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ga-orhee mehlā 3.

barahmaa mool vayd abhi-aasaa.
 tis tay upjay dayv moh pi-aasaa.
 tarai gun bharmay naahee nij ghar vaasaa. ||1||
 ham har raakhay satguroo milaa-i-aa.
 an-din bhagat har naam drirh-aa-i-aa. ||1|| rahaa-o.
 tarai gun banee barahm janjaalaa.
 parh vaad vakaaneh sir maaray jamkaalaa.

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tat na cheeneh baneh pand paraalaa. ||2||
 manmukh agi-aan kumaarag paa-ay.
 har naam bisaari-aa baho karam drirh-aa-ay.
 bhavjal doobay doojai bhaa-ay. ||3||
 maa-i-aa kaa muhtaaj pandit kahaavai.
 bikhi-aa raataa bahut dukh paavai.
 jam kaa gal jayvrhaa nit kaal santaavai. ||4||
 gurmukh jamkaal nayrh na aavai.
 ha-umai doojaa sabad jalaavai.
 naamay raatay har gun gaavai. ||5||
 maa-i-aa daasee bhagtaa kee kaar kamaavai.
 charnee laagai taa mahal paavai.
 sad hee nirmal sahj samaavai. ||6||
 har katha suneh say Dhanvant diseh jug maahee.
 tin ka-o sabh niveh an-din pooj karaahee.
 sehjay gun raveh saachay man maahee. ||7||
 poorai satgur sabad sunaa-i-aa.
 tarai gun maytay cha-uthai chit laa-i-aa.
 naanak ha-umai maar barahm milaa-i-aa. ||8||4||

GAURRI MOHALLA 3

In many previous Shabads, Guru Ji advised us that true “*Dharma*” or the only right way to unite with God, is to dwell on God’s Name under the guidance of a true Guru. But many people may question, and say what about the way or “*Dharma*” taught in the “*Vedas*” and other scriptures. In this Shabad, Guru Ji explains why the path of Name, is superior to the way of religious works and rituals.

Starting from the very root of “*Vedic*” philosophy, Guru Ji says: “(It is believed) that (god) “*Brahma*” was the founder of study of “*Vedas*”. (It is also believed, that) from him issued forth (all other) gods, who were afflicted with worldly attachment and desire. They kept on wandering in the three modes (of vice, virtue, and power), but could not find a place in their own true home (the abode of God).”(1)

However, humbly stating his own situation Guru Ji says: “(O my friends, as far as I am concerned), I was saved, by God, (from these three modes), by uniting me with the true Guru, who firmly implanted in me the daily worship (of God), and His Name.” (1-Pause)

Resuming his comments, Guru Ji says: “(O my friends), the gospel of “*Brahma*”, entangles a person in the web of three impulses. Because after reading this, people enter into strife, and therefore are hit (and tortured) by the fear of death.



They do not reflect on the essence, and keep loading themselves with the useless chaff (of controversies).

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Describing the fate of such self-conceited persons, Guru Ji says: “(O my friends, such) self-willed ignorant persons, put people on the misguided path. Forsaking (God’s) Name, they entangle (people) into many rituals. (Therefore, such persons) remain drowned in the dreadful sea (of superstitions), because of their love of things other than God.”(3)

But the above comment is not just limited to ordinary people, Guru Ji says: “(Even the person), who gets himself known as a pundit, is dependent on worldly wealth. Being caught in the love of the poison (of worldly wealth), he suffers great pain. Around his neck is the noose of death, and the fear of death tortures him daily.”(4)

But regarding those, who follow the Guru’s instructions, he says: “(O my friends), the demon (or fear) of death doesn’t even come near the Guru wards person. (Because, a Guru wards person) burns away his ego and sense of duality, by following the word (the Guru). Imbued with the love of God’s Name, he keeps singing God’s praise.”(5)

Referring to the question of his worldly needs, Guru Ji says: “(O my friends, a Guru-ward person does not have to worry about worldly wealth), because worldly wealth becomes (like) a servant, and (on its own), it keeps fulfilling the needs of the devotees. (Because some persons, on their own start serving them, knowing that by) serving at the feet (of devotees, they will also) attain to the mansion (of God. Therefore a Guru ward person), always remains immaculate (from the dirt of worldly wealth), and easily merges (in the true God).” (6)

So telling us who are truly the rich persons in this world, Guru Ji says: “(O my friends), they who listen (and act upon) the gospel of God are truly seen rich in this world. All people bow to them and they are respected and honored day and night. (However, the Guru-wards don’t care for their own glory) in their mind they always keep singing praises of true God in a state of equipoise.” (7)

In conclusion, Guru Ji says: “The person to whom the true Guru has uttered the (God’s) word, he has erased the effect of all the three modes from his mind and has attuned himself to the fourth state (of ecstasy). Thus O Nanak, by stilling his ego, the Guru has united him with God.”(8-4)

The message of this Shabad is that, there is no need for us to torture ourselves with the ways of works, and difficult rituals, advocated in “Vedas” or other such old scriptures. All we need to do for salvation and union with God is to reflect on the word or advice of the Guru (Granth sahib Ji) and dwell on God’s Name with love and devotion.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਬ੍ਰਹਮਾ ਵੇਦੁ ਪੜੈ ਵਾਦੁ ਵਖਾਣੈ ॥
ਅੰਤਰਿ ਤਾਮਸੁ ਆਪੁ ਨ ਪਛਾਣੈ ॥
ਤਾ ਪ੍ਰਭੁ ਪਾਏ ਗੁਰ ਸਬਦੁ ਵਖਾਣੈ ॥੧॥
ਗੁਰ ਸੇਵਾ ਕਰਉ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥
ਮਨਮੁਖ ਖਾਧੇ ਦੂਜੈ ਭਾਇ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਅਪਰਾਧੀ ਸੀਧੇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਸਹਜਿ ਰੀਧੇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਧੇ ॥੨॥
ਸਤਿਗੁਰਿ ਮੇਲੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥
ਮੇਰੇ ਪ੍ਰਭ ਸਾਚੇ ਕੈ ਮਨਿ ਭਾਏ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥੩॥
ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਰਮਿ ਭੁਲਾਏ ॥
ਮਨਮੁਖ ਅੰਧੇ ਸਦਾ ਬਿਖੁ ਖਾਏ ॥

ga-orhee mehlāa 3.

barahmaa vayd parhai vaad vakhaanai.
antar taamas aap na pachhaanai.
taa parabh paa-ay gur sabad vakhaanai. ||1||
gur sayvaa kara-o fir kaal na khaa-ay.
manmukh khaaDhay doojai bhaa-ay. ||1|| rahaa-o.
gurmukh paraanee apraaDhee seeDhay.
gur kai sabad antar sahj reeDhay.
mayraa parabh paa-i-aa gur kai sabad seeDhay. ||2||
satgur maylay parabh aap milaa-ay.
mayray parabh saachay kai man bhaa-ay.
har gun gaavahi sahj subhaa-ay. ||3||
bin gur saachay bharam bhulaa-ay.
manmukh anDhay sadaa bikh khaa-ay.

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jam dand saheh sadaa dukh paa-ay. ||4||



ਜਮ ਡੰਡੁ ਸਹਰਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ॥੪॥
ਜਮੁਆ ਨ ਜੋਹੈ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥
ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਈ ॥

jamoo-aa na johai har kee sarnaa-ee.
ha-umai maar sach liv laa-ee.

ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥੫॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਪਵਿਤਾ ॥
ਮਨ ਸਿਉ ਮਨੁ ਮਿਲਾਇ ਸਭੁ ਜਗੁ ਜੀਤਾ ॥
ਇਨ ਬਿਧਿ ਕੁਸਲੁ ਤੇਰੈ ਮੇਰੇ ਮੀਤਾ ॥੬॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਫਲੁ ਪਾਏ ॥
ਹਿਰਦੈ ਨਾਮੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥
ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਵਜਾਏ ॥੭॥

sadaa rahai har naam liv laa-ee. ||5||
satgur sayveh say jan nirmal pavitaa.
man si-o man milaa-ay sabh jag jeetaa.
in biDh kusal tayrai mayray meetaa. ||6||
satguroo sayvay so fal paa-ay.
hirdai naam vichahu aap gavaa-ay.
anhad bane sabad vajaa-ay. ||7||
satgur tay kavan kavan na seeDho mayray bhaa-ee.
bhagtee seeDhay dar sobhaa paa-ee.
naanak raam naam vadi-aa-ee. ||8||5||

ਸਤਿਗੁਰ ਤੇ ਕਵਨੁ ਕਵਨੁ ਨ ਸੀਧੇ ਮੇਰੇ ਭਾਈ ॥
ਭਗਤੀ ਸੀਧੇ ਦਰਿ ਸੋਭਾ ਪਾਈ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥੮॥੫॥

GAURRI MOHALLA 3

In the previous Shabad, Guru Ji advised us that there is no need for us to torture ourselves with the ways of works, and difficult rituals, advocated in “*Vedas*” or other such old scriptures. All we need to do for salvation and union with God is to reflect on the word or advice of the Guru and dwell on God’s Name with love and devotion. In this Shabad Guru Ji is again advising us that instead of following the way of the works adopted by some pandits who read “*Vedas*” or other Hindu holy books, we should follow only the Guru’s advice.

He says: “(O my friends, a pundit) reads “*Vedas*”, uttered by “*Brahma*”. (But, instead of concentrating on their essence, he) enters in philosophical strife. Within him is the darkness (of ignorance), and he does not recognize his (true) self. He can only obtain to God if he utters (and follows) Guru’s word.”(1)

Guru Ji therefore says: “(O my friends, if you) serve the Guru (and. follow his instruction), then the death will not consume (i.e. torture) you. On the other hand, the self-willed persons, (who do not follow the Guru) are consumed by the love of the other (worldly things).” (1-Pause)

Describing the merits of following Guru’s advice, he says: “By following the Guru’s advice, (many) sinners have been purified. By following the Guru’s word, they have imperceptibly merged into a state of inner poise. By fulfilling the Guru’s advice, they have become successful in attaining to my God.”(2)

Commenting further on the state of such fortunate persons, Guru Ji says: “They, whom the true Guru has united with him, God has (also) united them with Him. Because when they instinctively keep singing praises of God, they become pleasing to the mind of my true God.”(3)

However, as for the state of the self-willed people, Guru Ji says: “Being without (the instruction of) the true Guru (the self-willed) persons are lost in doubt. These blind egocentrics always partake the poison (of false worldly pursuits). Therefore, they always suffer the pain of punishment by the demon of death.”(4)

Comparing their state with the Guruward persons, Guru Ji says: “(Even) the demon of death doesn’t touch (the Guruwards) who come to the refuge of God. Because stilling their ego, they remain attuned to the true God and they always keep their attention fixed on God’s Name.”(5)

Guru Ji therefore tells us: “They, who follow serve the true Guru are pure and chaste. By uniting their mind with the mind of the Guru (and following his advice), they conquer the whole world. It is in this way O my friend, you can also obtain happiness, (in your mind).”(6)

Giving the essence of his above statements, Guru Ji says: “He who faithfully follows Guru’s advice, he will obtain this reward that within his mind God’s Name will come to abide, which would dispel his ego from within. Then the music of unstuck melody will ring in his heart (and he will enjoy a state of divine bliss).”(7)



In conclusion Guru Ji says: “O my brothers, (tell me), who has not become successful (in life). By worshipping (God, under the guidance of the Guru, persons have) become successful (in life, and they) have obtained honor in (God’s) court. (In short), O Nanak, glory is obtained by meditating on God’s Name (as per Guru’s guidance).”(8-5)

The message of this Shabad is that if we want to become successful in life, and obtain honor in God’s court, we should follow the advice of the true Guru (Granth Sahib Ji), and meditate on God’s Name, as advised therein.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਤੈ ਗੁਣ ਵਖਾਣੈ ਭਰਮੁ ਨ ਜਾਇ ॥
ਬੰਧਨ ਨ ਤੂਟਹਿ ਮੁਕਤਿ ਨ ਪਾਇ ॥
ਮੁਕਤਿ ਦਾਤਾ ਸਤਿਗੁਰੁ ਜੁਗ ਮਾਹਿ ॥੧॥
ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਭਰਮੁ ਗਵਾਇ ॥
ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਹਰਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥
ਤੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥

ਪੰਨਾ ੨੩੨

ਨਾਮੁ ਨ ਚੇਤਹਿ ਉਪਾਵਣਹਾਰਾ ॥
ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਵਾਰੋ ਵਾਰਾ ॥੨॥
ਅੰਧੇ ਗੁਰੂ ਤੇ ਭਰਮੁ ਨ ਜਾਈ ॥
ਮੂਲੁ ਛੋਡਿ ਲਾਗੇ ਦੂਜੈ ਭਾਈ ॥
ਬਿਖੁ ਕਾ ਮਾਤਾ ਬਿਖੁ ਮਾਹਿ ਸਮਾਈ ॥੩॥

ਮਾਇਆ ਕਰਿ ਮੂਲੁ ਜੰਤ੍ਰੁ ਭਰਮਾਏ ॥
ਹਰਿ ਜੀਉ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਏ ॥
ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਰਮ ਗਤਿ ਪਾਏ ॥੪॥
ਅੰਤਰਿ ਸਾਚੁ ਬਾਹਰਿ ਸਾਚੁ ਵਰਤਾਏ ॥
ਸਾਚੁ ਨ ਛਪੈ ਜੇ ਕੋ ਰਖੈ ਛਪਾਏ ॥
ਗਿਆਨੀ ਬੂਝਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥੫॥

ਗੁਰਮੁਖਿ ਸਾਚਿ ਰਹਿਆ ਲਿਵ ਲਾਏ ॥
ਹਉਮੈ ਮਾਇਆ ਸਬਦਿ ਜਲਾਏ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਰਾ ਮੇਲਿ ਮਿਲਾਏ ॥੬॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਬਦੁ ਸੁਣਾਏ ॥
ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥੭॥

ਆਪੇ ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਸਿਰਜਿ ਜਿਨਿ ਗੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥੮॥੬॥

ga-orhee mehlā 3.

tarai gun vakhaanai bharam na jaa-ay.
banDhan na tooteh mukat na paa-ay.
mukat daataa satgur jug maahi. ||1||
gurmukh paraanee bharam gavaa-ay.
sahj Dhun upjai har liv laa-ay. ||1|| rahaa-o.
tarai gun kaalai kee sir kaaraa.

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naam na cheeteh upaavanhaaraa.
mar jameh fir vaaro vaaraa. ||2||
anDhay guroo tay bharam na jaa-ee.
mool chhod laagay doojai bhaa-ee.
bikh kaa maataa bikh maahi samaa-ee. ||3||

maa-i-aa kar mool jantar bharmaa-ay.
har jee-o visri-aa doojai bhaa-ay.
jis nadar karay so param gat paa-ay. ||4||
antar saach baahar saach vartaa-ay.
saach na chhapai jay ko rakhai chhapaa-ay.
gi-aanee boojheh sahj subhhaa-ay. ||5||

gurmukh saach rahi-aa liv laa-ay.
ha-umai maa-i-aa sabad jalaa-ay.
mayraa parabh saachaa mayl milaa-ay. ||6||
satgur daataa sabad sunaa-ay.
Dhaavat raakhai thaak rahaa-ay.
pooray gur tay sojhee paa-ay. ||7||

aapay kartaa sarisat siraj jin go-ee.
tis bin doojaa avar na ko-ee.
naanak gurmukh boojhai ko-ee. ||8||6||

GAURRI MOHALLA 3

In the opening lines of the previous Shabad Guru Ji commented that a pundit reads “Vedas”, uttered by “Brahma”. But, instead of concentrating on their essence, he enters in philosophical strife. In this Shabad Guru Ji once again comments on the fate of those who keep on describing, and lecturing about the Vedic philosophies,



which basically deal with the man's three impulses motivated by greed, power or fame.

He says: "(O my friends, he who) keeps on lecturing about these three modes (of human mind for vice, virtue, and power), his doubt never goes away. Therefore, his (worlds) bonds don't sever, and he cannot obtain salvation. The only giver of salvation in this age is the true Guru."(1)

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Summarizing the effect of listening and acting upon Guru's advice, Guru Ji says: "By following the advice of the Guru, a person dispels his illusion. (By doing so), a poise giving tune arises (in his mind), which attunes him to the sweet remembrance of God."(1-Pause)

Commenting further on the fate of those, who remain embroiled in these three modes of worldly attachments, Guru Ji says: "The persons interested in the three worldly modes are under the jurisdiction of (the demon of) death, because they never dwell upon their creator God and therefore, keep going through death and birth again and again."(2)

However, warning us against those fake or imperfect gurus who themselves are ignorant of the spiritual knowledge, Guru Ji says: "By following a (spiritually) blind Guru, one's doubt doesn't go away. Instead, forsaking (God), the root source, he gets attached to the love of other (worldly things). So being intoxicated with (the worldly), poison, gets consumed in that poison itself." (3)

Therefore, Guru Ji observes: "(O my friends), deeming worldly wealth as the basic source (of happiness, people) keep wandering (in its search). In this love for the other (worldly things), God is forgotten (from their mind). Therefore, only he upon whom God bestows His merciful glance of grace, he (doesn't get lost in worldly attachments, and) attains the supreme stage (of bliss)."(4)

Describing how the above process works, Guru Ji says: "(They who follow Guru's advice), the true God comes to abide within him, and he spreads this truth outside. This stage of (supreme bliss) and truth cannot be hidden, even if one tries to hide. The persons with (divine) wisdom imperceptibly recognize (such a state)."(5)

Elaborating on the conduct of such fortunate persons, who faithfully act upon the Guru's advice, he says: "A Guru-ward person always remains attuned to the eternal (God). He burns away his anger and pride of worldly wealth, by remembering the Guru's word. (This is how), my eternal (God) brings about union (of a person, with Him, through the Guru)."(6)

Now describing, what happens, when God unites a person with the Guru, he says: " (O my friends, he whom) the beneficent true Guru recites his (divine) word, he stops his wandering mind from running (after worldly pleasures), and keeps it under check. From the perfect Guru, he understands the path (to the true way of life)."(7)

Concluding this Shabad, with the fundamental concept, Guru Ji says: "(O my friends, God) Himself is the creator, who has created the whole universe and will destroy it also. There is no one else beside Him (to do any such thing). But, O Nanak, only a rare person understands this (concept, by) Guru's grace." (8-6)

The message of this Shabad is that instead of listening to those Pundits, who talk about the "Vedic" philosophies or wasting our time with other quacks, we should simply listen and act upon the advice of the perfect Guru (Granth Sahib Ji). One day God will bless also with the bliss of His union.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ga-or^hee mehlāa 3.

ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥

naam amolak gurmukh paavai.

ਨਾਮੋ ਸੇਵੈ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵੈ ॥

naamo sayvai naam sahj samaavai.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਗਾਵੈ ॥

amrit naam rasnaa nit gaavai.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਹਰਿ ਰਸੁ ਪਾਵੈ ॥੧॥

jis no kirpaa karay so har ras paavai. ||1||

ਅਨਿਦਨੁ ਹਿਰਦੈ ਜਪਉ ਜਗਦੀਸਾ ॥

an-din hirdai japa-o jagdeesaa.

gurmukh paava-o param pad sookhaa. ||1|| rahaa-o.



ਗੁਰਮੁਖਿ ਪਾਵਉ ਪਰਮ ਪਦੁ ਸੁਖਾ ॥੧॥ ਰਹਾਉ ॥
 ਹਿਰਦੈ ਸੂਖੁ ਭਇਆ ਪਰਗਾਸੁ ॥
 ਗੁਰਮੁਖਿ ਗਾਵਹਿ ਸਚੁ ਗੁਣਤਾਸੁ ॥
 ਦਾਸਨਿ ਦਾਸ ਨਿਤ ਹੋਵਹਿ ਦਾਸੁ ॥
 ਗ੍ਰਿਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੁ ॥੨॥
 ਜੀਵਨ ਮੁਕਤੁ ਗੁਰਮੁਖਿ ਕੋ ਹੋਈ ॥

hirdai sookh bha-i-aa pargaas.
 gurmukh gaavahi sach gun^{ta}as.
 daasan daas nit hoveh daas.
 garih kutamb meh sadaa udaas. ||2||
 jeevan mukat gurmukh ko ho-ee.

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ਪਰਮ ਪਦਾਰਥੁ ਪਾਵੈ ਸੋਈ ॥
 ਤੈ ਗੁਣ ਮੇਟੇ ਨਿਰਮਲੁ ਹੋਈ ॥
 ਸਹਜੇ ਸਾਚਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ ॥੩॥
 ਮੋਹ ਕੁਟੰਬ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥
 ਜਾ ਹਿਰਦੈ ਵਸਿਆ ਸਚੁ ਸੋਇ ॥
 ਗੁਰਮੁਖਿ ਮਨੁ ਬੇਧਿਆ ਅਸਥਿਰੁ ਹੋਇ ॥
 ਹੁਕਮੁ ਪਛਾਣੈ ਬੁਝੈ ਸਚੁ ਸੋਇ ॥੪॥

param padaarath paavai so-ee.
 tarai gun maytay nirmal ho-ee.
 sehjay saach milai parabh so-ee. ||3||
 moh kutamb si-o pareet na ho-ay.
 jaa hirdai vasi-aa sach so-ay.
 gurmukh man bayDhi-aa asthir ho-ay.
 hukam pachhaanai boojhai sach so-ay. ||4||

ਤੂੰ ਕਰਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਤੁਝੁ ਸੇਵੀ ਤੁਝ ਤੇ ਪਤਿ ਹੋਇ ॥
 ਕਿਰਪਾ ਕਰਹਿ ਗਾਵਾ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਨਾਮ ਰਤਨੁ ਸਭ ਜਗ ਮਹਿ ਲੋਇ ॥੫॥
 ਗੁਰਮੁਖਿ ਬਾਣੀ ਮੀਠੀ ਲਾਗੀ ॥
 ਅੰਤਰੁ ਬਿਗਸੈ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗੀ ॥
 ਸਹਜੇ ਸਚੁ ਮਿਲਿਆ ਪਰਸਾਦੀ ॥
 ਸਤਿਗੁਰੁ ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੀ ॥੬॥

too^N kartaa mai avar na ko-ay.
 tujh sayvee tujh tay pat ho-ay.
 kirpaa karahi gaavaa parabh so-ay.
 naam ratan sabh jag meh lo-ay. ||5||
 gurmukh banee meethee laagee.
 antar bigsai an-din liv laagee.
 sehjay sach mili-aa pargaadee.
 satgur paa-i-aa poorai vadbhaagee. ||6||

ਹਉਮੈ ਮਮਤਾ ਦੁਰਮਤਿ ਦੁਖ ਨਾਸੁ ॥
 ਜਬ ਹਿਰਦੈ ਰਾਮ ਨਾਮ ਗੁਣਤਾਸੁ ॥
 ਗੁਰਮੁਖਿ ਬੁਧਿ ਪ੍ਰਗਟੀ ਪ੍ਰਭ ਜਾਸੁ ॥
 ਜਬ ਹਿਰਦੈ ਰਵਿਆ ਚਰਣ ਨਿਵਾਸੁ ॥੭॥
 ਜਿਸੁ ਨਾਮੁ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਏ ॥
 ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪੁ ਗਵਾਏ ॥
 ਹਿਰਦੈ ਸਾਚਾ ਨਾਮੁ ਵਸਾਏ ॥
 ਨਾਨਕ ਸਹਜੇ ਸਾਚਿ ਸਮਾਏ ॥੮॥੭॥

ha-umai mamtaa durmat dukh naas.
 jab hirdai raam naam gun^{ta}as.
 gurmukh buDh pargatee parabh jaas.
 jab hirdai ravi-aa charan nivaas. ||7||
 jis naam day-ay so-ee jan paa-ay.
 gurmukh maylay aap gavaa-ay.
 hirdai saachaa naam vasaa-ay.
 naanak sehjay saach samaa-ay. ||8||7||

GAURRI MOHALLA 3

In previous few Ashtpadis, Guru Ji commented upon the state of those who practice rituals, and worship of lesser gods and goddesses, which are incapable of bringing salvation. He has been telling us that the only way to salvation is through the Name (or true love for God). In this Shabad, he explains how to obtain this invaluable commodity of Name, and also describes the conduct of a person who obtains this through the Guru.

He says: "It is only a Guru ward person who, obtains the invaluable (gift of) Name. He always meditates on Name, and through this Name itself, he merges in a state of equipoise. Every day, he keeps on singing about the nectar like Name of God, with his tongue. But it is only he, on whom God shows His kindness, obtains the relish of God's (Name)." (1)

Therefore Guru Ji advises: "(O my friends), day and night meditate on that God, in your heart. In this way, by following the Guru's instruction you will obtain the supreme state (of bliss)." (1-Pause)

Describing, what kind of bliss, a person obtains by dwelling on the Name, and what should be his attitude even after reaching this stage, Guru Ji says: "(He who dwells on God's Name), his mind is illuminated with (divine) peace. But



even then the Guru ward person keeps on singing praises of (God), the treasure of virtues (i.e. God). He always seeks to be (humble like) the servant of the servants (of God), and even when living in his household, and family, he always remains detached (from the worldly affairs).”(2)

Elaborating on the state of mind of such a Guru ward person, Guru Ji says: “It is only a very rare Guru-ward person, who while leading the ordinary life (of a householder) is free (from the worldly bonds). But only such a (detached person), who obtains the supreme wealth (of God’s Name). Eradicating the three impulses (for vice, virtue, or power, from his within), he becomes immaculate, and in this way he very easily unites with the true (God).”(3)

Answering, the question, how it is possible, to be detached from the family, while still living within the family, Guru Ji says: “When that true God abides in the heart, then the man rises above worldly attachment and family love. Through Guru’s grace his mind is pierced with the love of God and it becomes steady. Such a person then recognizes (God’s) will and understands that true (God).”(4)

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Describing, the viewpoint of such a Guru ward person, and how he prays to God, Guru Ji says: “(Such a detached person says): “O God, You are the Creator, (except You), I don’t depend upon anyone (else). I only worship You, and obtain honor through You. (Only, when You) show kindness, I can sing Your praise. Because, it is only through the jewel of (Your) Name, which illuminates the world.”(5)

Now explaining commenting on the state of a person, to whom the Guru’s word seems pleasing, Guru Ji says: “(O my friends), he to whom the word uttered by the Guru seems sweet, his heart blooms (with happiness). Day and night his mind remains attuned to God. By (Guru’s) grace, he imperceptibly gets united with the true (God). But, it is only a very fortunate person, who obtains the true Guru.” (6)

But that is not all, listing other virtues enjoyed by such a fortunate person, Guru Ji says: “When there is the illumination of God’s Name in a person’s heart, all his ego, attachment, evil intellect and sorrows are destroyed. When in his heart abides the Guru word, then through Guru’s grace, his intellect gets illuminated (with divine wisdom).”(7)

Guru Ji, however concludes this Shabad with the comment: “Only that person obtains His Name whom God Himself gives (it). (But when God wants to give this Name), He makes him meet the Guru who first destroys the ego of such a person and then makes the true Name to abide in his heart. In this way, O Nanak, he imperceptibly merges in the true (God).”(8-7)

The message of this Shabad is that if we want to enjoy a supreme state of peace and bliss and imperceptibly merge in the true God, then instead of getting involved in any kind of rituals and ways of works, we should simply pray to God, to unite us with the Guru, who may guide and lead us into singing His praise and meditating on His Name day and night.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ga-or^hee mehlāa 3.

ਮਨ ਹੀ ਮਨੁ ਸਵਾਰਿਆ ਭੈ ਸਹਜਿ ਸੁਭਾਇ ॥

man hee man savaari-aa bhai sahj sub^haa-ay.

ਪੰਨਾ ੨੩੩

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ਸਬਦਿ ਮਨੁ ਰੰਗਿਆ ਲਿਵ ਲਾਇ ॥

sabad man rangi-aa liv laa-ay.

ਨਿਜ ਘਰਿ ਵਸਿਆ ਪ੍ਰਭ ਕੀ ਰਜਾਇ ॥੧॥

nij ghar vasi-aa parabh kee rajaa-ay. ||1||

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਜਾਇ ਅਭਿਮਾਨੁ ॥

satgur sayvi-ai jaa-ay ab^himaan.

ਗੋਵਿੰਦੁ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

govid paa-ee-ai guⁿee niDhaan. ||1|| rahaa-o.

ਮਨੁ ਬੈਰਾਗੀ ਜਾ ਸਬਦਿ ਭਉ ਖਾਇ ॥

man bairaagee jaa sabad bha-o khaa-ay.

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਭ ਤੈ ਰਹਿਆ ਸਮਾਇ ॥

mayraa parabh nirmalaa sab^h tai rahi-aa samaa-ay.



ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਮਿਲਾਇ ॥੨॥
 ਹਰਿ ਦਾਸਨ ਕੇ ਦਾਸੁ ਸੁਖੁ ਪਾਏ ॥
 ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਨ ਬਿਧਿ ਪਾਇਆ ਜਾਏ ॥
 ਹਰਿ ਕਿਰਪਾ ਤੇ ਰਾਮ ਗੁਣ ਗਾਏ ॥੩॥
 ਪ੍ਰਿਗੁ ਬਹੁ ਜੀਵਨੁ ਜਿਤੁ ਹਰਿ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥
 ਪ੍ਰਿਗੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਮੋਹ ਗੁਬਾਰੁ ॥
 ਤਿਨ ਸਫਲੁ ਜਨਮੁ ਜਿਨ ਨਾਮੁ ਅਧਾਰੁ ॥੪॥
 ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਗ੍ਰਿਹੁ ਕੁਟੰਬੁ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥
 ਸੋਈ ਹਮਾਰਾ ਮੀਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ ॥
 ਹਰਿ ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥੫॥
 ਸਤਿਗੁਰ ਤੇ ਹਮ ਗਤਿ ਪਤਿ ਪਾਈ ॥

gur kirpaa tay milai milaa-ay. ||2||
 har daasan ko daas sukh paa-ay.
 mayraa har parabh in biDh paa-i-aa jaa-ay.
 har kirpaa tay raam gun gaa-ay. ||3||
 Dharig baho jeevan jit har naam na lagai pi-aar.
 Dharig sayj sukhaalee kaaman moh gubaar.
 tin safal janam jin naam aDhaar. ||4||
 Dharig Dharig garihu kutamb jit har pareet na ho-ay.
 so-ee hamaaraa meet jo har gun gaavai so-ay.
 har naam binaa mai avar na ko-ay. ||5||
 satgur tay ham gat pat paa-ee.

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ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਦੂਖੁ ਸਗਲ ਮਿਟਾਈ ॥
 ਸਦਾ ਅਨੰਦੁ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥੬॥
 ਗੁਰਿ ਮਿਲਿਐ ਹਮ ਕਉ ਸਰੀਰ ਸੁਧਿ ਭਈ ॥
 ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਭ ਅਗਨਿ ਬੁਝਈ ॥
 ਬਿਨਸੇ ਕ੍ਰੋਧ ਖਿਮਾ ਗਹਿ ਲਈ ॥੭॥
 ਹਰਿ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ॥
 ਗੁਰਮੁਖਿ ਰਤਨੁ ਕੋ ਵਿਰਲਾ ਲੇਵੈ ॥
 ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਹਰਿ ਅਲਖ ਅਭੇਵੈ ॥੮॥੮॥

har naam Dhi-aa-i-aa dookh sagal mitaa-ee.
 sadaa anand har naam liv laa-ee. ||6||
 gur mili-ai ham ka-o sareer suDh bha-ee.
 ha-umai trisnaa sabh agan bujh-ee.
 binsay kroDh khimaa geh la-ee. ||7||
 har aapay kirpaa karay naam dayvai.
 gurmukh ratan ko virlaa layvai.
 naanak gun gaavai har alakh abhayvai. ||8||8||

GAURRI MOHALLA 4

In the previous Shabad Guru Ji advised us that if we want to enjoy a supreme state of peace and bliss and imperceptibly merge in the true God, then instead of getting involved in any kind of rituals, and ways of works, we should simply pray to God, to unite us with the Guru, who may guide and lead us into singing God's praise and dwelling on His Name day and night. Guru Ji begins this Shabad by describing, how the persons who follow this advice, control their mind, and obtain the supreme bliss.

He says: "(The Guru ward persons) rectify their mind, by the mind itself, by imperceptibly, bringing it under the fear (of God). They imbue start loving and following the advice of the Guru, which automatically, attunes their mind to God. So in this way, if God so wills, their mind comes to abide in its own home (which in fact is the abode of God)." (1)

Giving in a nutshell, the process of attaining to God, by faithfully following the advice of the Guru, he says: "By serving the true Guru, our ego departs, (and then automatically), we obtain God, who is the treasure of virtues (because, it is our Ego, which keeps us separated from God)." (1-Pause)

Answering the question, how the service of the Guru, dispels one's ego, Guru Ji says: "When, by listening to the word (of the Guru), when a person realizes that God is all powerful, and knows instantly all our good and bad deeds, then his mind becomes detached (from the worldly temptations). Then united by Guru's grace, he unites with God Himself." (2)

Guru Ji adds: "(Thus) It is by becoming the servant of the servants of God (and by humbly following the advice of the saint Guru), that person obtains the comfort (of union with God). Yes, it is in this way that my God is met and by God's grace he keeps singing praises of God." (3)

Now shifting gears, Guru Ji comments on the life of those, who do not get imbued with the love of God's Name, and remain attached to worldly pleasures, Guru Ji says: "Cursed is that long life, in which a person is not imbued with the love of (God's) Name. Cursed is that comfortable couch, which lures one to the darkness of lust for a woman. (But) blessed is the life of those, whose support is the (God's) Name." (4)

Continuing his comments, Guru Ji says: "Accursed again and again is that household, and family, in which there is no



love for God. (Therefore) only that person is my friend (and beloved), who sings praises of that God. I do not care for any body, who is without the love for God's Name.”(5)

Now describing, the kind of blessings, he has obtained from his true Guru, he says: “It is from the true Guru, that I have obtained salvation and honor. (By following his advice), I have dwelt on the Name and have wiped out all my pain. By attuning to God's Name, I always remain in (a state of) bliss.” (6)

Explaining in little more detail, Guru Ji shares with us, what happened, when he met the Guru? He says: “On meeting the Guru, I came to know about (the real purpose of human) body. Then all the fire of ego, and (worldly) desire was put off. All my wraths were destroyed, and instead I developed compassion (for every body).” (7)

However, instead of having any thoughts of ego, due to these blessings, Guru Ji concludes the Shabad, by saying: “(O my friends), it is only, when God Himself shows his mercy, that He bestows the (gift of) Name (on some body). It is only a rare Guru ward person who obtains this jewel (of Name). O Nanak, only then such a person always keeps singing praises of that indescribable and mysterious (God).” (8-8)

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The message of this Shabad is that, it is only, when we listen and act on the advice of the Guru, that we can control our wandering mind, purge it off all the fires of worldly desires and ego. Only then it becomes immaculate and worthy of uniting with the immaculate God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਖੁ ਬੁਰੇ ਦਿਸੰਨਿ ॥
ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨਾ ਲਹੰਨਿ ॥੧॥
ਹਰਿ ਹਰਿ ਰਾਖਹੁ ਕ੍ਰਿਪਾ ਧਾਰਿ ॥
ਸਤਸੰਗਤਿ ਮੇਲਾਇ ਪ੍ਰਭ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥੧॥
ਰਹਾਉ ॥

ਸੇ ਭਗਤ ਹਰਿ ਭਾਵਦੇ ਜੋ ਗੁਰਮੁਖਿ ਭਾਇ ਚਲੰਨਿ ॥
ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ ਮੁਏ ਰਹੰਨਿ ॥੨॥
ਜਿਸ ਦਾ ਪਿੰਡੁ ਪਰਾਣ ਹੈ ਤਿਸ ਕੀ ਸਿਰਿ ਕਾਰ ॥
ਓਹੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਹਰਿ ਰਖੀਐ ਹਿਰਦੈ ਧਾਰਿ ॥੩॥
ਨਾਮਿ ਮਿਲੀਐ ਪਤਿ ਪਾਈਐ ਨਾਮਿ ਮੰਨੀਐ ਸੁਖੁ ਹੋਇ ॥
ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥
ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਓਇ ਭ੍ਰਮਦੇ ਨਾ ਟਿਕੰਨਿ ॥
ਧਰਤਿ ਅਸਮਾਨੁ ਨ ਝਲਈ ਵਿਚਿ ਵਿਸਟਾ ਪਏ ਪਚੰਨਿ ॥੫॥
ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਨਗਉਲੀ ਪਾਇ ॥
ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਨੇੜਿ ਨ ਭਿਟੈ ਮਾਇ ॥੬॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਸੋਹਣੇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇ ॥

ਪੰਨਾ ੨੩੪

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥੭॥
ਹਰਿ ਪ੍ਰਭ ਦਾਤਾ ਏਕੁ ਤੂੰ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥
ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ ॥੮॥੧॥੯॥

ik-o^Nkaar satgur parsaad.

raag ga-or^hee bairaagan mehlā 3.

satgur tay jo muh fayray tay vaimukh buray disann.
an-din baDhay maaree-an fir vaylaa naa lahann. ||1||
har har raakh kirpaa Dhaar.
satsangat maylaa-ay parab^h har hirdai har gun saar. ||1||
rahaa-o.
say bhagat har bhaavday jo gurmukh bhāa-ay chalann.
aap chhod sayvaa karan jeevat mu-ay rahann. ||2||
jis daa pind paraan hai tis kee sir kaar.
oh ki-o manhu visaaree-ai har rak^hee-ai hirdai Dhaar. ||3||
naam mili-ai pat paa-ee-ai naam mani-ai suk^h ho-ay.
satgur tay naam paa-ee-ai karam milai parab^h so-ay. ||4||
satgur tay jo muh fayray o-ay bharamday naa tikann.
Dharat asmaan na jhal-ee vich vistaa pa-ay pachann. ||5||
ih jag bharam bhulaa-i-aa moh thag-ulee paa-ay.
jināa satgur bhayti-aa tin nayr^h na bhitai maa-ay. ||6||
satgur sayvan so sohnay ha-umai mail gavaa-ay.

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sabad ratay say nirmalay chaleh satgur bhāa-ay. ||7||
har parab^h daataa ayk too^N too^N aapay bakhas milaa-ay.
jan naanak sarnaagatee ji-o bhaavai tivai chhadaa-ay.
||8||1||9||

RAAG GAURRI BAAIRAAGAN MOHALLA 3

In the previous Shabad Guru Ji gave us the advice that it is by listening and acting on the advice of the Guru, that we



can control our wandering mind; purge it off all the fires of worldly desires and ego. It is only then it becomes immaculate and worthy of uniting with the immaculate God. But, there are many people who do not listen to the Guru at all, and simply follow the dictates of their own minds. Guru Ji has amply commented on the fate of such self-conceited (or Man mukh) persons. However, there are some unfortunate persons, who come and seek the advice of the Guru, and keep following his advice, but at some point, they start deviating or completely turning away from the true Guru's advice (such as those, who after taking Amrit, cut their hair, and indulge in all other prohibited acts). In this Shabad Guru Ji comments on the fate of such turn- coats (or "*Vaiymukhs*").

Guru Ji says: "Those ("*Vaiymukhs*"), who lose faith in the Guru, and ignore or go against his advice, look unworthy of any respect. Bound by their desires, day and night, they keep suffering from the worldly blows, and they do not get respite (from their sufferings)." (1)

Therefore on behalf of us all, Guru Ji prays to God and says: "O my God, show, and save us all (from turning away from the Guru). Please keep us united with the company of the holy, so that we may keep enshrined Your merits in our hearts." (1-Pause)

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Explaining the reasons, why Guru Ji prays on our behalf to save us from turning away from the Guru, he says: "(O my friends, only) those persons are pleasing to God, who live according to the will or guidance of the Guru. Shedding their self (conceit), they serve others, and live (so much detached from the worldly allurements) as if they are dead." (2)

Guru Ji therefore advises us and says: "(O my friends), He to whom belong (our) body and soul, we are supposed to do the task(s) assigned by Him. Therefore why should we forsake Him from our mind? We should always keep Him enshrined in our mind." (3)

Now describing the blessings of remembering Him (or dwelling on His Name), and from whom, we could learn this technique, Guru Ji says: "(O my friends), it is only when we receive the (gift of) Name, that we obtain honor, and it is by believing in the Name (or the unlimited power and love of God), that there is peace. But this Name is obtained (only) from the true Guru, and it is only through (true Guru's) grace that God is obtained." (4)

Coming back to the fates of those who turn away from the true Guru, he says: "(O my friends), they who turn away from the true Guru, keep wandering without any rest. They don't find any place of rest on the earth, or under the sky, and they are consumed in ordure (of their worldly miseries)." (5)

Explaining, the root cause of people's sufferings, Guru Ji says: "(O my friends), this world has been lured by doubt, drugged with the potion of (worldly) attachment. However, this worldly attachment does not affect at all, those who have met (or sought and followed advice of) the true Guru." (6)

Guru Ji adds: "(O my friends), they who follow the advice of the true Guru, they shed off the dirt of ego, and so look beauteous (or worthy of respect and honor). Yes they who are imbued with the love for the word of the Guru, they live as per the true Guru's advice, (and they become immaculate in their life conduct)." (7)

However, Guru Ji has compassion for all, including those who never come to the Guru, or after having come have turned away from him. He therefore humbly prays to God on behalf of all and says: "O my God, You alone are the benefactor (of all. Showing Your own mercy), forgive us all and unite us (with You). The slave Nanak has come to Your shelter, please save (us from the worldly bonds), in whatever way pleases You." (8-1-9-27) **faces away from the true Guru (**

The message of this Shabad is that we should never turn our and never lose faith in him, or his advice). Otherwise, we could keep on suffering endlessly. Instead, we should always pray to God to keep us united with the company of the holy, so that we may keep on dwelling on His Name day and night, as per the advice of the true Guru (Granth Sahib Ji).



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਹਲੇ ਮਨ ਪਰਦੇਸੀਆ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਮਾਇ ॥
ਗੁਰੁ ਭਾਗਿ ਪੂਰੈ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਪਿਆਰਾ ਆਇ ॥੧॥
ਮਨ ਕਰਹਲਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥
ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਹਰਿ ਰਾਮ ਨਾਮ ਧਿਆਇ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਹਰਿ ਆਪੇ ਲਏ ਛਡਾਇ ॥੨॥
ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ ਹਉਮੈ ਆਇ ॥
ਪਰਤਖਿ ਪਿਰੁ ਘਰਿ ਨਾਲਿ ਪਿਆਰਾ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥੩॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਰਿ ਰਿਦੈ ਭਾਲਿ ਭਾਲਾਇ ॥
ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਈ ਗੁਰੁ ਹਿਰਦੈ ਹਰਿ ਦੇਖਾਇ ॥੪॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਦਿਨੁ ਰੈਣਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਘਰੁ ਜਾਇ ਪਾਵਹਿ ਰੰਗ ਮਹਲੀ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਮੇਲਾਇ ॥੫॥
ਮਨ ਕਰਹਲਾ ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡੁ ਲੋਭੁ ਤਜਾਇ ॥

ik-o^Nkaar satgur parsaad.

karhalay man pardaysee-aa ki-o milee-ai har maa-ay.
gur bhaag poorai paa-i-aa gal mili-aa pi-aaraa aa-ay. ||1||
man karhalaa satgur purakh Dhi-aa-ay. ||1|| rahaa-o.
man karhalaa veechaaree-aa har raam naam Dhi-aa-ay.
jithai laykhaa mangee-ai har aapay la-ay chhadaa-ay. ||2||
man karhalaa aṭ nirmalaa mal laagee ha-umai aa-ay.
partakh pir ghar naal pi-aaraa vichhurh chotaa khaa-ay.
||3||
man karhalaa mayray pareetamaa har ridai bhaal bhaalaa-ay.
upaa-ay kitai na labh-ee gur hirdai har daykhaa-ay. ||4||
man karhalaa mayray pareetamaa din rain har liv laa-ay.
ghar jaa-ay paavahi rang mahlee gur maylay har maylaa-ay. ||5||
man karhalaa too^N meet mayraa pakhand lobh tjaa-ay.

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ਪਾਖੰਡਿ ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਡੰਡੁ ਦੇਇ ਸਜਾਇ ॥੬॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰਾਨ ਤੂੰ ਮੈਲੁ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਰੁ ਗੁਰਿ ਪੂਰਿਆ ਮਿਲਿ ਸੰਗਤੀ ਮਲੁ ਲਹਿ ਜਾਇ ॥੭॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥
ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਥਿ ਨ ਕੋਈ ਜਾਇ ॥੮॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਸਾਜਨਾ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥
ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਹਰਿ ਆਪਿ ਲਇਆ ਗਲਿ ਲਾਇ ॥੯॥
ਮਨ ਕਰਹਲਾ ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰ ਆਗੈ ਕਰਿ ਜੋਦਤੀ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ ॥੧੦॥੧॥

pakhand lobhee maaree-ai jam dand day-ay sajaa-ay. ||6||
man karhalaa mayray paraan too^N mail pakhand bharam gavaa-ay.
har amrit sar gur poori-aa mil sangtee mal leh jaa-ay. ||7||
man karhalaa mayray pi-aari-aa ik gur kee sikh sunaa-ay.
ih moh maa-i-aa pasri-aa ant saath na ko-ee jaa-ay. ||8||
man karhalaa mayray saajnaa har kharach lee-aa pat paa-ay.
har dargeh painaa-i-aa har aap la-i-aa gal laa-ay. ||9||
man karhalaa gur mani-aa gurmukh kaar kamaa-ay.
gur aagai kar jod-rhee jan naanak har maylaa-ay. ||10||1||

RAAG GAURRI POORBI MOHALLA 4 KARHALAIY

In olden days most of the trade was done with the help of animals to carry merchandise from one place to another. Of particular use was the camel, which could carry the shipments for long distances, even through the deserts, and could survive without water for many days. For this reason, the camel was known as the “Ship of the deserts”, and was extensively used to carry the merchandise and the merchants through vast deserts of India, and Arabian countries. Being away from their homes, and families, the merchants used to treat their camels as their friends, and used to express their yearnings for their homes and families through special songs addressing their camels, or relating to them. These songs later acquired a unique style of their own, and were known as “*Karhalaas*” or camel songs.

In this Shabad Guru Ji compares his soul or mind to such a camel wandering in the desert of the world, and ruminates, how could he reach back his home and be reunited with his mother God.

He says: “O my camel like mind, think how could we go back and meet our (beloved) mother like God? (See) those, who through perfect destiny have obtained (the guidance of) the Guru, God has Herself come to meet them.” (1)



Therefore lovingly advising his mind (and indirectly us), Guru Ji says: “O my camel like mind, keep remembering the true Guru, who is the embodiment of God Himself.”(1-Pause)

Continuing his inner conversation with the mind, Guru Ji says: “O my camel like thoughtful mind, dwell on God’s Name. (Then), wherever the accounts of (our deeds) is asked, God will Himself, get us released.” (2)

Deliberating on the reasons for our sufferings, Guru Ji says: “O my camel like mind, you used to be extremely immaculate, but some how, the dirt of ego has come to stick on you. (Because of this dirt of ego, you are not able to see) your beloved (God), who is manifest right in front of you, and getting separated from Him you are (unnecessarily wandering and) suffering pains.”(3)

Therefore Guru Ji advises: “O my camel like beloved mind (try and) find the (God) in the heart (itself). Further, I tell you, that only the Guru can show (you God) in the heart itself, and He cannot be found, by any other means.” (4)

Describing in detail, what we should do in this regard, Guru Ji says: “O my beloved camel like mind, day and night fix your attention on God. (By doing so), on reaching home you will enter the charming mansion (of God). This way the Guru will unite you with God.”(5)

Warning his own mind (and ours), against the evil impulses, such as deceit and greed, Guru Ji says: “O my camel like mind, you are my friend. (Therefore in all earnest, I suggest to you, to) abandon your deceit and greed. Because, the deceitful and greedy persons are beaten and punished by the demon of death.”(6)

Re-emphasizing, the above advice, Guru Ji says: “Yes, O my camel like mind, my life, you should shed off your deceit and doubt. The Guru has provided the tank with nectar (right) within you. When associating with the holy (you bathe in it, and sing God’s praises), all the dirt (of mind) will be washed off.”(7)

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Guru Ji adds: “O my camel like beloved mind let me recite to you another piece of the Guru’s advice. (This advice is that), the expanse of the world, which you see spread (in front of you), none of this will accompany you in the end (after your death).”(8)

Revealing what kind of things or currency, the persons, who have successfully reached their destinations, take with them, Guru Ji says: “O my camel like mind, the person who has taken the sustenance of God’s (Name, with him), he has obtained honor. He was robed with honor at God’s court, and God Himself embraced him to His bosom.”(9)

In conclusion Guru Ji advises his mind and ours, and says: “O my camel like mind, have faith in the Guru, and do what the Guru says. O slave Nanak, (you should) make a humble prayer before the Guru, that he may unite you also with God.”(10-1)

The message of this Shabad is that like a camel we have been wandering, and suffering in the deserts of life for so many years. Now we should follow the advice of the Guru, and meditate on God’s Name, so that the Guru may also show mercy on us, and lead us back to the mansion of God.

ਗਉੜੀ ਮਹਲਾ ੪ ॥

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਵੀਚਾਰਿ ਦੇਖੁ ਸਮਾਲਿ ॥
ਬਨ ਫਿਰਿ ਥਕੇ ਬਨ ਵਾਸੀਆ ਪਿਰੁ ਗੁਰਮਤਿ ਰਿਦੈ ਨਿਹਾਲਿ ॥੧॥
ਮਨ ਕਰਹਲਾ ਗੁਰ ਗੋਵਿੰਦੁ ਸਮਾਲਿ ॥੧॥ ਰਹਾਉ ॥
ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਮਨਮੁਖ ਫਾਥਿਆ ਮਹਾ ਜਾਲਿ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਮੁਕਤੁ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥੨॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਸਤਸੰਗਤਿ ਸਤਿਗੁਰੁ ਭਾਲਿ ॥
ਸਤਸੰਗਤਿ ਲਗਿ ਹਰਿ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਚਲੈ ਤੇਰੈ ਨਾਲਿ ॥੩॥

ga-or^hee mehlāa 4.

man karhalaa veechaaree-aa veechaar daykh samaal.
ban fir thakay ban vaasee-aa pir gurmat̃ ridai nihaal. ||1||
man karhalaa gur govind̃ samaal. ||1|| rahaa-o.
man karhalaa veechaaree-aa manmukh faathi-aa mahaa
jaal.
gurmukh paraanee mukat̃ hai har har naam samaal. ||2||
man karhalaa mayray pi-aari-aa saṁsangat̃ satgur bhaal.
saṁsangat̃ lag har Dhi-aa-ee-ai har har chalai tayrai naal.
||3||
man karhalaa vad**h**aagee-aa har ayk naḍar nihaal.



ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਹਰਿ ਏਕ ਨਦਰਿ ਨਿਹਾਲਿ ॥

ਪੰਨਾ ੨੩੫

ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਸਤਿਗੁਰ ਚਰਣ ਸਮਾਲਿ ॥੪॥

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਵਿਚਿ ਦੇਹੀ ਜੋਤਿ ਸਮਾਲਿ ॥

ਗੁਰਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਿਖਾਲਿਆ ਹਰਿ ਦਾਤਿ ਕਰੀ
ਦਇਆਲਿ ॥੫॥

ਮਨ ਕਰਹਲਾ ਤੂੰ ਚੰਚਲਾ ਚਤੁਰਾਈ ਛਡਿ ਵਿਕਰਾਲਿ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਹਰਿ ਮੁਕਤਿ ਕਰੇ ਅੰਤ ਕਾਲਿ
॥੬॥

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਤੂੰ ਗਿਆਨੁ ਰਤਨੁ ਸਮਾਲਿ ॥
ਗੁਰ ਗਿਆਨੁ ਖੜਗੁ ਹਥਿ ਧਾਰਿਆ ਜਮੁ ਮਾਰਿਅੜਾ ਜਮਕਾਲਿ
॥੭॥

ਅੰਤਰਿ ਨਿਧਾਨੁ ਮਨ ਕਰਹਲੇ ਭ੍ਰਮਿ ਭਵਹਿ ਬਾਹਰਿ ਭਾਲਿ ॥
ਗੁਰੁ ਪੁਰਖੁ ਪੂਰਾ ਭੋਟਿਆ ਹਰਿ ਸਜਣੁ ਲਧੜਾ ਨਾਲਿ ॥੮॥
ਰੰਗਿ ਰਤੜੇ ਮਨ ਕਰਹਲੇ ਹਰਿ ਰੰਗੁ ਸਦਾ ਸਮਾਲਿ ॥
ਹਰਿ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਗੁਰ ਸੇਵਾ ਸਬਦੁ ਸਮਾਲਿ ॥੯॥
ਹਮ ਪੰਖੀ ਮਨ ਕਰਹਲੇ ਹਰਿ ਤਰਵਰੁ ਪੁਰਖੁ ਅਕਾਲਿ ॥
ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ
॥੧੦॥੨॥

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aap chhadaa-ay chhutee-ai satgur charan samaal. ||4||
man karhalaa mayray pi-aari-aa vich dayhee jot samaal.
gur na-o niDh naam vikhaali-aa har daat karee da-i-aal.
||5||
man karhalaa too^N chanchlaa chaturaa-ee chhad vikraal.
har har naam samaal too^N har mukat karay ant kaal. ||6||
man karhalaa vadbhaagee-aa too^N gi-aan ratan samaal.
gur gi-aan kharhag hath Dhaari-aa jam maari-arhaa
jamkaal. ||7||
antar niDhaan man karhalay bharam bhaveh baahar bhaal.
gur purakh pooraa bhayti-aa har sajan laDh-rhaa naal. ||8||
rang rat-rhay man karhalay har rang sadaaa samaal.
har rang kaday na utrai gur sayvaa sabad samaal. ||9||
ham pankhee man karhalay har tarvar purakh akaal.
vadbhaagee gurmukh paa-i-aa jan naanak naam samaal.
||10||2||

GAURRI MOHALLA 4

In this Shabad Guru Ji again advises us to control our camel like wandering mind. But this time Guru Ji, instead of addressing the mind as an ignorant wandering off spring of a camel, calls it a thoughtful (mature), but still like a mature camel or a bird in a foreign land.

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He says: "O my thoughtful camel like mind, you have tired yourself wandering in the forests (of the world). Now carefully reflect and following Guru's instruction, try to see that God in your own heart.(1)"

Summarizing his advice, Guru Ji says: "O my camel like mind, keep embraced the memory of the Guru God (in your heart)."(1-Pause)

Guru Ji then pointing to the self willed (or egocentric persons) says: "O my camel like mind, become thoughtful, and just think about the fact that the self willed people are caught in the great net (of worldly attachments). But he who follows Guru's advice, is free (of this noose) by meditating on God's Name (2)."

Answering the obvious question, he tells how and where to find the Guru. He says: "O my dear camel like mind, go and try to find the Guru in the company of saintly people. In the company of saints, meditate on God. It is this Name of God, which will accompany you (even after death)."(3)

Now Guru Ji tells about the grace of God and says: "O my camel like, that person becomes fortunate, on whom God casts his glance of grace. It is only when God Himself delivers us; by making us remember Guru's words, that we are liberated (from the worldly bonds)."(4)

Explaining the above concept further, Guru Ji says: "O my beloved camel like mind, God's light is enshrined in your body. You should keep it safe. God's Name is like all the nine treasures of the world. He, to whom the Guru has shown this treasure, the merciful God has bestowed this blessing of Name on him."(5)



However, warning against any kinds of cleverness, in which we often indulge ourselves, Guru Ji says: “O my camel like mercurial mind, forsake your hideous cleverness. (Instead), meditate on God’s Name again and again, which will deliver you in the end.”(6)

Giving some more advice to his mind (and indirectly us), Guru Ji says: “O my fortunate camel like mind, keep safe the jewel of (divine) wisdom. This wisdom of Guru’s is like a double-edged sword. He, who holds this sword of Guru’s wisdom, is able to slay the demon of (fear of) death.”(7)

However, Guru Ji then cautions the mind and says: “O my camel like mind, the treasure of Name is inside you, but you are wandering in doubt outside. Those who serve the perfect Guru, they find God within their own hearts.”(8)

Therefore once again, Guru Ji advises his mind and says: “O my camel like mind, imbued in worldly love, you should instead always preserve the love of God (in your heart). If you carefully follow the Guru’s advice, the love for God never fades.”(9)

Guru Ji concludes this Shabad with a general comment and says: “O my camel like mind, we are all like the wandering birds and the eternal God is a like a never dying tree. Slave Nanak says, it is only very fortunate Guru ward persons, who have been able to reach this (tree, and unite with God), by dwelling on His Name.”(10-2-29)

The message of this and previous Shabad is that if we want to provide eternal peace and happiness to our soul, which has been wandering like a thirsty camel and hungry bird in the deserts of the world, we should control our mind through Guru’s advice and dwell on God’s Name. Only then we will find rest in God’s mansion.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥

ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ ॥

ਜਬ ਇਹੁ ਹੂਆ ਸਗਲ ਕੀ ਰੀਨਾ ॥

ਤਾ ਤੇ ਰਮਈਆ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥੧॥

ਸਹਜ ਸੁਹੇਲਾ ਫਲੁ ਮਸਕੀਨੀ ॥

ਸਤਿਗੁਰ ਅਪੁਨੈ ਮੋਹਿ ਦਾਨੁ ਦੀਨੀ ॥੧॥ ਰਹਾਉ ॥

raag ga-orhee gu-aarayree mehlāa 5 asatpadee-aa

ik-o^Nkaar satnaam kartaa purakh gur prasaad.

jab ih man meh karat gumaanaa.

tab ih baavar firat bigaanaa.

jab ih hoo-aa sagal kee reena.

taa tay rama-ee-aa ghat ghat cheenaa. ||1||

sahj suhaylaa fal maskeenee.

satgur apunai mohi daan deenee. ||1|| rahaa-o.

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ਜਬ ਕਿਸ ਕਉ ਇਹੁ ਜਾਨਸਿ ਮੰਦਾ ॥

ਤਬ ਸਗਲੇ ਇਸੁ ਮੇਲਹਿ ਫੰਦਾ ॥

ਮੇਰ ਤੇਰ ਜਬ ਇਨਹਿ ਚੁਕਾਈ ॥

ਤਾ ਤੇ ਇਸੁ ਸੰਗਿ ਨਹੀ ਬੈਰਾਈ ॥੨॥

ਜਬ ਇਨਿ ਅਪੁਨੀ ਅਪਨੀ ਧਾਰੀ ॥

ਤਬ ਇਸ ਕਉ ਹੈ ਮੁਸਕਲੁ ਭਾਰੀ ॥

ਜਬ ਇਨਿ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ॥

ਤਬ ਇਸ ਨੇ ਨਾਹੀ ਕਿਛੁ ਤਾਤਾ ॥੩॥

ਜਬ ਇਨਿ ਅਪੁਨੇ ਬਾਧਿਓ ਮੋਹਾ ॥

ਆਵੈ ਜਾਇ ਸਦਾ ਜਮਿ ਜੋਹਾ ॥

ਜਬ ਇਸ ਤੇ ਸਭ ਬਿਨਸੇ ਭਰਮਾ ॥

ਭੇਦੁ ਨਾਹੀ ਹੈ ਪਾਰਬ੍ਰਹਮਾ ॥੪॥

ਜਬ ਇਨਿ ਕਿਛੁ ਕਰਿ ਮਾਨੇ ਭੇਦਾ ॥

ਤਬ ਤੇ ਦੂਖ ਡੰਡ ਅਰੁ ਖੇਦਾ ॥

ਜਬ ਇਨਿ ਏਕੋ ਏਕੀ ਬੁਝਿਆ ॥

jab kis ka-o ih jaanas mandaa.

tab saglay is mayleh fandaa.

mayr tayr jab ineh chukaa-ee.

taa tay is sang nahee bairaa-ee. ||2||

jab in apunee apnee Dhaaree.

tab is ka-o hai muskal bhaaree.

jab in karnaihaar pachhaataa.

tab is no naahee kichh taataa. ||3||

jab in apuno baaDhi-o mohaa.

aavai jaa-ay sadaa jam johaa.

jab is tay sabh binsay bharmaa.

bhayd naahee hai paarbrahmaa. ||4||

jab in kichh kar maanay bhaydaa.

tab tay dookh dand ar khaydaa.

jab in ayko aykee boojihi-aa.

tab tay is no sabh kichh soojihi-aa. ||5||



ਤਬ ਤੇ ਇਸ ਨੇ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੫॥
 ਜਬ ਇਹੁ ਧਾਵੈ ਮਾਇਆ ਅਰਬੀ ॥
 ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਨਹ ਤਿਸ ਲਾਬੀ ॥
 ਜਬ ਇਸ ਤੇ ਇਹੁ ਹੋਇਓ ਜਉਲਾ ॥
 ਪੀਛੈ ਲਾਗਿ ਚਲੀ ਉਠਿ ਕਉਲਾ ॥੬॥
 ਕਰਿ ਕਿਰਪਾ ਜਉ ਸਤਿਗੁਰੁ ਮਿਲਿਓ ॥
 ਮਨ ਮੰਦਰ ਮਹਿ ਦੀਪਕੁ ਜਲਿਓ ॥
 ਜੀਤ ਹਾਰ ਕੀ ਸੋਝੀ ਕਰੀ ॥
 ਤਉ ਇਸੁ ਘਰ ਕੀ ਕੀਮਤਿ ਪਰੀ ॥੭॥

ਪੰਨਾ ੨੩੬

ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਕਿਛੁ ਏਕੈ ॥
 ਆਪੇ ਬੁਧਿ ਬੀਚਾਰਿ ਬਿਬੇਕੈ ॥
 ਦੂਰਿ ਨ ਨੇਰੈ ਸਭ ਕੈ ਸੰਗਾ ॥
 ਸਚੁ ਸਾਲਾਹਣੁ ਨਾਨਕ ਹਰਿ ਰੰਗਾ ॥੮॥੧॥

jab ih Dhaavai maa-i-aa arthee.
 nah tariptaavai nah tis laathee.
 jab is tay ih ho-i-o ja-ulaa.
 peechhai laag chalee uth ka-ulaa. ||6||
 kar kirpaa ja-o satgur mili-o.
 man mandar meh deepak jali-o.
 jeet haar kee sojhee karee.
ta-o is ghar kee keemat paree. ||7||

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karan karaavan sabh kichh aykai.
 aapay buDh beechaar bibaykai.
door na nayrai sabh kai sangaa.
 sach saalaahanan naanak har rangaa. ||8||1||

RAG GAURRI GUARERI MOHALLA 5 ASHTPADIAN

In the previous Shabad Guru Ji advised us that if we want to provide eternal peace and happiness to our soul, which has been wandering like a thirsty camel and hungry bird in the deserts of the world, we should control our mind through Guru's advice and dwell on His Name then we will find rest in God's mansion.

In this Shabad Guru Ji tells us what happens, when a person indulges in self- conceit in his mind, and what kinds of sufferings he goes through. Guru Ji also shows the contrasting picture, and tells what kind of blessings a person receives, when he sheds his self- conceit, becomes humble and recognizes God in each and every heart.

He says: "When a person harbors pride within his mind, he wanders about like mad and appears strange to others. But when he considers himself less meritorious than others, he sees God pervading in each and every heart (1)."

Thanking his true Guru, for imparting such wisdom to him, Guru Ji says: "(O my friends), my true Guru has blessed me with the gift of humility, as a result I enjoy a spiritual equipoise and peace."(1-Pause)

Guru Ji explains further and says: "As long as the mortal thinks anyone is evil, it appears to him, that all are laying a trap for him. But when he forsakes all ideas of discrimination, then he believes that no body is his enemy."(2)

He says; "When a person harbors pride within his mind, he wanders about like mad and a stranger to his real self. But when he becomes the dust for all to tread upon (i.e. when he becomes extremely humble that he considers every body superior to him), then he sees God God pervading in each and every heart (1)."

Guru Ji therefore thanks his true Guru, for imparting true wisdom to him and says: "My true Guru has blessed me with the gift of humility, as a result I enjoy a spiritual equipoise and peace."

Guru Ji explains further and says: "When the mortal thinks anyone is evil, then he feels that all are laying a trap for him. But when he forsakes all ideas of 'mine' and 'thine', then he knows that no body is his enemy."(2)



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Going little further into man's tendency to think in terms of "me and mine", Guru Ji comments: "As long as the man cares for only his own selfish interests, he faces serious trouble, but when he recognizes the real Doer (of every thing), then he feels no jealousy with any body." (3)

Commenting on the man's undue worldly attachment, Guru Ji says: "When this man entangles himself with worldly love, he remains subject to rounds of births and deaths and the demon of Death always remain hovering over him. But when his doubts of worldly love and illusions are removed, no difference remains between him and God." (4)

Next commenting on the fate of those, who consider themselves as different or superior than others, Guru Ji says: "When a person thinks himself different (or superior) than others, he suffers pain, punishment and repentance. But when he realizes that one God alone abides in all hearts, then he knows every thing (about true happiness in life)." (5)

Now specifically referring to the pursuit of worldly riches and power, Guru Ji says: "When the mortal runs after accumulation of wealth, he is never satisfied. His thirst for more riches is not quenched, but when he becomes carefree about money, the goddess of wealth starts chasing him." (6)

Summarizing his own experience, Guru Ji says: "When showing his mercy, the Guru met me, a gained such knowledge, as if a lamp of divine wisdom was lit in the temple of my heart. Then I understood what is (true) victory and what is (true) defeat. (I realized that victory does not lie in winning a jackpot, or defeating your mortal enemy in some battle, but it lies in winning over your lustful mind and making it meditates on God). Then I also realized the worth of this body (which is so essential for remembering God)." (7)

But lest, we may enter into any kind of arrogance, even after obtaining true divine wisdom, Guru Ji concludes this Shabad with the comment: "(O my friends), it is God who is the doer and cause of everything. It is He Himself who bestows on us the right wisdom, reflection and divine knowledge. That God is not farther or nearer (from any body), He is accompanying every one, and O Nanak, we should all praise Him with love (and devotion)." (8-1)

The message of the Shabad is that we should never consider ourselves superior, or holier than others. Instead, following the Guru's advice we should think that God pervades all hearts, and all deserve our love compassion and respect. Then we will find that all people love us, no body is our enemy, and we will enjoy a unique state of peace and bliss all around us, and we will achieve the purpose of life, which is to re-unite with God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾਗਾ ॥
ਤਿਸ ਕਉ ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ ॥
ਤਿਸ ਕੈ ਹਿਰਦੈ ਰਵਿਆ ਸੋਇ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਨਿਹਚਲੁ ਹੋਇ ॥੧॥
ਐਸਾ ਕੀਰਤਨੁ ਕਰਿ ਮਨ ਮੇਰੇ ॥
ਈਹਾ ਊਹਾ ਜੋ ਕਾਮਿ ਤੇਰੈ ॥੧॥ ਰਹਾਉ ॥
ਜਾਸੁ ਜਪਤ ਭਉ ਅਪਦਾ ਜਾਇ ॥
ਧਾਵਤ ਮਨੁਆ ਆਵੈ ਠਾਇ ॥
ਜਾਸੁ ਜਪਤ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਹਉਮੈ ਭਾਗੈ ॥੨॥
ਜਾਸੁ ਜਪਤ ਵਸਿ ਆਵਹਿ ਪੰਚਾ ॥
ਜਾਸੁ ਜਪਤ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਸੰਚਾ ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
ਜਾਸੁ ਜਪਤ ਹਰਿ ਦਰਗਹ ਸਿਝੈ ॥੩॥
ਜਾਸੁ ਜਪਤ ਕੋਟਿ ਮਿਟਹਿ ਅਪਰਾਧ ॥
ਜਾਸੁ ਜਪਤ ਹਰਿ ਹੋਵਹਿ ਸਾਧ ॥
ਜਾਸੁ ਜਪਤ ਮਨੁ ਸੀਤਲੁ ਹੋਵੈ ॥

ga-orhee mehlāa 5.

gur sayvaa tay naamay laagaa.
tis ka-o mili-aa jis mastak bhaagaa.
tis kai hirdai ravi-aa so-ay.
man tan seetāl nihchal ho-ay. ||1||
aisaa keertan kar man mayray.
eehaa oohaa jo kaam tayrai. ||1|| rahaa-o.
jaas japat bha-o apdaa jaa-ay.
Dhaavaṭ manoo-aa aavai thaa-ay.
jaas japat fir dookh na laagai.
jaas japat ih ha-umai bhaagai. ||2||
jaas japat vas aavahi panchaa.
jaas japat ridai amrit sanchaa.
jaas japat ih trisnaa bujhai.
jaas japat har dargeh sijhai. ||3||
jaas japat kot miteh apraaDh.
jaas japat har hoveh saaDh.
jaas japat man seetāl hovai.



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ਜਾਸੁ ਜਪਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥੪॥
 ਜਾਸੁ ਜਪਤ ਰਤਨੁ ਹਰਿ ਮਿਲੈ ॥
 ਬਹੁਰਿ ਨ ਛੋਡੈ ਹਰਿ ਸੰਗਿ ਹਿਲੈ ॥
 ਜਾਸੁ ਜਪਤ ਕਈ ਬੈਕੁੰਠ ਵਾਸੁ ॥
 ਜਾਸੁ ਜਪਤ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥੫॥
 ਜਾਸੁ ਜਪਤ ਇਹ ਅਗਨਿ ਨ ਪੋਹਤ ॥
 ਜਾਸੁ ਜਪਤ ਇਹੁ ਕਾਲੁ ਨ ਜੋਹਤ ॥
 ਜਾਸੁ ਜਪਤ ਤੇਰਾ ਨਿਰਮਲ ਮਾਥਾ ॥
 ਜਾਸੁ ਜਪਤ ਸਗਲਾ ਦੁਖੁ ਲਾਥਾ ॥੬॥
 ਜਾਸੁ ਜਪਤ ਮੁਸਕਲੁ ਕਛੂ ਨ ਬਨੈ ॥
 ਜਾਸੁ ਜਪਤ ਸੁਣਿ ਅਨਹਤ ਧੁਨੈ ॥
 ਜਾਸੁ ਜਪਤ ਇਹ ਨਿਰਮਲ ਸੋਇ ॥
 ਜਾਸੁ ਜਪਤ ਕਮਲੁ ਸੀਧਾ ਹੋਇ ॥੭॥
 ਗੁਰਿ ਸੁਭ ਦ੍ਰਿਸਟਿ ਸਭ ਊਪਰਿ ਕਰੀ ॥
 ਜਿਸ ਕੈ ਹਿਰਦੈ ਮੰਤ੍ਰੁ ਦੇ ਹਰੀ ॥
 ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨੁ ਚੂਰਾ ॥
 ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੮॥੨॥

jaas japaṭ mal saglee khovai. ||4||
 jaas japaṭ raṭan har milai.
 bahur na chhodai har sang hilai.
 jaas japaṭ ka-ee baikunth vaas.
 jaas japaṭ sukh sahj nivaas. ||5||
 jaas japaṭ ih agan na pohat.
 jaas japaṭ ih kaal na johat.
 jaas japaṭ tayraa nirmal maathaa.
 jaas japaṭ saglaa dukh laathaa. ||6||
 jaas japaṭ muskal kachhoo na banai.
 jaas japaṭ sun anhaṭ Dhunai.
 jaas japaṭ ih nirmal so-ay.
 jaas japaṭ kamal seeDhaa ho-ay. ||7||
 gur subh darisat sabh oopar karee.
 jis kai hiradai manṭar day haree.
 akhand keertan tin bhojan chooraa.
 kaho naanak jis satgur pooraa. ||8||2||

GAURRI MOHALLA 5

In previous many Shabads Guru Ji has been advising us to meditate on God's Name, and singing His praise. In this Shabad, he describes the merits of doing so.

First of all he clarifies: "It is by Guru's grace that a man is attached to (God's) Name. Only that person receives the Name, whose destiny it is so pre-written (by God). In the heart of such (a fortunate) person, that God comes to reside and his body and mind become calm and contented."(1)

Therefore, advising himself (and us), Guru Ji says: "O my mind, sing such praises of God which may avail you both here and hereafter."(1-Pause)

Now Guru Ji narrates the merits of singing God's praises in the following words (as beautifully translated by Dr. Gopaal Singh):

"Dwelling on Him the fear and strife depart,
 And the wandering mind is held.
 Dwelling on Him we suffer no sorrow again
 And ego takes leave of us (2).
 Dwelling on Him, we overcome the five Demons.
 Dwelling on Him, we gather nectar in our heart.
 Dwelling on Him our (fire of) desire is extinguished.
 Dwelling on Him, we are approved in God's court (3).
 Remembering Him millions of sins are effaced.
 Singing His praises one becomes God's saint.
 Singing His praise the mind is comforted.
 Dwelling on Him, one loses all one's dirt (of sins) (4).

By remembering Him we get the jewel (of Name).
 And he forsakes not God again; rather he gets attached to Him.
 Singing His praises, many have gained an abode in heaven.(5)



Dwelling on Him, the death stalks one not.

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Singing His praises, your forehead becomes immaculate.
By remembering Him, all the distress is destroyed (6).

Singing His praises, one faces no trouble.
Remembering Him one hears the celestial music.
By dwelling on Him, one gains pure repute.
Remembering Him, the hearts lotus becomes upright (7).”

Guru Ji concludes the Shabad with the comments: “The Guru has bestowed his glance of grace on all. But in whose heart, he enshrines the Mantra of God’s (Name), for him the incessant singing of praise of God, becomes like his most delicious food (so he lovingly keeps singing God’s praises at all times). But, O Nanak says, (this gift is bestowed only on that person), whose Guru is perfect.” (8-2)

The message of the Shabad is that we should seek the guidance of the true Guru (Granth Sahib Ji) and as per his guidance, sing praises of God, and dwell on His Name. Then all our sins will depart and we will enjoy the bliss of God’s celestial music playing in our heart all the time.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥
ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ ॥
ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪਰਗਾਸੁ ॥੧॥
ਐਸੀ ਦ੍ਰਿੜਤਾ ਤਾ ਕੈ ਹੋਇ ॥
ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਪ੍ਰਭ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥
ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥
ਜੇਤਾ ਬੋਲਣੁ ਤੇਤਾ ਗਿਆਨੈ ॥
ਜੇਤਾ ਸੁਨਣਾ ਤੇਤਾ ਨਾਮੁ ॥
ਜੇਤਾ ਪੇਖਣੁ ਤੇਤਾ ਧਿਆਨੁ ॥੨॥
ਸਹਜੇ ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ ॥
ਸਹਜੇ ਹੋਤਾ ਜਾਇ ਸੁ ਹੋਇ ॥
ਸਹਜਿ ਬੈਰਾਗੁ ਸਹਜੇ ਹੀ ਹਸਨਾ ॥
ਸਹਜੇ ਚੂਪ ਸਹਜੇ ਹੀ ਜਪਨਾ ॥੩॥
ਸਹਜੇ ਭੋਜਨੁ ਸਹਜੇ ਭਾਉ ॥
ਸਹਜੇ ਮਿਟਿਓ ਸਗਲ ਦੁਰਾਉ ॥
ਸਹਜੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥
ਸਹਜਿ ਮਿਲਿਓ ਪਾਰਬ੍ਰਹਮੁ ਨਿਸੰਗੁ ॥੪॥
ਸਹਜੇ ਗ੍ਰਿਹ ਮਹਿ ਸਹਜਿ ਉਦਾਸੀ ॥

ਪੰਨਾ ੨੩੭

ਸਹਜੇ ਦੁਬਿਧਾ ਤਨ ਕੀ ਨਾਸੀ ॥
ਜਾ ਕੈ ਸਹਜਿ ਮਨਿ ਭਇਆ ਅਨੰਦੁ ॥
ਤਾ ਕਉ ਭੇਟਿਆ ਪਰਮਾਨੰਦੁ ॥੫॥
ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਓ ਨਾਮੁ ॥
ਸਹਜੇ ਕੀਨੋ ਜੀਅ ਕੋ ਦਾਨੁ ॥
ਸਹਜ ਕਥਾ ਮਹਿ ਆਤਮੁ ਰਸਿਆ ॥
ਤਾ ਕੈ ਸੰਗਿ ਅਬਿਨਾਸੀ ਵਸਿਆ ॥੬॥

ga-orhee mehlā 5.

gur kaa sabad̥ rid̥ antar̥ Dhaarai.
panch janaa si-o sang nivaarai.
das indree kar raakhai vaas.
taa kai aatmai ho-ay pargaas. ||1||
aisee darirh-taa taa kai ho-ay.
jaa ka-o da-i-aa ma-i-aa parabh so-ay. ||1|| rahaa-o.
saajan dusat jaa kai ayk samaanai.
jaytaa bolan̄ taytaa gi-aanai.
jaytaa sunnaa taytaa naam.
jaytaa paykhan̄ taytaa Dhi-aan. ||2||
sehjay jaagan̄ sehjay so-ay.
sehjay hotaa jaa-ay so ho-ay.
sahj bairaag sehjay hee hasnaa.
sehjay choop sehjay hee japnaa. ||3||
sehjay bhojan sehjay bhaa-o.
sehjay miti-o sagal duraa-o.
sehjay ho-aa saaDhoo sang.
sahj mili-o paarbarahm nisang. ||4||
sehjay garih meh sahj udaasee.

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sehjay dubiDhaa tan kee naasee.
jaa kai sahj man̄ bha-i-aa anand.
taa ka-o bhayti-aa parmaanand. ||5||
sehjay amrit̄ pee-o naam.
sehjay keeno jee-a ko daan.
sahj katha meh aatam rasi-aa.
taa kai sang abhinaasee vasi-aa. ||6||



ਸਹਜੇ ਆਸਣੁ ਅਸਥਿਰੁ ਭਾਇਆ ॥ ਸਹਜੇ ਅਨਹਤ ਸਬਦੁ ਵਜਾਇਆ ॥	sehjay aasan asthir <u>b</u> haa-i-aa. sehjay anhat sabad <u>v</u> ajaa-i-aa.
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ਸਹਜੇ ਰੁਣ ਝੁਣਕਾਰੁ ਸੁਹਾਇਆ ॥ ਤਾ ਕੈ ਘਰਿ ਪਾਰਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥੭॥ ਸਹਜੇ ਜਾ ਕਉ ਪਰਿਓ ਕਰਮਾ ॥ ਸਹਜੇ ਗੁਰੁ ਭੇਟਿਓ ਸਚੁ ਧਰਮਾ ॥ ਜਾ ਕੈ ਸਹਜੁ ਭਇਆ ਸੋ ਜਾਣੈ ॥ ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਕੁਰਬਾਣੈ ॥੮॥੩॥	sehjay run <u>j</u> hunkaar suhaa-i-aa. <u>t</u> aa kai <u>g</u> har paarbarahm samaa-i-aa. 7 sehjay jaa ka-o pari-o karmaa. sehjay gur <u>b</u> hayti-o sach <u>D</u> harmaa. jaa kai sahj <u>b</u> ha-i-aa so jaanai. naanak <u>d</u> aas <u>t</u> aa kai kurbaanai. 8 3
GAURRI MOHALLA 5	
In the previous Shabad Guru Ji advised us that we should seek the guidance of the true Guru and as per his guidance, sing praises of God, and dwell on His Name. Then all our sins will depart and we will enjoy the bliss of God's celestial music playing in our heart all the time. In this Shabad Guru Ji elaborates on this state of spiritual equipoise and how one obtains this state.	
He says: “(O my friends), he who enshrines the Guru’s teachings in his heart, forsakes the company of five impulses (of lust, greed, anger, attachment and ego), and keeps his ten senses under control, in his mind manifests divine light (and he understands, how to live in accordance with the divine will).”(1)	
But Guru Ji observes: “Only that person on whom God’s mercy and grace is bestowed obtains this kind of (steadfastness and) control over his lusts and senses.”(1-Pause)	
Describing the general outlook of such a person, Guru Ji says: “Such a person achieves the state of spiritual equipoise and in that state; to him friends and foes look alike. Whatever he speaks is all (spiritual) wisdom; whatever he hears is God’s Name and whatever he sees, makes him attuned to God.” (2)	
Now commenting upon the daily life of such a person, Guru Ji says: “Whether awake or asleep, he is always in a state of equipoise. Whatever happens, he accepts it as good and as per God’s will. Both in pain and pleasure he remains in poise. Whether he is silent or speaking, he is in a state of poise, and in poise he dwells on God’s Name.”(3)	
Continuing his comments, about the conduct of a person in a state of equipoise, Guru Ji says: “With natural ease he takes food and with natural ease he loves God. Even his instincts of secrecy and deceit are gone very naturally. He obtains the company of holy saints with ease and in the state of equipoise he even meets God.”(4)	
Guru Ji wants to add that, such a state of peace, and bliss, is not restricted to any particular place or situation. He says: “Such a person remains in poise whether at home or wandering out side and the duality of his mind is gone the natural way. In short, whose mind is in bliss through equipoise, (assume that) he has seen God (of supreme bliss also).”(5)	
Describing the blessings enjoyed by such a person, Guru Ji says: “Such a person drinks the nectar of Name with ease, and in that same state of poise he gives alms of Name to others as well. His soul remains absorbed in the poise giving discourses and the eternal God abides with such persons.”(6)	
Now referring to the listening of special kinds of celestial music, by some yogis, Guru Ji says: “The mind (of a person described above) is held stable, and within him imperceptibly rings the unstuck melody (of the word). Because of a state of equipoise, a pleasing state of ringing of divine bells keeps sounding within him. (Because), God remains pervading in his heart.”(7)	
Guru Ji concludes the Shabad with the comment: “(O my friends), he in whose lot it is, to attain the state of equipoise, he receives the Guru the natural way and he makes truth his religion. He alone can understand (the bliss of) equipoise, who has been blessed with it and servant Nanak, is a sacrifice to such a person.”(8-3)	
The message of the Shabad is that following our Guru’s advice, we should control our senses and organs and meditate on God in such a detached way that we attain the state of equipoise. In this state no pain or pleasure, friend or foe, will disturb the balance of our mind and we will enjoy a unique state of divine peace and bliss.	



ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਗਰਭ ਵਾਸ ਤੇ ਟਰਿਆ ॥

ga-orhee mehlāa 5.

parathmay garabh vaas tay tari-aa.

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ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬ ਸੰਗਿ ਜੁਰਿਆ ॥
 ਭੋਜਨੁ ਅਨਿਕ ਪ੍ਰਕਾਰ ਬਹੁ ਕਪਰੇ ॥
 ਸਰਪਰ ਗਵਨੁ ਕਰਹਿਗੇ ਬਪੁਰੇ ॥੧॥
 ਕਵਨੁ ਅਸਥਾਨੁ ਜੋ ਕਬਹੁ ਨ ਟਰੈ ॥
 ਕਵਨੁ ਸਬਦੁ ਜਿਤੁ ਦੁਰਮਤਿ ਹਰੈ ॥੧॥ ਰਹਾਉ ॥
 ਇੰਦ੍ਰ ਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਣਾ ॥
 ਬ੍ਰਹਮ ਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ ਰਹਣਾ ॥
 ਸਿਵ ਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ ॥
 ਤ੍ਵੈ ਗੁਣ ਮਾਇਆ ਬਿਨਸਿ ਬਿਤਾਲਾ ॥੨॥
 ਗਿਰਿ ਤਰ ਧਰਣਿ ਗਗਨ ਅਰੁ ਤਾਰੇ ॥
 ਰਵਿ ਸਸਿ ਪਵਣੁ ਪਾਵਕੁ ਨੀਰਾਰੇ ॥
 ਦਿਨਸੁ ਰੈਣਿ ਬਰਤ ਅਰੁ ਭੇਦਾ ॥
 ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬਿਨਸਹਿਗੇ ਬੇਦਾ ॥੩॥
 ਤੀਰਥ ਦੇਵ ਦੇਹੁਰਾ ਪੋਥੀ ॥
 ਮਾਲਾ ਤਿਲਕੁ ਸੋਚ ਪਾਕ ਹੋਤੀ ॥
 ਧੋਤੀ ਡੰਡਉਤਿ ਪਰਸਾਦਨ ਭੋਗਾ ॥
 ਗਵਨੁ ਕਰੈਗੇ ਸਗਲੇ ਲੋਗਾ ॥੪॥
 ਜਾਤਿ ਵਰਨ ਤੁਰਕ ਅਰੁ ਹਿੰਦੂ ॥
 ਪਸੁ ਪੰਖੀ ਅਨਿਕ ਜੋਨਿ ਜਿੰਦੂ ॥
 ਸਗਲ ਪਾਸਾਰੁ ਦੀਸੈ ਪਾਸਾਰਾ ॥
 ਬਿਨਸਿ ਜਾਇਗੇ ਸਗਲ ਆਕਾਰਾ ॥੫॥
 ਸਹਜ ਸਿਫਤਿ ਭਗਤਿ ਤਤੁ ਗਿਆਨਾ ॥
 ਸਦਾ ਅਨੰਦੁ ਨਿਹਚਲੁ ਸਚੁ ਥਾਨਾ ॥
 ਤਹਾ ਸੰਗਤਿ ਸਾਧ ਗੁਣ ਰਸੈ ॥
 ਅਨਭਉ ਨਗਰੁ ਤਹਾ ਸਦ ਵਸੈ ॥੬॥
 ਤਹ ਭਉ ਭਰਮਾ ਸੋਗੁ ਨ ਚਿੰਤਾ ॥
 ਆਵਣੁ ਜਾਵਣੁ ਮਿਰਤੁ ਨ ਹੋਤਾ ॥
 ਤਹ ਸਦਾ ਅਨੰਦ ਅਨਹਤ ਆਖਾਰੇ ॥
 ਭਗਤ ਵਸਹਿ ਕੀਰਤਨ ਆਧਾਰੇ ॥੭॥
 ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥
 ਕਉਣੁ ਕਰੈ ਤਾ ਕਾ ਬੀਚਾਰੁ ॥
 ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥
 ਨਿਹਚਲ ਬਾਨੁ ਸਾਧਸੰਗਿ ਤਰੈ ॥੮॥੪॥

putar kalṭar kutamb sang juri-aa.
 bhojan anik parkaar baho kapray.
 sarpar gavan karhigay bapuray. ||1||
 kavan asthaan jo kabahu na tarai.
 kavan sabad jīt dūmat harai. ||1|| rahaa-o.
 indar puree meh sarpar marnaa.
 barahm puree nihchal nahee rahnaa.
 siv puree kaa ho-igaa kaalaa.
 tarai gun maa-i-aa binas bitaalaa. ||2||
 gir tar Dharan gagan ar taaray.
 rav sas pavan paavak neeraaray.
 dinas rain barat ar bhaydaa.
 saasat simrit binashigay baydaa. ||3||
 tirath dayv dayhuraa pothee.
 maalaa tilak soch paak hotee.
 Dhotee dand-ut parsadaan bhogaa.
 gavan karaigo saglo logaa. ||4||
 jaat varan turak ar hindoo.
 pas pankhee anik jon jindoo.
 sagal paasaar deesai paasaaraa.
 binas jaa-igo sagal aakaaraa. ||5||
 sahj sifat bhagat tat gi-aanaa.
 sadaa anand nihchal sach thaanaa.
 tahaa sangat saaDh gun rasai.
 anbhao nagar tahaa sad vasai. ||6||
 tah bha-o bharmaa sog na chintaa.
 aavan jaavan mirat na hotaa.
 tah sadaa anand anhat aakhaaray.
 bhagat vaseh keertan aaDhaaray. ||7||
 paarbarahm kaa ant na paar.
 ka-un karai taa kaa beechaar.
 kaho naanak jis kirpaa karai.
 nihchal thaana saaDhsang tarai. ||8||4||

GAURRI MOHALLA 5

Most of us long for and try to live a very long life, and wish that we should never die, and even if we die, we should go and live in heave. In this Shabad Guru Ji explains that, not only us, but all our friends, relatives, articles of use and all the ways of the world are temporary. Not only that even the different kinds of heavens, and abodes of gods, which we believe exist, these also will one day vanish. So Guru Ji tells us what is really that place (or state of peace and bliss), which will never perish, and how to obtain it.



Addressing us directly, Guru Ji says: “(O man), you were first released from the womb (of your mother), but then you attached yourself to your sons, wife and family. Then you indulge yourself in enjoying various foods and dresses. But O ignorant fool, understand that all these things will forsake you one day.”(1)

Guru Ji now poses the question: “What is that place which never perishes? Which is that word which dispels one’s evil intellect?”(1-Pause)

Before answering this question, Guru Ji dwells further on the temporary nature of different places and ways of life. He says: “Even in the kingdom of (god) “*Indira*” death is sure and certain. The realm of (god) “*Brahma*” doesn’t remain permanent. The realm of (god) “*Shiva*” will also perish. In short, the entire crazy world, which is influenced by the three modes (of vice, virtue, and power), will perish.”(2)

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What to speak of living beings, Guru Ji says: “(Even) the mountains, trees, earth, sky and the stars; sun, moon, wind, fire and waters; day and night, fasts, and differences (between castes); the (Hindu scriptures) “*Shastras*” and the “*Simritis*” and the “*Vedas*”; all will pass away.”(3)

Guru Ji adds: “The places of pilgrimages, the gods, their abodes, and their scriptures: the rosaries, the frontal marks and acts of ablution; the loin cloth, the prostration (before gods), with all the offerings; and all the people (involved in such rituals) shall depart from here.”(4)

What to speak of these tangible things, Guru Ji goes to the extent of saying: “The castes, races, and (different faiths such as) “*Hindus*” and “*Muslims*”; beasts, birds and sentiment beings of various varieties; and all that appears in vast expanse in all its forms will vanish.”(5)

The question then naturally arises, if all the things, and beings described above, shall one day perish, then what is there which is going to last. Answering this question Guru Ji says: “Where there is praise of God, his devotional worship, or the essence of divine knowledge and the resulting state of equipoise, only such a place (or state of mind) in which there is always bliss is non-perishable. In such a place the holy company sings praises of God. Only that city of the fearlessness God always remains inhabited.”(6)

Describing the merits of such a place as described above, Guru Ji says: “In that place (or state) there is no fear, doubt, sorrow or anxiety and there is no coming and going and no death. There is always joy and bliss, as if shows of heavenly unstuck musicals always keep going there. There the devotees reside with praises of God as their sustenance.”(7)

Guru Ji concludes with the comment: “There is no end or limit to the supreme God. Who can reflect upon His state? O Nanak, he on whom God shows His mercy, is delivered through the society of saints.”(8-4)

The message of this Shabad is that every thing, which we see is going to perish one day. It is only God, who is eternal. Also those who by contemplating Him in the company of saintly persons become one with Him, live forever in a state of divine bliss.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥੧॥

ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥
ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੩੮

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥

ga-orhee mehlā 5.

jo is maaray so-ee sooraa.
jo is maaray so-ee pooraa.
jo is maaray tiseh vadi-aa-ee.
jo is maaray tis kaa dukh jaa-ee. ||1||

aisaa ko-ay je dubiDhaa maar gavaavai.
iseh maar raaj jog kamaavai. ||1|| rahaa-o.

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jo is maaray tis ka-o bha-o naahi.



ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥੨॥

jo is maaray so naam samaahi.
jo is maaray tis kee tarisnaa bujhai.
jo is maaray so dargeh sijhai. ||2||

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥੩॥

jo is maaray so Dhanvanṭaa.
jo is maaray so pativanṭaa.
jo is maaray so-ee jatee.
jo is maaray tis hovai gatee. ||3||
jo is maaray tis kaa aa-i-aa ganee.

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥

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ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੪॥

jo is maaray so nihchal Dhanee.
jo is maaray so vadbhaagaa.
jo is maaray so an-din jaagaa. ||4||

ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ ॥
ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥੫॥

jo is maaray so jeevan mukṭaa.
jo is maaray tis kee nirmal jugṭaa.
jo is maaray so-ee sugi-aanee.
jo is maaray so sahj Dhi-aanee. ||5||

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥
ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥੬॥

is maaree bin thaa-ay na parai.
kot karam jaap tap karai.
is maaree bin janam na mitai.
is maaree bin jam tay nahee chhutai. ||6||

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥੭॥

is maaree bin gi-aan na ho-ee.
is maaree bin jooth na Dho-ee.
is maaree bin sabh kichh mailaa.
is maaree bin sabh kichh ja-ulaa. ||7||

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥
ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥
ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥
ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥੮॥੫॥

jaa ka-o bha-ay kirpaal kirpaa niDh.
tis bha-ee khalaasee ho-ee sagal siDh.
gur dubiDhaa jaa kee hai maaree.
kaho naanak so barahm beechaaree. ||8||5||

GAURRI MOHALLA 5

In the previous Shabad Guru Ji told us that every thing, which we see is going to perish one day. It is only God, who is eternal. Also those who by contemplating Him in the company of saintly persons become one with Him, live forever in a state of divine bliss. In this Shabad Guru Ji takes us one step further, and tells us that we have to do this contemplation, with a single mind, we have to kill our sense of duality. In other words, we have to stop our mind between from wavering, between two ways or two inclinations, sometimes in pursuit of God and sometimes in pursuit of worldly riches and power. But it is very difficult to control or kill this dual minded ness.

Therefore Guru Ji says: “He alone is the brave person, who kills (and controls this duality of mind). He alone is perfect, who kills this (duality). Yes, he who controls this obtains glory. He who kills it, all his suffering ends.”(1)

However Guru Ji observes: “There is only a very rare person who is able to still his (sense of) duality. He who can kill it earns Raaj Yoga (or union with God while still living in his household).”(1-Pause)



Describing the blessings enjoyed by such a person, Guru Ji says: “He, who conquers this (sense of duality) has no fear (of any body). He who kills it, he merges in (God’s) Name. He, who controls it, his (fire of) desire is quenched. He who slays this (duality) is approved in God’s court.”(2)

Guru Ji then goes on to say: “He who eradicates this duality, is truly rich. He who stills this duality is respected (both here and hereafter). He alone is celibate, who controls this (duality). In short, he who kills this (duality) is emancipated.”(3)

But that is not all, Guru Ji adds: “He who wins over this (duality), his advent into this world is accounted for (in God’s court). He, who controls this duality, is considered eternally rich (in divine knowledge). Therefore he who kills it is really fortunate. Because he who controls this (duality), he remains awake day and night (to the worldly temptations).”(4)

Commenting further on the spiritual status of such a person, Guru Ji says: “He who kills this (sense of duality) is emancipated while still alive. Because, he who stills this (duality), his way (of life) is immaculate. Therefore, he alone is truly wise, who slays this (duality), and he who controls it is a person of poised meditation.”(5)

Guru Ji now tells us, why it is absolutely essential to kill this sense of duality. He says: “Without killing this (duality), man is not approved in God’s court. Even if one performs millions of rituals, worships and austerities, without controlling this (duality), one’s cycle of birth and death does not end, and without stilling it one cannot escape from the fear of death.”(6)

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Commenting further on necessity of stilling this sense of duality, Guru Ji says: “Without killing this (sense), one does not acquire (divine) knowledge. Without killing it one cannot wash off the impurity (of his mind). Without killing this (duality), everything (done by him), remains defiled. In short, without stilling (his duality), all (man’s effort) keeps him away from God.”(7)

Guru Ji concludes this Shabad with the comment: “Only he, on whom is the grace of the beneficent God, gets emancipated and he attains all perfection. Yes, he whose duality has been destroyed by the Guru, Nanak says, he is a true “*Brahm- Giani*” (or the one, who knows God).” (8-5)

The message of this Shabad is that unless we kill our sense of Duality (or the mercurial tendencies of our mind, sometimes thinking of God and sometimes running after worldly riches and power), all our religious actions are fruitless. Therefore, he alone is truly wise and blessed, who by the grace of the Guru, is able to control the duality of his mind.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਸਭੁ ਕੋ ਮੀਤੁ ॥
ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਨਿਹਚਲੁ ਚੀਤੁ ॥
ਹਰਿ ਸਿਉ ਜੁਰੈ ਨ ਵਿਆਪੈ ਕਾੜਾ ॥
ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਹੋਇ ਨਿਸਤਾਰਾ ॥੧॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਹਰਿ ਸਿਉ ਜੋਰੁ ॥
ਕਾਜਿ ਤੁਹਾਰੈ ਨਾਹੀ ਹੋਰੁ ॥੧॥ ਰਹਾਉ ॥
ਵਡੇ ਵਡੇ ਜੋ ਦੁਨੀਆਦਾਰ ॥
ਕਾਹੂ ਕਾਜਿ ਨਾਹੀ ਗਾਵਾਰ ॥
ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਸੁਣਹਿ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਖਿਨ ਮਹਿ ਉਧਰਹਿ ॥੨॥

ਕੋਟਿ ਮਜਨ ਜਾ ਕੈ ਸੁਣਿ ਨਾਮ ॥
ਕੋਟਿ ਪੂਜਾ ਜਾ ਕੈ ਹੈ ਧਿਆਨ ॥

ga-orhee mehlā 5.

har si-o jurai ṭa sabḥ ko meet.
har si-o jurai ṭa nihchal cheet.
har si-o jurai na vi-aapai kaarḥhaa.
har si-o jurai ṭa ho-ay nistaaraa. ||1||
ray man mayray too^N har si-o jor.
kaaj ṭuhaarai naahee hor. ||1|| rahaa-o.
vaday vaday jo duneē-aadaar.
kaahoo kaaj naahee gaavaar.
har kaa ḍaas neech kul sunḥ.
ṭis kai sang ḥhin meh uDhrahī. ||2||
kot majan jaa kai sun naam.
kot poojaa jaa kai hai Dhi-aan.



ਕੋਟਿ ਪੁੰਨ ਸੁਣਿ ਹਰਿ ਕੀ ਬਾਣੀ ॥
 ਕੋਟਿ ਫਲਾ ਗੁਰ ਤੇ ਬਿਧਿ ਜਾਣੀ ॥੩॥
 ਮਨ ਅਪੁਨੇ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਚੇਤ ॥
 ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥
 ਹਰਿ ਅਬਿਨਾਸੀ ਤੁਮਰੈ ਸੰਗਿ ॥
 ਮਨ ਮੇਰੇ ਰਚੁ ਰਾਮ ਕੈ ਰੰਗਿ ॥੪॥

ਜਾ ਕੈ ਕਾਮਿ ਉਤਰੈ ਸਭ ਭੂਖ ॥
 ਜਾ ਕੈ ਕਾਮਿ ਨ ਜੋਹਹਿ ਦੂਤ ॥
 ਜਾ ਕੈ ਕਾਮਿ ਤੇਰਾ ਵਡ ਗਮਰੁ ॥
 ਜਾ ਕੈ ਕਾਮਿ ਹੋਵਹਿ ਤੂੰ ਅਮਰੁ ॥੫॥

ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਡਾਨ ॥
 ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਬਾਨ ॥
 ਜਾ ਕੈ ਦਫਤਰਿ ਪੁਛੈ ਨ ਲੇਖਾ ॥
 ਤਾ ਕੀ ਚਾਕਰੀ ਕਰਹੁ ਬਿਸੇਖਾ ॥੬॥

ਜਾ ਕੈ ਊਨ ਨਾਹੀ ਕਾਹੂ ਬਾਤ ॥
 ਏਕਹਿ ਆਪਿ ਅਨੇਕਹਿ ਭਾਤਿ ॥
 ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਹੋਇ ਸਦਾ ਨਿਹਾਲ ॥
 ਮਨ ਮੇਰੇ ਕਰਿ ਤਾ ਕੀ ਘਾਲ ॥੭॥

ਨਾ ਕੋ ਚਤੁਰੁ ਨਾਹੀ ਕੋ ਮੂੜਾ ॥

kot punn sun har kee banee.
 kot falaa gur tay biDh jaanee. ||3||
 man apunay meh fir fir chayt.
 binas jaahi maa-i-aa kay hayt.
 har abhinaasee tumrai sang.
 man mayray rach raam kai rang. ||4||

jaa kai kaam utrai sabh bhookh.
 jaa kai kaam na joheh doot.
 jaa kai kaam tayraa vad gamar.
 jaa kai kaam hoveh too^N amar. ||5||

jaa kay chaakar ka-o nahee daan.
 jaa kay chaakar ka-o nahee baan.
 jaa kai daftar puchhai na laykhaa.
 taa kee chaakree karahu bisaykhaa. ||6||

jaa kai oon naahee kaahoo baat.
 aykeh aap anaykeh bhaat.
 jaa kee darisat ho-ay sadaa nihaal.
 man mayray kar taa kee ghaal. ||7||

naa ko chaatur naahee ko moorhaa.

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ਨਾ ਕੋ ਹੀਨੁ ਨਾਹੀ ਕੋ ਸੂਰਾ ॥

ਪੰਨਾ ੨੩੯

ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ॥
 ਸੋ ਸੇਵਕੁ ਨਾਨਕ ਜਿਸੁ ਭਾਗਾ ॥੮॥੬॥

naa ko heen naahee ko sooraa.

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jit ko laa-i-aa tit hee laagaa.
 so sayvak naanak jis bhaagaa. ||8||6||

GAURRI MOHALLA 5

In the previous Shabad Guru Ji told us that unless we kill our sense of Duality (or the mercurial tendencies of our mind, sometimes thinking of God and sometimes running after worldly riches and power), all our religious actions are fruitless. Therefore, he alone is truly wise and blessed, who by the grace of the Guru, is able to control the duality of his mind. In this Shabad Guru Ji describes the wonderful benefits of forsaking the sense of duality and single mindedly attaching us to God.

Guru Ji says: “(O my friends), when a person attaches himself to God, then all seem friends to him. When he attunes himself to God, then his mind becomes un-wavering. When a person fixes his attention on God, no anxiety afflicts him. In short, when one gets united (in love) with God, he is emancipated.”(1)

Therefore Guru Ji advises himself (and us): “O my mind, fix your attention on God, because no other deeds of yours, will be of any avail.”(1-Pause)



Regarding our desire to seek the company of the rich and famous people, who wield so much influence and power, Guru Ji tells us: “(O my friend), whosoever are said to be great and renowned people in the world, (the company of) all those fools will be of no use (to you in God’s court). But, you can be emancipated in an instant, if you seek the company of a person, about whom, you hear that even though being of low caste, he is a (true) devotee of God.”(2)

Now Guru Ji tells about the merits of meditating on God’s Name and hearing His praises. He also tells us from where to obtain these qualities. He says: “(O my friends), hearing whose Name, one obtains the merits of bathing at millions of holy places; meditating on whom, one gets the merits of millions of worships. Hearing whose gospel, one gets the merit of millions of good deeds. Yes, even by knowing the way (or technique of meeting God), from the Guru, one gets millions of rewards.”(3)

Guru Ji therefore advising himself and us and says: “O my mind, remember that God again and again. By doing so all your attachments for money will pass away. The eternal God will keep you company. Therefore O my mind, get imbued with the love of God.”(4)

Now describing the merits of being imbued with the love of God, Guru Ji says to himself (and us): “ (O my friend, imbue yourself with the love of that God), in whose love, all one’s hunger (for worldly wealth), goes away; he in whose love, the demon of death does not look towards you; he in whose love you will acquire great prestige; he in whose service, you gain great prestige; and by working for whom, you will become immortal.” (5)

Next describing the blessings enjoyed, by the servant of God, Guru Ji says: “(O my friend), specially engage yourself in the service of that (God), whose servant suffers no punishment; on whose attendant, no restrictions are imposed; and in whose office, His servant is not called to account”(6)

Describing the power and greatness of God, Guru Ji once again advises his mind (and us): “O my mind, serve that (God), in whose home there is no dearth of anything; He, who Himself is one, but appears in many forms and by whose glance of grace one becomes eternally happy.”(7)

Lest, any one of us harbors any ego about our bravery or wisdom, Guru Ji concludes the Shabad by saying: “ (O my friends), on his own no one is wise, and no one is foolish. No body is coward, and no one is brave. Every one does that very (task), to which he has been yoked (by God). Nanak says, only that person becomes the servant (of God), in whose destiny is (so pre-ordained).”(8-6)

The message of this Shabad is that we should forsake the pursuit of worldly riches and power, and seek the Guru’s advice and single-mindedly attune our self to the meditation of God. We should do it in great humility, and instead of feeling any sense of ego, we should consider it as a special favor of God on us.

Note:- For this reason, the author is very thankful to God, for inspiring, and yoking him to the work of translation of Shri Guru Granth Sahib Ji.

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ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ ॥
ਤਿਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥
ਏਕ ਨਿਮਖ ਜੋ ਸਿਮਰਨ ਮਹਿ ਜੀਆ ॥
ਕੋਟਿ ਦਿਨਸ ਲਾਖ ਸਦਾ ਬਿਰੁ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥
ਬਿਨੁ ਸਿਮਰਨ ਧ੍ਰਿਗੁ ਕਰਮ ਕਰਾਸ ॥
ਕਾਗ ਬਤਨ ਬਿਸਟਾ ਮਹਿ ਵਾਸ ॥੨॥
ਬਿਨੁ ਸਿਮਰਨ ਭਏ ਕੂਕਰ ਕਾਮ ॥
ਸਾਕਤ ਬੇਸੁਆ ਪੂਤ ਨਿਨਾਮ ॥੩॥
ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸੀਛ ਛਤਾਰਾ ॥
ਬੋਲਹਿ ਕੂਰੁ ਸਾਕਤ ਮੁਖੁ ਕਾਰਾ ॥੪॥
ਬਿਨੁ ਸਿਮਰਨ ਗਰਧਭ ਕੀ ਨਿਆਈ ॥

ga-orhee mehlāa 5.

bin simran jaisay sarap aarjaaree.
tī-o jeeveh saakaṭ naam bisaaree. ||1||
ayk nimakh jo simran meh jee-aa.
kot dīnas lakh sadāa thir thee-aa. ||1|| rahaa-o.
bin simran Dharig karam karaas.
kaag baṭan bistāa meh vaas. ||2||
bin simran bha-ay kookar kaam.
saakaṭ baysu-aa pooṭ ninaam. ||3||
bin simran jaisay seeny chhataaraa.
boleḥ koor saakaṭ mukh kaaraa. ||4||
bin simran garDhabh kee ni-aa-ee.



ਸਾਕਤ ਬਾਨ ਭਰਿਸਟ ਫਿਰਾਹੀ ॥੫॥
 ਬਿਨੁ ਸਿਮਰਨ ਕੂਕਰ ਹਰਕਾਇਆ ॥
 ਸਾਕਤ ਲੋਭੀ ਬੰਧੁ ਨ ਪਾਇਆ ॥੬॥
 ਬਿਨੁ ਸਿਮਰਨ ਹੈ ਆਤਮ ਘਾਤੀ ॥
 ਸਾਕਤ ਨੀਚ ਤਿਸੁ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥੭॥

saakat thaan bharisat firaa-ee. ||5||
 bin simran kookar harkaa-i-aa.
 saakat lobhee bandh na paa-i-aa. ||6||
 bin simran hai aatam ghaatee.
 saakat neech tis kul nahee jaatee. ||7||
 jis bha-i-aa kirpaal tis satsang milaa-i-aa.
 kaho naanak gur jagat taraa-i-aa. ||8||7||

ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਜਗਤੁ ਤਰਾਇਆ ॥੮॥੭॥

GAURRI MOHALLA 5

In the previous Shabad, Guru Ji advised us that we should forsake the pursuit of worldly riches and power, and seek the Guru's advice and single-mindedly attune our self to the meditation of God. We should do it in great humility, and instead of feeling any sense of ego, we should consider it as a special favor of God on us. In this Shabad he tells us about the consequences of not meditating on God.

Guru Ji says: "Just as a snake lives a long but useless life with out remembering God, similarly forgetting God's Name, a "saakat" (or worshipper of worldly riches and power) lives a life of sin and harm to others."(1)

However, regarding him, who meditates on God, Guru Ji says: "The person, who even spends an instant, in meditation (of God), assume that not just billions of days, but he lives forever."(1-Pause)

Commenting on the deeds done, in the absence of meditation on God, Guru Ji says: "Without God's meditation accursed is the doing of all kinds of worldly deeds. (Because, all deeds done in that Godless state are filthy), like a crow putting its beak in ordure."(2)

Describing, why does a "Saakat" indulges in such evil pursuits, Guru Ji says: "Without remembering God the worshippers of worldly riches become (greedy) like dogs and become shameless like the off springs of a prostitute, whose father's name is un-known."(3)

Commenting further on the state of the worshippers of power, Guru Ji says: "Without meditation, a person tells lies, and is therefore is disrespected (everywhere), like a horned ram with black face (because of its dirty habits)."(4)

But, that is not all. Regarding the conduct of such people who forsake God and run after worldly riches, Guru Ji says: "Without remembering God, the power seekers are like the donkeys (who forsaking their masters' home are wandering around aimlessly). They lose their human respect and wander around many degraded places."(5)

Describing, how in their pursuit of power and riches, some people forsake all their social and moral bounds, Guru Ji says: "Without remembering God, a person is like a rabid dog, because the greedy worshipper of riches, does not restrict himself to any kind of legal or moral boundary."(6)

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Now summarizing the overall state of power hungry people, Guru Ji says: 'In short, without remembering God, the man is committing suicide, (because he is harming himself more than any other). Therefore, a "Saakat" is a low wretch, without any family or caste (honor)."(7)

Guru Ji concludes the Shabad, by telling us, how then any body is saved, when man's general tendency is to be always thinking of money, rather than God. He says: "He on whom God is merciful, him He unites with the company of the saintly people, (and makes him meditate on God). O Nanak, in this way, through the Guru, He saves the world."(8-7)

The message of the Shabad is that we should never become the worshippers of worldly riches and power. Instead we should pray to God, to unite us with the company of saintly people, in which we may also meditate on God's Name, under Guru's guidance. So that God may save us also.



ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥
ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਪੈਜ ਰਖਾਈ ॥੧॥
ਗੁਰ ਕੈ ਬਚਨਿ ਧਿਆਇਓ ਮੋਹਿ ਨਾਉ ॥
ਗੁਰ ਪਰਸਾਦਿ ਮੋਹਿ ਮਿਲਿਆ ਬਾਉ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਸੁਣਿ ਰਸਨ ਵਖਾਣੀ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਮ੍ਰਿਤ ਮੇਰੀ ਬਾਣੀ ॥੨॥
ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਆਪੁ ॥
ਗੁਰ ਕੀ ਦਇਆ ਤੇ ਮੇਰਾ ਵਡ ਪਰਤਾਪੁ ॥੩॥

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਭਰਮੁ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਪੇਖਿਓ ਸਭੁ ਬ੍ਰਹਮੁ ॥੪॥
ਗੁਰ ਕੈ ਬਚਨਿ ਕੀਨੋ ਰਾਜੁ ਜੋਗੁ ॥
ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ ਸਭੁ ਲੋਗੁ ॥੫॥
ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ ਕਾਰਜ ਸਿਧਿ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ ਨਾਉ ਨਿਧਿ ॥੬॥

ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ ਮੇਰੇ ਗੁਰ ਕੀ ਆਸਾ ॥
ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥੭॥
ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥
ਨਾਨਕ ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ॥੮॥੮॥

ga-orhee mehlāa 5.

gur kai bachan mohi param gat paa-ee.
gur poorai mayree paj rakhaa-ee. ||1||
gur kai bachan Dhi-aa-i-o mohi naa-o.
gur parsaad mohi mili-aa thaa-o. ||1|| rahaa-o.
gur kai bachan sun rasan vakhaanee.
gur kirpaa tay amrit mayree bane. ||2||
gur kai bachan miti-aa mayraa aap.
gur kee da-i-aa tay mayraa vad partaap. ||3||
gur kai bachan miti-aa mayraa bharam.
gur kai bachan paykhi-o sabh barahm. ||4||
gur kai bachan keeno raaj jog.
gur kai sang tari-aa sabh log. ||5||
gur kai bachan mayray kaaraj siDh.
gur kai bachan paa-i-aa naa-o niDh. ||6||
jin jin keene mayray gur kee aasaa.
tis kee katee-ai jam kee faasaa. ||7||
gur kai bachan jaagi-aa mayraa karam.
naanak gur bhayti-aa paarbarahm. ||8||8||

GAURRI MOHALLA 5

In the previous so many Shabads Guru Ji has been advising us to seek and follow the advice of the Guru, who will inspire and guide us on the right path of life, teach how to dwell on God's Name, and thus lead us into a state of true peace and bliss both here and hereafter. In this Shabad Guru Ji is sharing with us what kind of blessings he obtained from his father and Guru (Ram Das Ji), and what merits he obtained by following his word (or advice).

He begins this Shabad by saying: "By following the Guru's advice I obtained the highest state (of bliss) and the perfect Guru has preserved my honor." (1)

Describing the main factor, behind his salvation He says: "Following Guru's guidance, I meditated on (God's) Name, and it is by Guru's grace, that I obtained a place (in God's court)." (1-Pause)

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Describing, what kinds of things, he did and he still is doing, which have led him to the highest state, he says: "(O my friends), by listening to the Guru's words, I also keep uttering praises (of God), and by Guru's grace, my utterance has become (sweet like) nectar." (2)

Now sharing with us, what kinds of merits, he has obtained, by following Guru's advice, he says: "By acting on Guru's advice my ego has been erased, and by Guru's grace, I am enjoying great glory." (3)

But that is not all, Guru Ji says: "By following Guru's word, all my doubt has been removed and following Guru's word I have seen God pervading every where." (4)

Now regarding the question, how could he obtain such spiritual merits, while still living in his household, he says: "Following the Guru's advice I have enjoyed "Raaj Joag" (or union with God while still living in the household). In fact, it is in the company of the Guru, that the entire world is saved." (5)



Answering, the skeptics, who might still wonder, how can one concentrate upon God, while living in his family, Guru Ji says: “By following the Guru’s advice, all my tasks were accomplished, and by the grace of the Guru’s word, that I obtained the treasure of God’s Name.” (6)

Guru Ji wants to assure us, that he is not alone in receiving such blessings from the Guru, so he says: “Whosoever has pinned his hope in my Guru, his noose of death has been cut (and he has been liberated from the rounds of birth and deaths).”(7)

In conclusion, he says: “Following the Guru’s advice my destiny was awakened and it was through Guru’s (grace) that (I) Nanak obtained the vision of the all pervading God.”(8-8)

The message of the Shabad is that if we want to have all our problems solved and enjoy the bliss of union with God, even while living in our household, we should seek Guru’s grace and follow his word (or Gurbani, as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥
ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥
ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥

ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ ॥
ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥੨॥
ਤਿਸੁ ਗੁਰ ਕਉ ਝੁਲਾਵਉ ਪਾਖਾ ॥
ਮਹਾ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥੩॥
ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਵੇਵਉ ਪਾਣੀ ॥
ਜਿਸੁ ਗੁਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ ॥੪॥
ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥
ਜਿਸੁ ਪਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥

ਪੰਨਾ ੨੪੦

ਜਿਨਿ ਗੁਰਿ ਮੋ ਕਉ ਦੀਨਾ ਜੀਉ ॥
ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ ॥੬॥
ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ ॥
ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ ॥੭॥
ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ ॥
ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਥਾ ॥੮॥੯॥

ga-orhee mehlāa 5.

tis gur ka-o simra-o saas saas.
gur mayray paraan satgur mayree raas. ||1|| rahaa-o.
gur kaa darsan daykh daykh jeevaa.
gur kay charan Dho-ay Dho-ay peevaa. ||1||

gur kee rayn nit majan kara-o.
janam janam kee ha-umai mal hara-o. ||2||
tis gur ka-o jhoolaava-o paakhaa.
mahaa agan tay haath day raakhaa. ||3||
tis gur kai garihi dhova-o paanee.
jis gur tay akal gat jaanee. ||4||
tis gur kai garihi peesa-o neet.
jis parsaad vairee sabh meet. ||5||

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jin gur mo ka-o deenaa jee-o.
aapunaa daasraa aapay mul lee-o. ||6||
aapay laa-i-o apnaa pi-aar.
sadaa sadaa tis gur ka-o karee namaskaar. ||7||
kal kalays bhai bharam dukh laathaa.
kaho naanak mayraa gur samraathaa. ||8||9||

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GAURRI MOHALLA 5

In the previous Shabad Guru Ji shared with us what kind of blessings he obtained from his father and Guru (“*Ram Das*” Ji), and what merits he obtained by following his word (or advice). In this Shabad he is sharing with us, how much gratitude and love he bears for his Guru, and indirectly he is telling us how should we also serve the Guru and remember him with gratitude.

Guru Ji says: “(O my friends), I remember that Guru, with each and every breath. (Because, I feel that) the Guru is my life’s breath, and the true Guru is my (life’s) capital.” (1)

Just as an young newly wedded bride is thrilled to see her beloved, Guru Ji says: “I feel alive seeing the vision of my Guru, again and again, and always have the urge to serve him so humbly that I drink the wash of his feet.”(1-Pause)



Now telling us, how much refreshing and immaculate, he considers the words of his Guru, he says: “It is in the dust of the feet of the Guru, I daily bathe my self. (In other words, I daily cleanse my mind by listening to the Guru’s words). In this way, I get rid of the dirt of ego, of many births.”(2)

There used to be no electricity in those days. Therefore, it is with big hand fans, that people used to provide relief to their masters or the Guru. So describing how he tries to serve his Guru, who has blessed him, with so many comforts, Guru Ji says: “I waive a fan over that Guru, who by extending his hand has saved me from the great fire (of worldly desires).” (3)

In addition to the waving of fan, another sign of doing most humble service to any body in those days, used to be to fetch water from distant rivers or wells. Because there used to be no house- to- house, public water supplies. So Guru Ji says: “I fetch water for that Guru, from whom I have learnt about the state of attribute less God.”(4)

But that is not all, another service, which Guru Ji gladly performed for his Guru, was to hand grind wheat for his household, because there used to be no power mills in those days. So Guru Ji says: “I grind the corn at the household of that Guru, by whose grace all my enemies have become friends.” (5)

But, in spite of having, so much love, and desire to serve his Guru, he does not want to take any credit for himself. Instead, he says: “(I have all the love, respect, and desire to serve) that Guru who has blessed me with (spiritual) life, who has himself bought me as his slave (and accepted me his disciple).” (6)

Instead of feeling any kind of ego, he even credits his Guru, for imbuing him with so much love and respect. He therefore says: “The Guru who himself has imbued me with his love in my heart, I salute that Guru ever and forever.”(7)

Guru Ji concludes, with a final note of gratitude, and says: “(By the grace of the Guru), all my sorrow, strife, doubt and fear has ended, so I Nanak say that my Guru is all powerful.”(8-9)

The message of the Shabad is that our Guru (Granth Sahib Ji) is so powerful that he can end all our pains and sufferings. Therefore, we should always remember, love and follow the advice contained there in with full love, devotion, and faith.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ ॥
ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਸਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥
ਨਾਮ ਬਿਨਾ ਜੋ ਪਹਿਰੈ ਖਾਇ ॥
ਜਿਉ ਕੂਕਰੁ ਜੂਠਨ ਮਹਿ ਪਾਇ ॥੧॥
ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ ॥
ਜਿਉ ਮਿਰਤਕ ਮਿਥਿਆ ਸੀਗਾਰੁ ॥੨॥
ਨਾਮੁ ਬਿਸਾਰਿ ਕਰੇ ਰਸ ਭੋਗ ॥
ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਤਨ ਮਹਿ ਰੋਗ ॥੩॥
ਨਾਮੁ ਤਿਆਗਿ ਕਰੇ ਅਨ ਕਾਜ ॥
ਬਿਨਸਿ ਜਾਇ ਵੂਠੇ ਸਭਿ ਪਾਜ ॥੪॥
ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ ॥

ga-orhee mehlā 5.

mil mayray gobind apnaa naam dayh.
naam binaa Dharig Dharig asnayhu. ||1|| rahaa-o.
naam binaa jo pahirai khaa-ay.
ji-o kookar joothan meh paa-ay. ||1||
naam binaa jaytaa bi-uhaar.
ji-o mirtak mithi-aa seegaar. ||2||
naam bisaar karay ras bhog.
sukh supnai nahee tan meh rog. ||3||
naam ti-aag karay an kaaj.
binas jaa-ay jhoothay sabh paaj. ||4||
naam sang man pareet na laavai.

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ਕੋਟਿ ਕਰਮ ਕਰਤੇ ਨਰਕਿ ਜਾਵੈ ॥੫॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਿਨਿ ਮਨਿ ਨ ਆਰਾਧਾ ॥
ਚੋਰ ਕੀ ਨਿਆਈ ਜਮ ਪੁਰਿ ਬਾਧਾ ॥੬॥
ਲਾਖ ਅਡੰਬਰ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥
ਨਾਮ ਬਿਨਾ ਵੂਠੇ ਪਾਸਾਰਾ ॥੭॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸੋਈ ਜਨੁ ਲੇਇ ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਜਿਸੁ ਦੇਇ ॥੮॥੧੦॥

kot karam karto narak jaavai. ||5||
har kaa naam jin man na aaraaDhaa.
chor kee ni-aa-ee jam pur baaDhaa. ||6||
laakh adambar bahuṭ bisthaaraa.
naam binaa jhoothay paasaaraa. ||7||
har kaa naam so-ee jan lay-ay.
kar kirpaa naanak jis day-ay. ||8||10||



GAURRI MOHALLA 5

In previous so many Shabads, Guru Ji has been advising us to seek the guidance of the Guru and meditate on God's Name under his guidance. In this Shabad, Guru Ji tells us why it is so important, and how useless are all the life pursuits without meditation on God's Name.

Guru Ji begins this Shabad with a prayer to God and says: "Meet me, O my God of the world and bestow upon me Your Name (Your love and understanding), because without Your Name, accursed are all other (worldly) loves."(1-Pause)

Giving the reason, for his above statement, Guru Ji says: "(O my friends), whatever one wears or eats without meditating on God's Name, is like a dog eating impure food left over by others."(1)

Guru Ji further declares: "(O my friends), without meditating on God's Name, whatever else worldly business, one does, is (futile) like the decorating of a dead body."(2)

Therefore, warning us against indulging in false worldly pleasures, while forsaking the Name, Guru Ji says: "(O my friends), he who forgetting the Name, indulges in worldly pleasures, does not get real peace, even in his dream; (instead these false pleasures), cause many physical ailments."(3)

Not only false worldly pleasures, Guru Ji cautions us against doing anything at all, without meditating on God's Name. He says: "(O my friends), any person, who forsaking God's Name, engages in other (worldly) affairs, he is (ultimately) ruined, and all his false pretences are revealed."(4)

Some may think, that, all the above remarks of Guru Ji apply to the worldly tasks, but we do so many acts of charity, good deeds, and other so many rituals, like visiting holy places, and observing fasts. Guru Ji has a bad news even for those people. He says: "He who does not imbue himself with the love of (God's) Name, even after performing millions of (religious) deeds, he goes to hell." (5)

Therefore Guru Ji says: "He, who has not meditated God's Name in his mind. He is bound like a thief in the city of Death (and keeps suffering great pain and sorrows)." (6)

Without, going into further detail, Guru Ji concludes: "Even millions of ostentations, and big displays, without God's Name, are all false exhibits."(7)

However, Guru Ji wants to cautions us, and says: "O Nanak, only that person meditates on God's Name, showing mercy on whom, (God) bestows (this boon)." (8-10)

The message of the Shabad is that we should pray to God to bless us with the gift of His Name, and instead of indulging in false worldly pleasures, attachments, or business affairs, we should give first priority to meditating on God's Name, with love and devotion. Because without Name all our loves, our pursuits and even our religious routines are useless.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlāa 5.

ਆਦਿ ਮਧਿ ਜੋ ਅੰਤਿ ਨਿਬਾਹੈ ॥

aad maDh jo ant nibaahai.

ਸੋ ਸਾਜਨੁ ਮੇਰਾ ਮਨੁ ਚਾਹੈ ॥੧॥

so saajan mayraa man chaahai. ||1||

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ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੰਗਿ ਚਾਲੈ ॥

har kee pareet sadaa sang chalaai.

ਦਇਆਲ ਪੁਰਖ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲੈ ॥੧॥ ਰਹਾਉ ॥

da-i-aal purakh pooran paratipaalai. ||1|| rahaa-o.

ਬਿਨਸਤ ਨਾਹੀ ਛੋਡਿ ਨ ਜਾਇ ॥

binsat naahee chhod na jaa-ay.

ਜਹ ਪੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੨॥

jah paykhaa tah rahi-aa samaa-ay. ||2||

ਸੁੰਦਰੁ ਸੁਖਤੁ ਚਤੁਰੁ ਜੀਅ ਦਾਤਾ ॥

sundar sugharh chatur jee-a daataa.

ਭਾਈ ਪੂਤੁ ਪਿਤਾ ਪ੍ਰਭੁ ਮਾਤਾ ॥੩॥

bhaa-ee poot pitaa parabh maataa. ||3||

ਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰ ਮੇਰੀ ਰਾਸਿ ॥

jeevan paraan aDhaar mayree raas.



ਪ੍ਰੀਤਿ ਲਾਈ ਕਰਿ ਰਿਦੈ ਨਿਵਾਸਿ ॥੪॥
 ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ਗੋਪਾਲਿ ॥
 ਕਰਿ ਅਪੁਨਾ ਲੀਨੋ ਨਦਰਿ ਨਿਹਾਲਿ ॥੫॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟੇ ਸਭਿ ਰੋਗ ॥
 ਚਰਣ ਧਿਆਨ ਸਰਬ ਸੁਖ ਭੋਗ ॥੬॥
 ਪੂਰਨ ਪੁਰਖੁ ਨਵਤਨੁ ਨਿਤ ਬਾਲਾ ॥
 ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਰਖਵਾਲਾ ॥੭॥
 ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਪਦੁ ਚੀਨ ॥
 ਸਰਬਸੁ ਨਾਮੁ ਭਗਤ ਕਉ ਦੀਨ ॥੮॥੧੧॥

pareet laa-ee kar ridai nivaas. ||4||
 maa-i-aa silak kaatee gopaal.
 kar apunaa leeno nadar nihaal. ||5||
 simar simar kaatay sabh rog.
 charan Dhi-aan sarab sukh bhog. ||6||
 pooran purakh navtan nit baalaa.
 har antar baahar sang rakhvaalaa. ||7||
 kaho naanak har har pad cheen.
 sarbas naam bhagat ka-o deen. ||8||11||

GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us that we should pray to God to bless us with the gift of His Name, and instead of indulging in false worldly pleasures, attachments, or business affairs, we should give first priority to meditating on God's Name, with love and devotion. Because without Name all our loves, our pursuits and even our religious routines are useless. In this Shabad Guru Ji tells us the merits of God, on whose Name, he wants us to always dwell upon. He also shares with us what kind of cravings he has and what kind of blessings he obtained when this craving for meeting God was fulfilled.

Guru Ji says: "My mind craves for that God who stands by us in the beginning, middle and the end."(1)

Telling us, how the love for God, has supremacy over all other loves, Guru Ji says: "The love of God always accompanies the mortal. Because that merciful and omni present perfect Master always sustains (His devotees)."(1-Pause)

Giving another reason, Guru Ji says: "(O my friends, unlike other worldly loves, God) never perishes, nor forsakes His (devotees). Wherever I see, I find Him pervading there."(2)

Listing additional qualities of God and His love, Guru Ji says: "(O my friends, God) is handsome, proficient, smart giver of life. That God (is our true) brother, son, father, and mother."(3)

Describing, his own love, and trust in God, Guru Ji says: "He is the sustenance of my life breath, and my capital stock. Enshrining Him in my heart, I have imbued myself with His love."(4)

Now commenting on the blessings, which he has received from God, Guru Ji says: "That Master of the earth has snapped my noose of worldly attachment. Bestowing His glance of grace, He has made me His own."(5)

Describing the process, how all this happened, Guru Ji says: "(O my friends, by) meditating on Him all my ailments were cured and fixing my mind on His love, I enjoyed all kinds of comforts."(6)

But before, bringing, this Shabad, Guru Ji wants to point out another unique thing about God and His Love. He says: "(Unlike the worldly lovers), God is omni-present, ever fresh and ever youthful. That God is the protector (of His devotees), both inside and out."(7)

Guru Ji concludes, the Shabad, by declaring: "(I) Nanak say, that I have understood the status of God. He blesses His devotees with the all inclusive wealth of His Name." (8-11)

The message of this Shabad is that the most faithful, powerful, youthful and enjoyable lover is God Almighty and we should try to embrace love and affection for Him, instead of any worldly person, wealth or commodity.