poison (upon me)."(2)

Describing what happened as a result of God's grace, Guru Ji says: "The (the attention of my mind), has so turned away from the lure of (worldly attachments, as if) I have died (to all such things), and have awakened (to the spiritual pursuits). By meditating on the word (of the Guru), my mind has got attuned to God. By accumulating the nectar (of God's Name), I have abandoned the poison (of worldly pursuits). Being imbued with God's love, my fear of death has vanished."(3)

Describing the effects of this state of his mind, on his social and spiritual relationships, Guru Ji says: "Now for me all the lures and enjoyment in egoistic strife have ended. (Instead) my mind is imbued with God and His infinite command. Gone are my deeds to win (false) praise and respect (from others). Instead with the (God's glance of grace, my mind) is enjoying the breeze of spiritual bliss."(4)

Now Guru Ji addresses God and says: "O God, I don't see any friend except You. (I don't see any one except You), whom I may serve, and whom I may attune my heart, whom I may ask and before whom I may bow, or with whose instruction I may remain attuned?"(5)

Guru Ji then himself answers the above questions, and says: "(Therefore), I serve the Guru and bow before him. I worship God (as per Guru's instruction), and merge in God's Name. For me (Guru's) word, is my *mantra*, (and Guru's) love is my (spiritual) food. It is through the circumstances arranged by His command, that I would go to my true (divine) home."(6)

Describing the signs of repairing to his divine home, Guru Ji says: "(Now) my ego has gone away and the soul is attained peacefully attuned in meditation. My heart has been illuminated with divine light, and my soul has merged in the (prime) soul. The mark of (Guru's) word has been so (firmly) written (on my heart), that it cannot be erased (now). I have realized the Creator as the doer (of everything)."(7)

Guru Ji finally says in humility: "I am not a scholar, nor a very wise man. Also I am not strayed from the path, nor lured by doubt. Now I don't say or make any (idle) statements. I Nanak say, that following Guru's instruction, I have merged in a state of equipoise."(8-1)

The message of this Shabad is that if we want to get out of all our worldly doubts, illusions and egoistic pursuits we should carefully and lovingly follow Guru's advice and meditate on God's Name. God willing one day we may also be blessed with the grace of God, and merge in a state of peace and bliss.



ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥
ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥
ਰਾਜ ਦੁਆਰੈ ਸੋਭ ਸੁ ਮਾਨੈ ॥੧॥

ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ ॥
ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

ga-or^hee gu-aarayree mehlāa 1.

man kunchar kaa-i-aa u^di-aanai.
gur ankas sach sabad^u neesaanai.
raaj ^{du}-aarai sob^h so maanai. ||1||

cha^turaa-ee nah cheeni-aa jaa-ay.
bin maaray ki-o keemat^u paa-ay. ||1|| rahaa-o.

SGGSP-221

ਘਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਤਸਕਰੁ ਲੇਈ ॥
ਨੰਨਾਕਾਰੁ ਨ ਕੋਇ ਕਰੇਈ ॥
ਰਾਖੈ ਆਪਿ ਵਡਿਆਈ ਦੇਈ ॥੨॥

ਨੀਲ ਅਨੀਲ ਅਗਨਿ ਇਕ ਠਾਈ ॥
ਜਲਿ ਨਿਵਰੀ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥
ਮਨੁ ਦੇ ਲੀਆ ਰਹਸਿ ਗੁਣ ਗਾਈ ॥੩॥

ਜੈਸਾ ਘਰਿ ਬਾਹਰਿ ਸੋ ਤੈਸਾ ॥
ਬੈਸਿ ਗੁਫਾ ਮਹਿ ਆਖਉ ਕੈਸਾ ॥
ਸਾਗਰਿ ਡੁਗਰਿ ਨਿਰਭਉ ਐਸਾ ॥੪॥

ਮੂਏ ਕਉ ਕਹੁ ਮਾਰੇ ਕਉਨੁ ॥
ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ ॥
ਸਬਦਿ ਪਛਾਨੈ ਤੀਨੇ ਭਉਨੁ ॥੫॥

ਜਿਨਿ ਕਹਿਆ ਤਿਨਿ ਕਹਨੁ ਵਖਾਨਿਆ ॥
ਜਿਨਿ ਬੂਝਿਆ ਤਿਨਿ ਸਹਜਿ ਪਛਾਨਿਆ ॥
ਦੇਖਿ ਬੀਚਾਰਿ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੬॥

ਕੀਰਤਿ ਸੂਰਤਿ ਮੁਕਤਿ ਇਕ ਨਾਈ ॥
ਤਹੀ ਨਿਰੰਜਨੁ ਰਹਿਆ ਸਮਾਈ ॥
ਨਿਜ ਘਰਿ ਬਿਆਪਿ ਰਹਿਆ ਨਿਜ ਠਾਈ ॥੭॥

ਉਸਤਤਿ ਕਰਹਿ ਕੇਤੇ ਮੁਨਿ ਪ੍ਰੀਤਿ ॥
ਪੰਨਾ ੨੨੨

ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁ ਚੀਤਿ ॥
ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ ॥੮॥੨॥

ghar meh amrit^u taskar lay-ee.
nannaakaar na ko-ay karay-ee.
raakh^{ai} aap vadi-aa-ee ^{day}-ee. ||2||

neel aneel agan ik thaa-ee.
jal nivree gur booj^hi bujj^haa-ee.
man ^{day} lee-aa rahas ^{gun} gaa-ee. ||3||

jaisaa ^{gh}ar baahar so ^{tais}aa.
bais gufaa meh aakh^a-o kaisaa.
saagar doogar nirbh^a-o aisaa. ||4||

moo-ay ka-o kaho maaray ka-un.
nidray ka-o kaisaa dar kavan.
sabad^u pachh^haanai teenay bh^a-un. ||5||

jin kahi-aa ^{tin} kahan vak^hhaani-aa.
jin booj^hi-aa ^{tin} sahj pach^hhaani-aa.
^{daykh} beechaar mayraa man maani-aa. ||6||

keerat^u soorat^u mukat^u ik naa-ee.
^{ta}hee niranjan rahi-aa samaa-ee.
nij ^{gh}ar bi-aap rahi-aa nij thaa-ee. ||7||

ustat^u karahi kaytay mun pareet^u.

SGGSP-222

^{tan} man soochai saach so cheet^u.
naanak har bh^{aj} neetaa neet^u. ||8||2||

GAURRI GUARERI MOHALLA 1



In the previous Shabad Guru Ji gave us the message that if we want to get out of all our worldly doubts, illusions and egoistic pursuits we should carefully and lovingly follow Guru's advice and meditate on God's Name. God willing one day we may also be blessed with the grace of God, and merge in a state of peace and bliss. In this Shabad Guru Ji, tells us why it is important to seek and act upon the advice of the Guru to save us from the worldly temptations.

For this purpose he uses the metaphor of those days, when instead of Presidents, the countries, used to be ruled by kings, and when instead of a fleet of prestigious cars, wild and specially trained elephants used to be the prized possessions of the kings and the rulers. But the problem with these elephants was that unless properly trained or controlled by the elephant drivers (or *Mohaawat*), who used to stick sharp iron pieces or goads on their necks, the elephants could go wild and destroy the king's gardens.

So Guru Ji says: "Our mind is like an elephant roaming in the garden of the body. (Left to it's own will it will destroy the whole garden and will be awarded punishment in God's court). But if the goad of the true word of the Guru is on its head (then it does not go astray and) it gains honor in God's court (1)."

Guru Ji notes: "Without being controlled, the mind cannot be valued or respected, and by cleverness, God cannot be understood."(1-Pause)

Telling us, another fact about our body, Guru Ji says: "Within our own bodies, is present the (divine) nectar, but thieves, (of ego, anger, avarice, greed and attachment), are stealing it away. None (of our faculties or senses) forbid (these thieves from their actions). But, whose (home, God) Himself guards, him He blesses with honor."(2)

Now describing, how the Guru protects us against these thieves, and what kind of peace of mind, we obtain, as a result, Guru Ji says: "Countless fires of desires are accumulated in one place (of the mind). But whom, the Guru has given such an understanding; his fire (of desire) has been put off by the water (of God's Name). He has surrendered his mind (to the Guru, and) with delight, he sings praises (of God)."(3)

SGGSP-222

Next answering the question, about the nature or qualities of God, Guru Ji says: "(God) is the same in the home as outside. While sitting in the cave of the body, how can I describe (Him? But upon reflecting outside the body, I can say), that the fearless (God) is such that He is pervading everywhere, including oceans and mountains."(4)

When, one is singing praises of such a fearless God, then he also becomes fearless, so commenting on that state of mind, Guru Ji says: "Who can kill (or conquer), the one who is already dead (or conquered)? One who is fearless, what can make him afraid, because through the word (of the Guru), he knows that his protector, the (fearless) God, resides in all the three worlds."(5)

However explaining the difference between those, who simply talk about God, and those who have actually experienced Him, Guru Ji says: "Those who (merely) say, (about God), indulge in vain talk. But those who have personally experienced Him can easily recognize Him (pervading every where). It is only after (personally) seeing and reflecting upon Him, that my mind has been convinced (about the all pervasive nature of the fearless God)."(6)

Guru Ji now summarizes and says: "(O my friends, the heart in which resides) the one Name, obtains honor, beauty and salvation. (In that heart), the immaculate God remains permeated. There He abides in His own home, on His own seat."(7)

In conclusion, Guru Ji says: "(O my friends), myriad of saints praise Him with love. Their mind and bodies have become, because in their minds, resides that true God. Therefore O Nanak, you should (also) meditate on that God, day after day."(8-2)

The message of this Shabad is that if we want to bring under control our wild mind, quench the fires of worldly desires, and enjoy a unique state of peace and bliss, we should replace the dictates of our mind, with the immaculate guidance of our Guru (Granth Sahib Ji), and meditate on God's Name, with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ga-or^hee gu-aarayree mehlāa 1.

nāa man marai na kaaraj ho-ay.



ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥
ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥
ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥
ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥
ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

ਮਨੁ ਭੂਲੇ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥
ਮਨੁ ਭੂਲੇ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥
ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥
ਮਨੁ ਭੂਲੇ ਮਾਇਆ ਘਰਿ ਜਾਇ ॥
ਕਾਮਿ ਬਿਰੂਧਉ ਰਹੈ ਨ ਠਾਇ ॥
ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥੩॥

ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥
ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥
ਜੂਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥੪॥
ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥
ਹਰਖ ਸੋਕ ਉਭੇ ਦਰਵਾਰਿ ॥
ਸੁਖੁ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥੫॥

ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥
ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥੬॥

man vas dootaa durmat do-ay.
man maanai gur tay ik ho-ay. ||1||
nirgun raam gunah vas ho-ay.
aap nivaar beechaaray so-ay. ||1|| rahaa-o.

man bhoolo baho chitai vikaar.
man bhoolo sir aavai bhaar.
man maanai har aykankaar. ||2||
man bhoolo maa-i-aa ghar jaa-ay.
kaam biroo Dha-o rahai na thaa-ay.
har bhaj paraanee rasan rasaa-ay. ||3||
gaivar haivar kanchan sut naaree.
baho chintaa pirh chaalai haaree.
joo-ai khaylan kaachee saaree. ||4||
sampa-o sanchee bha-ay vikaar.
harakh sok ubhay darvaar.
sukh sehjay jap ridai muraar. ||5||
nadar karay taa mayl milaa-ay.
gun sangrahi a-ugan sabad jalaa-ay.
gurmukh naam padhaarath paa-ay. ||6||

SGGSP-222

ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੂਖ ਨਿਵਾਸੁ ॥
ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੭॥
ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ ॥
ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੮॥੩॥

bin naavai sabh dookh nivaas.
manmukh moorh maa-i-aa chit vaas.
gurmukh gi-aan Dhur karam likhi-aas. ||7||
man chanchal Dhaavat fun Dhaavai.
saachay soochay mail na bhaavai.
naanak gurmukh har gun gaavai. ||8||3||

GAURRI MOHALLA 1

In the previous Shabad, Guru Ji advised us that if we want to bring under control our wild mind, quench the fires of worldly desires, and enjoy a unique state of peace and bliss, we should replace the dictates of our mind, with the immaculate guidance of our Guru, and meditate on God's Name, with true love and devotion. In this Shabad Guru Ji once again tells us the reasons, why it is very difficult to control our mind, what are the consequences, and who are the persons who are able to control their minds.

He says: "Because we cannot still our mind, we cannot achieve the objective (of uniting with God). Because the mind remains in the grip of demons of duality and evil intent, (it cannot be controlled), but when the mind accepts the Guru's way it becomes one with God."(1)

Elaborating, on the way to unite with God, and lovingly even have Him under one's control (Just as a child holds sway over his mother, Guru Ji says: "God, who is free from the three impulses (for worldly riches and power), is swayed by the merits (of a person's devotion), who shedding his ego reflects on God."(1- pause)

Now describing, what happens, when our mind remains lost in the false worldly pursuits, and what is the reward, if the mind accepts the instruction of the Guru, he says: "As long as the mind remains strayed, and keeps thinking many evil



thoughts. This way it keeps gathering the load of (sins on its head). But when (under the instruction of the Guru), the mind accepts (the merits of singing God's praise), it becomes one with Him.”(2)

Once again listing the demerits of the strayed mind, Guru Ji advises: “Being strayed (from the right path), the mind again and again falls into the trap of worldly riches and entangled in lust, it does not remain steady. (To save yourself, from this predicament, O man) lovingly repeat God's Name with your tongue.”(3)

Now, reminding us about the consequences of remaining involved in amassing worldly possessions, Guru Ji says: “(The person who) remains engrossed in the care of his elephants, horses, (motor vehicles), wealth, sons or wife, he remains in great stress and ultimately departs from the world losing the battle of life, like a defeated piece in a chess game.”(4)

Guru Ji therefore warns us: “(O my friends), more the wealth a person amasses, more the sins he commits. Therefore, he keeps going through the ups and downs of happiness and sorrow. But by meditating on God in one's mind, one easily enjoys (true) peace.”(5)

Describing, how then a person turns his back to the dictates of his mistaken mind, and starts his life journey in the right direction. Guru Ji says: “When God bestows His grace, He unites the man with the Guru. Such a person then gathers merits and burns off his demerits by acting on the advice (of the Guru). This way, through the Guru, he obtains the (valuable) commodity of (God's) Name.”(6)

Guru Ji further comments: “Without (meditating) on (God's) Name, one remains subject to all kinds of pain. But still, the mind of a self-conceited person remains absorbed in the pursuits of worldly riches. But, the person, in whose destiny, it is so pre ordained, by Guru's grace, he obtains (divine) knowledge (and meditates on God's Name.”(7)

Summarizing the above, Guru Ji says: “(O my friends, because of his) mercurial mind, a mortal keeps running after the worldly temptations again and again. But the true immaculate God does not like such a soiled mind. Therefore, O Nanak, a Guru ward person sings praises of God (and meditates on His Name, which is the only way to control our wild mind).”(8-3)

The message of this Shabad is that we should not let our mind go astray in the pursuit of worldly temptations, instead we should follow the Guru's instruction and meditate on praises of God, and meditate on His Name, which alone can bring us true peace and happiness.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥
ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥
ਸਗਲ ਬਿਗੂਤੇ ਭਾਵੈ ਦੋਇ ॥
ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥੧॥

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥
ਸਭਿ ਸੁਖ ਮਾਗੈ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥
ਬਿਨੁ ਦੇਖੇ ਕਹਣਾ ਬਿਰਥਾ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥੨॥

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ ॥
ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ ॥

ga-or^hee gu-aarayree mehlāa 1.

ha-umai karti-aa nah sukh ho-ay.
manmat jhoothee sachaa so-ay.
sagal bigootay bhaavai do-ay.
so kamaavai Dhur likhi-aa ho-ay. ||1||

aisaa jag daykhi-aa joo-aaree.
sabh sukh maagai naam bisaaree. ||1|| rahaa-o.

adisat disai taa kahi-aa jaa-ay.
bin daykhai kahnaa birthaa jaa-ay.
gurmukh deesai sahj subhaa-ay.
sayvaa surat ayk liv laa-ay. ||2||

sukh maa^Ngat dukh aagal ho-ay.
sagal vikaaree haar paro-ay.
ayk binaa jhoothay mukat na ho-ay.
kar kar kartaa daykhai so-ay. ||3||



ਏਕ ਬਿਨਾ ਬੂਠੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥
ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ ॥੩॥
ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ ॥
ਦੂਜਾ ਭਰਮੁ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ॥
ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ ॥੪॥

ਤਨ ਮਹਿ ਸਾਰੇ ਗੁਰਮੁਖਿ ਭਾਉ ॥

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਨਿਜ ਠਾਉ ॥
ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਬੂਝੈ ਨਾਉ ॥੫॥

ਮਾਇਆ ਮੋਹੁ ਸਰਬ ਜੰਜਾਲਾ ॥
ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ ਬਿਕਰਾਲਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਦੂਕੈ ਜੰਜਾਲਾ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖੁ ਨਾਲਾ ॥੬॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥
ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ ॥
ਜੰਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥੭॥

ਕਥਨੀ ਕਥਉ ਨ ਆਵੈ ਓਰੁ ॥

ਪੰਨਾ ੨੨੩

ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥
ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ ॥੮॥੪॥

tarisnaa agan sabad bujhāa-ay.
doojaa bharam sahj subhāa-ay.
gurmatēe naam ridai vasāa-ay.
saachee banēe har gun gaa-ay. ||4||
tan meh saacho gurmukh bhāa-o.

naam binaa naahee nij thāa-o.
paraym paraa-in pareetam raa-o.
nadar karay taa boojhai naa-o. ||5||
maa-i-aa moh sarab janjaalaa.
manmukh kucheel khuchhit bikraalaa.
satgur sayvay chookai janjaalaa.
amrit naam sadaa sukh naalaa. ||6||
gurmukh boojhai ayk liv laa-ay.
nij ghar vaasai saach samaa-ay.
jaman marnaa thaak rahaa-ay.
pooray gur tay ih mat paa-ay. ||7||

kathnee katha-o na aavai or.

SGGSP-223

gur puchh daykhi-aa naahee dar hor.
dukh sukh bhaanai tisai rajaa-ay.
naanak neech kahai liv laa-ay. ||8||4||

GAURRI GUARERI MOHALLA 1

In the previous Shabad Guru Ji advised us that we should not let our mind go astray in the pursuit of worldly temptations, instead we should follow the Guru's instruction and meditate on praises of God, and meditate on His Name, which alone can bring us true peace and happiness. But still in our ego, we think that we know better than our Guru, and keep following the dictates of our mind, which inevitably leads us into pain. In this Shabad Guru Ji once again warns us that we cannot find happiness, or union with God (who is the real source of true happiness), with an egoistic mind set. He also explains the reasons, and tells us one more time how can we find true peace.

SGGSP-223

He says: "While engaged in ego trips one never gets peace. False or perishable is the way of self, but true or eternal is that (God). All who are in love with the other (worldly things, instead of God) are getting ruined. (However a mortal is helpless, because he) does only that which is preordained for him."(1)

Making a satire on the ways of the ordinary human beings, Guru Ji says: "I have seen the world, as such gambler, who asks for all kinds of comforts (from God), while forsaking (His) Name."(1-Pause)

Now telling why it is so difficult to meditate on God, and how to make this task easier, Guru Ji says: "If the unseen (God) could be seen then one could say about Him (or praise Him). But without actually seeing Him, it is useless to say anything (in His praise). However through the Guru, God can be seen easily. Then one's mind gets attuned to His



service, and he fixes his concentration on the One (God).”(2)

Describing the fate of those (self conceited persons), who ask for happiness, but don't want to remember God, Guru Ji says: “By asking for happiness (while forgetting the Name), one gets more sorrow, because (in the absence of Name, a man indulges in so many sins as if) he has worn a necklace of sins around his neck. Without (remembering) the one God, there is no deliverance, because that Creator after doing His deeds, is also watching (everything).”(3)

Now contrasting the above with the conduct of a Guru ward person, Guru Ji says: “(The one, who) quenches the fire of his desire through the (Guru's) word, he easily sheds off his sense of duality and Doubt. Through Guru's instruction, he enshrines God's Name in his heart, and through the true word (of the Guru), he sings praises of God.”(4)

Elaborating on the importance of Guru's guidance, he says: “(Even though), the true (God), abides in the body, yet it is only through the Guru, that one is imbued with His love. Without meditation on the Name, one's mind does not reach its home (the abode of God). That beloved King is captivated through love (alone). But only if He shows His grace then one realizes God's Name (or love).”(5)

Once again reverting to the self- conceited person, and telling, how even he can be saved, Guru Ji says: “The love of worldly valuables creates all kinds of entanglements. The self- willed person (who runs after worldly riches) becomes (spiritually) filthy, condemned and of dreadful conduct. But if he follows the Guru, his worldly entanglements are removed. Then he meditates on the life-giving (God's) Name, and always lives in a state of peace.”(6)

Elaborating, what happens, when a person abandons his ego, and starts acting upon the Guru's advice, Guru Ji says: “A Guru-ward person, understands (the value of Name), and keeps attuned to the One (God). He remains absorbed in His (God's) home, and remains merged in the true (One). In this way, he stops his coming and going (or the rounds of birth and death).”(7)

In summary, Guru Ji says: “There is no limit to the merits of God. I have asked my Guru and there is no other door beside His (which can provide us eternal happiness). Further all happiness and sorrow happens as per His will. Therefore humble Nanak says (that the best thing, which a person can do to obtain permanent bliss is that he should), attune himself (His love).”(8-4)

The message of this Shabad is that by following the dictates of our own self -conceited mind, we will not be able to find any peace or happiness. The best and the only way, is to faithfully follow the advice of the Guru, imbue us with true love of God, and meditate on His Name.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-or^hhee mehlāa 1.

ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥

doojee maa-i-aa jagat chit vaas.

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥

kaam kro^{Dh} aha^Nkaar binaas. ||1||

SGGSP-223

ਦੂਜਾ ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ ॥

doojaa ka-un kahaa nahee ko-ee.

ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

sab^h meh ayk niranjan so-ee. ||1|| rahaa-o.

ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ ਦੋਇ ॥

doojee durmat aakhai do-ay.

ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ ॥੨॥

aavai jaa-ay mar doojaa ho-ay. ||2||

ਧਰਣਿ ਗਗਨ ਨਹ ਦੇਖਉ ਦੋਇ ॥

Dharan gagan nah daykh-a-u do-ay.

ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੋਇ ॥੩॥

naaree purakh sabaa-ee lo-ay. ||3||

ਰਵਿ ਸਸਿ ਦੇਖਉ ਦੀਪਕ ਉਜਿਆਲਾ ॥

rav sas daykh-a-u deepak uji-aalaa.

ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ ॥੪॥

sarab niran^tar pareetam baalaa. ||4||

ਕਰਿ ਕਿਰਪਾ ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ ॥

kar kirpaa mayraa chit laa-i-aa.

satgur mo ka-o ayk buj^haa-i-aa. ||5||



ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਏਕੁ ਬੁਝਾਇਆ ॥੫॥

ayk niranjan gurmukh jaataa.

ਏਕੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥

doojaa maar sabad pachhaataa. ||6||

ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਤਾ ॥੬॥

ayko hukam vartai sabh lo-ee.

ਏਕੋ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ ॥

aykas tay sabh opat ho-ee. ||7||

ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੭॥

raah dovai khasam ayko jaan.

gur kai sabad hukam pachhaan. ||8||

ਰਾਹ ਦੋਵੈ ਖਸਮੁ ਏਕੋ ਜਾਣੁ ॥

sagal roop varan man maahee.

ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ ॥੮॥

kaho naanak ayko saalaah. ||9||5||

ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਰੀ ॥

ਕਹੁ ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ ॥੯॥੫॥

GAURRI MOHALLA 1

In the previous Shabad Guru Ji described some of the reasons, why this world keeps on suffering pain. The primary reason, Guru Ji sited for this suffering was the ego, or the tendency to follow the dictates of one's own foolish mind, rather than listening and acting upon the immaculate advice of the Guru. In this Shabad Guru Ji elaborates, and describes more reasons for man's sufferings, and also tells us, what he is doing himself to avoid this pain.

He says: “ (The main reason for suffering) in the world is that, the love of the other (worldly things rather than the divine) is residing in (man's) mind. (The impulse) of lust, anger, and arrogance (caused by this worldly love), is ruining (the world).”(1)

But as for as Guru Ji himself is concerned, he does not accept the existence of anything or any body else, except God, therefore he says: “Who is there (beside God), so whom should I recognize as the other (person or power, beside God)? Because (I can realize that), it is the same one immaculate God who is within all.”(1-Pause)

Now telling us, what really is the other power or source, which is bringing about separation from God, and hence all the suffering, Guru Ji says: “It is the evil intellect (arising out of the worldly love), which brings about the sense of duality (or a second power other than God). It is because of this (bad intellect), that a person keeps on taking birth, and dying, and getting separated (from God).”(2)

But as for himself, Guru Ji says: “I do not see two (powers) on earth and sky. I see the same light (or power) in all men and women, of all the worlds.” (3)

Guru Ji's concept about the one God is not limited to the human beings. He says: “(Even in the light of the heavenly) lamps of sun and moon, I see the that in all of them, my beloved God is (residing).”(4)

But, Guru Ji does not want to ascribe the credit for this immaculate realization to him; rather he credits his Guru for this. He says: “Showing his mercy the true Guru has attuned my mind (to God), and he has made me understand the existence of One (God alone).”(5)

Now describing, what was the result of Guru's guidance, he says: “By Guru's grace and guidance, I have understood the one immaculate God, and stilling my sense of duality through the word (of the Guru), I have realized that One (God).” (6)



SGGSP-223

Giving the gist of his new divine knowledge, Guru Ji says: “(Now I know that) the command of one God prevails in all the worlds, and the whole creation evolved from the one God.”(7)

Therefore, Guru Ji advises: “ (O man, even though, there appear) two ways, (one following the Guru, the other one’s own evil intellect), but you should recognize the only one Master. Through the Guru’s word, understand, (that Master’s command).”(8)

In conclusion, Guru Ji advises himself (and us): “(O my friends, all these differences of) forms, or color are in our mind alone. Therefore, Nanak says, (O man, you should) praise only that One (God).”(9-5)

The message of this Shabad is that not only in all human beings, but all planets, and every thing else, it is the light of that one God alone, which is pervading everywhere. Therefore, we should forsake the path of duality (or loving worldly things), and follow the path of loving the one God alone that pervades everywhere.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥
ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥੧॥

ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ ॥
ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਿ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ ॥
ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥੨॥
ਰਵਿ ਸਸਿ ਏਕੋ ਗ੍ਰਿਹੁ ਉਦਿਆਨੈ ॥
ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥੩॥
ਏਕ ਸਬਦ ਇਕ ਭਿਖਿਆ ਮਾਗੈ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ ॥੪॥

ਭੈ ਰਚਿ ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥
ਕੀਮਤਿ ਕਉਣੁ ਰਹੈ ਲਿਵ ਲਾਇ ॥੫॥
ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥੬॥

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥
ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥
ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ ॥
ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥੮॥੬॥

ga-orhee mehlāa 1.

aDhi-aatam karam karay taa saachaa.
mukaṭ bhayd ki-aa jaanai kaachaa. ||1||
aisaa jogee jugaṭ beechaarai.
panch maar saach ur Dhaarai. ||1|| rahaa-o.

jis kai antar saach vasaavai.
jog jugaṭ kee keemaṭ paavai. ||2||
rav sas ayko garih uḍi-aanai.
karnee keeraṭ karam samaanai. ||3||
ayk sabaḍ ik bhikhi-aa maagai.
gi-aan Dhi-aan jugaṭ sach jaagai. ||4||

bhai rach rahai na baahar jaa-ay.
keemaṭ ka-un rahai liv laa-ay. ||5||
aapay maylay bharam chukaa-ay.
gur parsaad param pad paa-ay. ||6||

gur kee sayvaa sabaḍ veechaar.
ha-umai maaray karnee saar. ||7||
jap tap sanjam paath puraana.
kaho naanak aprampar maan. ||8||6||

GAURRI MOHALLA 1

The above five *Ashtpadis* may be considered as being addressed to an ordinary person living in his household. But, in those days, there was the prevalence of many yogis, who used to renounce their families, live in lonely places, practice breathing exercises and impress people with their long lives and extra ordinary powers. In this Shabad Guru Ji is telling who is a true Yogi and what is the true way to yoga (or union with God).

He says: “A person is a true (yogi) if he does deeds for spiritual uplifting (and union with God (and not for any magical powers). Without becoming perfect in spiritual endeavors, how the immature (yogi) can know the secret of salvation?”(1)



Giving the main traits of such a true yogi, Guru Ji says: “Such a yogi reflects on the ways to union with God; and stilling his five passions (of lust, anger, greed, attachment and ego), he enshrines the true (God) in his mind.”(1-Pause)

Guru Ji however notes: “Only that person realizes the value of the way to union (with God) in whose heart God enshrines His true Name.”(2)

Now describing the qualities of a true Yogi, Guru Ji says: “(A true yogi, sees the) same one (God) in the moon and sun, home and the forest. For him singing praises of God is like doing his regular duty.” (3)

As for the practice of many yogis, who roam about different places begging food and clothes, Guru Ji says: “(Such a true yogi) begs only for one thing, the word (or advice of his Guru). In this way his mind awakens to divine knowledge, meditation, and the way (to union) with the true (God).”(4)

Next referring to the practice of some yogis to roam about begging alms or visiting different holy places, Guru Ji says: “(Such a yogi always) remains absorbed in the fear (and respect of God) and doesn’t go out (begging for food or visiting places). No one can appraise the worth of such a (yogi), who remains attuned (to God).”(5)

As for the results of the above efforts, and ways of life, as compared to the various rituals, and yogic postures, Guru Ji says: “God (Himself), unites such a yogi (to the true Guru), and dispels his doubt. Thus by Guru’s grace he attains to the supreme state (of bliss).”(6)

Summarizing the conduct of a true yogi, Guru Ji says: “(O my friends), to perform the service, in accordance with the reflection upon (Guru’s) word, and to still his ego is the essence of the conduct (of a true yogi).”(7)

In conclusion, Guru Ji says: “Oh Nanak, (for a true yogi) all meditation, austerities and reading of *Puraanaas* (the Hindu holy books) are contained in the belief in the limitless (God).”(8-6)

The message of this Shabad is that for true yoga or union with God, it is not necessary to practice certain practices or yogic postures, such as going out and living in some lonely places, visiting holy places, or roaming about in different places begging for food. The essence of true yoga lies in listening and faithfully following the advice of the Guru, singing praises of God, and enshrining Him in one’s mind.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥
ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ ॥
ਮੁਕਤ ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੇਖੰ ॥੧॥
ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥
ਰੂਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥
ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ ॥
ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥
ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੨॥

ਕਾਲੁ ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਰੇ ॥
ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ ॥
ਆਪਿ ਤਰੈ ਪਿਤਰੀ ਨਿਸਤਾਰੇ ॥੩॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਜੋਗੀ ਹੋਇ ॥
ਭੈ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ ॥
ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥੪॥

ga-orhee mehlā 1.

khimaa gahee barat seel santokha^N.
rog na bi-aapai naa jam dokha^N.
mukat bha-ay parabh roop na raykha^N. ||1||
jogee ka-o kaisaa dar ho-ay.
rookh birakh garihi baahar so-ay. ||1|| rahaa-o.
nirbha-o jogee niranjan Dhi-aavai.
an-din jaagai sach liv laavai.
so jogee mayrai man bhaavai. ||2||

kaal jaal barahm agnee jaaray.
jaraa maran gat garab nivaaray.
aap tarai pitree nistaaray. ||3||
satgur sayvay so jogee ho-ay.
bhai rach rahai so nirbha-o ho-ay.
jaisaa sayvai taiso ho-ay. ||4||

SGGSP-224



ਪੰਨਾ ੨੨੪

ਨਰ ਨਿਹਕੇਵਲ ਨਿਰਭਉ ਨਾਉ ॥
 ਅਨਾਥਹ ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ ॥
 ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ ॥੫॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੇ ਜਾਣੈ ॥

nar nihkayval nirbha-o naa-o.
 anaathah naath karay bal jaa-o.
 punrap janam naahee gun gaa-o. ||5||
 antar baahar ayko jaanai.

SGGSP-224

ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥
 ਸਾਚੈ ਸਬਦਿ ਦਰਿ ਨੀਸਾਣੈ ॥੬॥
 ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥
 ਆਵੈ ਨ ਜਾਵੈ ਚੂਕੈ ਆਸਾ ॥
 ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥੭॥
 ਜੋ ਦੀਸੈ ਸੋ ਆਸ ਨਿਰਾਸਾ ॥
 ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਭੁਖ ਪਿਆਸਾ ॥
 ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ ॥੮॥੭॥

gur kai sabday aap pachhaanai.
 saachai sabad dar neesaanai. ||6||
 sabad marai tis nij ghar vaasaa.
 aavai na jaavai chookai aasaa.
 gur kai sabad kamal pargaasaa. ||7||
 jo deesai so aas niraasaa.
 kaam karoDh bikh bhookh pi-aasaa.
 naanak birlay mileh udaasaa. ||8||7||

GAURRI MOHALLA 1

In the previous Shabad, Guru Ji advised us that for true yoga i.e. union with God, it is not necessary to practice certain practices or yogic postures, such as going out and living in some lonely places, visiting holy places, or roaming about in different places begging for food. The essence of true yoga lies in listening and faithfully following the advice of the Guru, singing praises of God, and enshrining Him in one's mind. In this Shabad, adopting the terminology of ordinary yogi's of those days, and their practices such as holding a staff in their hands, and practicing certain fasts, and doing other rituals, Guru Ji tells us the practices of a "true yogi", of his definition.

He says: "(A true yogi), holds the (staff of) forgiveness, and keeps the fast of good moral character and contentment. Therefore, no malady (resulting from any kind of stress or bad habits) afflicts him, nor he is bothered by the fear of death. In fact such (yogis) are completely emancipated from any kind of fear, and become one with that God, who has no form or figure."(1)

Since a true yogi, becomes one with the formless and fearless God, Guru Ji says: "How can (such a) yogi, have any kind of fear, when he knows that the same true God, abides in all trees and plants, (inside his) heart and out."(1-Pause)

Describing some of the traits of such a true yogi, Guru Ji says: "Such a fearless yogi meditates on the immaculate (God). Day and night, he remains awake (to the worldly temptations), and focuses his attention on the true (God). Such a yogi is pleasing to my mind."(2)

Referring to the general practices, and postures adopted by the yogis to ward off old age and prolong their lives, Guru Ji says: "Such a true yogi burns the snare of death in the fire of divine knowledge. He sheds the fear of old age and death and dispels his ego. This way, he himself swims across this worldly ocean and saves his ancestors too."(3)

Summarizing the qualities of a true yogi, Guru Ji says: "He, who serves the true Guru, becomes a Yogi. He who remains immersed in the fear of God's, becomes fearless, because, a person becomes similar to the one he serves."(4)

Now switching his focus to us, Guru Ji educates us regarding some fundamental truths about God. He says: "The true God is the real Man, whose very Name is Fearless, He makes the support less, as the support of all. I am a sacrifice (to such a God). He, who sings His praises, does not fall into the (rounds of) births (and deaths) again."(5).



Describing the blessings, obtained by a person, who realizes, such a fearless God every where, Guru Ji says: “He who sees the one (God) alone within and without and through Guru’s word realizes his self, is approved at the door of the true (God). By acting on the true word (of the Guru), he receives the passport to the gate (of God).”(6).

Elaborating on the merits of acting upon the advice of the true Guru, he says: “(The person), who following the Guru’s word becomes immune (to worldly lusts), he abides in God’s presence. He no longer comes and goes, because all his (worldly) desires are ended, and through Guru’s word, his heart feels (delighted like a) lotus in bloom.”(7).

However, noting the general state of the world, Guru Ji says: “Whosoever is seen in the world, he looks merged in hope and fear, and in the grip of lust, anger and thirst for the poison of (worldly riches and power). O Nanak, one rarely comes across, such persons who are (truly) detached (from the worldly temptations).” (8-7)

The message of this Shabad is that, for true yoga or union with God, we need not practice any particular austerities or postures. We only need to listen and act upon the word of the true Guru (Granth Sahib Ji). By stilling our lusts and worldly desires, we need to lead a normal simple life of good moral character, and always have faith in the fearless God. By doing so, we will one day be united with Him, and all our future rounds of births and deaths will come to an end.

SGGSP-224

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਐਸੇ ਦਾਸੁ ਮਿਲੈ ਸੁਖੁ ਹੋਈ ॥
 ਦੁਖੁ ਵਿਸਰੈ ਪਾਵੈ ਸਚੁ ਸੋਈ ॥੧॥
 ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਮਤਿ ਪੂਰੀ ॥
 ਅਠਸਠਿ ਮਜਨੁ ਚਰਨਹ ਧੂਰੀ ॥੧॥ ਰਹਾਉ ॥

ਨੇਤ੍ਰ ਸੰਤੋਖੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥
 ਜਿਹਵਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਰਾ ॥੨॥
 ਸਚੁ ਕਰਣੀ ਅਭ ਅੰਤਰਿ ਸੇਵਾ ॥
 ਮਨੁ ਤ੍ਰਿਪਤਾਸਿਆ ਅਲਖ ਅਭੇਵਾ ॥੩॥

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ ॥
 ਬਿਨੁ ਬੂਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥੪॥
 ਗੁਰੁ ਸਮਝਾਵੈ ਸੋਝੀ ਹੋਈ ॥
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੫॥

ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਰਖਵਾਲੇ ॥
 ਬਿਨੁ ਬੂਝੇ ਪਸੁ ਭਏ ਬੇਤਾਲੇ ॥੬॥
 ਗੁਰਿ ਕਹਿਆ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥
 ਕਿਸੁ ਕਹੁ ਦੇਖਿ ਕਰਉ ਅਨ ਪੂਜਾ ॥੭॥

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥
 ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥
 ਸਾਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥
 ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸ ॥੯॥੮॥

ga-orhee mehlāa 1.

aiso daas milai sukh ho-ee.
dukh visrai paavai sach so-ee. ||1||
darshan daykh bha-ee mat pooree.
athsath majan charnah Dhooree. ||1|| rahaa-o.

naytar santokhay ayk liv taaraa.
 jihvaa soochee har ras saaraa. ||2||
 sach karnee abh antar sayvaa.
 man tariptaasi-aa alakh abhayvaa. ||3||

jah jah daykh-a-u tah tah saachaa.
 bin boojhay jhagrat jag kaachaa. ||4||
 gur samjhaavai sojhee ho-ee.
 gurmukh virlaa boojhai ko-ee. ||5||

kar kirpaa raakho rakhvaalay.
 bin boojhay pasoo bha-ay baytaalay. ||6||
 gur kahi-aa avar nahee doojaa.
 kis kaho daykh kara-o an poojaa. ||7||

sant hayt parabh taribhavan Dhaaray.
 aatam cheenai so tat beecharay. ||8||
 saach ridai sach paraym nivaas.
paranvat naanak ham taa kay daas. ||9||8||

GAURRI MOHALLA 1

Guru Ji concluded the previous Shabad, with the comment that, one rarely comes across, such persons who are truly detached from the worldly temptations. In this Shabad, he describes the blessings obtained from meeting such a true



devotee, and also lists some more qualities of such a person.

He says: “If one meets such (a true) servant (of God), then one enjoys perpetual peace. He forgets (all his) pain, and obtains the true (God).”(1)

Describing his own experience in this regard, Guru Ji says: “On seeing the sight (of one such true devotee), my intellect has become perfect, and I feel that in humbly following his advice lies the merit of bating at all sixty eight holy places.” (2)

Elaborating on the above experience in physical terms, Guru Ji says: “Now my eyes feel contented, and my mind is attuned to the one God. By enjoying the relish of repeating God’s (Name), my tongue has been purified.”(2)

Stating how it has affected his way of life, Guru Ji says: “(As a result of the above experience), my life conduct has become truthful and within my heart is the (desire for God’s) service, and my mind is sated realizing the unfathomable and unknowable God.”(3)

SGGSP-224

But, that is not all, Guru Ji adds: “(Now), wherever I see, I find there the true God, (and I feel that) without realizing the truth, the false world is fighting unnecessarily.”(4)

However Guru Ji reminds us that such a true awakening is not obtained easily. He says: “Only when the Guru imparts instruction, one’s mind is awakened (to this truth), and only a very rare Guru-ward person understands this (fact).”(5)

Therefore, Guru Ji prays to God on behalf of the world and says: “O God, please show mercy and save these mortals, because without knowing (the truth), they have become like irrational animals.”(6)

As if responding to some body’s question, that why Guru Ji does not pray to any body else, except God, he says: “(My) Guru has told me that there is no one other than God. Therefore, seeing whom, may I worship any other (except the one God)?” (7)

Coming back to the original theme of merits of the devotees or saints of God, Guru Ji says: “(The truth is), that it is for the sake of the saints that God is sustaining all the three worlds. But only the person, who reflects on himself realizes this essence.”(8)

In conclusion, Guru Ji says: “ He in whose heart is enshrined true love (for God, I), Nanak submit, that I am is his servant.”(9-8)

The message of this Shabad is that we should seek the service of such true devotees of God, meeting whom our conduct becomes pure and we are imbued with God’s love, so that in their company, we may also meditate on God’s Name, and enjoy the bliss of His sight.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਬ੍ਰਹਮੈ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ॥
ਬੇਦ ਕੀ ਬਿਪਤਿ ਪੜੀ ਪਛੁਤਾਨਿਆ ॥
ਜਹ ਪ੍ਰਭ ਸਿਮਰੇ ਤਹੀ ਮਨੁ ਮਾਨਿਆ ॥੧॥

ਐਸਾ ਗਰਬੁ ਬੁਰਾ ਸੰਸਾਰੈ ॥
ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਗਰਬੁ ਨਿਵਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਬਲਿ ਰਾਜਾ ਮਾਇਆ ਅਹੰਕਾਰੀ ॥
ਜਗਨ ਕਰੈ ਬਹੁ ਭਾਰ ਅਫਾਰੀ ॥
ਬਿਨੁ ਗੁਰ ਪੂਛੈ ਜਾਇ ਪਇਆਰੀ ॥੨॥

ga-or^hee mehlāa 1.

barahmai garab kee-aa nahee jaani-aa.
bayḍ kee bipaṭ par^hee pachhuṭaani-aa.
jah parabh simray tahee man maani-aa. ||1||

aisaa garab buraa sansaarai.
jis gur milai tis garab nivaarai. ||1|| rahaa-o.

bal raajaa maa-i-aa aha^Nkaaree.
jagan karai baho bha^r afaaree.
bin gur poochhay jaa-ay pa-i-aaree. ||2||



ਹਰੀਚੰਦ ਦਾਨੁ ਕਰੈ ਜਸੁ ਲੇਵੈ ॥
ਬਿਨੁ ਗੁਰ ਅੰਤੁ ਨ ਪਾਇ ਅਭੇਵੈ ॥
ਆਪਿ ਭੁਲਾਇ ਆਪੇ ਮਤਿ ਦੇਵੈ ॥੩॥

ਦੁਰਮਤਿ ਹਰਣਾਖਸੁ ਦੁਰਾਚਾਰੀ ॥
ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ ਗਰਬ ਪ੍ਰਹਾਰੀ ॥
ਪ੍ਰਹਲਾਦ ਉਧਾਰੇ ਕਿਰਪਾ ਧਾਰੀ ॥੪॥

ਭੂਲੋ ਰਾਵਣੁ ਮੁਗਧੁ ਅਚੇਤਿ ॥
ਲੂਟੀ ਲੰਕਾ ਸੀਸ ਸਮੇਤਿ ॥
ਗਰਬਿ ਗਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਹੇਤਿ ॥੫॥

ਸਹਸਬਾਹੁ ਮਧੁ ਕੀਟ ਮਹਿਖਾਸਾ ॥
ਹਰਣਾਖਸੁ ਲੇ ਨਖਹੁ ਬਿਖਾਸਾ ॥
ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ ॥੬॥

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ ॥
ਰਕਤਬੀਜੁ ਕਾਲੁਨੇਮੁ ਬਿਦਾਰੇ ॥
ਦੈਤ ਸੰਘਾਰਿ ਸੰਤ ਨਿਸਤਾਰੇ ॥੭॥

ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਬੀਚਾਰੇ ॥

hareechand daan karai jas layvai.
bin gur ant na paa-ay abhayvai.
aap bhulaa-ay aapay mat dayvai. ||3||

durmat harnaakhas duraachaaree.
parabh naaraa-in garab par-haaree.
parahlaad uDhaaray kirpaa Dhaaree. ||4||

bhoolo raavan mugaDh achayt.
lootee lankaa sees samayt.
garab ga-i-aa bin satgur hayt. ||5||

sahasbaahu maDh keet mahikhaasaa.
harnaakhas lay nakhahu biDhaasaa.
dait sanghaaray bin bhagat abhi-aasaa. ||6||

jaraasanDh kaalajmun sanghaaray.
rakatbeej kaalunaym bigaaray.
dait sanghaar sant nistaaray. ||7||

aapay satgur sabad beechaaray.

SGGSP-225

ਪੰਨਾ ੨੨੫

ਦੂਜੈ ਭਾਇ ਦੈਤ ਸੰਘਾਰੇ ॥
ਗੁਰਮੁਖਿ ਸਾਚਿ ਭਗਤਿ ਨਿਸਤਾਰੇ ॥੮॥

ਬੂਡਾ ਦੁਰਜੋਧਨੁ ਪਤਿ ਖੋਈ ॥
ਰਾਮੁ ਨ ਜਾਨਿਆ ਕਰਤਾ ਸੋਈ ॥
ਜਨ ਕਉ ਦੂਖਿ ਪਚੈ ਦੁਖੁ ਹੋਈ ॥੯॥

ਜਨਮੇਜੈ ਗੁਰ ਸਬਦੁ ਨ ਜਾਨਿਆ ॥
ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥
ਇਕੁ ਤਿਲੁ ਭੂਲੇ ਬਹੁਰਿ ਪਛੁਤਾਨਿਆ ॥੧੦॥

ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੂਰੁ ਨ ਕੋਈ ॥
ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ ॥
ਬਿਨੁ ਜਗਦੀਸ ਨ ਰਾਖੈ ਕੋਈ ॥੧੧॥

ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਮੇਟਿਆ ਜਾਇ ॥
ਗੁਰਮਤਿ ਧਰਮੁ ਧੀਰਜੁ ਹਰਿ ਨਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਗੁਣ ਗਾਇ ॥੧੨॥੯॥

SGGSP-225

doojai bhaa-ay dait sanghaaray.
gurmukh saach bhagat nistaaray. ||8||

boodaa durjoDhan pat kho-ee.
raam na jaani-aa kartaa so-ee.
jan ka-o dookh pachai dukh ho-ee. ||9||

janmayjai gur sabad na jaani-aa.
ki-o sukh paavai bharam bhulaani-aa.
ik til bhoolay bahur pachhutaani-aa. ||10||

kans kays chaa^Ndoor na ko-ee.
raam na cheeni-aa apnee pat kho-ee.
bin jagdees na raakhai ko-ee. ||11||

bin gur garab na mayti-aa jaa-ay.
gurmat Dharam Dheeraj har naa-ay.
naanak naam milai gun gaa-ay. ||12||9||

**GAURRI MOHALLA 1**

In many previous Shabads Guru Ji has been advising us to be very humble, and has been warning us against indulging in any kind of ego. In this Shabad, Guru Ji, refers to many stories from the Hindu mythology, to tell us about the tragic consequences of indulging in ego or self-pride.

First he quotes the example of god *Brahma*, who is believed to have created the universe, and is the keeper of *Vedas*, the holiest scriptures of Hindus. At one point, he started feeling so egoistic, that he considered himself as the supreme God, but when his *Vedas* were stolen, he felt very miserable, and prayed to God to help him.

Referring to this incident, Guru Ji says: “*Brahma* (the god of creation) indulged in ego, and did not understand (the limitless power of God). But when the pain of (the loss of) the *Vedas* overwhelmed him, he repented. Only when he meditated on God, did his mind realize, (that it was God, who is the greater and not he).”(1)

Therefore, Guru Ji says: “(O my friends), in this world, ego is such a terrible (thing, that it can make even the proudest ones to repent very badly). But he, who is blessed with the guidance of the Guru, his ego is dispelled.”(1-Pause)

Next Guru Ji quotes the example of king “*Bal*”, who felt too much pride in his deeds of charity. But in order to break his pride, God adopted the form of a pigmy, and asked for gift of land equal to two and a half steps. His Guru, advised him against this trap, but out of his arrogance, the king ignored this advice, and granted the pigmy’s request. The pigmy then stretched himself so much that he covered the whole earth, with his two steps, and putting his foot on the king’s head for the rest, pushed him below the earth. Then the king realized his terrible mistake, and started repenting.

Referring to this story, Guru Ji says: “The king “*Bal*” became proud of his wealth. He performed many holy rituals inflated with ego. But when, without consulting (his Guru, he accepted pigmy’s request), he was thrown into the underworld.”(2)

Next Guru Ji sites the story of king “*Hari Chand*”. In order to win praise of the people, he indulged in so much charity that once he even sold himself, his son, and his wife as slaves. Then in his obsession and ego, he became so cruel, that while working as the guard of a cemetery, he got ready to kill his own wife, who did not have the required fee to pay for the funeral of her dead son.

Referring to this story, Guru Ji says: “The king “*Hari Chand*” used to earn glory, by giving to charity. But without (the guidance of the Guru), he did not find the limit of that mysterious (God, in whose realm, there are limitless benefactors, far greater than him. God) Himself leads us astray, and Himself bestows the right guidance.”(3)

Next Guru Ji refers to the king “*Harnaakash*”, who obtained such miraculous boons from God that he could not be killed in any possible way. Then in his arrogance, he started committing evil deeds, and decreed that his subjects should worship him instead of God. He went to the extent of even trying to kill his own son “*Prahalad*”, who refused to abandon worship of God. Ultimately God came to the rescue of his devotee, and killed “*Harnaakash*”.

SGGSP-225

So Guru Ji says: (Swayed by) malicious intellect, “*Harnaakash*” became a man of evil conduct. But God of the universe is the destroyer of ego. He showed mercy on “*Prahalad*”, and saved him.” (4)

Guru Ji now refers to the famous epic “*Ramayana*”, in which the demon king “*Ravana*” of “*Sri Lanka*”, started committing atrocities on his people, and even kidnapped the wife of god Rama, but was ultimately killed in battle by the latter.

So Guru Ji says: “Foolish and unwise king “*Ravana*” forgot (God. The end result was that his kingdom of), “*Sri Lanka*”, was plundered, and he also lost his head. So being without the Guru’s love, he was destroyed by his ego.”(5)

Next referring to other similar stories from Hindu mythology, Guru Ji says: “(God) also killed the thousand-armed



Arjun, the demons “*Madhu*”, “*Kaitab*”, and buffalo like “*Mehkhaasur*”. Seizing him, God tore up “*Harnaakash*” with His nails (as man-lion). Yes, God killed all those demons who did not worship of God.”(6)

Guru Ji adds: “God killed “*Jarasindh*”, “*Kaljamna*”. He also annihilated “*Rakatbeej*” and “*Kaalname*”. (Thus by) slaying these demons, God saved the saints.”(7)

Guru Ji therefore notes: “God Himself reflects on His true word and it’s because of their love of duality, He killed the demons, and saved the Guru-ward people because of their true devotion.”(8)

Now, Guru Ji refers to the other famous Hindu epic “*Mahabharata*”. In this story the arrogant king “*Daryodhan*”, went to the extent of trying to openly rape “*Daropati*”, the wife of his step- brother. But god “*Krishna*” could not bear this kind of suffering to his devotee. So he miraculously saved her honor, and ultimately “*Daryodhan*” lost his kingdom and his life.

So Guru Ji says: “Drowned (in ego), “*Daryodhan*” desecrated the honor (of queen “*Daropati*”). He did not remember the creator God, and understand that when His devotees are in pain, God feels that pain too (and then He severely punishes the oppressors of His devotees).”(9)

Next Guru Ji refers to the king “*Janmeja*”, who had become proud of his charity, but going against the advice of his Guru, he made such a mistake, that he had to suffer great shame. He says: “*Janmeja* did not realize his Guru’s instruction, so he could not find peace and was lost in doubt. Just for slipping a little, he repented a lot.”(10)

Lastly referring to the demon king “*Kans*” and his demonic wrestlers, who tried to kill god “*Krishna*”, Guru Ji says: “There were no stronger wrestlers than “*Kans*”, “*Kaisi*” and “*Chandur*”, but when they forgot God, they lost their honor, because without God no one else can save.” (11)

After citing, so many examples, which should not leave any doubt about the terrible consequences of indulging in ego, Guru Ji tells us how can we save ourselves from this affliction. He makes it clear and says: “ Without the guidance of the Guru, the (curse) of ego cannot be erased. It is by following the Guru’s instruction, that one obtains (the qualities of) righteousness, contentment and God’s Name. O Nanak, (only when from the Guru, the gift of God’s) Name is obtained, one sings praises of God (and his malady of ego is cured).”

The message of this Shabad is that any kind of ego in one’s wealth, power, and even good things like charity and compassion leads to tragic consequences, so we should always try to remain humble, and for that we need to seek the guidance of the Guru and meditate on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ ॥

cho-aa chandan ank charhaava-o.

ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ ॥

paat patambar pahir hadhaava-o.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥

bin har naam kahaa sukh paava-o. ||1||

SGGSP-225

ਕਿਆ ਪਹਿਰਉ ਕਿਆ ਓਢਿ ਦਿਖਾਵਉ ॥

ki-aa pahira-o ki-aa odh dikhaava-o.

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

bin jagdees kahaa sukh paava-o. ||1|| rahaa-o.

ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ ॥

kaanee kundal gal motee-an kee maalaa.

ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ ਗੁਲਾਲਾ ॥

laal nihaalee fool gulaalaa.

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਭਾਲਾ ॥੨॥

bin jagdees kahaa sukh bhaalaa. ||2||

ਨੈਨ ਸਲੋਨੀ ਸੁੰਦਰ ਨਾਰੀ ॥

nain salonee sundar naaree.

ਖੋੜ ਸੀਗਾਰ ਕਰੈ ਅਤਿ ਪਿਆਰੀ ॥

khorr seegaar karai at pi-aaree.

ਬਿਨੁ ਜਗਦੀਸ ਭਜੇ ਨਿਤ ਖੁਆਰੀ ॥੩॥

bin jagdees bhajay nit khu-aaree. ||3||

dar ghar mehlāa sayj sukhaalee.



ਦਰ ਘਰ ਮਹਲਾ ਸੇਜ ਸੁਖਾਲੀ ॥
ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ ਦੇਹ ਦੁਖਾਲੀ ॥੪॥

ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ ॥
ਲਸਕਰ ਨੇਬ ਖਵਾਸੀ ਪਾਜੇ ॥
ਬਿਨੁ ਜਗਦੀਸ ਝੂਠੇ ਦਿਵਾਜੇ ॥੫॥

ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ ॥
ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰ ਬਨਾਵਉ ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥੬॥

ਖਾਨੁ ਮਲੁਕੁ ਕਹਾਵਉ ਰਾਜਾ ॥
ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ ॥੭॥

ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ ॥
ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ ਮੁਰਾਰੀ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੮॥੧੦॥

ahinis fool bichhaavai maalee.
bin har naam so dayh dukhaalee. ||4||

haivar gaivar nayjay vaajay.
laskar nayb khavaasee paajay.
bin jagdees jhoothay divaajay. ||5||

siDh kahaava-o riDh siDh bulaava-o.
taaj kulah sir chhatar banaava-o.
bin jagdees kahaasach paava-o. ||6||

khaan malook kahaava-o raajaa.
abay tabay koorhay hai paajaa.
bin gur sabad na savras kaajaa. ||7||

ha-umai mamtaa gur sabad visaaree.
gurmat jaani-aa ridai muraaree.
paranvat naanak saran tumaaree. ||8||10||

GAURRI MOHALLA 1

In the previous Shabad Guru Ji told us about the tragic consequence of indulging in any kind of ego, and the way to get rid of it. In this Shabad Guru Ji tells us about the futility of running after worldly riches, powers, luxuries, or sensual pleasures, and tells us, what is that thing, which can assure us true and lasting pleasure.

First, assuming himself to be the one who is allured by costly clothes and cosmetics etc., Guru Ji says: “I may apply sandal scent to my body and wear silken and costly clothes over my body, but without God’s Name, I cannot find peace anywhere.”(1)

Giving the central idea of this Shabad, Guru Ji says: “(O my friends), it doesn’t matter what I wear and what I show off, but without (meditating on) God I cannot obtain any peace.” (1-Pause)

But not just costly clothes, Guru Ji says: “I may have rings in my ears and necklaces of pearls around my neck, and my mattress may be decked with red rose petals, but without God, I cannot find comfort anywhere.”(2)

Taking the above luxuries, even one step further Guru Ji says: “Even if I may have a beautiful wife, who has bewitching eyes, and who may bedeck herself with many kinds of ornaments, and may look extremely enticing, but without meditating on the Master of the universe, I would be distressed daily.”(3)

Now adding palaces and mansions to the company of beautiful women, Guru Ji says: “I may abide in mansions, and palaces with elegant doors and most comforting beds on which the gardener may spread flowers daily, but without God’s Name, the body remains in discomfort.”(4)

As if to complete the picture of the life style of rich and famous, who not only own magnificent mansions and servants, and have fleet of most modern and costly cars, Guru Ji says: “I may have excellent elephants and horses (the olden days prestigious rides), standards and bands, armies, mace-bearers, royal attendants and ostentations, but without God of the world, all these are vain undertakings.”(5)



SGGSP-225

Some people feel pleasure in enjoying temporal and supernatural powers. But Guru Ji cautions that even such powers, don't provide true happiness. He says: "I may be known as a "*Sidha*" (or a man of miracles) and may summon riches and supernatural powers; I may wear a royal crown, or a cap, and have a canopy cover my head, but without God, I cannot find true (happiness) anywhere."(6)

Lastly commenting on the powers enjoyed by kings and presidents who have many servants and personal assistants at their command, Guru Ji says: "I may be styled as a chief, a lord or a king and may arrogantly command others, but all those are false shows of vanity (7)."

So after giving many examples of the futility of riches and powers as mere show of ego and vanity, Guru Ji shares with us, what he has done to find true peace and happiness. He says: "I have shed off my ego and attachment through Guru's word. Through Guru's instruction, I have realized God in my own heart, and now I humbly say: "O God, Nanak seeks Your shelter (because he knows, that true and lasting happiness is only in that place and nowhere else)." (8-10).

The message of this Shabad is that the worldly riches and comforts, after which we run, do not bring true happiness. It is only by following Guru's advice, shedding off our ego and attachment, and meditating on God's Name that we can obtain true and lasting happiness.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਸੇਵਾ ਏਕ ਨ ਜਾਨਸਿ ਅਵਰੇ ॥
ਪਰਪੰਚ ਬਿਆਧਿ ਤਿਆਗੈ ਕਵਰੇ ॥
ਭਾਇ ਮਿਲੈ ਸਚੁ ਸਾਚੈ ਸਚੁ ਰੇ ॥੧॥

ਐਸਾ ਰਾਮ ਭਗਤੁ ਜਨੁ ਹੋਈ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਮਲੁ ਧੋਈ ॥੧॥ ਰਹਾਉ ॥
ਉਧੋ ਕਵਲੁ ਸਗਲ ਸੰਸਾਰੈ ॥
ਦੁਰਮਤਿ ਅਗਨਿ ਜਗਤ ਪਰਜਾਰੈ ॥
ਸੋ ਉਬਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ॥੨॥

ਭ੍ਰਿੰਗ ਪਤੰਗੁ ਕੁੰਚਰੁ ਅਰੁ ਮੀਨਾ ॥
ਮਿਰਗੁ ਮਰੈ ਸਹਿ ਅਪੁਨਾ ਕੀਨਾ ॥
ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨਾ ॥੩॥

ਕਾਮੁ ਚਿਤੈ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥
ਕ੍ਰੋਧੁ ਬਿਨਾਸੈ ਸਗਲ ਵਿਕਾਰੀ ॥
ਪਤਿ ਮਤਿ ਖੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰੀ ॥੪॥

ਪੰਨਾ ੨੨੬

ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ ਡੋਲਾਇ ॥
ਗਲਿ ਜੇਵਰੀ ਧੰਧੈ ਲਪਟਾਇ ॥
ਗੁਰਮੁਖਿ ਛੂਟਸਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੫॥

ਜਿਉ ਤਨੁ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ ॥
ਕਾਮਿ ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ ॥

ga-orhee mehlā 1.

sayvaa ayk na jaanas avray.
parpanch bi-aaDh ti-aagai kavray.
bhāa-ay milai sach saachai sach ray. ||1||
aisaa raam bhagat jan ho-ee.
har gun gaa-ay milai mal Dho-ee. ||1|| rahaa-o.
oo^NDho kaval sagal sansaarai.
durmat agan jagat parjaarai.
so ubrai gur sabad beechaarai. ||2||
bharing patang kunchar ar meenaa.
mirag marai seh apunaa keenaa.
tarisnaa raach tat nahee beenaa. ||3||
kaam chitai kaaman hitkaaree.
kroDh binaasai sagal vikaaree.
pat mat khoveh naam visaaree. ||4||

SGGSP-226

par ghar cheet manmukh dolaa-ay.
gal jayvree DhanDhai laptaa-ay.
gurmukh chhootas har gun gaa-ay. ||5||

ji-o tan biDhvaa par ka-o day-ee.
kaam daam chit par vas say-ee.
bin pir taripat na kabahoo^N ho-ee. ||6||

parh parh pothee simrit paathaa.
bayd puraan parhai sun thaataa.



ਬਿਨੁ ਪਿਰ ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ ॥੬॥

bin ras raatay man baho naataa. ||7||
ji-o chaatrik jal paraym pi-aasaa.

ਪੜਿ ਪੜਿ ਪੋਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥

ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ ਥਾਟਾ ॥

ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥੭॥

ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲ ਪ੍ਰੇਮ ਪਿਆਸਾ ॥

SGGSP-226

ਜਿਉ ਮੀਨਾ ਜਲ ਮਾਹਿ ਉਲਾਸਾ ॥

ਨਾਨਕ ਹਰਿ ਰਸੁ ਪੀ ਤ੍ਰਿਪਤਾਸਾ ॥੮॥੧੧॥

ji-o meenaa jal maahi ulaasaa.
naanak har ras pee triptasaa. ||8||11||

GAURRI MOHALLA 1

In the previous Shabad Guru Ji advised us that the worldly riches and comforts, after which we run, do not bring true happiness. It is only by following Guru's advice, shedding off our ego and attachment, and meditating on God's Name that we can obtain true and lasting happiness. In this Shabad Guru Ji compares us the traits of a true devotee who follows this advice, and what kind of blessings he obtains, with that of a self conceited person who follows the dictates of his own mind, and what kinds of sufferings, he goes through.

He says: "The God's devotee serves the One (God) alone and he recognizes not another. He forsakes the five worldly evils (of lust, anger, greed, attachment and ego). These things taste bitter to him; through love he merges in the true (God), and himself becomes embodiment of Truth."(1)

Giving the definition of a true devotee of God, Guru Ji says: "(O my friends, a true), devotee of God is such a person, who by singing God's praises, washes off the dirt of his ego, and meets (God)."(1-Pauses)

However looking at the general state of the world, Guru Ji says: "Minds of the worldly people are in such pain pleasure, as if the lotus of their minds is lying upside down (in a withered state). The fire of evil intellect is burning the world. Only that person is saved who reflects on the Guru's word."(2)

Giving some examples of the sufferings of worldly creatures, Guru Ji says: "The bumblebee, the moth, the elephant, the fish and the deer suffer and die for their deeds (done in greed, or to satisfy their lusts). Similarly, being engrossed in the (the fire of worldly) desire, mortal doesn't see the reality (of these false pleasures, and is suffering in pain)." (3)

Now elaborating on the false pleasures, after which many humans run, Guru Ji says: "The person interested in sex, always thinks of satisfying his lust. But, anger destroys all, who are engaged in evil pursuits. In short, when a person forsakes God's Name (and indulges in false worldly pleasures), he loses his intellect and honor."(4)

So comparing the conduct of a self-willed, and a Guru ward person, Guru Ji says: "A self conceited person's mind covets another's woman, but he is actually putting a chain of trouble around his neck. (On the other hand) a Guru-word person escapes from all such entanglements by singing God's praises."(5)

Referring to the futility of trying to find pleasure in any thing else, beside God's Name, Guru Ji cites the example of a widow, who in order to satisfy her carnal desires by having illicit relations with other man. He says: "A widow, may surrender her body to a stranger for the sake of lust or money, and even lets her mind be under the control of another person. But, without (a legitimate) husband, she is never fully satisfied (similarly, without being imbued with God, one is not satisfied by worldly pleasures)."(6)

Guru Ji recognizes that there are some people who recognizing the futility of worldly pleasures, turn to religion, and start reading "*Vedas*", "*Shastras*", or other scriptures. However, even then they do not find true happiness. Commenting on the reasons for this, Guru Ji says: "Even by reading holy books, reciting "*Simritis*", "*Vedas*", or "*Puranas*", and other compilations, but without tasting the relish of (God's) elixir, man's mind keeps on dancing in many ways."(7)

Guru Ji concludes this Shabad, how a devotee of God obtains true peace and contentment. He says: "(O my friends), just



as a pied-cuckoo has affection and thirst for the (special) raindrops, just a fish feels happy in water, similarly O Nanak, (a devotee) feels satiated by drinking the nectar of (God's Name)." (8-11)

The message of this Shabad is that, all kinds of worldly riches, powers, or pleasures won't be able to bring us true happiness and peace of mind. We will feel fully satisfied and sated, only when we meditate on God's Name and enjoy the bliss of His true love.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਹਠੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੈ ਪਾਵੈ ॥

hath kar marai na laykhai paavai.

SGGSP-226

ਵੇਸ ਕਰੈ ਬਹੁ ਭਸਮ ਲਗਾਵੈ ॥
ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵੈ ॥੧॥
ਤੂੰ ਮਨਿ ਹਰਿ ਜੀਉ ਤੂੰ ਮਨਿ ਸੁਖ ॥

vays karai baho bhasam lagaavai.
naam bisaar bahur pachhutaavai. ||1||
too^N man har jee-o too^N man sookh.

ਨਾਮੁ ਬਿਸਾਰਿ ਸਹਹਿ ਜਮ ਦੂਖ ॥੧॥ ਰਹਾਉ ॥
ਚੋਆ ਚੰਦਨ ਅਗਰ ਕਪੂਰਿ ॥
ਮਾਇਆ ਮਗਨੁ ਪਰਮ ਪਦੁ ਦੂਰਿ ॥
ਨਾਮਿ ਬਿਸਾਰਿਐ ਸਭੁ ਕੂੜੋ ਕੂਰਿ ॥੨॥

naam bisaar saheh jam dookh. ||1|| rahaa-o.
cho-aa chandan agar Kapoor.
maa-i-aa magan param pad door.
naam bisaari-ai sabh koorho koor. ||2||

ਨੇਜੇ ਵਾਜੇ ਤਖਤਿ ਸਲਾਮੁ ॥
ਅਧਕੀ ਤ੍ਰਿਸਨਾ ਵਿਆਪੈ ਕਾਮੁ ॥
ਬਿਨੁ ਹਰਿ ਜਾਚੇ ਭਗਤਿ ਨ ਨਾਮੁ ॥੩॥
ਵਾਦਿ ਅਹੰਕਾਰਿ ਨਾਹੀ ਪ੍ਰਭ ਮੇਲਾ ॥
ਮਨੁ ਦੇ ਪਾਵਹਿ ਨਾਮੁ ਸੁਹੇਲਾ ॥
ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੁ ਦੁਹੇਲਾ ॥੪॥

nayjay vaajay takhat salaam.
adhkeee tarisnaa vi-aapai kaam.
bin har jaachay bhagat na naam. ||3||
vaad aha^Nkaar naahee parabh maylaa.
man day paavahi naam suhaylaa.
doojai bhaa-ay agi-aan duhaylaa. ||4||
bin dam kay sa-udaa nahee haat.
bin bohith saagar nahee vaat.
bin gur sayvay ghaatay ghaat. ||5||
tis ka-o vaahu vaahu je vaat dikhaavai.
tis ka-o vaahu vaahu je sabad sunaavai.
tis ka-o vaahu vaahu je mayl milaavai. ||6||

ਬਿਨੁ ਦਮ ਕੇ ਸਉਦਾ ਨਹੀ ਹਾਟ ॥
ਬਿਨੁ ਬੋਹਿਥ ਸਾਗਰ ਨਹੀ ਵਾਟ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਘਾਟੇ ਘਾਟਿ ॥੫॥
ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਵਾਟ ਦਿਖਾਵੈ ॥
ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਸਬਦੁ ਸੁਣਾਵੈ ॥
ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਮੇਲਿ ਮਿਲਾਵੈ ॥੬॥

vaahu vaahu tis ka-o jis kaa ih jee-o.
gur sabdee math amrit pee-o.
naam vadaa-ee tuDh bhaanai dee-o. ||7||

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਕਉ ਜਿਸ ਕਾ ਇਹੁ ਜੀਉ ॥
ਗੁਰ ਸਬਦੀ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥
ਨਾਮ ਵਡਾਈ ਤੁਧੁ ਭਾਣੈ ਦੀਉ ॥੭॥

naam binaa ki-o jeevaa maa-ay.
an-din japat raha-o tayree sarnaa-ay.
naanak naam ratay pat paa-ay. ||8||12||

ਨਾਮ ਬਿਨਾ ਕਿਉ ਜੀਵਾ ਮਾਇ ॥
ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ ਤੇਰੀ ਸਰਣਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਪਾਇ ॥੮॥੧੨॥

GAURRI MOHALLA 1

In the previous Shabad Guru Ji told us that all kinds of worldly riches, powers, or pleasures wouldn't be able to bring us true happiness and peace of mind. We will feel fully satisfied and sated, only when we meditate on God's Name and enjoy the bliss of His true love. In this Shabad Guru Ji explains to us the futility of all religious austerities and penances etc., and the consequences of indulgence in worldly powers and luxuries, without meditating on God's Name and from where to obtain this gift.



He says: “Even if a person dies, (while doing the torturous yoga exercises and austerities), it is of no account (in God’s court). He may wear various garbs and apply lots of ashes (on his body), but by forgetting (God’s) Name he repents afterwards.”(1)

Therefore, Guru Ji advises us and says: “(O my friend), you should enshrine God in your mind, in this way you will provide comfort to your mind. But, by forsaking God’s Name, you will suffer pain at the hands of the demon of death.”(1-Pause)

Now referring to ordinary people, like us who remain indulged in worldly pursuit of power, riches and ego, Guru Ji says: “(O my friend), indulgence in fragrances, such as sandal, aloe wood and camphor and the pursuit of worldly riches lead man away from the supreme state (of bliss). If one forgets God’s Name, all else is vain.”(2)

Commenting upon the fate of those, who run after riches and power, Guru Ji says: “The lances, bands, thrones and salutations by others, all accentuate the fires of desire and one is lured by lust. Without seeking God, one can neither worship nor receive God’s Name.”(3)

Warning those, who feel proud of their knowledge or scholarship, and enter into egoistic discussions with others, Guru Ji says: “(O my friends), through arguments or scholarly discussions, one does not find God. It is only by surrendering one’s mind (to God) that one receives His Name. The love of (things and powers) other (than God), leads only to ignorance and pain.”(4)

SGGSP-226

Now Guru Ji explains to us how, without the Guru we cannot obtain the essential blessing of Name. He says: “Just as we cannot buy anything from a shop without money and just as we cannot cross the ocean without a ship, similarly without serving the Guru (we cannot obtain God’s Name, so our life becomes) a total loss.”(5)

Therefore Guru Ji advises us: “(O my friend), applaud (that Guru), again and again who shows the way (to God). Eulogize him again and again who recites the (divine) word (to you). Yes, blessed is that (Guru), who brings about our union (with God).”(6)

Next extolling God, Guru Ji says: “(O my friend), highly applaud that God to whom belongs this life. By reflecting on the Guru’s word, you should drink the nectar (of God’s Name). If it so pleases (Him, He would) bless you with the glory of Name.”(7)

Guru Ji concludes the Shabad, by saying: “(O my mother), how can I live without meditating on (God’s) Name? (O God, I wish) that day and night, I may remain in Your refuge while meditating on (Your) Name. O Nanak, only he, who is imbued in the love of (God’s) Name, receives honor (in God’s court).”(8-12)

The message of this Shabad is that there is no real happiness in empty rituals, austerities or pursuit of worldly lusts and luxuries. The real peace is obtained through God’s Name, which is only obtained through Guru’s grace.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਹਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਵਿਰਲੇ ਮਨੁ ਮਾਨਿਆ ॥੧॥

ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ ॥
ਹਉਮੈ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥
ਹਉਮੈ ਕਰਿ ਰਾਜੇ ਬਹੁ ਧਾਵਹਿ ॥
ਹਉਮੈ ਖਪਹਿ ਜਨਮਿ ਮਰਿ ਆਵਹਿ ॥੨॥
ਹਉਮੈ ਨਿਵਰੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ॥

ga-or^hee mehlāa 1.

ha-umai karat̃ bhay^khee nahee jaani-aa.
gurmukh bhagat̃ virlay man maani-aa. ||1||

ha-o ha-o karat̃ nahee sach paa-ee-ai.
ha-umai jaa-ay param pad̃ paa-ee-ai. ||1|| rahaa-o.
ha-umai kar raajay baho Dhaaveh.
ha-umai khapeh janam mar aavahi. ||2||
ha-umai nivrai gur sabad̃ veechaarai.
chanchal mat̃ ti-aagai panch sanghaarai. ||3||



ਚੰਚਲ ਮਤਿ ਤਿਆਗੈ ਪੰਚ ਸੰਘਾਰੈ ॥੩॥
ਅੰਤਰਿ ਸਾਚੁ ਸਹਜ ਘਰਿ ਆਵਹਿ ॥
ਰਾਜਨੁ ਜਾਣਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥੪॥

anṭar saach sahj ghar aavahi.
raajan jaan param gaṭ paavahi. ||4||

ਸਚੁ ਕਰਣੀ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਵੈ ॥
ਨਿਰਭਉ ਕੈ ਘਰਿ ਤਾੜੀ ਲਾਵੈ ॥੫॥
ਹਉ ਹਉ ਕਰਿ ਮਰਣਾ ਕਿਆ ਪਾਵੈ ॥
ਪੂਰਾ ਗੁਰੁ ਭੇਟੇ ਸੋ ਝਗਰੁ ਚੁਕਾਵੈ ॥੬॥

sach karṇee gur bharam chukhaavai.
nirbha-o kai ghar taarhee laavai. ||5||
ha-o ha-o kar marna ki-aa paavai.
poora gur bhayt so jhagar chukhaavai. ||6||

jaytee hai taytee kihu naahee.
gurmukh gi-aan bhayt gun gaahee. ||7||

ਜੇਤੀ ਹੈ ਤੇਤੀ ਕਿਹੁ ਨਾਹੀ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨ ਭੇਟਿ ਗੁਣ ਗਾਹੀ ॥੭॥

SGGSP-227

ha-umai banDhan banDh bhavaavai.
naanak raam bhagaṭ sukh paavai. ||8||13||

ਪੰਨਾ ੨੨੭

ਹਉਮੈ ਬੰਧਨ ਬੰਧਿ ਭਵਾਵੈ ॥
ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਵੈ ॥੮॥੧੩॥

GAURRI MOHALLA 1

In the previous Shabad Guru Ji gave us the message that there is no real happiness in empty rituals, austerities or pursuit of worldly lusts and luxuries. The real peace is obtained through God's Name, which is only obtained through Guru's grace. In this Shabad Guru Ji is telling us, the main reason, why even those, who do so many rituals, and adopt many kinds of holy garbs, or the persons with so much power and riches, cannot find true God. He also tells us who are the persons, who are blessed with His union.

SGGSP-227

He says: "By indulging in the ego of their (holy) garbs, no one has realized (God). Rare is the person, whose mind has realized (that, it is only) by worshipping God through Guru's instruction, (that one realizes Him)." (1)

So giving the gist of this Shabad, Guru Ji says: "(O my friends), by indulging in I-am ness, we cannot attain the true (God). It is only, when the ego departs we obtain the supreme stage (of divine bliss)." (1-Pause)

Next commenting on the conduct and fate of rich and powerful, Guru Ji says: "In order to satisfy their ego the kings (and rulers), run after (more and more riches and power). They are consumed by their ego, and they keep going through birth and death again and again." (2)

Now telling us the way to get rid of this malady of ego, Guru Ji says: "The ego can be dispelled only by reflecting on the Guru's instruction and by shedding one's own mercurial intellect and stilling the five passions (of lust, anger, greed, attachment and ego)." (3)

Listing some additional, steps, which a person needs to take in this regard, Guru Ji says: "One should enshrine the truth in his heart and thus enter the stage of equipoise and recognizing God (the real king in him), he obtains the supreme state (of bliss)." (4)

But once again stressing upon the necessity of Guru's grace and guidance, he says: "This kind of true conduct is only obtained through the Guru, who dispelling all our doubts, makes us focus our attention on the abode of fearless God." (5)

Therefore, Guru Ji advises us and says: "(O my friends), what can any body gain by (again and again) dying engrossed in ego? Only the one, who meets the perfect Guru (and follows his advice), he put an end to all this strife (of ego)." (6)

Now, giving us the wider perspective, Guru Ji says: "(If we reflect on the reality, we will find that) whatever we see it is not there in reality (because it is all perishable). But it is only by meeting the Guru, and by his grace, that a person obtains this (kind of true) wisdom." (7)



In conclusion, Guru Ji says: “(O my friends), ego gets a person tied in bonds, and makes him wander in transmigration. O Nanak, it is only through the devotion to God, that a person obtains (real) peace.”(8-13)

The message of this Shabad is that no amount of riches and power or donning of holy garbs, and performing any rituals, will lead us to real happiness. Rather all these things will enhance our ego, and lead us into more troubles. The only way to find true peace is by stilling our ego and other evil impulses of lust and anger etc., by reflecting on the Guru's word, and meditating on His Name.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੈ ਘਰਿ ਆਇਆ ॥
ਬ੍ਰਹਮ ਕਮਲੁ ਪਇਆਲਿ ਨ ਪਾਇਆ ॥
ਆਗਿਆ ਨਹੀ ਲੀਨੀ ਭਰਮਿ ਭੁਲਾਇਆ ॥੧॥
ਜੋ ਉਪਜੈ ਸੋ ਕਾਲਿ ਸੰਘਾਰਿਆ ॥
ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥
ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ ॥
ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥
ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ ॥੨॥

parathmay barahmaa kaalai ghar aa-i-aa.
barahm kamal pa-i-aal na paa-i-aa.
aagi-aa nahee leenee bharam bhulaa-i-aa. ||1||
jo upjai so kaal sanghaari-aa.
ham har raakhay gur sabad beechaari-aa. ||1|| rahaa-o.
maa-i-aa mohay dayvee sabh dayvaa.
kaal na chhodai bin gur kee sayvaa.
oh abhinaasee alakh abhayvaa. ||2||

ਸੁਲਤਾਨ ਖਾਨ ਬਾਦਿਸਾਹ ਨਹੀ ਰਹਨਾ ॥
ਨਾਮਹੁ ਭੂਲੈ ਜਮ ਕਾ ਦੁਖੁ ਸਹਨਾ ॥
ਮੈ ਧਰ ਨਾਮੁ ਜਿਉ ਰਾਖਹੁ ਰਹਨਾ ॥੩॥

sultaan khaan baadisaah nahee rahnaa.
naamhu bhoolai jam kaa dukh sahnaa.
mai Dhar naam ji-o raakhoh rahnaa. ||3||

SGGSP-227

ਚਉਧਰੀ ਰਾਜੇ ਨਹੀ ਕਿਸੈ ਮੁਕਾਮੁ ॥
ਸਾਹ ਮਰਹਿ ਸੰਚਹਿ ਮਾਇਆ ਦਾਮੁ ॥
ਮੈ ਧਨੁ ਦੀਜੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥੪॥
ਰਯਤਿ ਮਹਰ ਮੁਕਦਮ ਸਿਕਦਾਰੈ ॥
ਨਿਹਚਲੁ ਕੋਇ ਨ ਦਿਸੈ ਸੰਸਾਰੈ ॥
ਅਫਰਿਉ ਕਾਲੁ ਕੂੜੁ ਸਿਰਿ ਮਾਰੈ ॥੫॥
ਨਿਹਚਲੁ ਏਕੁ ਸਚਾ ਸਚੁ ਸੋਈ ॥
ਜਿਨਿ ਕਰਿ ਸਾਜੀ ਤਿਨਹਿ ਸਭ ਗੋਈ ॥
ਓਹੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਾਂ ਪਤਿ ਹੋਈ ॥੬॥
ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ ॥
ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ ॥
ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੀ ਧੀਰਾ ॥੭॥
ਕਾਲੁ ਜਾਲੁ ਜਿਹਵਾ ਅਰੁ ਨੈਣੀ ॥
ਕਾਨੀ ਕਾਲੁ ਸੁਣੈ ਬਿਖੁ ਬੈਣੀ ॥
ਬਿਨੁ ਸਬਦੈ ਮੁਠੇ ਦਿਨੁ ਰੈਣੀ ॥੮॥
ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ ਹਰਿ ਨਾਇ ॥
ਕਾਲੁ ਨ ਜੋਹਿ ਸਕੈ ਗੁਣ ਗਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੯॥੧੪॥

cha-uDhree raajay nahee kisai mukaam.
saah mareh sa^Ncheh maa-i-aa daam.
mai Dhan deejai har amrit^N naam. ||4||
ra-yat mahar mukdam sikdaarai.
nihchal ko-ay na disai sansaarai.
afri-o kaal koorh sir maarai. ||5||
nihchal ayk sachaa sach so-ee.
jin kar saajee tineh sabh go-ee.
oh gurmukh jaapai taa^N pat ho-ee. ||6||
kaajee saykh bhaykh fakeeraa.
vaday kahaaveh ha-umai tan peeraa.
kaal na chhodai bin satgur kee Dheeraa. ||7||
kaal jaal jihvaa ar nainee.
kaanee kaal sunai bikh bainee.
bin sabdai moothay din rainee. ||8||
hirdai saach vasai har naa-ay.
kaal na johi sakai gun gaa-ay.
naanak gurmukh sabad samaa-ay. ||9||14||

GAURRI MOHALLA 1

As per Dr. Bhai Vir Singh Ji, Guru Ji uttered this Shabad in response to some body's comment or question regarding Time, and how to make oneself Timeless or beyond the reach of Death. In this Shabad Guru Ji is explaining to us this concept that every body including the so- called lesser gods, are subject to the laws of Time or death, except God who is



eternal.

First Guru Ji gives the example of “*Brahma*” (who as per Hindu mythology sprang out from a lotus. He mistakenly thought himself to be the Creator, and in his egoistic curiosity, went inside the lotus to find his origin, but in spite of going into the neither regions, he could not find the source, and he suffered and perished due to his ego.

Therefore, Guru Ji says: “First of all it was *Brahma*, who was subjected to death. (In his ego, he went back into that lotus to find the other end of his creation). Even though, he went all the way to the nether regions, but *Brahma* couldn’t find the other end. He didn’t take (his Creator’s permission), and so got strayed in illusion.”(1)

Laying down the fundamental principle, Guru Ji says: “(O my friends), who-so-ever is created, will one day die. However, I have been saved (spiritually) by God, because I have reflected on the Guru’s word.”(1-Pause)

Stressing upon the merits of following Guru’s advice, he says: “(What to speak of ordinary humans, even) all the gods and goddesses are deluded by worldly attachments. (They don’t realize that) death does not spare anyone, without Guru’s service, (which implies that we should worship that God, who alone who is immortal, indescribable, and mysterious.”(2)

Therefore Guru Ji prays to God and says: “(O God, I know that), even the emperors, chiefs and kings shall not remain. Forgetting the Name, they shall suffer the pain of death. For me, Your Name is my only support, and (I realize, that) I have to live as per You keep me.”(3)

Guru Ji adds: “Neither kings, nor chiefs have a permanent abode (here). Even those bankers die, who so (passionately) hoard wealth and money. (O God), give me (only) the wealth of Your Name.”(4)

Continuing his comments, Guru Ji says: “Subjects, lords, headmen and chieftains, none of these is seen everlasting in this world. The unbeatable death strikes all those, who are falsely proud on their heads.”(5)

Now telling, who is beyond the jurisdiction of time, or death, Guru Ji says: “(O my friends), it is that (God) alone, who is eternal. He who has created and adorned (this world), He will merge it back in Him also. When through the Guru, He is realized, then one is honored (in His court).”(6)

SGGSP-227

What to speak about the people quoted above, Guru Ji warns even those, who consider themselves, as holding high religious ranks. He says: “Even “*qazis, sheikhs and fakirs*” (the Muslim scholars, priests, and beggars), who are called great, they have the pain of ego in their bodies. Without the support of (God’s Name, given by) the true Guru, death does not spare even them.”(7)

Now answering the question, how death overtakes all, Guru Ji says: “Death lays a trap for us through our eyes, tongue, and ears (when we see some one with evil intent, speak ill, or listen to slander of others). Without reflecting on the Guru’s word, we are being cheated day and night (of our spiritual merits).”(8)

Finally telling us the way, how to escape falling into the trap of death, Guru Ji says: “He in whose heart resides the true Name of God and who sings God’s praise, cannot be touched by (the cycle of birth and) death. O Nanak, (by following) Guru’s word, he gets merged in God (Himself).”(9-14)

The message of this Shabad is that all mortals, including gods are subject to death. Only that person who following Guru’s word, meditates on God’s Name and sings His praises, becomes immortal by merging in the eternal God Himself.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ ॥

ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥

ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥੧॥

ga-orhee mehlāa 1.

boleḥ saach mithi-aa nahee raa-ee.

chaaleḥ gurmukḥ hukam rajāa-ee.

raheḥ atēet sachay sarnāa-ee. ||1||



ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਹੈ ॥
 ਮਨਮੁਖ ਕਉ ਆਵਤ ਜਾਵਤ ਦੁਖੁ ਮੋਹੈ ॥੧॥ ਰਹਾਉ ॥
 ਅਪਿਉ ਪੀਅਉ ਅਕਥੁ ਕਥਿ ਰਹੀਐ ॥
 ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ ਲਹੀਐ ॥
 ਹਰਿ ਰਸਿ ਮਾਤੇ ਇਹੁ ਸੁਖੁ ਕਹੀਐ ॥੨॥
 ਗੁਰਮਤਿ ਚਾਲ ਨਿਹਚਲ ਨਹੀ ਭੋਲੈ ॥
 ਗੁਰਮਤਿ ਸਾਚਿ ਸਹਜਿ ਹਰਿ ਬੋਲੈ ॥
 ਪੀਵੈ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਿਰੋਲੈ ॥੩॥
 ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ ॥
 ਮਨੁ ਤਨੁ ਅਰਪਿਓ ਅੰਤਰ ਗਤਿ ਕੀਨੀ ॥
 ਗਤਿ ਮਿਤਿ ਪਾਈ ਆਤਮੁ ਚੀਨੀ ॥੪॥
 ਭੋਜਨੁ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥
 ਪਰਮ ਹੰਸੁ ਸਚੁ ਜੋਤਿ ਅਪਾਰ ॥
 ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ ॥੫॥
 ਰਹੈ ਨਿਰਾਲਮੁ ਏਕਾ ਸਚੁ ਕਰਣੀ ॥
 ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਗੁਰ ਚਰਣੀ ॥
 ਮਨ ਤੇ ਮਨੁ ਮਾਨਿਆ ਚੁਕੀ ਅਹੰ ਭ੍ਰਮਣੀ ॥੬॥
 ਇਨ ਬਿਧਿ ਕਉਣੁ ਕਉਣੁ ਨਹੀ ਤਾਰਿਆ ॥
 ਹਰਿ ਜਸਿ ਸੰਤ ਭਗਤ ਨਿਸਤਾਰਿਆ ॥

ਪੰਨਾ ੨੨੮

ਪ੍ਰਭ ਪਾਏ ਹਮ ਅਵਰੁ ਨ ਭਾਰਿਆ ॥੭॥
 ਸਾਚ ਮਹਲਿ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥

sach ghar baisai kaal na johai.
 manmukh ka-o aavat jaavat dukh mohai. ||1|| rahaa-o.
 api-o pee-a-o akath kath rahee-ai.
 nij ghar bais sahj ghar lahee-ai.
 har ras maatay ih sukh kahee-ai. ||2||
 gurmat chaal nihchal nahee dolai.
 gurmat saach sahj har bolai.
 peevai amrit tat virolai. ||3||
 satgur daykhi-aa deekhi-aa leenee.
 man tan arpi-o antar gat keenee.
 gat mit paa-ee atam cheenee. ||4||
bhojan naam niranjan saar.
 param hans sach jot apaar.
 jah daykh-a-u tah aykankaar. ||5||
 rahai niraalam aykaa sach karnee.
 param pad paa-i-aa sayvaa gur charnee.
 man tay man maani-aa chookee aha^N bharmanee. ||6||
 in biDh ka-un ka-un nahee taari-aa.
 har jas sant bhagat nistaari-aa.
SGGSP-228
 parabh paa-ay ham avar na bhaari-aa. ||7||
 saach mahal gur alakh lakh-aa-i-aa.

SGGSP-228

ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ॥
 ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥੮॥
 ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਈ ॥
 ਤਿਨ ਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥
 ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ ਖੋਈ ॥੯॥੧੫॥

nihchal mahal nahee chhaa-i-aa maa-i-aa.
 saach santokhay bharam chukaa-i-aa. ||8||
 jin kai man vasi-aa sach so-ee.
 tin kee sangat gurmukh ho-ee.
 naanak saach naam mal kho-ee. ||9||15||

GARUI MOHALLA 1

In the previous Shabad Guru Ji gave us the message that all mortals, including gods are subject to death. Only that person, who following the Guru's word meditates on God's Name and sings His praises, becomes immortal, by merging into the eternal God Himself. In this Shabad Guru Ji further explains the traits of such Guru ward persons, and what kind of blessings, they obtain from the Guru.

He says: "(The Guru-ward persons always) speak truth without even a tinge of falsehood. Following Guru's instruction, they live as per God's will. While remaining detached (from the worldly affairs), they always remain under the true (God's) refuge."(1)

Contrasting their conduct with the self- conceited persons, Guru Ji says: "(The Guru ward persons) always keep contemplating on the true (One. The fear of) death doesn't touch them at all. But the egocentrics remain suffering under the pain of birth and death, because of their worldly attachment."(1-Pause)

Guru Ji therefore advises us and says: "(O my friends, when), we are intoxicated with the nectar of God's (Name), we say (to ourselves and others, that) by abiding in our own house (which in fact is the house of God), we obtain the home of (divine peace and) poise."(2)

Guru Ji then comes back to the character of a Guru-ward person and says: "A Guru-ward person remains firm, and doesn't waver (from the conduct advised by the Guru). Through Guru's instruction, he instinctively repeats the true



Name of God. This way churning the essence, he drinks the nectar (of God).”(3)

Now listing the blessings received by such a Guru ward person, Guru Ji says: “He, who has seen the true Guru, and has received instruction from him, he has surrendered his body and soul (to the Guru), and has turned his attention inside (himself). By understanding, his own-self, he has found the way to salvation (4).”

Describing, how it changes their entire outlook, and what they say is the true essence of life, Guru Ji says: “(A Guru ward person deems), God’s Name as the essence of (their spiritual) food. He is (immaculate like a) swan of top most breed, because in his heart is the light of the limitless (God, and he says,) wherever I see, there it is the one God.”(5)

Explaining further, the merits of a Guru ward person, Guru Ji says: “(A Guru ward person), remains detached from all the worldly strife and his conduct is guided by the one (principle) of truth. This way humbly following the Guru, he obtains supreme status. His mind gets convinced by (the new thoughts arising in) his own mind, and thus ends his wandering motivated by ego.”(6)

Guru Ji therefore emphatically says: “By following this Guru-ward’s way, who has not been saved. God’s praise has (always) helped His saints and devotees to swim across (the worldly ocean, and such a Guru ward person says, having found God, I am not looking for anyone else.”(7)

Sharing his personal experience, after finding God, Guru Ji says: “The Guru has made me know the un-knowable God, in His true mansion (in my own heart). This mansion is immovable, and there is no reflection of worldly attachments. Thus (in that state of) truth and contentment, all my doubt has been dispelled. (8)

In conclusion, Guru Ji says: “Those in whose heart abides that true God, in their association one becomes Guru-ward. O Nanak, by meditating on Name of the true (God), we get rid of the dirt (of our evil tendencies).” (9-15)

SGGSP-228

The message of this Shabad is that if we want to wash off our sins, and enjoy the company of the true God in our own hearts, we should seek the company of Guru ward persons, and meditate on God’s Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਪੈ ਜਾ ਕਾ ॥
ਉਪਜੰਪਿ ਦਰਸਨੁ ਕੀਜੈ ਤਾ ਕਾ ॥੧॥
ਰਾਮ ਨ ਜਪਹੁ ਅਭਾਗੁ ਤੁਮਾਰਾ ॥
ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਪ੍ਰਭੁ ਰਾਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥
ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ ॥੨॥
ਜੋ ਜਨ ਰਾਮ ਭਗਤਿ ਹਰਿ ਪਿਆਰਿ ॥
ਸੇ ਪ੍ਰਭਿ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥੩॥
ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ ॥
ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ ॥੪॥

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ ॥
ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ ॥੫॥
ਸੋ ਬੂਝੈ ਜੋ ਸਤਿਗੁਰੁ ਪਾਏ ॥
ਹਉਮੈ ਮਾਰੇ ਗੁਰ ਸਬਦੇ ਪਾਏ ॥੬॥
ਅਰਧ ਉਰਧ ਕੀ ਸੰਧਿ ਕਿਉ ਜਾਨੈ ॥
ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥੭॥
ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਕਉ ਗੁਣੁ ਕਰੀਐ ॥
ਪ੍ਰਭ ਹੋਇ ਦਇਆਲੁ ਨਾਨਕ ਜਨ ਤਰੀਐ ॥੮॥੧੬॥

ga-or^hee mehlāa 1.

raam naam chit^t raapai jaa kaa.
upjamp darsan keejai taa kaa. ||1||
raam na japahu ab^haaag tumaaraa.
jug jug daataa parabh^h raam hamaaraa. ||1|| rahaa-o.

gurmat^t raam japai jan pooraa.
tit^t gh^hat anhat^t baajay tooraa. ||2||
jo jan raam bhagat^t har pi-aar.
say parabh^h raakhay kirpaa Dhaar. ||3||
jin kai hir^dai har har so-ee.
tin kaa daras paras sukh^h ho-ee. ||4||

sarab jee-aa meh ayko ravai.
manmuk^h aha^Nkaaree fir joonee bhavai. ||5||
so boojhai jo satgur paa-ay.
ha-umai maaray gur sabday paa-ay. ||6||
araD^h uraD^h kee sanD^h ki-o jaanai.
gurmuk^h sanD^h milai man maanai. ||7||
ham paapee nirgunⁿ ka-o gunⁿ karee-ai.
parabh^h ho-ay da-i-aal naanak jan taree-ai. ||8||16||
solah asatpadee-aa gu-aarayree ga-or^hee kee-aa.



ਸੋਲਹ ਅਸਟਪਦੀਆ ਗੁਆਰੇਰੀ ਗਉੜੀ ਕੀਆ ॥

GAURRI MOHALLA 1

In the previous Shabad Guru Ji advised us that if we want to wash off our sins, and enjoy the company of true God in our own hearts, we should seek the company of Guru ward persons, and meditate on God's Name with true love and devotion. In this Shabad Guru Ji elaborates on that advice and the blessings obtained by meditating on God's Name.

Addressing us directly, Guru Ji says: "(O my friends), it should be our first action after waking up in the morning to go and have the sight of that (holy) person whose souls is imbued with the love of God's Name."(1)

Stressing upon the importance of meditating on God's Name, Guru Ji says: "If you do not meditate on God's Name, it is your misfortune. Because God, who has been bestowing gifts on us for ages after ages are our Master."(1-Pause)

Describing the blessings obtained by a person, who following the advice of the Guru, meditates on God's Name, Guru Ji says: "The person who, under Guru's instruction worships the perfect God, he becomes a perfect devotee and in his mind plays the music of unstuck (divine) melody."(2)

Guru Ji adds: "The persons who worship God with loving devotion service, showing His mercy, God saves them (from worldly evils)." (2)

Describing the merits of such devotees, Guru Ji says: "They in whose heart abides that God, peace is obtained by having the sight of such persons."(4)

Now comparing the outlook of the Guru ward persons, with the intellect and fate of the self-conceited ones, Guru Ji says: "(The Guru wards believe that the) same one God abides in all hearts, but the egocentric person (does not realize this fact, and therefore again and again wanders in existences)." (5)

SGGSP-228

Describing, who realizes the truth of what he has said above, Guru Ji says: "Only that person understands (this thing), who obtains the (guidance of the) true Guru. By stilling his ego through the Guru's word, he obtains (God)." (6)

Laying stress upon the guidance of the Guru, he says: "How can the mortal know about the union between the high and low (or God and the soul)? It is only, when through the Guru, this union takes place, that one's mind is convinced (about this divine bliss)." (7)

Finally, Guru Ji prays on behalf of all of us and says: "O God, we are merit less sinners, please bless us with such merits (that we meditate on Your Name. Because, O) Nanak, it is only when God shows His mercy, (and blesses us with His Name, that) the devotes swim across (the worldly ocean)." (8-16- This is the end of 16 Ashtpadis of Mohalla 1, in the measure Guareri of Gaurri).

The message of this Shabad is that we should meditate on God's Name in the company of holy persons, so that one day, in His mercy God may save even sinners like us.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧

ga-orhee bairagaan mehlaa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਜਿਉ ਗਾਈ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ ਸਾਰਾ ॥

ji-o gaa-ee ka-o go-ilee raakhahi kar saaraa.

ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੇਹਿ ਆਤਮ ਸੁਖ ਧਾਰਾ ॥੧॥

ahinis paaleh raakh layhi aatam sukh Dhaaraa. ||1||

it ut raakho deen da-i-aalaa.



ਇਤ ਉਤ ਰਾਖਹੁ ਦੀਨ ਦਇਆਲਾ ॥

ਤਉ ਸਰਣਾਗਤਿ ਨਦਰਿ ਨਿਹਾਲਾ ॥੧॥ ਰਹਾਉ ॥

ਜਹ ਦੇਖਉ ਤਹ ਰਵਿ ਰਹੇ ਰਖੁ ਰਾਖਨਹਾਰਾ ॥

ਤੂੰ ਦਾਤਾ ਭੁਗਤਾ ਤੂੰਹੈ ਤੂੰ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥੨॥

ਕਿਰਤੁ ਪਇਆ ਅਧ ਉਰਧੀ ਬਿਨੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥

ਬਿਨੁ ਉਪਮਾ ਜਗਦੀਸ ਕੀ ਬਿਨਸੈ ਨ ਅੰਧਿਆਰਾ ॥੩॥

ਜਗੁ ਬਿਨਸਤ ਹਮ ਦੇਖਿਆ ਲੋਭੇ ਅਹੰਕਾਰਾ ॥

ਗੁਰ ਸੇਵਾ ਪ੍ਰਭੁ ਪਾਇਆ ਸਚੁ ਮੁਕਤਿ ਦੁਆਰਾ ॥੪॥

ਨਿਜ ਘਰਿ ਮਹਲੁ ਅਪਾਰ ਕੋ ਅਪਰੰਪਰੁ ਸੋਈ ॥

ਬਿਨੁ ਸਬਦੈ ਬਿਰੁ ਕੇ ਨਹੀ ਬੂਝੈ ਸੁਖੁ ਹੋਈ ॥੫॥

ਕਿਆ ਲੈ ਆਇਆ ਲੇ ਜਾਇ ਕਿਆ ਫਾਸਹਿ ਜਮ ਜਾਲਾ ॥

ਡੋਲੁ ਬਧਾ ਕਸਿ ਜੇਵਰੀ ਆਕਾਸਿ ਪਤਾਲਾ ॥੬॥

ਗੁਰਮਤਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਹਜੇ ਪਤਿ ਪਾਈਐ ॥

ਅੰਤਰਿ ਸਬਦੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਆਪੁ ਗਵਾਈਐ ॥੭॥

ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਗੁਣ ਅੰਕਿ ਸਮਾਵੈ ॥

ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਲਾਹਾ ਸਚੁ ਪਾਵੈ ॥੮॥੧॥੧੭॥

ta-o sarnaagaṭ naḍar nihaalaa. ||1|| rahaa-o.

jah ḍaykh-a-u ṭah rav rahay rakh raakhanhaaraa.

too^N ḍaataa bhugṭaa too^N hai too^N paraan aDhaaraa. ||2||

kirat pa-i-aa aDh oorDhee bin gi-aan beechaaraa.

bin upmaa jagḍees kee binsai na anDhi-aaraa. ||3||

jag binsat ham ḍaykhi-aa lobhay aha^Nkaaraa.

gur sayvaa parabh paa-i-aa sach mukat du-aaraa. ||4||

nij ghar mahal apaar ko aprampar so-ee.

bin sabḍai thir ko nahee boojhai sukh ho-ee. ||5||

ki-aa lai aa-i-aa lay jaa-ay ki-aa faaseh jam jaalaa.

dol baDhaa kas jayvree aakaas pataalaa. ||6||

gurmat naam na veesrai sehjay pat paa-ee-ai.

antar sabad niDhaan hai mil aap gavaa-ee-ai. ||7||

naḍar karay parabh aapnee gun ank samaavai.

Naanak mayl na chook-ee lahaa sach paavai. ||8||1||17||

GAURRI BAAIRAGAN MOHALLA 1

In the previous Shabad Guru Ji gave us the message that we should meditate on God's Name in the company of holy persons, so that one day God in His mercy may save even sinners like us. In this Shabad Guru Ji tells us how much God loves us and cares for us, and shows us how to pray to such a merciful and loving God, and merge in eternal bliss.

On all our behalf, Guru Ji says: "Just as herdsmen protect their cows, by keeping a watch on them, similarly, O God, You sustain us day and night, protect us (from evils) and bless us with support of spiritual peace."(1)

Therefore making a prayer, Guru Ji says: "O merciful Master of the meek, save us in this and the next world. We have come to Your shelter, please bless us with the grace of Your blissful glance."(1-Pause)



SGGSP-228

Reverting to the glories and love of God, Guru Ji says: “Where ever I see, I find You. O Protector, You protect us all. You are the benefactor, and also the enjoyer, and You are the mainstay of our life’s breath.”(2)

But observing the world in so much suffering, Guru Ji first gives his reason, and says: “Without reflection and divine knowledge, the mortal doesn’t realize, that it is because of his pre-ordained destiny, he keeps on wandering in high and low states (of pleasure or pain). Without praise of God, his darkness (of ignorance) is not dispelled.”(3)

However, Guru Ji observes: “I have observed that because of its covetousness and egotism, the world perishing. (But) through Guru’s service, (many) have obtained the true God and the gate to salvation.”(4)

Now explaining, where is the abode of God (and the gate of salvation), Guru Ji says: “The palace of that limitless God is in our own hearts, and He also is farther than the farthest (place). Without (reflecting on Guru’s word), no one can remain permanently (in that state). It is only when a person understands this (fact), that he obtains (eternal) peace.”(5)

Next addressing ordinary mortals like us, who are always preoccupied in collecting more and more worldly possessions, Guru Ji says: “(O man), what did you bring (to this world) and what are you going to take with you? Why are you getting caught in the noose of death? Your situation is like that of a bucket tied to a rope, which is sometimes lowered into the well and sometimes pulled up. (Similarly, because of your deeds, you are sometimes born into lower species and sometimes higher ones).”(6)

Therefore Guru Ji advises us, and says: “ (O my friend), if by acting on Guru’s instruction, we do not forget (God’s) Name, then effortlessly we obtain honor (in God’s court). Within us is the treasure of Name, obtaining that we should shed off our self-conceit.”(7)

In closing, Guru Ji says: “If God casts His merciful glance, (by blessing him with) virtues, God merges in His embrace. O Nanak, this union is never dissolved, and he earns the true profit (of coming into this world).”(8-17)

The message of this Shabad is that we should remember that our God is very loving and beneficent. If we also lovingly adore Him, one day in His grace, He will take us also into His embrace, and end our rounds of births and deaths.

ਪੰਨਾ ੨੨੯

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਲੇ ਤਉ ਹੋਇ ਨਿਬੇਰਾ ॥
ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੋ ਠਾਕੁਰੁ ਮੇਰਾ ॥੧॥

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ ॥
ਜੇ ਲਖ ਕਰਮ ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥

ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਹੀਐ ॥
ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੂਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਹੀਐ ॥੨॥
ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥
ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੁ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ ॥੩॥

ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ ॥
ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ ॥੪॥
ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ ॥
ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ ਅਪੁਨੇ ਨਹੀ ਭਾਇਆ ॥੫॥
ਮੀਠੇ ਕਉ ਕਉੜਾ ਕਹੈ ਕੜੂਏ ਕਉ ਮੀਠਾ ॥
ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਠਾ ॥੬॥

SGGSP-229

ga-orhee mehlāa 1.

gur parsāadee boojh lay t̥a-o ho-ay nibayraa.
ghar ghar naam niranjanāa so th̥aakur mayraa. ||1||

bin gur sabād na chhōotee-ai daykhhu veechaaraa.
jay lakh karam kamaavahee bin gur anDhi-aaraa. ||1||
rahaa-o.

anDhay aklee baahray ki-aa t̥in si-o kahee-ai.
bin gur panth na soojh-ee kiṭ biDh nirabahee-ai. ||2||
khotay ka-o kharaa kahai kharay saar na jaanai.
anDhay kaa naa-o paarkhoo kalee kaal vidaanai. ||3||

sootay ka-o jaagaṭ kahai jaagaṭ ka-o sootaa.
jeevaṭ ka-o moo-aa kahai moo-ay nahee roṭaa. ||4||
aavaṭ ka-o jaataa kahai jaatay ka-o aa-i-aa.
par kee ka-o apunee kahai apuno nahee bhaa-i-aa. ||5||
meethay ka-o ka-urhaa kahai karhoo-ay ka-o meethaa.
raatay kee nindaa karahi aisaa kal meh deethaa. ||6||
chayree kee sayvaa karahi th̥aakur nahee deesai.



ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰੁ ਨਹੀ ਦੀਸੈ ॥

SGGSP-229

ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ ॥੭॥

pokhar neer virolee-ai maakhan nahee reesai. ||7||

ਇਸੁ ਪਦ ਜੋ ਅਰਥਾਇ ਲੇਇ ਸੋ ਗੁਰੂ ਹਮਾਰਾ ॥
ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥੮॥

is pad jo arthaa-ay lay-ay so guroo hamaaraa.
naanak cheenai aap ka-o so apar apaaraa. ||8||

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੁਝੀਐ ਸਭੁ ਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥੯॥੨॥੧੮॥

sabh aapay aap varatdaa aapay bharmaa-i-aa.
gur kirpaa tay boojhee-ai sabh barahm samaa-i-aa.
||9||2||18||

GAURRI MOHALLA 1

In the previous Shabad Guru Ji, advised us that we should remember that our God is very loving and beneficent. If we also lovingly adore Him, one day in His grace, He will take us also into His embrace, and end our rounds of births and deaths. But in spite of the above message, and advice given in so many previous Shabads, we human beings continue to keep on indulge in false sense of self righteousness, and consequently keep suffering through the pains of births and deaths. In this Shabad Guru Ji advises us about the true nature of things. He cites many examples to illustrate, how the worldly people view many aspects of the human life, in a totally false way. He also tells us, what kinds of blessings we can obtain, if we view these things in the right perspective.

Addressing us, he says: “(O my friend), if by Guru’s grace, you understand (this fundamental thing that), the immaculate Name (of God), who is abiding in each and every heart, and that (God) is also your Master, then all (the strife in your mind) will end.”(1)

But Guru Ji emphasizes that this realization does not come, without the guidance of the Guru. Therefore he says: “You can reflect and see for yourselves, that without the Guru’s guidance, we cannot be emancipated (from this worldly strife). Yes, even if a person may perform millions of rituals, yet without the Guru’s (guidance), the darkness (of ignorance continues).” (1-Pause)

Now Guru Ji ponders over, some of the twisted thinking of the ordinary worldly people. He says: “What should we say to those who are (spiritually) blind and devoid of wisdom? Without seeking the refuge of the Guru they cannot determine the right way of life. So how can we get along with them?”(2)

Commenting upon the viewpoints of such people, Guru Ji says: “(Such a spiritually blind person) calls that wealth as genuine, (which in God’s court is considered) counterfeit, (but God’s Name, which is valued as) genuine, he calls it base. Such astonishing is this present age of “*KaliYug*”, in which the (spiritually) blind one is known as an inspector (of coins).”(3)

Continuing his commentary on the people in the present age, Guru Ji says: “ (Such is the present age, that the world) calls that person awake who is asleep (in the worldly pursuits), but he who is awake (in the remembrance of God’s Name, it calls) as asleep. It considers the (spiritually) alive person as dead, but does not grieve over him, who is (spiritually) dead.”(4)

Not only that, Guru Ji brings to our notice, how the worldly people think a spiritually inclined person as crazy, and regard him as a very wise person, who amasses wealth, even by sinful means, as very wise. He says: “The person who comes to the Guru’s path, (the world considers him) as a gone (case or mad), but deems his advent into this world as fruitful who forgets God and gathers worldly wealth. (The worldly wealth which will) pass on to others, the world considers as its own, but it doesn’t like, (God’s Name), which could be truly his.”(6)

Describing some more traits of an ordinary worldly person, Guru Ji says: “(The man), calls the sweet (Nectar Name) as bitter, but the bitter (vicious lust) as sweet. I have seen, such a strange thing in this “*KaliYug*”, that (the world is) slandering the person, who is imbued with God’s love.”(6)



Commenting upon the high regard, with which the people give to worldly rich persons, and not God, who is the true Master of all worldly riches and power, Guru Ji says: “(The worldly people) serve the servant (wealth), but they don’t see the real Master (of this wealth). They don’t realize that you cannot obtain butter by churning pond’s water.”(7)

Now emphasizing upon the importance of what he has said above, Guru Ji says: “The person who understands what the truth of the stanza (narrated above, and understands what is real and what is unreal or what is right and what is wrong), I respect him as my Guru. Because, O Nanak, he who reflects upon himself, becomes the embodiment of (that God), who is beyond any limit.” (8)

SGGSP-229

But before closing Guru Ji reminds us and says: “(O my friends, God) Himself pervades all hearts and He Himself who strays (people from the true path). However, it is only through Guru’s Grace, that we realize that God pervades everywhere.”(9-2-18)

The message of this Shabad is that the worldly-wise people have their understanding turned upside down, so we cannot depend upon them for our salvation and happiness. True understanding (and hence true happiness) is only obtained by realizing the all pervasiveness of God through the Guru.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

raag ga-orhee gu-aarayree mehlāa 3 asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ ॥
ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ ॥੧॥

man kaa sootak doojaa bhaa-o.
bharmay bhoolay aava-o jaa-o. ||1||

ਮਨਮੁਖਿ ਸੂਤਕੁ ਕਬਹਿ ਨ ਜਾਇ ॥
ਜਿਚਰੁ ਸਬਦਿ ਨ ਭੀਜੈ ਹਰਿ ਕੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥
ਸਭੇ ਸੂਤਕੁ ਜੇਤਾ ਮੋਹੁ ਆਕਾਰੁ ॥
ਮਰਿ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥੨॥

manmukh sootak kabeh na jaa-ay.
jichar sabaḁ na bheejai har kai naa-ay. ||1|| rahaa-o.
sabho sootak jayṭaa moh aakaar.
mar mar jammai vaaro vaar. ||2||

ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਣੀ ਮਾਰਿ ॥
ਸੂਤਕੁ ਭੋਜਨੁ ਜੇਤਾ ਕਿਛੁ ਖਾਹਿ ॥੩॥
ਸੂਤਕਿ ਕਰਮ ਨ ਪੂਜਾ ਹੋਇ ॥
ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੪॥

sootak agan pa-unai paanee maahi.
sootak bhojan jayṭaa kichh khaahi. ||3||
sootak karam na poojaa ho-ay.
naam raṭay man nirmal ho-ay. ||4||

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸੂਤਕੁ ਜਾਇ ॥
ਮਰੈ ਨ ਜਨਮੈ ਕਾਲੁ ਨ ਖਾਇ ॥੫॥
ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਸੋਧਿ ਦੇਖਹੁ ਕੋਇ ॥
ਵਿਣੁ ਨਾਵੈ ਕੋ ਮੁਕਤਿ ਨ ਹੋਇ ॥੬॥

satgur sayvi-ai sootak jaa-ay.
marai na janmai kaal na khaa-ay. ||5||
saasat simrit soDh daykhu ko-ay.
vin naavai ko mukat na ho-ay. ||6||

ਜੁਗ ਚਾਰੇ ਨਾਮੁ ਉਤਮੁ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਕਲਿ ਮਹਿ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੭॥
ਸਾਚਾ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਇ ॥੮॥੧॥

jug chaaray naam utam sabaḁ beechaar.
kal meh gurmukh utras paar. ||7||
saachaa marai na aavai jaa-ay.
naanak gurmukh rahai samaa-ay. ||8||1||

RAG GAURRI GUARERI MOHALLA 3 ASHTPADIAN

In this Shabad Guru Ji is commenting on the then prevalent superstitious of contamination on the births and deaths in families, as a result of which sometime not only the family but the whole lineage was considered polluted hence untouchable.

First of all commenting upon the mind, which is the origin of all thoughts about such superstitions and pollutions, Guru



Ji says: “The real contamination of mind happens when a person is in love with duality (or things other than God). In this way strayed in doubt, he keeps on coming and going (from this world).”(1)

Guru Ji therefore declares: “The impurity of an egocentric is never washed off until and unless his mind is not imbued with God’s Name through the (Guru’s) word.” (1-Pause)

Guru Ji further observes: “In-fact all that seems is contaminated because it leads to attachment and the man entangled in this attachment dies and is reborn again and again.”(2)

Guru Ji now comments on the practices of some people to purify contaminated things with the help of water or fire. He says: “If you really look into it, there is pollution even in the fire, air and water, (because many insects and bacteria are contained in all these, therefore) all the food, we eat is contaminated.”(3)

SGGSP-229

Therefore, Guru Ji observes: “No rituals or worship can purify the person who is caught in the concepts of pollution. It is only by being imbued in God’s Name that the mind is purified.”(4)

Now advising, how the contamination of any kind can be removed, Guru Ji says: “It is by serving the true Guru (who blesses us with God’s Name) that one’s contamination is removed, and then a person never dies, reborn or suffers spiritual death.”(5)

Guru Ji wants to impress upon us that, he is not saying this thing on his own, therefore he says: “Let some body go and reflect on “*Shastras and Simritis*” (the Hindu books on philosophy and religion), he will find that without meditating on God’s Name the contamination (of mind) does not go away.”(6)

Now commenting on the changing beliefs and practices, with the passage of time, Guru Ji says: “In all the four ages the reflection of Name was considered as the best advice, in this present age, called “*KalYug*” also, only the Guru ward persons, swim across the worldly ocean (by meditating on God’s Name).”(7)

In conclusion, Guru Ji says: “(O my friends), the true (God), never dies or comes and goes. O Nanak, the Guru ward person remains merged (in that true God, and is therefore never polluted by any kind of contamination).”(8-1)

The message of this Shabad is that we should not to be obsessed by the so-called superstitions of contamination. Instead we should stay away from the real impurities of mind, such as greed and lust and purify it with the elixir of God’s Name, which is obtained by following Guru’s advice.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥
ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਹਿਰਦੈ ਉਰ ਧਾਰਾ ॥
ਗੁਰਮੁਖਿ ਸੋਭਾ ਸਾਚ ਦੁਆਰਾ ॥੧॥
ਪੰਡਿਤ ਹਰਿ ਪੜ੍ਹ ਤਜਹੁ ਵਿਕਾਰਾ ॥
ਗੁਰਮੁਖਿ ਭਉਜਲੁ ਉਤਰਹੁ ਪਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੩੦

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ ਲਾਗੈ ਆਇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥
ਗੁਰਮੁਖਿ ਕਰਮ ਧਰਮ ਸਚਿ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਅਹੰਕਾਰੁ ਜਲਾਏ ਦੋਈ ॥
ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਈ ॥੩॥

ga-orhee mehlā 3.

gurmukh sayvaa paraan aDhaaraa.
har jee-o raakhho hirdai ur Dhaaraa.
gurmukh sobhaa saach du-aaraa. ||1||
pandit har parh tajahu vikaaraa.
gurmukh bha-ojal utarahu paaraa. ||1|| rahaa-o.

SGGSP-230

gurmukh vichahu ha-umai jaa-ay.
gurmukh mail na laagai aa-ay.
gurmukh naam vasai man aa-ay. ||2||
gurmukh karam Dharam sach ho-ee.
gurmukh aha^Nkaar jalaa-ay do-ee.
gurmukh naam ratay sukh ho-ee. ||3||
aapnaa man parboDhahu boojhu so-ee.



ਆਪਣਾ ਮਨੁ ਪਰਬੋਧਹੁ ਬੁਝਹੁ ਸੋਈ ॥
ਲੋਕ ਸਮਝਾਵਹੁ ਸੁਣੇ ਨ ਕੋਈ ॥
ਗੁਰਮੁਖਿ ਸਮਝਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੪॥

lok samjhaavhu sunay na ko-ee.
gurmukh samjhahu sadaa sukh ho-ee. ||4||

ਮਨਮੁਖਿ ਡੰਢੁ ਬਹੁਤੁ ਚਤੁਰਾਈ ॥
ਜੋ ਕਿਛੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਾਈ ॥
ਆਵੈ ਜਾਵੈ ਠਹੁਰ ਨ ਕਾਈ ॥੫॥
ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਬਹੁਤੁ ਅਭਿਮਾਨਾ ॥
ਬਗ ਜਿਉ ਲਾਇ ਬਹੈ ਨਿਤ ਧਿਆਨਾ ॥
ਜਮਿ ਪਕੜਿਆ ਤਬ ਹੀ ਪਛੁਤਾਨਾ ॥੬॥

manmukh damf bahuṭ chaturaa-ee.
jo kichh kamaavai so thaa-ay na paa-ee.
aavai jaavai tha-ur na kaa-ee. ||5||
manmukh karam karay bahuṭ abhimaanaa.
bag ji-o laa-ay bahai nit Dhi-aanaa.
jam pakrhi-aa tab hee pachhutaanaa. ||6||
bin satgur sayvay mukat na ho-ee.
gur parsaa-dee milai har so-ee.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਹਰਿ ਸੋਈ ॥

SGGSP-230

ਗੁਰੁ ਦਾਤਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥੭॥
ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਵਡਿਆਈ ॥
ਸਾਇਰ ਕੀ ਪੁਤ੍ਰੀ ਬਿਦਾਰਿ ਗਵਾਈ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਝੂਠੀ ਚਤੁਰਾਈ ॥੮॥੨॥

gur daataa jug chaaray ho-ee. ||7||
gurmukh jaat pat naamay vadi-aa-ee.
saa-ir kee putree bidaar gavaa-ee.
naanak bin naavai jhoothee chaturaa-ee. ||8||2||

GAURRI MOHALLA 3

As per Dr. Bhai Vir Singh Ji, this Shabad seems to be addressed to a Hindu scholar (or pundit), wherein Guru Ji advises him, how it is absolutely necessary to become a Guru ward person, and to faithfully follow Guru's advice, in order to purify one's own mind, and then be able to instruct others, and provide true guidance.

Guru Ji says: "O pundit, becoming a Guru ward person, make the service of the Guru, as the support of your life breaths, and keep the beloved God enshrined in your heart. (This way), becoming a Guru ward person you will obtain honor, and (reach at) the gate of the true (God)." (1)

Giving the gist of this Shabad, Guru Ji says: "(O pundit), read (and reflect on the qualities of) God, and shed off your sinful thoughts. In this way, by following the Guru, you will swim across the (worldly ocean)." (1-Pause)

Now describing the merits obtained of following the Guru, he says: "By following Guru's instructions, ego departs from within. By becoming a Guru ward person, the dirt (of sinful thoughts), doesn't soil (ones mind), and God's Name comes to reside in the mind of a Guru ward person." (2)

Explaining the conduct of a Guru ward person, Guru Ji says: "A Guru wards person's all actions and rituals are based on truth. A Guru ward person burns down ego and duality within his mind. Being imbued with the love of (God's) Name, a Guru-ward person enjoys peace of mind." (3)

Therefore, directly addressing the pundit again, Guru Ji says, "(O pundit, first) awaken your own mind and understand (the existence of) God (yourself). Otherwise people won't listen to you, even when you try to make them understand. If following Guru's instruction, you yourself understand (the right way of life, you will) always live in peace." (4)

Now Guru Ji comments on the conduct of self-willed people or egocentrics who follow their own intellect and says: "An egocentric is over clever and puts up a false show, therefore whatever he does is not acceptable (in God's court). Therefore, he keeps on going and coming into the world and finds no rest anywhere." (5)



Commenting further on the conduct and the fate awaiting a self-conceited person, Guru Ji says: “The egocentric does many (religious) deeds in great pride. Every day like a crane (he seems to be sitting) in meditation, (but actually his mind is fixed on his next victim). So when the demon of death catches him instead, only then he repents.”(6)

Now laying down the main principle, Guru Ji says: “Without following the Guru’s advice, salvation is not obtained. It is through the Guru’s grace that one meets that God. (Not just in this time, but) in all the four ages, the Guru has been the means to salvation.”(7)

In conclusion, Guru Ji says: “(O pundit, for) a Guru-ward person, God’s Name is his caste, honor, and glory. Through the Name a Guru ward person gains control over the daughter of the ocean (or the worldly attachment), and Nanak (says), false is all cleverness without God’s Name.”(8-2)

The message of this Shabad is that instead of lecturing others, first we should follow the advice of the Guru, reflect on ourselves, and meditate on God’s Name. Only this way we will obtain salvation ourselves, and inspire others also to follow the true way of life.

ਗਉੜੀ ਮਃ ੩ ॥

ga-orhee mehlāa 3.

ਇਸੁ ਜੁਗ ਕਾ ਧਰਮੁ ਪੜਹੁ ਤੁਮ ਭਾਈ ॥
ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥
ਐਥੈ ਅਗੈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥੧॥

is jug kaa Dharam parhahu tum bhaa-ee.
poorai gur sabh sojhee paa-ee.
aithai agai har naam sakh^haa-ee. ||1||

SGGSP-230

ਰਾਮ ਪੜਹੁ ਮਨਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੈਲੁ ਉਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥
ਵਾਦਿ ਵਿਰੋਧਿ ਨ ਪਾਇਆ ਜਾਇ ॥
ਮਨੁ ਤਨੁ ਫੀਕਾ ਦੂਜੈ ਭਾਇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਲਿਵ ਲਾਇ ॥੨॥

raam parhahu man karahu beechaar.
gur parsaadee mail utaar. ||1|| rahaa-o.
vaad viroDh na paa-i-aa jaa-ay.
man tan feekaa doojai bhaa-ay.
gur kai sabad sach liv laa-ay. ||2||

ਹਉਮੈ ਮੈਲਾ ਇਹੁ ਸੰਸਾਰਾ ॥
ਨਿਤ ਤੀਰਥਿ ਨਾਵੈ ਨ ਜਾਇ ਅਹੰਕਾਰਾ ॥
ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਜਮੁ ਕਰੇ ਖੁਆਰਾ ॥੩॥
ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਹਉਮੈ ਮਾਰੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਪੰਚ ਸੰਘਾਰੈ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੪॥

ha-umai mailaa ih sansaaraa.
nit tirath naavai na jaa-ay aha^Nkaaraa.
bin gur bhaytay jam karay khu-aaraa. ||3||
so jan saachaa je ha-umai maarai.
gur kai sabad panch sanghaarai.
aap tarai saglay kul tarai. ||4||

ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ ਪਾਈ ॥
ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ ॥
ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਰਹੇ ਲਿਵ ਲਾਈ ॥੫॥
ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਭੇਖਧਾਰੀ ॥
ਅੰਤਰਿ ਤਿਸਨਾ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥
ਆਪੁ ਨ ਚੀਨੈ ਬਾਜੀ ਹਾਰੀ ॥੬॥

maa-i-aa mohi nat baajee paa-ee.
manmukh anDh rahay laptaa-ee.
gurmukh alipat rahay liv laa-ee. ||5||
bahutay bhaykh karai bhaykh-Dhaaree.
antar tisnaa firai aha^Nkaaree.
aap na cheenai baajee haaree. ||6||

ਕਾਪੜ ਪਹਿਰਿ ਕਰੇ ਚਤੁਰਾਈ ॥
ਮਾਇਆ ਮੋਹਿ ਅਤਿ ਭਰਮਿ ਭੁਲਾਈ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥੭॥

kaaparh pahir karay chaturaa-ee.
maa-i-aa mohi at bharam bhulaa-ee.
bin gur sayvay bahut dukh paa-ee. ||7||
naam ratay sadaa bairaagee.
garihee antar saach liv laagee.
naanak satgur sayveh say vadbhaagee. ||8||3||

ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ॥
ਗ੍ਰਿਹੀ ਅੰਤਰਿ ਸਾਚਿ ਲਿਵ ਲਾਗੀ ॥



ਨਾਨਕ ਸਤਿਗੁਰੂ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ॥੮॥੩॥

GAURRI MOHALLA 3

In the previous Shabad, while addressing some pundits, Guru Ji advised u that instead of lecturing others, first we should follow the advice of the Guru, reflect on ourselves, and meditate on God's Name. Only this way we will obtain salvation ourselves, and inspire others also to follow the true way of life. As per Dr. Bhai Vir Singh Ji, this Shabad also appears to be addressed to those days' pundits, who by quoting holy books, used to misguide themselves, and others, regarding various religious duties to be performed by their ignorant followers.

Addressing such misguided scholars and pundits, Guru Ji says: "O my brothers, read (and reflect on what is written in the holy books), about the "*Dharma*" (or the right conduct of life) for this age. (As for as I am concerned), the true Guru has bestowed this clear understanding upon me, that both here and hereafter, it is God's Name, which is going to be our only helper."(1)

Therefore Guru Ji advises: "(O my friend), read about God and reflect on Him in your mind and this way through Guru's grace, wash off the dirt (of your sins)."(1-Pause)

Cautioning those scholars and us, Guru Ji says: "(O my friends, God) is not obtained by entering into controversies or strife. If one is torn by duality (or love of things other than God), his body and mind both become insipid (or without any spiritual satisfaction). It is only through Guru's word that a person's mind is attuned to the true (God)."(2)

But Guru Ji observes: "This world has become filthy with ego. The people go and daily bathe at the holy places, but their ego does not go away. But, without following the Guru, the fear of death still tortures them."(3)

Next describing the traits of a truly holy person, Guru Ji says: "Only that person is the follower of true ("*Dharma*"), who stills his ego, and following the Guru's advice conquers his five passions (of lust, anger, greed, attachment and ego). Such a person saves himself, and also saves his whole lineage."(4)

Now Guru Ji reveals to us the true nature of the world. He says: "(God), the juggler has set up (this world, like) a show of (worldly) attachment, and the blind egocentrics have got entangled (in this false show. But, a Guru ward person remains detached (from it, and) he remains attuned to (God's love)."(5)

SGGSP-230

However commenting on the fate of those who try to cheat the world with their false religious garbs, Guru Ji says: "That deceiver who puts on many (religious) garbs, but within him is the fire of desire, he just keeps wandering in his ego. He does not reflect on himself (and only lectures others), he loses the game (of life)."(6)

Continuing his comment, Guru Ji says: "The person, who simply by wearing a (holy) garb, plays clever, he is lost in the worldly attachment, and extreme doubt. Without following the Guru, he suffers immense pain."(7)

In conclusion, Guru Ji says: "They, who are imbued with the love of (God's) Name are always detached (from the worldly affairs). Even while living in the household, their attention is fixed on the true (God). In short O Nanak they, who follow the true Guru, are very fortunate."(8-3).

The message of this Shabad is that instead of entering into useless controversies about what is the best way to lead our life, we should read, reflect, and act upon the advice of our own Guru (Granth Sahib Ji), and meditate on God's Name with full love and devotion.