



SGGSP-240

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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raag ga-orhee maa^h mehlaa 5

ik-o^Nkaar satgur parsaa^d.

kh^oja^t firay asa^Nkh ant^h na paaree-aa.
say-ee ho-ay bhagat^t jinaa kirpaaree-aa. ||1||
ha-o vaaree-aa har vaaree-aa. ||1|| rahaa-o.
sunⁿ sunⁿ panth daraa-o bahu^t bh^{ai}haaree-aa.
mai takee ot sant^aah layho ubaaree-aa. ||2||

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mohan laal anoop sarab saa^Dhaaree-aa.
gur niv niv laaga-o paa-ay dayh di^khaaree-aa. ||3||
mai kee-ay mitar anayk ikas balihaaree-aa.
sabh^h gunⁿ kis hee naahi har poor bh^{an}daaree-aa. ||4||

chahu dis japee-ai naa-o sook^h savaaree-aa.
mai aahee or^h tuhaar naanak balihaaree-aa. ||5||
gur kaad^hi-o bh^ujaa pasaar moh koo^paaree-aa.
mai jeetⁱ-o janam apaar batur na haaree-aa. ||6||

mai paa-i-o sarab ni^Dhaan akath kathaaree-aa.
har dargeh sob^haavant^t baah ludaaree-aa. ||7||
jan naanak la^Dhaa ratan amol aapaaree-aa.
gur sayvaa bh^a-o^jal taree-ai kaha-o pukaaree-aa. ||8||12||

RAG GAURRI MAJH MOHALLA 5

In the previous Shabad Guru Ji told us that the most faithful, powerful, youthful and enjoyable lover is God Almighty and we should try to embrace love and affection for Him rather than any worldly person, wealth or commodity. But the problem is that it is not an easy task to attain to such a limitless, and mysterious God. In this Shabad Guru Ji explains to us that every body is trying to meet God by various means, but they are often disappointed, so he shares with us, how he was successful in reaching God, and what happened after that.

He says: "Myriad of people have been in search of (God), but they could not know His vastness. Because, only those can become His (true) devotees, on whom, He bestows His grace."(1)

For this reason Guru Ji says: "I am a sacrifice unto You, O my God, again and again."(1-Pause)

Now Guru Ji tells us the story of his personal journey to God. He says: "Upon hearing again and again, that the way to God was very dreadful, I became very scared. Then I sought the shelter of saints, and pleaded with them to save me (from spiritual pitfalls)." (2)

Describing further what did he do, after seeking the shelter of the saints, he says: "I bowed again and again at the feet of the Guru and humbly requested him to help me see the vision of that fascinating, beautiful God who is the sustainer of all."(3)

It appears, when his Guru asked him, why he was particularly seeking God, and not any other lesser gods, and goddesses, Guru Ji says: "(I told the Guru that) before coming to him I made friendships with many (gods and goddesses, etc.), but now forsaking all of them, I am a sacrifice to only one (God), because no one has all the qualities, except God who is the storehouse of all merits."(4)



Then, it appears, his Guru further, asked him, why, he had come to him (i.e. his Guru), and not any one else (such as other yogis, and adepts), for helping him in his search for God. To this question he replied: "I am observing that all around you, the Name of the all pervading God is being contemplated and all those contemplators (of His) are embellished in peace. Therefore I also have sought your refuge, and I Nanak am a sacrifice to you, (please, show mercy on me also, and unite me with God)." (5)



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Guru Ji now shares with us what happened when he approached his Guru in such humility. He says: “(Hearing my supplication) stretching out his arm the Guru pulled me out of the deep pit of worldly attachments. This way I won the game of life and know that I will not lose again.”(6)

Describing his present state of mind, Guru Ji says: “(By Guru’s grace), I have obtained God, the treasure of everything, whose discourse is indescribable and now I shall go to God’s court, waiving my arms (with great joy), and will obtain honor there.”(7)

Summarizing, the story of his journey to the abode of God, Guru Ji says: “The slave Nanak has found the invaluable and unequaled jewel (of God’s Name). Therefore, I proclaim (to the rest of the world, on the basis of my personal experience that), by acting upon the advice of the Guru, we (definitely) cross the worldly ocean (of Maya).”(8-1-12)

The message of this Shabad is that if we really want to attain to the supreme God, and not any lesser gods or goddesses, then we should faithfully follow the advice of our Guru Granth Sahib Ji.

ਗਉੜੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੋ ॥
ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕ ਮੰਗੋ ॥੧॥ ਰਹਾਉ ॥
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ਮਿਲਿ ਸੰਗਤਿ ਧੁਰਿ ਕਰਮ ਲਿਖਿਓ ॥੧॥
ਜੋ ਦੀਸੈ ਸੋ ਸੰਗਿ ਨ ਗਇਓ ॥
ਸਾਕਤੁ ਮੂੜੁ ਲਗੇ ਪਚਿ ਮੁਇਓ ॥੨॥
ਮੋਹਨ ਨਾਮੁ ਸਦਾ ਰਵਿ ਰਹਿਓ ॥
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ਕਾਮ ਕ੍ਰੋਧ ਲੋਭੁ ਮੋਹੁ ਤਜੋ ॥
ਜਨਮ ਮਰਨ ਦੁਹੁ ਤੇ ਰਹਿਓ ॥੬॥
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ਜਿਨਿ ਸੇਵਿਆ ਸੋ ਪਾਰਿ ਪਰਿਓ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਗਤੁ ਤਰਿਓ ॥੮॥੧॥੧੩॥

ga-orhee mehlā 5

ik-oⁿkaar satgur parsāad.
naaraa-in har rang rango.
jap jihvaa har ayk mango. ||1|| rahaa-o.
taj ha-umai gur gi-aan bhajo.
mil sangat Dhur karam likhi-o. ||1||
jo deesai so sang na ga-i-o.
saakat moorh lagay pach mu-i-o. ||2||
mohan naam sadaa rav rahi-o.
kot maDhay kinai gurmukh lahi-o. ||3||
har santan kar namo namo.
na-o niDh paavahi atul sukho. ||4||
nain alova-o saaDh jano.
hirdai gaavhu naam niDho. ||5||
kaam kroDh lobh moh tajo.
janam maran duhu tay rahi-o. ||6||
dookh anDhayraa ghar tay miti-o.
gur gi-aan darirhaa-i-o deep bali-o. ||7||
jin sayvi-aa so paar pari-o.
jan naanak gurmukh jagat tari-o. ||8||1||13||

GAURRI MOHALLA 5

In the previous Shabad Guru Ji advised us that if we really want to reach the supreme God, and not any lesser gods or goddesses, then we should faithfully follow the advice of our Guru. In this Shabad he tells us what Guru advises us to do.

He says: “(O my friends, the Guru asks us to), imbue ourselves with the love of God. Utter God’s Name with the tongue and ask only for God alone.” (1-Pause)

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Suggesting the next thing, Guru Ji says: “(O my friends), If as per your preordained destiny, you are so fortunate, obtain the company of the Guru, and as per the instruction of the Guru, shed your ego, and meditate (on God).”(1)

Now warning us against the love for worldly riches or relatives, Guru Ji says: “Whatever (material objects) you see, these will not go with you. However, the foolish worshipper of worldly power gets consumed (in these worldly objects).”(2)

Therefore, Guru Ji says: “It is only a rare person among millions, who by Guru’s grace has meditated on the Name of captivating God, who has been always pervading everywhere.”(3)

Now telling us, how to obtain Guru’s grace, Guru Ji says: “ (O my friends), again and again salute the saints of God. (By doing this), you will obtain (God’s) Name, which is like all the nine treasures (of wealth), and infinite peace.”(4)

Guru Ji further advises: “(O my) saintly friends, with your eyes behold the sight (of God, everywhere), and in your heart, sing praises of the treasure of (God’s) Name.”(5)

Continuing his advice, Guru Ji says: “(While dwelling on the Name), shed your lust, anger, greed and attachment and in this way you will be rid of (the rounds of) both birth and death.”(6)

Now telling us, what kind of blessings, the person obtains, when he follows the above advice, Guru Ji says: “(Whosoever has followed the above advice, all his) woes and darkness (of ignorance) have departed from his heart). The Guru has enshrined divine wisdom in his mind, as if it has been illuminated with the light of (divine) knowledge.”(7)

Giving the essence of his message, Guru Ji concludes: “(O my friends), who so ever has meditated (on God), he has crossed over (the worldly ocean). Therefore, devotee Nanak (says), through Guru’s grace, entire world gets saved.”(8-1-13)

The message of the Shabad is, that if we want to obtain to God, and get out of the circle of births and deaths, then we should imbue ourselves with the love for God. For that we need to humbly follow the advice of our Guru (Granth Sahib Ji), and shedding our ego and worldly attachments, we should meditate on God’s Name with true love and devotion.

ਮਹਲਾ ੫ ਗਉੜੀ ॥

ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਭਰਮ ਗਏ ॥
ਮੇਰੈ ਮਨਿ ਸਭਿ ਸੁਖ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

ਬਲਤੋ ਜਲਤੋ ਤਉਕਿਆ ਗੁਰ ਚੰਦਨੁ ਸੀਤਲਾਇਓ ॥੧॥
ਅਗਿਆਨ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦੀਪਾਇਓ ॥੨॥
ਪਾਵਕੁ ਸਾਗਰੁ ਗਹਰੋ ਚਰਿ ਸੰਤਨ ਨਾਵ ਤਰਾਇਓ ॥੩॥
ਨਾ ਹਮ ਕਰਮ ਨ ਧਰਮ ਸੁਚ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ ॥੪॥
ਭਉ ਖੰਡਨੁ ਦੁਖ ਭੰਜਨੋ ਭਗਤਿ ਵਡਲ ਹਰਿ ਨਾਇਓ ॥੫॥

ਅਨਾਥਹ ਨਾਥ ਕ੍ਰਿਪਾਲ ਦੀਨ ਸੰਮ੍ਰਿਥ ਸੰਤ ਓਟਾਇਓ ॥੬॥
ਨਿਰਗੁਨੀਆਰੇ ਕੀ ਬੇਨਤੀ ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਓ ॥੭॥
ਨਾਨਕ ਸਰਨਿ ਤੁਹਾਰੀ ਠਾਕੁਰ ਸੇਵਕੁ ਦੁਆਰੈ ਆਇਓ ॥੮॥੨॥੧੪॥

mehlaa 5 ga-orhee.

har har gur gur karat̃ bharam ga-ay.
mayrai man sabh sukh paa-i-o. ||1|| rahaa-o.
balto jalto ta-uki-aa gur chandan seetlaa-i-o. ||1||
agi-aan anDhayraa mit ga-i-aa gur gi-aan deepaa-i-o. ||2||
paavak saagar gahro char santan naav taraa-i-o. ||3||
naa ham karam na Dharam such parabh geh bhujaa aapaa-i-o. ||4||
bha-o khandan dukh bhanjno bhagat vachhal har naa-i-o. ||5||
anaathah naath kirpaal deen sammrith sant otaa-i-o. ||6||
nirgunee-aaray kee bayntee dayh daras har raa-i-o. ||7||
naanak saran tuhaaree thaakur sayvak du-aarai aa-i-o. ||8||2||14||

**MOHALLA 5 GAURRI**

In the previous Shabad Guru Ji advised us that if we want to obtain to God, and get out of the circle of births and deaths, then we should imbue ourselves with the love for God. For that we need to humbly follow the advice of our Guru, and shedding our ego and worldly attachments, we should meditate on God's Name with true love and devotion. In this Shabad Guru Ji shares with us his own experience, how while meditating upon God, as advised by the Guru, he obtained peace and other blessings.

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He says: "Meditating on God and the Guru, my doubts were dispelled, and my mind obtained all kinds of comforts."(1-Pause)

Describing the state of his mind, before and after, he says: "(Before doing this, my heart) was burning (with the fire of worldly desires. But when I sprinkled the sandal (of Guru's word on it, my mind) became cool (and calm)."(1)

Commenting upon his enlightenment, Guru Ji says: "The (divine) knowledge of the Guru so enlightened (my mind, so enlightened my mind, that) all the darkness of ignorance was removed." (2)

Summarizing, the blessings he received, Guru Ji says: "(I was in the middle of) deep fiery ocean of the world, but riding in the boat of the saint (Guru's instruction), I swam across (the worldly ocean)." (3)

Now Guru Ji shows us, how even after achieving so much success in his efforts, he still does not let any egoistic thought enter his mind. Giving credit for all his blessings to his Guru, he humbly says: "I did not do any special deeds or ceremonial rituals or purifications. (In His mercy), but holding me by the hand, God made me His own." (4)

Therefore, Guru Ji tells us: "(O my friends), the Name of that God, who is the lover of His devotees, is the destroyer of fear, and dispeller of all miseries." (5)

Next addressing God, Guru Ji says: "(O God), you are the support of the supportless, beneficent to the meek and the all-powerful refuge to (Your) saints." (6)

Then making his prayer, he says: "This is the (humble) request of a meritless person, O God the king, bless me with Your sight." (7)

Concluding, his humble prayer, Guru Ji says: "Servant Nanak has come to Your door, and seek Your shelter." (8-2-14)

The message of this Shabad is that, if we meditate on the Name of God, all the worries and tensions of our mind will be removed. But we should not let any thoughts of ego enter our mind. Instead, we should always be thankful to God, and humbly pray to Him to bless us with His sight.

ਪੰਨਾ ੨੪੨**SGGSP-242****ਗਉੜੀ ਮਹਲਾ ੫ ॥****ga-orhee mehlā 5.****ਰੰਗਿ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ ॥੧॥**rang sang bikhī-aa kay bhogaa in sang anDh na jaanee. ||1||
ha-o sancha-o ha-o khaatṭaa saglee avaDh bihaanee. rahaa-o.**ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ ॥ ਰਹਾਉ ॥**

ha-o sooraa parDhaan ha-o ko naahee mujheh samaanee. ||2||

ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੋ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ ॥੨॥jobanvaṅt achaar kuleenaa man meh ho-ay gumaanee. ||3||
ji-o uljhaa-i-o baaDh buDh kaa martī-aa nahee bisraanee. ||4||**ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ ॥੩॥****ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ ਮਰਤਿਆ ਨਹੀ ਬਿਸਰਾਨੀ****॥੪॥**



ਭਾਈ ਮੀਤ ਬੰਧ ਸਖੇ ਪਾਛੇ ਤਿਨਹੁ ਕਉ ਸੰਧਾਨੀ ॥੫॥

ਜਿਤੁ ਲਾਗੇ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ ਸਾਈ ਪ੍ਰਗਟਾਨੀ ॥੬॥

ਅਹੰਬੁਧਿ ਸੁਚਿ ਕਰਮ ਕਰਿ ਇਹ ਬੰਧਨ ਬੰਧਾਨੀ ॥੭॥

ਦਇਆਲ ਪੁਰਖ ਕਿਰਪਾ ਕਰਹੁ ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ

॥੮॥੩॥੧੫॥੪੪॥ ਜੁਮਲਾ

bhaa-ee meet banDhap sakhay paachhay tinahoo ka-o
sampaanee. ||5||

jit laago man baasnaa ant saa-ee paragtaanee. ||6||

aha^N-buDh such karam kar ih banDhan banDhaanee. ||7||

da-i-aal purakh kirpaa karahu naanak daas dasaanee.

||8||3||15||44|| jumlaa

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In the previous Shabad Guru Ji advised us that if we meditate on the Name of God, all the worries and tensions of our mind would be removed. But we should not let any thoughts of ego enter our mind. Instead, we should always be thankful to God, and humbly pray to Him to bless us with His sight. But in spite of this advice we generally remain entangled in the pursuits of worldly riches and power, and feel egoistic about our efforts and achievements. In this Shabad Guru Ji is cautioning us against living such a life of ego and self-indulgence.

Guru Ji comments: “A person keeps on indulging in the false poisonous worldly pleasures. In the midst (of these pleasures), the blind (fool) doesn’t understand, (that actually his life is being wasted away).”(1)

Describing the general state of mind of a person, Guru Ji says: “(A man keeps on saying and thinking), “I am accumulating wealth, I am earning wealth”, (and in this way) and his life passes away.”(1-Pause)

But the state of ego is not limited to rich persons only, Guru Ji says: “(The one, who has physical strength, he keeps on thinking and boasting), “I am brave, I am the greatest, and there is no one equal to me.”(2)

But, that is not all. Mentioning others, who are arrogant about their physical beauty or social status, Guru Ji says: “(Some times a person) feels arrogant in his mind thinking), “I am beautiful, I am very civilized, and I belong to a high lineage.”(3)

Stating, how the mortal keeps entangled in such egoistic thoughts, till the end, Guru Ji says: “Once so entangled by his false intellect, (his attachment for worldly wealth) doesn’t forsake him, even when he is dying.”(4)

So describing, what such a person does about his worldly wealth, Guru Ji says: “(Ultimately, finding no better alternative, at the time of death, a person) entrusts his wealth to his brothers, friends, or other relatives and survivors.”(5)

Telling the root cause of such a state of mind, even at the time of death, Guru Ji says: “In whatever lust the man has been involved throughout his life that lust surfaces at the end also.”(6)

Commenting on the uselessness, of some ritualistic deeds, near the end of one’s life, Guru Ji says: “Even all the supposedly good deeds (like going on pilgrimages, distributing alms, or observing fasts), done out of ego become bonds for (a person’s soul).”(7)

Including himself in ordinary mortals, Guru Ji prays on behalf of all and says: “O merciful God, show kindness, so that (I) Nanak may (get rid of my egoistic worldly attachments, and may remain humble like) the servant of Your servants.”(8-3-15-44-Total).

The message of the Shabad is that we should not waste our time in the egotistic pursuit of worldly wealth, power and influence, instead we should pray to God to keep us free from worldly attachments, or any kind of ego, and make us humble like the servant of His servants.



Detail:- Ashtpadis M:1=18, M:3=9, M:4=2, M:5=15, Total=44

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ ੧ ॥

ਮੁੰਧ ਰੈਣਿ ਦੁਹੇਲੜੀਆ ਜੀਉ ਨੀਦ ਨ ਆਵੈ ॥
ਸਾ ਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੈ ਹਾਵੈ ॥
ਧਨ ਬੀਈ ਦੁਬਲਿ ਕੰਤ ਹਾਵੈ ਕੇਵ ਨੈਣੀ ਦੇਖਏ ॥
ਸੀਗਾਰ ਮਿਠ ਰਸ ਭੋਗ ਭੋਜਨ ਸਭੁ ਝੂਠੁ ਕਿਤੈ ਨ ਲੇਖਏ ॥

ਮੈ ਮਤ ਜੋਬਨਿ ਗਰਬਿ ਗਾਲੀ ਦੁਧਾ ਬਣੀ ਨ ਆਵਏ ॥
ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਆਵਏ ॥੧॥
ਮੁੰਧ ਨਿਮਾਨੜੀਆ ਜੀਉ ਬਿਨੁ ਧਨੀ ਪਿਆਰੇ ॥

ik-o^Nkaar satnaam kartaa purakh gurparsaad.

raag ga-orhee poorbee chhant mehlaa 1.

munDh rain duhaylrhee-aa jee-o need na aavai.
saa Dhan dublee-aa jee-o pir kai haavai.
Dhan thee-ee dubal kant haavai kayv naanee daykh-ay.
seegaar mith ras bhog bhojan sabh jhooth kitai na laykh-ay.
mai mat joban garab gaalee duDhaa thanee na aav-ay.
naanak saa Dhan milai milaa-ee bin pir need na aav-ay. ||1||

munDh nimaanrhee-aa jee-o bin Dhanee pi-aaray.

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ਕਿਉ ਸੁਖੁ ਪਾਵੈਗੀ ਬਿਨੁ ਉਰ ਧਾਰੇ ॥
ਨਾਹ ਬਿਨੁ ਘਰ ਵਾਸੁ ਨਾਹੀ ਪੁਛਹੁ ਸਖੀ ਸਹੇਲੀਆ ॥
ਬਿਨੁ ਨਾਮ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ਨਾਹੀ ਵਸਹਿ ਸਾਚਿ ਸੁਹੇਲੀਆ
ਸਚੁ ਮਨਿ ਸਜਨ ਸੰਤੋਖਿ ਮੇਲਾ ਗੁਰਮਤੀ ਸਹੁ ਜਾਣਿਆ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਛੋਡੈ ਸਾ ਧਨ ਨਾਮਿ ਸਹਜਿ ਸਮਾਣੀਆ ॥੨॥

ਮਿਲੁ ਸਖੀ ਸਹੇਲੜੀਹੋ ਹਮ ਪਿਰੁ ਰਾਵੇਹਾ ॥
ਗੁਰ ਪੁਛਿ ਲਿਖਉਗੀ ਜੀਉ ਸਬਦਿ ਸਨੇਹਾ ॥
ਸਬਦੁ ਸਾਚਾ ਗੁਰਿ ਦਿਖਾਇਆ ਮਨਮੁਖੀ ਪਛੁਤਾਣੀਆ ॥

ਨਿਕਸਿ ਜਾਤਉ ਰਹੈ ਅਸਥਿਰੁ ਜਾਮਿ ਸਚੁ ਪਛਾਣਿਆ ॥
ਸਾਚ ਕੀ ਮਤਿ ਸਦਾ ਨਉਤਨ ਸਬਦਿ ਨੇਹੁ ਨਵੇਲਓ ॥
ਨਾਨਕ ਨਦਰੀ ਸਹਜਿ ਸਾਚਾ ਮਿਲਹੁ ਸਖੀ ਸਹੇਲੀਹੋ ॥੩॥

ਮੇਰੀ ਇਛ ਪੁਨੀ ਜੀਉ ਹਮ ਘਰਿ ਸਾਜਨੁ ਆਇਆ ॥
ਮਿਲਿ ਵਰੁ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ ॥
ਗੁਣ ਗਾਇ ਮੰਗਲੁ ਪ੍ਰੇਮਿ ਰਹਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ ॥
ਸਾਜਨ ਰਹੰਸੇ ਦੁਸਟ ਵਿਆਪੇ ਸਾਚੁ ਜਪਿ ਸਚੁ ਲਾਹਓ ॥
ਕਰ ਜੋਤਿ ਸਾ ਧਨ ਕਰੈ ਬਿਨਤੀ ਰੈਣਿ ਦਿਨੁ ਰਸਿ ਭਿੰਨੀਆ ॥
ਨਾਨਕ ਪਿਰੁ ਧਨ ਕਰਹਿ ਰਲੀਆ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ ॥੪॥੧॥

ki-o sukh paarhaigee bin ur Dhaaray.
naah bin ghar vaas naahee puchhahu sakhee sahaylee-aa.
bin naam pareet pi-aar naahee vaseh saach suhaylee-aa.
sach man sajan santokh maylaa gurmattee saho jaani-aa.
naanak naam na chhodai saa Dhan naam sahj samaanee-aa. ||2||

mil sakhee sahaylrheeho ham pir raavayhaa.
gur puchh likh-ugee jee-o sabad sanayhaa.
sabad saachaa gur dikhaa-i-aa manmukhee pachhutaanee-aa.
nikas jaata-o rahai asthir jaam sach pachhaani-aa.
saach kee mat sadaa na-utan sabad nayhu navayla-o.
naanak nadree sahj saachaa milhu sakhee sahayleeho. ||3||

mayree ichh punee jee-o ham ghar saajan aa-i-aa.
mil var naaree mangal gaa-i-aa.
gun gaa-ay mangal paraym rahsee munDh man omaaha-o.
saajan rahansay dusat vi-aapay saach jap sach laaha-o.
kar jorh saa Dhan karai bintee rain din ras bhinne-aa.
naanak pir Dhan karahi ralee-aa ichh mayree punnee-aa. ||4||1||

RAG GAURRI POORABI CHHANT MOHALLA 1

In this beautiful Shabad, Guru Ji describes the spiritual journey of a devotee, in the metaphor of a young ignorant bride who realizes that for some mistake of his, he has been separated from God. Now he suffers on account of this separation, so he asks and acts upon the advice of saintly persons, and then finally regains the blissful union with God.

Describing the first stage of realization of the separation of the soul bride from her spouse (God), Guru Ji says: "The



bride, separated from her spouse, passes her sleepless nights in pain. She has grown weak through grief at the separation of her spouse. She has become very weak, being in her sad sweet desire to see her spouse. All decorations, sweet dainties, sensuous enjoyments are of no avail to her. Now she realizes that intoxicated with the wine of youth's pride, she is ruined and she feels that like the extracted milk from the breasts, she will not have this opportunity again."

O Nanak, without her spouse, such a bride cannot sleep (in peace). She can meet (her spouse, only if the Guru) unites her with Him."(1)

Describing how the union of the (soul) bride can be brought about, Guru Ji says: "(Off course), the (soul) bride remains depressed in the absence of her beloved spouse. But how can she find the comfort without enshrining His love in her heart. You can ask your friends and mates, without the groom, a house is not worth living. Without meditating on His Name, true love and affection doesn't develop. (Only those brides reside) in peace and happiness, who remain attuned to the eternal (God). It is through truthfulness and contentment, that one obtains union with friend (God) in his mind. It is through Guru's instruction that the spouse (God) is known. Therefore, O Nanak, if that beloved bride (soul), wants to meet God, she should never abandon God's Name, because it is only through Name, that one imperceptibly merges in God." (2)

Describing the next stage in the spiritual journey of that soul bride, who listens, and acts upon the Guru's advice, on behalf of that bride, Guru Ji says: "Come, my mates and companions let us sit together, and let us meditate on our beloved. After consulting with the Guru, I would send my message through the (Guru's) word (to come and meet me. I know, that) she, whom the Guru has revealed the true word (or the right way to unite with God, she is happy, but those, who follow the advice of their own mind, they repent. (She in whose mind), the true one resides, her intellect always remains rejuvenated, and through (Guru's) word her love always remains fresh. But O Nanak, through His glance of grace, the eternal (God), keeps such a beloved in a state of equipoise. Come o my friends, let us meet Him."(3)

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Finally describing the bliss which one obtains on meeting God, Guru Ji says: "My desire has been fulfilled and my friend (God) has come into my heart. At this union of groom and bride, the (saintly) friends have sung song of joy. Thus singing the joyful songs in praise and love of the groom, the bride's soul is delighted and pleased. The friends are feeling happy, while the enemies are depressed. Thus by meditating on the true One, true profit is obtained. With joined hands the (soul) bride prays, that night and day she may remain immersed in her God's love. Nanak says, "O God, my desire is fulfilled and I revel with You in joy."(4-1)

The message of this Shabad is that it is because of our own fault, that we have been separated from our wonderful God. Therefore we should sincerely repent for our mistakes, and then following the advice of Guru (Granth Sahib Ji), we should keep remembering God, with true love and devotion. Who knows, the gracious God may one day show His mercy and embrace also us in His arms again?

ਪੰਨਾ ੨੪੩

ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੂ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਹੇ ॥
ਕਿਉ ਧੀਰੈਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਹੇ ॥
ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ ॥

ਨਹ ਨੀਦ ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ ॥
ਬਾਝਹੁ ਪਿਆਰੇ ਕੋਇ ਨ ਸਾਰੇ ਏਕਲੜੀ ਕੁਰਲਾਏ ॥
ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦੁਖੁ ਪਾਏ ॥੧॥

ਪਿਰਿ ਛੋਡਿਅਤੀ ਜੀਉ ਕਵਣੁ ਮਿਲਾਵੈ ॥
ਰਸਿ ਪ੍ਰੇਮਿ ਮਿਲੀ ਜੀਉ ਸਬਦਿ ਸੁਹਾਵੈ ॥

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ga-orhee chhant mehlaa 1.

sun naah parabhoo jee-o aykalrhee ban maahay.
ki-o Dheeraigee naah binaa parabh vayparvaahay.
Dhan naah baajhahu reh na saakai bikham rain ghanayree-aa.
nah need aavai paraym bhaavai sun baynantee mayree-aa.
baajhahu pi-aaray ko-ay na saaray aykalrhee kurlaa-ay.
naanak saa Dhan milai milaa-ee bin pareetam dukh paa-ay.
||1||
pir chhodi-arhee jee-o kavan milaavai.
ras paraym milee jee-o saba suhaavai.
sabday suhaavai taa pat paavai deepak dayh ujaarai.
sun sakhee sahaylee saach suhaylee saachay kay gun



ਸਬਦੇ ਸੁਹਾਵੈ ਤਾ ਪਤਿ ਪਾਵੈ ਦੀਪਕ ਦੇਹ ਉਜਾਰੈ ॥
ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਸਾਚਿ ਸੁਹੇਲੀ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰੈ ॥

saarai.
satgur maylee taa pir raavee bigsee amrit banee.

ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾ ਪਿਰਿ ਰਾਵੀ ਬਿਗਸੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

naanak saa Dhan taa pir raavay jaa tis kai man bhaanee.
||2||
maa-i-aa mohnee neeghree-aa jee-o koorh muthee koorhi-
aaray.
ki-o khoolai gal jayvarhee-aa jee-o bin gur at pi-aaray.
har pareet pi-aaray sabad veechaaray tis hee kaa so hovai.
punn daan anayk naavan ki-o antar mal Dhovai.
naam binaa gat ko-ay na paavai hath nigrahi baybaanai.
naanak sach ghar sabad sinjaapai dubiDhaa mahal ke
jaanai. ||3||
tayraa naam sachaa jee-o sabad sachaa veechaaro.
tayraa mahal sachaa jee-o naam sachaa vaapaaro.
naam kaa vaapaar meethaa bhagat laahaa andino.
tis baajh vakhar ko-ay na soojhai naam layvhu khin khino.

ਨਾਨਕ ਸਾ ਧਨ ਤਾ ਪਿਰੁ ਰਾਵੇ ਜਾ ਤਿਸ ਕੈ ਮਨਿ ਭਾਣੀ ॥੨॥

ਮਾਇਆ ਮੋਹਣੀ ਨੀਘਰੀਆ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

ਕਿਉ ਖੂਲੈ ਗਲ ਜੇਵੜੀਆ ਜੀਉ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ ॥
ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਸਬਦਿ ਵੀਚਾਰੇ ਤਿਸ ਹੀ ਕਾ ਸੇ ਹੋਵੈ ॥
ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਨਾਵਣ ਕਿਉ ਅੰਤਰ ਮਲੁ ਧੋਵੈ ॥
ਨਾਮ ਬਿਨਾ ਗਤਿ ਕੋਇ ਨ ਪਾਵੈ ਹਠਿ ਨਿਗ੍ਰਹਿ ਬੇਬਾਣੈ ॥
ਨਾਨਕ ਸਚ ਘਰੁ ਸਬਦਿ ਸਿਵਾਪੈ ਦੁਬਿਧਾ ਮਹਲੁ ਕਿ ਜਾਣੈ ॥੩॥

ਤੇਰਾ ਨਾਮੁ ਸਚਾ ਜੀਉ ਸਬਦੁ ਸਚਾ ਵੀਚਾਰੇ ॥
ਤੇਰਾ ਮਹਲੁ ਸਚਾ ਜੀਉ ਨਾਮੁ ਸਚਾ ਵਾਪਾਰੇ ॥
ਨਾਮ ਕਾ ਵਾਪਾਰੁ ਮੀਠਾ ਭਗਤਿ ਲਾਹਾ ਅਨਦਿਨੋ ॥
ਤਿਸੁ ਬਾਝੁ ਵਖਰੁ ਕੋਇ ਨ ਸੂਝੈ ਨਾਮੁ ਲੇਵਹੁ ਖਿਨੁ ਖਿਨੋ ॥

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ਪਰਖਿ ਲੇਖਾ ਨਦਰਿ ਸਾਚੀ ਕਰਮਿ ਪੂਰੈ ਪਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਇਆ
॥੪॥੨॥

parakh laykhaa nadar saachee karam poorai paa-i-aa.
naanak naam mahaa ras meethaa gur poorai sach paa-i-aa.
||4||2||

GAURRI CHHANT MOHALLA 1

In this Shabad again, uses the metaphor of a young ignorant bride separated from her beloved groom, to describe the state of mind of a mortal separated from God, and tells how he can get reunited with his beloved God again.

Assuming him self to be that separated bride, roaming alone in the jungle of the world in search of her beloved, Guru Ji says: "O God, my venerable spouse, please listen. I am all alone in the wilderness (of the world). O my care free God, (think), how can (this bride of Yours) feel secure without You? The wife cannot live without her Groom. Without the groom, the night (of life) of a wife passes in great difficulty. O God, listen to my supplication, Your love is so dear to me, that without You I cannot get any sleep. (This is a fact, that) without her beloved (spouse), no one takes care (of the bride, and) she bewails alone. Nanak (says, that only that soul) bride meets (her spouse God), if the Guru unites her. Otherwise, without her beloved, she suffers in pain."(1)

Guru Ji now poses a question and says: "Who can unite that bride who has been deserted by her consort?" He then answers himself: "The bride who through the Guru's word gets herself imbued in the love of God, she becomes beautiful (from in side). Yes, when through Guru's word (her inner mind) becomes beautiful and the lamp (of divine knowledge) lights in her mind, she obtains honor (in this and the next world). Therefore, listen O my friend and mate, (the bride), who contemplates on the merits of the true (God), she lives in peace in love with the true (God). When the true Guru unites her, then she enjoys the company of her spouse (God), and she feels delighted, singing the nectar sweet words (of the Guru). But, O Nanak the bride is able to enjoy the company of her spouse (God), only when she seems pleasing to His mind."(2)



Commenting upon the reasons for the separation of the soul (bride) from her spouse (God), and the ways to overcome this separation, Guru Ji says: “The alluring worldly riches have driven (the soul bride out of her divine) state. She has been deceived, by the false pretense of the short lived worldly attractions. So now how can the chains (of worldly attachments) around her neck be loosened without the dear Guru? (The answer is that) he who by reflecting on the (Guru’s) word, gets imbued with the love of God, he becomes, the servant of that (God Himself. But remember that) the inner dirt of mind will not go away by giving charities or even by countless baths at pilgrimage places.”

“Even if a person obstinately controls his biological urges, or goes to live in jungles, without (meditating on God’s) Name, no one can obtain salvation. O Nanak, it is only through the Guru’s word that one recognizes the true Home (of God). How can a person, who is in love with the other (worldly things), recognize the (divine) castle?”(3)

Guru Ji concludes, by clearly, laying out the way for the soul bride to unite with her spouse God. He suggests, that the soul bride should humbly pray to God and say: “O venerable One, true is Your Name, and true is contemplation of Your word. True is your castle; O dear and true is the trade in Your Name. Yes, sweet is the trade of (God’s) Name, and there is always a profit in Your worship. (In fact), except His (worship), I can think of no other (more profitable) commodity. (Therefore, I say, O my friends), meditate on His Name, at every moment. It is only after one’s (past) account has been examined by the true examining eye (of God), and when his destiny has been fulfilled, that some one has obtained (this gift of God’s Name). Yes, O Nanak, sweet is the supreme elixir of (God’s) Name, and it is only through the perfect Guru, that this ever lasting (gift) is obtained.”(4-2)

The message of the Shabad is that we are like the separated brides of God. If we want to enjoy the bliss of reunion, with our beloved Spouse, then we need to seek the guidance of the Guru. Following his advice, we shall have to make ourselves really beautiful from inside so that God is attracted to us again and unites us with Him.

ਰਾਗੁ ਗਉੜੀ ਪੁਰਬੀ ਛੰਤ ਮਹਲਾ ੩

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

raag ga-orhee poorbee chhant mehlāa 3

ik-o^Nkaar satnaam kartāa purakh gurparsaad.

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ਸਾ ਧਨ ਬਿਨਉ ਕਰੇ ਜੀਉ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥
ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕੈ ਜੀਉ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ॥
ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ਰਹਿ ਨ ਸਾਕੈ ਗੁਰ ਬਿਨੁ ਮਹਲੁ ਨ ਪਾਈਐ ॥
ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਪਰੁ ਕੀਜੈ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈਐ ॥
ਹਰਿ ਸਾਚਾ ਸੋਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬਿਨੁ ਸੇਵਿਐ ਸੁਖੁ
ਨ ਪਾਏ ॥

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਏ ॥੧॥
ਧਨ ਰੈਣਿ ਸੁਹੇਲੜੀਏ ਜੀਉ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਾਉ ਕਰੇ ਜੀਉ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥
ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਅਨਦਿਨੁ ਲਾਗਾ ਭਾਓ ॥
ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਜੀਅ ਕੀ ਮੇਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਓ ॥

ਪੰਨਾ ੨੪੪

ਹਰਿ ਗੁਣ ਸਾਰੀ ਤਾ ਕੰਤ ਪਿਆਰੀ ਨਾਮੇ ਧਰੀ ਪਿਆਰੇ ॥
ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੇ ॥੨॥
ਧਨ ਏਕਲੜੀ ਜੀਉ ਬਿਨੁ ਨਾਹ ਪਿਆਰੇ ॥
ਦੂਜੇ ਭਾਇ ਮੁਠੀ ਜੀਉ ਬਿਨੁ ਗੁਰ ਸਬਦ ਕਰਾਰੇ ॥
ਬਿਨੁ ਸਬਦ ਪਿਆਰੇ ਕਉਣੁ ਦੁਤਰੁ ਤਾਰੇ ਮਾਇਆ ਮੋਹਿ

saa Dhan bin-o karay jee-o har kay gun saaray.
khin pal reh na sakai jee-o bin har pi-aaray.
bin har pi-aaray reh na saakai gur bin mahal na paa-ee-ai.

jo gur kahai so-ee par keejai tisnaa agan bujhaa-ee-ai.
har saachaa so-ee tis bin avar na ko-ee bin sayvi-ai sukh na
paa-ay.

naanak saa Dhan milai milaa-ee jis no aap milaa-ay. ||1||
Dhan rain suhaylree-ay jee-o har si-o chit laa-ay.
satgur sayvay bhaa-o karay jee-o vichahu aap gavaa-ay.
vichahu aap gavaa-ay har gun gaa-ay an-din laagaa bhaa-o.
sun sakhee sahaylee jee-a kee maylee gur kai sabad samaa-
o.

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har gun saaree taa kant pi-aaree naamay Dharee pi-aaro.
naanak kaaman naah pi-aaree raam naam gal haaro. ||2||
Dhan aykalrhee jee-o bin naah pi-aaray.
doojai bhaa-ay muthee jee-o bin gur sabad karaaray.
bin sabad pi-aaray ka-un dutar taaray maa-i-aa mohi khuaa-
aa-ee.
koorh vigutee taa pir mutee saa Dhan mahal na paa-ee.
gur sabday raatee sehjay maatee an-din rahai samaa-ay.



ਖੁਆਈ ॥

ਕੂੜਿ ਵਿਗੁਤੀ ਤਾ ਪਿਰਿ ਮੁਤੀ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਈ ॥

ਗੁਰ ਸਬਦੇ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਸਮਾਏ ॥

ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਏ

॥੩॥

naanak kaaman sadaa rang raatee har jee-o aap milaa-ay.

॥3॥

ਤਾ ਮਿਲੀਐ ਹਰਿ ਮੇਲੇ ਜੀਉ ਹਰਿ ਬਿਨੁ ਕਵਣੁ ਮਿਲਾਏ ॥

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਮ ਆਪਣੇ ਜੀਉ ਕਉਣੁ ਭਰਮੁ ਚੁਕਾਏ ॥

ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਇਉ ਮਿਲੀਐ ਮਾਏ ਤਾ ਸਾ ਧਨ ਸੁਖੁ ਪਾਏ

॥

taa milee-ai har maylay jee-o har bin kavan milaa-ay.

bin gur pareetam aapnay jee-o ka-un bharam chukaa-ay.

gur bharam chukaa-ay i-o milee-ai maa-ay taa saa Dhan
sukh paa-ay.

gur sayvaa bin ghor anDhaar bin gur mag na paa-ay.

kaaman rang raatee sehjay maaatee gur kai sabaq
veechaaray.

naanak kaaman har var paa-i-aa gur kai bhaa-ay pi-aaray.

॥4॥1॥

ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥

ਕਾਮਣਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ

॥੪॥੧॥

RAG GAURRI POORABI CHHANT MOHALLA 3

In the previous Shabad Guru Ji told us that, if we want to enjoy the bliss of reunion, with our beloved Spouse from whom we have been separated, we should seek the guidance of the Guru. Following his advice, we should make ourselves really beautiful from inside so that God is attracted to us again and unites us with Him. In this Shabad, Guru Ji shows us how and what kind of prayer a human soul (bride) needs to make before God.

Imagining himself to be that separated bride, who longs to reunite with God, Guru Ji says: “The bride, (who longs to reunite with God), remembering God’s merits, prays humbly before Him. She cannot live even for a moment without her dear God. Yes, she cannot live without the beloved God, (but she has to realize that) without the Guru’s (guidance); we cannot find the abode (of God). Therefore, whatever the Guru says we should do that (and in this way), extinguish the fire of desire. (We should also realize that) God alone is eternal, there is no other beside Him and without serving Him peace is not obtained. O Nanak, only that soul (bride), united through the Guru, unites with God, whom He Himself unites.”(1)

Next Guru Ji describes how and when the separated soul is able to enjoy the comfort of her Groom’s company. He says: “The bride passes the night (of her life) in comfort only when she fixes her attention on God, and when she follows the advice of the true Guru, loves him and sheds her ego. When she has shed her ego and sings praises of God then she remains imbued with God’s love day and night. By listening to the Guru’s word, uttered by her soul mates and friends, she merges in the Guru’s word itself. The bride (soul), who imbues herself with the love of God’s Name, and who remembers God’s merits in her heart, she becomes dear to the spouse (God). In short, O Nanak, that soul bride becomes endearing to God, (who is so completely absorbed in God’s Name, as if she is) wearing the necklace of God’s Name around her neck.”(2)

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Now Guru Ji compares the state of the (soul) bride, who is separated from her spouse, and the one, who remains imbued with the love of the Guru’s word. He says: “The (soul) bride, who is lonely, being without her beloved groom, without the support providing Guru’s word, she is being deceived by love for other worldly things (instead of God). Without the loving word (of the Guru), there is no one, who can ferry her across the dreadful (worldly) ocean, and she is lost in the



love of worldly riches. When a (bride) gets mislead by the false (worldly riches), she is deserted by her husband (God). Such a bride cannot attain to the mansion of her groom. (On the other hand, the bride), who imbues herself with the word she remains inebriated in equipoise and remains, and day and night, in God's love. O Nanak, God Himself unites such a bride with Him, who always remains imbued in His love." (3)

In conclusion, Guru Ji says: "(O my friends), we unite with God, only if He unites us with Him. Except God, who else can unite? Except our beloved Guru, who can remove our doubts? Yes, O my mother, when the Guru removes our doubt, only then we are able to meet (God), and the soul bride, finds peace. Without the guidance of the Guru, we are in a state of total (spiritual) darkness, and without the Guru's (guidance), one does not find the way (to God). O Nanak, when following Guru's advice, the (soul) bride is imbued with God's love, and remains absorbed in a state of spiritual balance, she obtains God as her spouse, through the love of her Guru." (4-1)

The message of this Shabad is that if we want to reunite with our groom (God), we should shed our ego, and following Guru's advice, as contained in Guru Granth Sahib Ji, remain absorbed in God's love.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਪਿਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਜੀਉ ਬਿਨੁ ਪਿਰ ਕਿਉ ਜੀਵਾ ਮੇਰੀ
ਮਾਈ ॥

ਪਿਰ ਬਿਨੁ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਹਾਈ ॥
ਕਾਪਰੁ ਤਨਿ ਸੁਹਾਵੈ ਜਾ ਪਿਰ ਭਾਵੈ ਗੁਰਮਤੀ ਚਿਤੁ ਲਾਈਐ ॥
ਸਦਾ ਸੁਹਾਗਣਿ ਜਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਈਐ ॥
ਗੁਰ ਸਬਦੈ ਮੇਲਾ ਤਾ ਪਿਰੁ ਰਾਵੀ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰੇ ॥
ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਜਾ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥੧॥
ਸਾ ਧਨ ਰੰਗੁ ਮਾਣੇ ਜੀਉ ਆਪਣੇ ਨਾਲਿ ਪਿਆਰੇ ॥
ਅਹਿਨਿਸਿ ਰੰਗਿ ਰਾਤੀ ਜੀਉ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ॥
ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ਹਉਮੈ ਮਾਰੇ ਇਨ ਬਿਧਿ ਮਿਲਹੁ ਪਿਆਰੇ ॥

ਸਾ ਧਨ ਸੋਹਾਗਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਾਰੇ ਨਾਮਿ ਪਿਆਰੇ ॥
ਅਪੁਨੇ ਗੁਰ ਮਿਲਿ ਰਹੀਐ ਅੰਮ੍ਰਿਤੁ ਗਹੀਐ ਦੁਬਿਧਾ ਮਾਰਿ
ਨਿਵਾਰੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਗਲੇ ਦੂਖ ਵਿਸਾਰੇ ॥੨॥

ਕਾਮਣਿ ਪਿਰਹੁ ਭੁਲੀ ਜੀਉ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੇ ॥
ਬੂਠੀ ਬੂਠਿ ਲਗੀ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥
ਕੂੜੁ ਨਿਵਾਰੇ ਗੁਰਮਤਿ ਸਾਰੇ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥
ਗੁਰ ਸਬਦੁ ਸੇਵੇ ਸਚਿ ਸਮਾਵੈ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ਐਸਾ ਕਰੇ ਸੀਗਾਰੇ ॥
ਨਾਨਕ ਕਾਮਣਿ ਸਹਜਿ ਸਮਾਣੀ ਜਿਸੁ ਸਾਚਾ ਨਾਮੁ ਅਧਾਰੇ ॥੩॥

ga-orhee mehlā 3.

pir bin kharee nimaanee jee-o bin pir ki-o jeevaa mayree
maa-ee.
pir bin need na aavai jee-o kaaparh tan na suhaa-ee.
kaapar tan suhaavai jaa pir bhaavai gurmatee chit laa-ee-ai.
sadaa suhaagan jaa satgur sayvay gur kai ank samaa-ee-ai.
gur sabdai maylaa taa pir raavee laahaa naam sansaaray.
naanak kaaman naah pi-aaree jaa har kay gun saaray. ||1||
saa Dhan rang maanay jee-o aapnay naal pi-aaray.
ahinis rang raatee jee-o gur sabad veechaaray.
gur sabad veechaaray ha-umai maaray in biDh milhu pi-
aaray.
saa Dhan sohagan sadaa rang raatee saachai naam pi-aaray.
apunay gur mil rahee-ai amrit gahee-ai dubiDhaa maar
nivaaray.
naanak kaaman har var paa-i-aa saglay dookh visaaray. ||2||

kaaman pirahu bhulee jee-o maa-i-aa mohi pi-aaray.
jhoothee jhooth lagee jee-o koorh muthee koorhi-aaray.
kooh nivaaray gurmat saaray joo-ai janam na haaray.
gur sabad sayvay sach samaavai vichahu ha-umai maaray.
har kaa naam ridai vasaa-ay aisaa karay seegaaro.
naanak kaaman sahj samaanee jis saachaa naam aDhaaro. ||3||

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ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ॥
ਮੈ ਨੈਣੀ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ ॥
ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ ਮਰੀਐ ਹਾਵੈ ਬਿਨੁ ਪਿਰ ਕਿਉ ਸੁਖੁ
ਪਾਈਐ ॥

mil mayray pareetamaa jee-o tuDh bin kharee nimaanee.
mai nainee need na aavai jee-o bhaavai ann na paanee.
paanee ann na bhaavai maree-ai haavai bin pir ki-o sukh
paa-ee-ai.
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ਪੰਨਾ ੨੪੫

ਗੁਰ ਆਗੈ ਕਰਉ ਬਿਨੰਤੀ ਜੇ ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ
ਮਿਲਾਈਐ ॥ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ ਮਿਲਿਆ ਘਰਿ ਆਏ ॥
ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ
॥੪॥੨॥gur aagai kara-o binantē jay gur bhaavai ji-o milai tīvai
milaa-ee-ai.aapay mayl la-ay sukh-daata aap mili-aa ghar aa-ay.naanak kaaman sadaa suhaagan naa pir marai na jaa-ay.
॥4॥2

GAURRI MOHALLA 3

Like the previous two Shabads, in this Shabad also Guru Ji describes the heart rendering cry of the (soul) bride, who finds the pangs of separation from her beloved unbearable, and cries out for help and guidance, and finds that help from the saint Guru.

So once again imagining himself to be that separated bride (soul), Guru Ji says: “Without (the company of) groom, I am utterly lost, O my mother, (tell me), how can I survive without my master? (My state is that), without Him I cannot get even a wink of sleep and no dress looks pleasing to my body.”

Then on behalf of her mother to whom this soul bride is describing her pain, Guru Ji says: “(O my dear daughter), the wearing of clothes, only feels good to the body, when the bride seems pleasing to the groom, (and for that, what we need to do is that), we should attune our mind to the Guru’s instruction. When, the (soul) bride acts upon the advice of the Guru, she becomes permanently united (with her groom), and it is in this way that we merge in the embrace of our spouse. When through the word of the Guru, the union (with God) takes place, (the soul-bride) enjoys the company of her beloved spouse, and she earns (true) profit of Name in this world. In short O Nanak, the bride (soul) seems loving to God, only when she enshrines the merits of God in her heart.”(1)

Continuing his advice, Guru Ji says: “The (soul bride), who day and night keeps reflecting on the Guru’s word, she remains imbued with the love (of her spouse), and she enjoys (the bliss of) the company of her beloved.”

Now addressing us all, as his friends, and mates, Guru Ji says: “Yes, (the bride should) reflect on the Guru’s word, and subdue her sense of ego. It is in this way, O my dear (friends) that we can meet (our beloved spouse, God). She alone is God’s own, who is forever imbued with His love through the true Name of her beloved. Therefore, we should remain united with our Guru (by always listening to the Guru’s word), and obtain the nectar (of Name), which drives out our sense of duality. O Nanak, such a (soul) bride has obtained God as her spouse, and all her woes have been dispelled.”(2)

Now describing, the reasons, which separate a bride (soul) from her spouse (God), and what she needs to do to regain His love, Guru Ji says: “When a (soul) bride is lured by worldly love, she forgets about her spouse. Such a false (bride) is attached to false love, and is deceived by the false worldly attachment. (Now if she wants to win back the love of her spouse), she needs to embrace the Guru’s wisdom, forsake the false worldly attachment, and then she will not lose her life in gamble. By acting in accordance with Guru’s advice, she should live a truthful life, and dispel ego from her within. She should enshrine God’s Name in her heart; this is how she should deck herself. O Nanak, such a bride, whose support is the (God’s) true Name, easily merges (in her spouse God).”(3)

Guru Ji brings this Shabad to a close, by making a truly heart melting prayer to God on behalf of that separated bride, and says: “Meet me O my beloved, without You, I feel absolutely helpless. In my eyes there is no sleep, and there is no desire even for food or water. Yes, I love not food or water and wait longingly for Him. Without God, how can I be at peace? (May be), I should pray to the Guru, and say to him: “If it so pleases you, unite me (with my God), howsoever, (He) can be met.”

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Narrating the result of above prayer, Guru Ji says: “The giver of peace Himself has united (such a soul bride), with Him, He has Himself come to abide in (her) heart. O Nanak, such a (soul) becomes eternally wedded bride, because her spouse



(God), never dies, nor goes away anywhere.” (4-2)

The message of this Shabad again is that if we truly want to reunite with our beloved spouse God, from whom we have been separated, for such a long time, due to our own false worldly attachments, we should humbly listen to our Guru (Granth Sahib Ji), and following his advice, embellish ourselves with truthful living, and true love for God's Name. Then one day, God will surely, be kind us on also, and will bless us with His eternal union.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਕਾਮਣਿ ਹਰਿ ਰਸਿ ਬੇਧੀ ਜੀਉ ਹਰਿ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ॥
ਮਨੁ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ॥
ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ਕਾਮਣਿ ਵਰੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ ਲਾਏ ॥

ਇਹੁ ਸਰੀਰੁ ਕੂੜਿ ਕੁਸਤਿ ਭਰਿਆ ਗਲ ਤਾਈ ਪਾਪ ਕਮਾਏ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਬਿਨੁ ਭਗਤੀ ਮੈਲੁ ਨ
ਜਾਏ ॥

ਨਾਨਕ ਕਾਮਣਿ ਪਿਰਹਿ ਪਿਆਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੧॥

ਕਾਮਣਿ ਪਿਰੁ ਪਾਇਆ ਜੀਉ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥
ਰੈਣਿ ਸੁਖਿ ਸੁਤੀ ਜੀਉ ਅੰਤਰਿ ਉਰਿ ਧਾਰੇ ॥
ਅੰਤਰਿ ਉਰਿ ਧਾਰੇ ਮਿਲੀਐ ਪਿਆਰੇ ਅਨਦਿਨੁ ਦੁਖੁ ਨਿਵਾਰੇ ॥
ਅੰਤਰਿ ਮਹਲੁ ਪਿਰੁ ਰਾਵੇ ਕਾਮਣਿ ਗੁਰਮਤੀ ਵੀਚਾਰੇ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ ॥
ਨਾਨਕ ਸਚਿ ਮਿਲੀ ਸੋਹਾਗਣਿ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰੇ ॥੨॥

ਆਵਹੁ ਦਇਆ ਕਰੇ ਜੀਉ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥
ਕਾਮਣਿ ਬਿਨਉ ਕਰੇ ਜੀਉ ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ॥
ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ਹਉਮੈ ਮਾਰੇ ਗੁਰਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ ॥

ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਸਚਾ ਸੋਈ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰੇ ॥
ਮਨਮੁਖਿ ਕਾਮਿ ਵਿਆਪੀ ਮੋਹਿ ਸੰਤਾਪੀ ਕਿਸੁ ਆਗੈ ਜਾਇ
ਪੁਕਾਰੇ ॥

ਨਾਨਕ ਮਨਮੁਖਿ ਬਾਉ ਨ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ ॥੩॥

ਮੁੰਧ ਇਆਣੀ ਭੋਲੀ ਨਿਗੁਣੀਆ ਜੀਉ ਪਿਰੁ ਅਗਮ ਅਪਾਰਾ ॥
ਆਪੇ ਮੇਲਿ ਮਿਲੀਐ ਜੀਉ ਆਪੇ ਬਖਸਣਹਾਰਾ ॥
ਅਵਗਣ ਬਖਸਣਹਾਰਾ ਕਾਮਣਿ ਕੰਤੁ ਪਿਆਰਾ ਘਟਿ ਘਟਿ
ਰਹਿਆ ਸਮਾਈ ॥
ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਭਾਇ ਭਗਤੀ ਪਾਈਐ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਈ ॥
ਨਾਨਕ ਸਹਜੇ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਾ ਧਨ ਨਉ ਨਿਧਿ ਪਾਈ

ga-orhee mehlā 3.

kaamaan har ras bayDhee jee-o har kai sahj subhāa-ay.
man mohan mohi lee-aa jee-o dubiDhāa sahj samaa-ay.
dubiDhāa sahj samaa-ay kaamaan var paa-ay gurmatēe rang
laa-ay.

ih sareer koorh kusat bhari-aa gal taa-ee paap kamaa-ay.
gurmukh bhagat jit sahj Dhun upjai bin bhagtee mail na
jaa-ay.

naanak kaamaan pīreh pi-aaree vichahu aap gavaa-ay. ||1||

kaamaan pir paa-i-aa jee-o gur kai bhāa-ay pi-aaray.
rain sukh sūtee jee-o antar ur Dhaaray.
antar ur Dhaaray milee-ai pi-aaray an-din dukh nivaaray.
antar mahal pir raavay kaamaan gurmatēe veechaaray.
amrit naam pee-aa din raatēe dubiDhāa maar nivaaray.
naanak sach milee sohagan gur kai hayt apaaray. ||2||

aavhu da-i-aa karay jee-o pareetam at pi-aaray.
kaamaan bin-o karay jee-o sach sabad seegaaray.
sach sabad seegaaray ha-umai maaray gurmukh kaaraj
savaaray.
jug jug ayko sachaa so-ee boojhai gur beechaaray.
manmukh kaam vi-aapee mohi santapee kis aagai jaa-ay
pukaaray.

naanak manmukh thaa-o na paa-ay bin gur at pi-aaray. ||3||

munDh i-aanee bholee nigunee-aa jee-o pir agam apaaraa.
aapay mayl milee-ai jee-o aapay bakhshanhaaraa.
avgan bakhshanhaaraa kaamaan kant pi-aaraa ghat ghat rahi-
aa samaa-ee.
paraym pareet bhāa-ay bhagtee paa-ee-ai satgur boojh
bujhaa-ee.
sadaa anand rahai din raatēe an-din rahai liv laa-ee.
naanak sehjay har var paa-i-aa saa Dhan na-o niDh paa-ee.
||4||3||



॥੪॥੩॥



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GAURRI MOHALLA 3

In the previous two Shabads, Guru Ji described the pangs of separation being felt by a human (soul) bride, separated from her beloved spouse. In this Shabad Guru Ji is describing the feelings, the conduct and qualities of a (soul) bride, who is truly imbued with the love of her groom (God), and is already united with him.

About such a bride, Guru Ji says: “(Fortunate is that soul) bride, who is pierced through with the elixir of God’s (Name), and who remains imbued with the love of God’s poised temper. The enticer of hearts (i.e. God) has captivated her mind and her sense of duality (or love of worldly things), has merged in calmness. Such a bride (soul), who by following Guru’s instruction imbues herself with the love (of God), she obtains her groom (God).”

Guru Ji further comments: “Our body is brimful with false values and commits sins profusely. This dirt of false values does not go away without worship of God. It is devotion to God, under Guru’s instruction, through which a waive of (spiritual) calmness arises (in one’s mind, and the dirt of sins gets washed off. But) without devotion (to God, this) dirt doesn’t go away. O Nanak, (it is in this way), the soul (bride) who shed her ego from within, becomes dear to her groom (God).”(1)

Describing the state of mind of the bride (soul) who is able to obtain her groom (God), Guru Ji says: “The bride who remains imbued with Guru’s love finds her groom (God). She then keeps her groom enshrined in her heart and passes her night (of life) in peace. (The bride, who finds God’s) castle within her heart (itself), reflecting on Guru’s instruction, she enjoys the company of her spouse. Day and night, she drinks the nectar of Name, and she drives out her sense of duality. Thus, O Nanak, through the infinite love of the Guru, the happy wife remains united with her true (God).”(2)

Now comparing the state of mind of the soul bride, who follows Guru’s teachings, with that of the self-conceited wife, Guru Ji says: “(The Guru ward soul prays to God and says), come, O my dear beloved, have mercy upon me. Having beautified her character through the true word (of the Guru), the bride (soul) makes a supplication to her You.”

Describing, what happens, after such a prayer, Guru Ji says: “When the bride thus decked with the word of the Guru stills her ego, through grace the Guru, she accomplishes her task (and unites her with God). Yes, throughout all the ages only the one God is eternal, but only a rare one realizes this truth through the Guru. But the egocentric bride, who is imbued in lust and tormented by temporal love, has no one, before whom, she can go and make an appeal. O Nanak, the self-willed person finds no place of rest except (in the shelter of) the exceedingly loving Guru.”(3)

In conclusion, Guru Ji says: “(On one hand, the human) bride is immature, simple, and merit less. (But on the other hand), the groom is infinite and unapproachable, (so how can union between the two take place). It is only possible, if He Himself brings about this union, and He Himself becomes the forgiver (of the faults of the bride). Yes that beloved groom, who is capable of forgiving the de-merits is abiding in each and every heart. The true Guru has given us this understanding that we obtain You through loving devotion. The bride, who remains attuned to God day and night, she remains in a state of bliss, day and night. In this way, O Nanak, such a bride, has obtained God as her groom, who is the treasure of all the merits.” (4-3)

The message of this Shabad is that if we want to enjoy a state of eternal peace and bliss of union with God, we need to pray to Him to forgive our sins and grant us the guidance of the Guru, so that following his advice, we may meditate on God’s Name day and night, and may ultimately merge in Him.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ga-orhee mehlāa 3.

ਮਾਇਆ ਸਰੁ ਸਬਲੁ ਵਰਤੈ ਜੀਉ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰਿਆ
ਜਾਇ ॥

maa-i-aa sar sabal varṭai jee-o ki-o kar ḁutar ṭari-aa jaa-ay.

ਰਾਮ ਨਾਮੁ ਕਰਿ ਬੋਹਿਥਾ ਜੀਉ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਇ ॥
ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਏ ਹਰਿ ਆਪਿ ਲਘਾਏ ਇਨ ਬਿਧਿ
ਦੁਤਰੁ ਤਰੀਐ ॥

raam naam kar bohithaa jee-o sabad kḥayvat vich paa-ay.
sabad kḥayvat vich paa-ay har aap lagḥaa-ay in biDh ḁutar
ṭaree-ai.

gurmukh bhagaṭ paraapaṭ hovai jeevṭi-aa i-o maree-ai.



ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਵੈ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥

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ਖਿਨ ਮਹਿ ਰਾਮ ਨਾਮਿ ਕਿਲਵਿਖ ਕਾਟੇ ਭਏ ਪਵਿਤ੍ਰ ਸਰੀਰਾ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੰਚਨ ਭਏ ਮਨੂਰਾ ॥੧॥

ਪੰਨਾ ੨੪੬

ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮ ਨਾਮ ਕੀ ਬਿਧਿ
ਨਹੀ ਜਾਣੀ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ ਪਿਆਰੇ ਜੀਉ ਡੂਬਿ ਮੁਏ ਬਿਨੁ
ਪਾਣੀ ॥

ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੇ ॥

ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ ਉਬਰੇ ਗੁਰ ਵੀਚਾਰੇ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਰਾਮ ਨਾਮੁ ਵਖਾਣੈ ਆਪਿ ਤਰੈ ਕੁਲ ਤਾਰੇ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤਿ ਮਿਲੇ ਪਿਆਰੇ ॥੨॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੋ ਬਿਰੁ ਨਾਹੀ ਜੀਉ ਬਾਜੀ ਹੈ ਸੰਸਾਰਾ ॥
ਦ੍ਰਿੜੁ ਭਗਤਿ ਸਚੀ ਜੀਉ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ॥
ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਧਨੁ ਪਾਈਐ ॥

ਸੇਵਾ ਸੁਰਤਿ ਭਗਤਿ ਇਹ ਸਾਚੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥

ਹਮ ਮਤਿ ਹੀਣ ਮੂਰਖ ਮੁਗਧ ਅੰਧੇ ਸਤਿਗੁਰਿ ਮਾਰਗਿ ਪਾਏ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ
॥੩॥

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਜੀਉ ਆਪੇ ਸਬਦਿ ਸਵਾਰੇ ॥
ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਸਬਦੁ ਜੀਉ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ॥
ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਭਗਤੀ
ਲਾਏ ॥

ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥

ਆਪੇ ਗੁਣਦਾਤਾ ਅਵਗੁਣ ਕਾਟੇ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ ਸਚੇ ਵਿਟਹੁ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥੪॥੪॥

khin meh raam naam kilvikh kaatay bha-ay pavit̃ sareeraa.
naanak raam naam nistaaraa kanchan bha-ay manooraa.
॥1॥

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istaree purakh kaam vi-aapay jee-o raam naam kee biDh
nahee jaanee.
maat̃ piṭaa suṭ bhaa-ee kharay pi-aaray jee-o doob mu-ay
bin paanee.

doob mu-ay bin paanee gaṭ nahee jaanee ha-umai Dhaaṭ
sansaaray.
jo aa-i-aa so sabh ko jaasee ubray gur veechaaray.
gurmukh hovai raam naam vakhaanai aap tarai kul taaray.
naanak naam vasai ghat anṭar gurmat̃ milay pi-aaray. ॥2॥

raam naam bin ko thir naahee jee-o baajee hai sansaaraa.
darirh bhagaṭ sachee jee-o raam naam vaapaaraa.
raam naam vaapaaraa agam apaaraa gurmat̃ee Dhan paa-
ee-ai.
sayvaa surat̃ bhagaṭ ih saachee vichahu aap gavaa-ee-ai.

ham mat̃ heen moorakh mugaDh anDhay satgur maarag
paa-ay.
naanak gurmukh sabad̃ suhaavay an-din har gun gaa-ay.
॥3॥

aap karaa-ay karay aap jee-o aapay sabad̃ savaaray.
aapay satgur aap sabad̃ jee-o jug jug bhagaṭ pi-aaray.
jug jug bhagaṭ pi-aaray har aap savaaray aapay bhagtee
laa-ay.
aapay daanaa aapay beenaa aapay sayv karaa-ay.
aapay gundaataa avgun kaatay hirdai naam vasaa-ay.

naanak sad̃ balihaaree sachay vitahu aapay karay karaa-ay.
॥4॥4॥

GAURRI MOHALLA 3

In this Shabad Guru Ji compares this world to a dreadful ocean, which is filled with the water of Maya (or attachment for worldly riches and power) and tells us how to swim across this dreadful worldly ocean.

Guru Ji first raises the question and asks: “The ocean of Maya is mighty and is in a terrible turbulent state. How can this dreadful ocean be crossed?”

He then himself answers and tells us: “O brother, to cross this terrible ocean make God’s Name as your ship and Guru’s



word as its captain. When you let the Guru's word be the captain (of your ship), God will Himself ferry you across; this is the way to cross this dreadful (worldly) ocean (or to save yourself from worldly sins and lusts)."

However, Guru Ji cautions, and says: "(O my friend), it is through Guru's grace, that God's worship is obtained and one while living (in the world, we become so detached from it, as if) we are dead. God's Name (is so powerful), that it effaces all our sins in an instant and our body becomes immaculate. In short, O Nanak, one gains deliverance through God's Name, just as by the touch of the philosopher's stone, iron rust becomes gold." (1)

Now describing the reasons, why ordinary people, get drowned in the (so called), ocean of Maya, and who are the persons, who are not adversely affected by it, and easily swim through this ocean, Guru Ji comments: "In this world both men and women are engrossed in the pleasure of flesh and do not know the way to contemplate on God's Name. To them, their mother, father, sons and brothers seem very dear, and they (are so much absorbed in this attachment, as if they are) drowned in this waterless (ocean). Yes the entire world is engrossed in its egoistic pursuit, and people are drowned in the waterless (worldly) ocean, because they have not understood the (right) way (to live this life). Therefore, whosoever has come into this world, he will depart (from here); only those will be saved, who reflect on the Guru's word. The one who becoming Guru ward reflects on God's Name, saves him, and also emancipates his lineage. Because O Nanak, God's Name gets enshrined in his heart, and following Guru's instruction, he gets united with the beloved (God)." (2)

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Continuing to describe the way to obtain an eternal life, or union with the eternal God, Guru Ji says: "(O my friends), this world is like a game and except God's Name, nothing here is immortal. (Therefore, O my friend), you should firmly concentrate on true devotion (to God), and engage in the trade of God's Name. (But remember that), the business of God's Name is infinite and unfathomable, and it is only through Guru's instruction, that we obtain this wealth. To serve God, to fix our attention (in Him), is true devotion (and through this devotion) we should efface our self (conceit) from within. (The Guru wards, always think and say), "we were senseless, pure blind fools, it is the true Guru, who has put us on the right path. (In this way) O Nanak, by attuning themselves to the Guru's word, the Guru ward persons get (spiritually) embellished, and day and night, they sing praises of God." (3)

In conclusion, Guru Ji says: "(O my friends, it is God) Himself who does everything or causes it to be done and He Himself embellishes a person with His Name. He Himself is the true Guru and Himself the word and in every age His devotees are dear to Him. Yes, through the ages He has loved His devotees. He Himself adorns them and yokes them to His devotion. He Himself is wise and far sighted and makes them do His service. He Himself is the giver of merits and on His own, He destroys their faults and Himself enshrines His Name in their minds. Therefore, Nanak is always a sacrifice to the true God, who is the doer and cause of everything." (4-4)

The message of this Shabad is that we should remember that this world is like a terrible ocean of false worldly attachments and egoistic pursuits. If we want to save ourselves from drowning in this ocean, we should make Guru's advice as our captain and ride the boat of God's Name. Then God will surely save us, and bless us with His eternal union.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਿ ਪਿਰਾ ਜੀਉ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥
ਮੰਵਹੁ ਦੂਰਿ ਨ ਜਾਹਿ ਪਿਰਾ ਜੀਉ ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ॥

ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ਸਦਾ ਚਿਤੁ ਲਾਏ ਸਹਜੇ ਸਤਿ ਸੁਭਾਏ ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਖਰੀ ਸੁਖਾਲੀ ਜਿਸ ਨੇ ਆਪਿ ਕਰਾਏ ॥

ਨਾਮੋ ਬੀਜੇ ਨਾਮੋ ਜੰਮੇ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ ॥

ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਏ ॥੧॥

ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ ॥

ga-orhee mehlā 3.

gur kee sayvaa kar piraa jee-o har naam Dhi-aa-ay.
manjahu door na jaahi piraa jee-o ghar baithi-aa har paa-ay.

ghar baithi-aa har paa-ay sadaa chit laa-ay sehjay sat subhaa-ay.

gur kee sayvaa kharee sukhaalee jis no aap karaa-ay.
naamo beejay naamo jammai naamo man vasaa-ay.

naanak sach naam vadi-aa-ee poorab likhi-aa paa-ay. ||1||

har kaa naam meethaa piraa jee-o jaa chaakhahi chit laa-ay.

rasnaa har ras chaakh muyay jee-o an ras saadgavaa-ay.



ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖੁ ਮੁਯੇ ਜੀਉ ਅਨ ਰਸ ਸਾਦ ਗਵਾਏ ॥

ਸਦਾ ਹਰਿ ਰਸੁ ਪਾਏ ਜਾ ਹਰਿ ਭਾਏ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਏ ॥

ਨਾਮੁ ਧਿਆਏ ਸਦਾ ਸੁਖੁ ਪਾਏ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਏ ॥

ਨਾਮੇ ਉਪਜੈ ਨਾਮੇ ਬਿਨਸੈ ਨਾਮੇ ਸਚਿ ਸਮਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤੀ ਪਾਈਐ ਆਪੇ ਲਏ ਲਵਾਏ ॥੨॥

ਏਹ ਵਿਡਾਣੀ ਚਾਕਰੀ ਪਿਰਾ ਜੀਉ ਧਨ ਛੋਡਿ ਪਰਦੇਸਿ ਸਿਧਾਏ
॥

ਦੂਜੈ ਕਿਨੈ ਸੁਖੁ ਨ ਪਾਇਓ ਪਿਰਾ ਜੀਉ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ
॥

ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ ਭਰਮਿ ਭੁਲਾਏ ਓਹੁ ਕਿਉ ਕਰਿ ਸੁਖੁ
ਪਾਏ ॥

ਚਾਕਰੀ ਵਿਡਾਣੀ ਖਰੀ ਦੁਖਾਲੀ ਆਪੁ ਵੇਚਿ ਧਰਮੁ ਗਵਾਏ ॥

sadaa har ras paa-ay jaa har bhaa-ay rasnaa sabad suhaa-ay.

naam Dhi-aa-ay sadaa sukh paa-ay naam rahai liv laa-ay.
naamay upjai naamay binsai naamay sach samaa-ay.
naanak naam gurmat^{ee} paa-ee-ai aapay la-ay lavaa-ay. ||2||

ayh vidaanee chaakree piraa jee-o Dhan chhod pardays
siDhaa-ay.

doojai kinai sukh na paa-i-o piraa jee-o bikhi-aa lobh
lubhaa-ay.

bikhi-aa lobh lubhaa-ay bharam bhulaa-ay oh ki-o kar sukh
paa-ay.

chaakree vidaanee kharee dukhaalee aap vaych Dharam
gavaa-ay.

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ਪੰਨਾ ੨੪੭

ਮਾਇਆ ਬੰਧਨ ਟਿਕੈ ਨਾਹੀ ਖਿਨੁ ਖਿਨੁ ਦੁਖੁ ਸੰਤਾਏ ॥

ਨਾਨਕ ਮਾਇਆ ਕਾ ਦੁਖੁ ਤਦੇ ਚੂਕੈ ਜਾ ਗੁਰ ਸਬਦੀ ਚਿਤੁ ਲਾਏ
॥੩॥

ਮਨਮੁਖ ਮੁਗਧ ਗਾਵਾਰੁ ਪਿਰਾ ਜੀਉ ਸਬਦੁ ਮਨਿ ਨ ਵਸਾਏ ॥

ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਅੰਧੁ ਪਿਰਾ ਜੀਉ ਹਰਿ ਮਾਰਗੁ ਕਿਉ ਪਾਏ ॥

ਕਿਉ ਮਾਰਗੁ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰ ਭਾਏ ਮਨਮੁਖਿ ਆਪੁ ਗਣਾਏ
॥

ਹਰਿ ਕੇ ਚਾਕਰ ਸਦਾ ਸੁਹੇਲੇ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥

ਜਿਸ ਨੇ ਹਰਿ ਜੀਉ ਕਰੇ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਜਗਿ ਲਾਹਾ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ

॥੪॥੫॥੭॥

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maa-i-aa banDhan tikai naahee khin khin dukh santaa-ay.
naanak maa-i-aa kaa dukh taday chookai jaa gur sabdee
chit laa-ay. ||3||

manmukh mugaDh gaavaar piraa jee-o sabad man na
vasaa-ay.

maa-i-aa kaa bharam anDh piraa jee-o har maarag ki-o
paa-ay.

ki-o maarag paa-ay bin satgur bhaa-ay manmukh aap
ganaa-ay.

har kay chaakar sadaa suhaylay gur charnee chit laa-ay.

jis no har jee-o karay kirpaa sadaa har kay gun gaa-ay.

naanak naam ratan jag laahaa gurmukh aap bujhaa-ay.

||4||5||7||

GAURRI MOHALLA 3

In this Shabad Guru Ji is using a beautiful metaphor in which he compares our conscience (which knows what is right or wrong) as the bride and our mercurial mind, who often runs after so many material things as the groom. And the bride (or conscience) is very lovingly suggesting to her beloved mercurial husband (the mind) to follow the path shown by Guru.

So on behalf of the conscience Guru Ji says: "O my dear beloved spouse (mind), follow the Guru's advice, and meditate on God's Name. O my beloved (mind), do not go far away (into forests or mountains), you can obtain God in your own heart. Yes, you can find God in your heart, if you always imperceptibly attune yourself to Him with true faith. The Guru's service (or following his advice) is very peace giving, but he alone does this, whom God Himself makes to do. (Then that person), sows (only God's) Name (in his heart), the Name alone sprouts within him and the Name he



enshrines in his mind. O Nanak, then through the true Name he obtains glory, and obtains what is predestined for him.”(1)

Continuing this sweet dialogue between the conscience (bride), and the spouse (mind), on behalf of the former, Guru Ji says: “O my beloved spouse, if you taste it with full concentration, you will find that God’s Name is (very) sweet. O my wretched tongue, taste the relish of God’s (Name), and forsake the taste of other (worldly) things. But, it is only when God so wills, that the tongue always enjoys the relish of (God’s) Name, and getting attuned to the (Guru’s) word, becomes embellished. The person, who meditates on God’s Name, he always enjoys peace, and remains attuned to God’s Name. It is through the Name that worship of God springs forth. It is through God’s Name that one’s ego is destroyed and it is through dwelling on the Name that one merges in the Truth (or God). However, O Nanak, it is God Himself who instills in us the attachment for Name, and it is by following Guru’s advice that we obtain God’s Name.”(2)

Now on behalf of the conscience, Guru Ji brings another point. He says: “O my dear beloved (to run after worldly riches is very painful) like service of others, in which abandoning your bride, you have to go to foreign lands. (O my dear beloved), in the love of other (worldly things), no body has ever attained peace, because this is to be lured by the greed of poison (worldly riches). Yes, he who is lured by the poison (of worldly riches) is lost in Doubt, and how can he find peace? This service of other (worldly pleasures) is very painful, in which selling away his own (conscience), loses his faith. Because of the bonds of worldly attachments, man’s mind doesn’t remain stable, and at every moment (mental) pain tortures him. O Nanak, the affliction of distress of worldly attachments is only dispelled when one fixes one’s mind on Guru’s advice.”(3)

Now commenting on the state of mind of a ‘Manmukh,’ or self-willed person, the conscience, says to the mind: “O my dear beloved, that person is wayward, stupid and ignorant, who does not enshrine the (Guru’s) word in his mind. O my dear beloved, the illusion of worldly riches makes a person (spiritually) blind, so how can he find the way (to unite with God)? Yes, how without pleasing the true Guru, he can find the way, because the egocentric always considers himself to be more knowledgeable. But God’s servants, who keep their attention fixed on Guru’s advice, are always in peace. (But O my soul only he), on whom the beloved God shows His mercy, he always sings praises of God. (In short), O Nanak, in this world the profit lies in meditating on God’s Name, and He Himself imparts this understanding through the Guru.”(4-5-7)

The message of this Shabad is that we should not get lost in the pursuit of worldly riches. Instead, we should seek the Guru’s guidance, and following it we should dispel our ego and meditate on God’s Name.

ਰਾਗੁ ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਜੀਉ ਕਿਉ ਦੇਖਾ ਪ੍ਰਭ ਦਾਤੇ ॥

ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥

ਪੁਰਖੇ ਬਿਧਾਤਾ ਏਕੁ ਸ੍ਰੀਧਰੁ ਕਿਉ ਮਿਲਹ ਤੁਝੈ ਉਡੀਣੀਆ ॥

ਕਰ ਕਰਹਿ ਸੇਵਾ ਸੀਸੁ ਚਰਣੀ ਮਨਿ ਆਸ ਦਰਸ ਨਿਮਾਣੀਆ ॥

ਸਾਸਿ ਸਾਸਿ ਨ ਘੜੀ ਵਿਸਰੈ ਪਲੁ ਮੂਰਤੁ ਦਿਨੁ ਰਾਤੇ ॥

ਨਾਨਕ ਸਾਰੰਗ ਜਿਉ ਪਿਆਸੇ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਦਾਤੇ ॥੧॥

ਇਕ ਬਿਨਉ ਕਰਉ ਜੀਉ ਸੁਣਿ ਕੰਤ ਪਿਆਰੇ ॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੇਖਿ ਚਲਤ ਤੁਮਾਰੇ ॥

raag ga-orhee chhaṇṭ mehlāa 5

ik-oⁿkaar satgur p^{ar}saad.

mayrai man bairaag bha-i-aa jee-o ki-o daykhaa parabh daatay.

mayray meet sakhaa har jee-o gur purakh biDhaatay.

purkho biDhaatāa ayk sareeDhar ki-o milah tujhai udenee-aa.

kar karahi sayvaa sees charnee man aas daras nimaanee-aa.

saas saas na gharhee visrai pal moorat din raatay.

naanak saaring ji-o pi-aasay ki-o milee-ai parabh daatay.

॥1॥

ik bin-o kara-o jee-o sun kant pi-aaray.

mayraa man tan mohi lee-aa jee-o daykh chalat tumaaray.

chaltāa tumaaray daykh mohee udaas Dhan ki-o Dheer-ay.

gunvant naah da-i-aal baalaa sarab gun bharpoor-ay.



ਚਲਤਾ ਤੁਮਾਰੇ ਦੇਖਿ ਮੋਹੀ ਉਦਾਸ ਧਨ ਕਿਉ ਧੀਰਏ ॥
ਗੁਣਵੰਤ ਨਾਹ ਦਇਆਲੁ ਬਾਲਾ ਸਰਬ ਗੁਣ ਭਰਪੂਰਏ ॥

pir dos naahee sukhah daatay ha-o vichhurhee buri-aaray.

ਪਿਰ ਦੋਸੁ ਨਾਹੀ ਸੁਖਹ ਦਾਤੇ ਹਉ ਵਿਛੁੜੀ ਬੁਰਿਆਰੇ ॥

binvant naanak da-i-aa Dhaarahu ghar aavhu naah pi-aaray. ||2||

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਘਰਿ ਆਵਹੁ ਨਾਹ ਪਿਆਰੇ
॥੨॥

ha-o man arpee sabh tan arpee arpee sabh daysaa.
ha-o sir arpee tis meet pi-aaray jo parabh day-ay sadaysaa.
arpi-aa ta sees suthaan gur peh sang parabhoo dikhah-i-aa.

ਹਉ ਮਨੁ ਅਰਪੀ ਸਭੁ ਤਨੁ ਅਰਪੀ ਅਰਪੀ ਸਭਿ ਦੇਸਾ ॥
ਹਉ ਸਿਰੁ ਅਰਪੀ ਤਿਸੁ ਮੀਤ ਪਿਆਰੇ ਜੋ ਪ੍ਰਭ ਦੇਇ ਸਦੇਸਾ ॥
ਅਰਪਿਆ ਤ ਸੀਸੁ ਸੁਥਾਨਿ ਗੁਰ ਪਹਿ ਸੰਗਿ ਪ੍ਰਭੁ ਦਿਖਾਇਆ ॥

khin maahi saglaa dookh miti-aa manhu chindi-aa paa-i-aa.
din rain ralee-aa karai kaaman mitay sagal andaysaa.
binvant naanak kant mili-aa lorch-tay ham jaisaa. ||3||

ਖਿਨ ਮਾਹਿ ਸਗਲਾ ਦੂਖੁ ਮਿਟਿਆ ਮਨਹੁ ਚਿੰਦਿਆ ਪਾਇਆ ॥
ਦਿਨੁ ਰੈਣਿ ਰਲੀਆ ਕਰੈ ਕਾਮਣਿ ਮਿਟੇ ਸਗਲ ਅੰਦੇਸਾ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਕੰਤੁ ਮਿਲਿਆ ਲੋੜਤੇ ਹਮ ਜੈਸਾ ॥੩॥

mayrai man anad bha-i-aa jee-o vajee vaaDhaa-ee.
ghar laal aa-i-aa pi-aaraa sabh tikhaa bujhaa-ee.

ਮੇਰੈ ਮਨਿ ਅਨਦੁ ਭਇਆ ਜੀਉ ਵਜੀ ਵਾਧਾਈ ॥
ਘਰਿ ਲਾਲੁ ਆਇਆ ਪਿਆਰਾ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥

mili-aa ta laal gupaal thaakur sakhee mangal gaa-i-aa.
sabh meet banDhap harakh upji-aa doot thaa-o gavaa-i-aa.

ਮਿਲਿਆ ਤ ਲਾਲੁ ਗੁਪਾਲੁ ਠਾਕੁਰੁ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ ॥
ਸਭ ਮੀਤ ਬੰਧਪ ਹਰਖੁ ਉਪਜਿਆ ਦੂਤ ਬਾਉ ਗਵਾਇਆ ॥

anhat vaajay vajeh ghar meh pir sang sayj vichhaa-ee.
binvant naanak sahj rahai har mili-aa kant sukh-daa-ee.
||4||1||

ਅਨਹਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ ਸੇਜ ਵਿਛਾਈ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਹਜਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਤੁ ਸੁਖਦਾਈ
॥੪॥੧॥

RAG GAURRI CHHANT MOHALLA5

In previous few Shabads, Guru Nanak Dev and Guru Amar Daas Ji used the most beautiful and heart moving metaphor of a young bride, separated from her beloved groom, to describe the longings of their souls for meeting with their beloved spouse God. In this Shabad fifth Guru Arjun Dev Ji uses the same metaphor to express the desire of his own heart for reunion with God, with his own originality, freshness, and unique relish.

He says: "O God the giver, in my mind has arisen the urgent need to see Your sight. O the supreme Creator, You are my friend, mate, and the Guru. Yes, O the only supreme Creator, and master of the goddess of wealth, being separated from You, we are feeling very sad and lonely; how can we meet You? (We wish, that) with our hands we may serve You, bow our heads before You, within the minds, of the humble beings is the hope of seeing Your sight. (We wish, that) whether day or night, we may never forget You, even for a single breath, hour, or moment. (In short), Nanak (says), like a pied cuckoo, we are thirsty (for Your sight, O God, please let us know), how could we meet You?"(1)

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Now Guru Ji shows us that, when we pray to God to reunite us with Him, instead of blaming God or anybody else we have to be extremely humble and confess our faults, which brought about this separation in the first place. So he says: "O my beloved Groom, I make one supplication, please listen to it. My body and mind has been enchanted seeing Your wonders. Yes, beholding your wondrous plays, I am fascinated, so how can I Your sad bride, be content (without seeing You? You are the possessor of all merits, O my merciful youthful Groom. O my God, the giver of all comforts, I cannot place any blame on You, for this separation: it is my own bad deeds (that I am in this sad state). Nanak prays to You to



show kindness, and come into my heart, O my beloved spouse.”(2)

After portraying the extreme anguish of the bride soul, as a result of separation from her spouse God, Guru Ji depicts how this soul (bride) seeks the help of a guide (Guru) to show her the way to meet her groom. Guru Ji says: “I will surrender my soul, I will surrender my entire body, and I will surrender all I have. Yes, I (am ready to) offer my head to that dear friend who will give me the message of my Groom (God).”

Now Guru Ji explains what happened after the bride soul was wandering around in search of a guide, with these kinds of feelings to sacrifice every thing in search of her God. Guru Ji says: “I went to the society of saints and when at that pious place I bowed my head before the Guru, (and told him, how I was ready to pay any price for the sight of my Groom God), he showed me that my beloved God, right beside me. Then in an instant all my sorrow was gone and my heart’s desire was fulfilled. Now all my worries are gone, and day and night I (the bride) am making merry. Nanak humbly submits that I have found the groom (God), whom I was searching for.”(3)

Finally Guru Ji shares with us the feelings of ecstasy, which the soul bride enjoys upon meeting her spouse God. He says: “In my mind is bliss and in it rings the music of congratulations. My beloved God has entered my heart and all my thirst (for His vision) has been quenched. I have met my beloved God and master and my mates sing songs of joy. All my friends and relatives are in delight, but my enemies (such as lust and anger) have lost their place in my heart. (Because, now), are playing unstuck musical sounds, and I am enjoying intimate company of my spouse (God), in my heart. I Nanak humbly submit that now, I am living in a state of poise, because I have met the peace giving Spouse.”(4-1)

The message of the Shabad is that if we want to meet our beloved the supreme God, we should develop a deep sincere longing and love for Him. So much so that we should be willing to sacrifice everything for the sake of this union and then go and surrender ourselves to the mercy of the Guru, who will properly guide us and reunite us with our long-separated groom (God). Then we will enjoy the unbeaten celestial music and bliss of heavenly union with Him.

ਪੰਨਾ ੨੪੮

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮੋਹਨ ਤੇਰੇ ਊਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ॥
ਮੋਹਨ ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਜੀਉ ਸੰਤ ਧਰਮ ਸਾਲਾ ॥
ਧਰਮ ਸਾਲ ਅਪਾਰ ਦੁਆਰ ਠਾਕੁਰ ਸਦਾ ਕੀਰਤਨੁ ਗਾਵਹੇ ॥
ਜਹ ਸਾਧ ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ਤਹਾ ਤੁਝਹਿ ਧਿਆਵਹੇ ॥
ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸੁਆਮੀ ਹੋਹੁ ਦੀਨ ਕ੍ਰਿਪਾਰਾ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਰਸ ਪਿਆਸੇ ਮਿਲਿ ਦਰਸਨ ਸੁਖੁ ਸਾਰਾ ॥੧॥
ਮੋਹਨ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਚਾਲ ਨਿਰਾਲੀ ॥
ਮੋਹਨ ਤੂੰ ਮਾਨਹਿ ਏਕੁ ਜੀ ਅਵਰ ਸਭ ਰਾਲੀ ॥
ਮਾਨਹਿ ਤ ਏਕੁ ਅਲੇਖੁ ਠਾਕੁਰੁ ਜਿਨਹਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

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ga-orhee mehlā 5.

mohan ṭayray oochay mandar mahal apaaraa.
mohan ṭayray sohan du-aar jee-o sant Dḥaram saalaa.
Dḥaram saal apaar dai-aar ṭhaakur sadāa keertan gaavhay.
jah saaDh sant ikaṭar hoveh ṭahaa ṭujḥeh Dhi-aavhay.
kar da-i-aa ma-i-aa da-i-aal su-aamee hohu deen kirpaaraa.
binvant naanak daras pi-aasay mil darsan sukh saaraa. ||1||
mohan ṭayray bachan anoop chaal niraalee.
mohan too^N maaneh ayk jee avar sabh raalee.
maaneh ṭa ayk alaykh ṭhaakur jineh sabh kal Dhaaree-aa.

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ਤੁਧੁ ਬਚਨਿ ਗੁਰ ਕੈ ਵਸਿ ਕੀਆ ਆਦਿ ਪੁਰਖੁ ਬਨਵਾਰੀਆ ॥
ਤੂੰ ਆਪਿ ਚਲਿਆ ਆਪਿ ਰਹਿਆ ਆਪਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪੈਜ ਰਾਖਹੁ ਸਭ ਸੇਵਕ ਸਚਨਿ ਤੁਮਾਰੀਆ ॥੨॥

ਮੋਹਨ ਤੁਧੁ ਸਤਸੰਗਤਿ ਧਿਆਵੈ ਦਰਸ ਧਿਆਨਾ ॥
ਮੋਹਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਤੁਧੁ ਜਪਹਿ ਨਿਦਾਨਾ ॥

tuDh bachan gur kai vas kee-aa aad purakh banvaaree-aa.
too^N aap chali-aa aap rahi-aa aap sabh kal Dhaaree-aa.
binvant naanak paj raakh sabh sayvak saran tumaaree-aa. ||2||
mohan tuDh satsangat Dhi-aavai daras Dhi-aanaa.
mohan jam nayrḥ na aavai tuDh jaapeh nidaanaa.
jamkaal tin ka-o lagai naahee jo ik man Dhi-aavhay.
man bachan karam je tuDh araaDheh say sabhay fal



ਜਮਕਾਲੁ ਤਿਨ ਕਉ ਲਗੈ ਨਾਹੀ ਜੋ ਇਕ ਮਨਿ ਧਿਆਵਹੇ ॥
ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਜਿ ਤੁਧੁ ਅਰਾਧਹਿ ਸੇ ਸਭੇ ਫਲ ਪਾਵਹੇ ॥

paavhay.
mal moot moorh je mugaDh hotay se daykh daras sugi-
aanaa.
binvant naanak raaj nihchal pooran purakh bhagvaanaa.
||3||

ਮਲ ਮੂਤ ਮੂਤ ਜਿ ਮੁਗਧ ਹੋਤੇ ਸਿ ਦੇਖਿ ਦਰਸੁ ਸੁਗਿਆਨਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਜੁ ਨਿਹਚਲੁ ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਾ ॥੩॥

mohan too^N sufal fali-aa san parvaaray.

mohan putar meet bhaa-ee kutamb sabh taaray.
taari-aa jahaan lahi-aa abhimaan jinee darsan paa-i-aa.

ਮੋਹਨ ਤੂੰ ਸੁਫਲੁ ਫਲਿਆ ਸਣੁ ਪਰਵਾਰੇ ॥

ਮੋਹਨ ਪੁਤ੍ਰ ਮੀਤ ਭਾਈ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ॥

ਤਾਰਿਆ ਜਹਾਨੁ ਲਹਿਆ ਅਭਿਮਾਨੁ ਜਿਨੀ ਦਰਸਨੁ ਪਾਇਆ ॥

ਜਿਨੀ ਤੁਧਨੋ ਧੰਨੁ ਕਹਿਆ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਇਆ ॥

ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕਥੇ ਨ ਜਾਹੀ ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ ॥

jinee tuDhno Dhan kahi-aa tin jam nayrh na aa-i-aa.
bay-ant gun tayray kathay na jaahee satgur purakh
muraaray.

binvant naanak tayk raakhee jit lag tari-aa sansaaray. ||4||2||

ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਰਾਖੀ ਜਿਤੁ ਲਗਿ ਤਰਿਆ ਸੰਸਾਰੇ

॥੪॥੨॥

GAURRI MOHALLA 5

Some writers think that this Shabad was uttered by Guru Arjun Dev Ji to flatter Mohan, the eldest son of Guru Amar Das (the third Guru) to get the books containing the writings of the previous Guru's. But Dr. Bhai Vir Singh, Prof. Sahib Singh, and many other scholars strongly refute this and instead assert that this Shabad, like many others, was in praise of God and might possibly be one of the Shabads, which the fifth Guru sang while sitting outside Mohan's house.

Addressing God Guru Ji says: "O captivator of hearts, lofty are Your buildings and beyond limit are Your mansions. O, my enticer, Your gates and mansions look beauteous sitting where, Your saints worship You. O my merciful limitless God and Master, in Your temple the saints always sing Your praise. In fact, wherever the saints and holy men assemble they contemplate on You. O merciful God of the meek, show Your kindness and compassion (upon Them). Nanak prays that we are thirsty for Your vision, and only Your vision can give us true comfort."(1)

Continuing his praise of God, Guru Ji says: "O God, wondrous is Your speech and unique are Your ways. O the enticer of hearts, You are the only one in whom all the beings believe: all others are like dust compared to You. Yes, all believe in You the only one unknowable Master, who is supporting every thing, with His power. O the primal Being, the Master of this garden like universe, it is only (by meditating on You) through the Guru's word, that any one has been able control You. O God, You Yourself, depart (from the world, when a person dies), You Yourself remain (in him, when he is alive), and You Yourself support all with Your power. Nanak humbly prays to You, to preserve (our) honor, we all devotees have sought Your refuge."(2)

Describes the benefits of praising God, Guru Ji says: "O enticer of hearts, the congregation of saints worships You, with their mind fixed on You. O heart captivator, even at the last moment, the fear of death doesn't scare them at all, who contemplate on You. Yes, the fear of death does not afflict them, who contemplate on You with a single mind. They, who with their mind, word, and deed remember You, they obtain all the rewards, desired by their heart. O God, even those sinners who were very filthy, silly and stupid have become (divinely) wise, on seeing Your sight. O God, the perfect Being, Nanak supplicates, immortal is Your kingdom."(3)

In conclusion, Guru Ji says: "O enticer of hearts, (like a big tree), You are fully laden with fruits along with Your family (the world). O enchanting God, You have saved all the sons, friends, and relatives (of Your devotees). They, who have obtained Your vision, You have dispelled their ego, and have ferried them across (the worldly ocean). Even the fear of death has not bothered them at all, who have marveled at Your wonders. O the true Guru, and the supreme Being, beyond limit are Your merits, which cannot be described. Nanak supplicates that he has pinned his hope only (in that God), leaning on which the whole world is saved."(4-2)



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The message of this Shabad is that God is possessor of infinite merits and virtues. If we contemplate upon and try to imbibe some of these virtues in ourselves through our thought, word and deed, and depend only on His support, He will save our honor both here and hereafter.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਲੋਕੁ ॥

ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਪਾਵਕੋ ਤਿਨ ਕਿਲਬਿਖ ਦਾਹਨਹਾਰ ॥੧॥

ਛੰਤ ॥

ਜਪਿ ਮਨਾ ਤੂੰ ਰਾਮ ਨਰਾਇਣੁ ਗੋਵਿੰਦਾ ਹਰਿ ਮਾਧੋ ॥
ਧਿਆਇ ਮਨਾ ਮੁਰਾਰਿ ਮੁਕੰਦੇ ਕਟੀਐ ਕਾਲ ਦੁਖ ਫਾਧੋ ॥
ਦੁਖਹਰਣ ਦੀਨ ਸਰਣ ਸ੍ਰੀਧਰ ਚਰਨ ਕਮਲ ਅਰਾਧੀਐ ॥
ਜਮ ਪੰਥੁ ਬਿਖੜਾ ਅਗਨਿ ਸਾਗਰੁ ਨਿਮਖ ਸਿਮਰਤ ਸਾਧੀਐ ॥

ਕਲਿਮਲਹ ਦਹਤਾ ਸੁਧੁ ਕਰਤਾ ਦਿਨਸੁ ਰੈਣਿ ਅਰਾਧੋ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਗੋਪਾਲ ਗੋਬਿੰਦ ਮਾਧੋ ॥੧॥

ਸਿਮਰਿ ਮਨਾ ਦਾਮੋਦਰੁ ਦੁਖਹਰੁ ਭੈ ਭੰਜਨੁ ਹਰਿ ਰਾਇਆ ॥
ਸ੍ਰੀਰੰਗੋ ਦਇਆਲ ਮਨੋਹਰੁ ਭਗਤਿ ਵਡਲੁ ਬਿਰਦਾਇਆ ॥

ਪੰਨਾ ੨੪੯

ਭਗਤਿ ਵਡਲ ਪੁਰਖ ਪੂਰਨ ਮਨਹਿ ਚਿੰਦਿਆ ਪਾਈਐ ॥
ਤਮ ਅੰਧ ਕੂਪ ਤੇ ਉਧਾਰੈ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈਐ ॥
ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਗੁਣ ਅਨਿਕ ਭਗਤੀ ਗਾਇਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਰਾਇਆ ॥੨॥
ਚੇਤਿ ਮਨਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਰਬ ਕਲਾ ਜਿਨਿ ਧਾਰੀ ॥

ਕਰੁਣਾ ਮੈ ਸਮਰਥੁ ਸੁਆਮੀ ਘਟ ਘਟ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥
ਪ੍ਰਾਣ ਮਨ ਤਨ ਜੀਅ ਦਾਤਾ ਬੇਅੰਤ ਅਗਮ ਅਪਾਰੋ ॥
ਸਰਣਿ ਜੋਗੁ ਸਮਰਥੁ ਮੋਹਨੁ ਸਰਬ ਦੇਖ ਬਿਦਾਰੋ ॥
ਰੋਗ ਸੋਗ ਸਭਿ ਦੇਖ ਬਿਨਸਹਿ ਜਪਤ ਨਾਮੁ ਮੁਰਾਰੀ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸਮਰਥ ਸਭ ਕਲ ਧਾਰੀ ॥੩॥

ਗੁਣ ਗਾਉ ਮਨਾ ਅਚੁਤ ਅਬਿਨਾਸੀ ਸਭ ਤੇ ਉਚ ਦਇਆਲਾ ॥

ਬਿਸੰਭਰੁ ਦੇਵਨ ਕਉ ਏਕੈ ਸਰਬ ਕਰੈ ਪ੍ਰਤਿਪਾਲਾ ॥

ga-or^hee mehlāa 5.

salok.

paṭiṭ asa^Nkh puneeṭ kar punah punah balihaar.
naanak raam naam jap paavko ṭin kilbikh dahanhaar. ||1||

chhanṭ.

jap manaa too^N raam naraa-in govindaa har maaDho.
Dhi-aa-ay manaa muraar mukanday katee-ai kaal dukh
faaDho.
dukhharan deen saran sareeDhar charan kamal araaDhee-
ai.
jam panth bikh-rhaa agan saagar nimakh simraṭ saaDhee-
ai.
kalimalah dhaṭaa suDh kartaa dinas rain araaDho.
binvanṭ naanak karahu kirpaa gopaal gobind maaDho. ||1||

simar manaa daamodar dukhhar bhai bhanjan har raa-i-aa.
sareerango da-i-aal manohar bhagaṭ vachhal birdaa-i-aa.

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bhagaṭ vachhal purakh pooran maneh chindi-aa paa-ee-ai.
ṭam anDh koop ṭay uDhaarai naam man vasaa-ee-ai.
sur siDh gan ganDharab mun jan gun anik bhagtee gaa-i-
aa.
binvanṭ naanak karahu kirpaa paarbarahm har raa-i-aa. ||2||
chayṭ manaa paarbarahm parmaysar sarab kalaa jin
Dhaaree.
karunaa mai samrath su-aamee ghat ghat paraan aDhaaree.
paraan man ṭan jee-a daataa bay-anṭ agam apaaro.
saran jog samrath mohan sarab dokh bigaaro.
rog sog sabh dokh binsahi japaṭ naam muraaree.
binvanṭ naanak karahu kirpaa samrath sabh kal Dhaaree.
||3||
gun gaa-o manaa achuṭ abhinaasee sabh ṭay ooch da-i-
aalaa.
bisambhar dayvan ka-o aykai sarab karai partipaalaa.
partipaal mahaa da-i-aal daanaa da-i-aa Dhaaray sabh
kisai.
kaal kantik lobh moh naasai jee-a jaa kai parabh basai.
suparsan dayvaa safal sayvaa bha-ee pooran ghaalaa.
binvanṭ naanak ichh punee japaṭ deen dai-aalaa. ||4||3||



ਪ੍ਰਤਿਪਾਲ ਮਹਾ ਦਇਆਲ ਦਾਨਾ ਦਇਆ ਧਾਰੇ ਸਭ ਕਿਸੈ ॥

ਕਾਲੁ ਕੰਟਕੁ ਲੋਭੁ ਮੋਹੁ ਨਾਸੈ ਜੀਅ ਜਾ ਕੈ ਪ੍ਰਭੁ ਬਸੈ ॥

ਸੁਪ੍ਰਸੰਨ ਦੇਵਾ ਸਫਲ ਸੇਵਾ ਭਈ ਪੂਰਨ ਘਾਲਾ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਇਛੁ ਪੁਨੀ ਜਪਤ ਦੀਨ ਦੈਆਲਾ ॥੪॥੩॥

GAURRI MOHALLA 5

In this Shabad Guru Ji is describing different qualities of God and benefits of meditating on His Name. He has divided the Shabad into two parts: (1) “Shloak” (the central Idea) and (2) “Chhant” (the body of the Shabad), which is as follows.

Shloak: – “I am a sacrifice to that God, who has sanctified unaccountable number of sinners. O Nanak, meditate one God’s Name, which like a fire can burn off the straws of various sins.”(1)

Chhant: – “O my mind, you should meditate on the omnipresent God, the preserver of the universe, and the God of wealth. O my mind, by meditating on God the emancipator, one’s bondage to the noose of death is snapped away. Yes, we should contemplate on the immaculate Name (of that God), who is the destroyer of pain, refuge of the meek, and master of wealth. By remembering (Him) even for an instant, we can safely cover the painful journey of death and overcome (the worldly evils, which are spread like a) sea of fire. (Therefore, O my mind), meditate day and night on that God’s Name, which is the destroyer of sins and purifier (of mind). O God, the king, Nanak beseeches You to show mercy on him, (that he may keep meditating on Your Name).”(1)

Continuing the advice to his own mind (and indirectly us), Guru Ji says: “O my mind, meditate on God the king, who is the eradicator of sorrows and destroyer of fear. That merciful God is the master of wealth, and by tradition is lover of His devotees. By remembering this God, the lover of His devotees, the perfect person, we get the desire of our mind fulfilled. God’s Name extricates us from the blind well (of worldly woes and worries). Therefore, the adepts, the angels and their couriers, the heavenly singers, the seers and devotees, all have been singing His so many praises. (Therefore), Nanak pray to You, O my sovereign supreme God, show mercy (so that he too may keep singing Your praises).”(2)

Listing more merits and blessings bestowed by God on His devotees, Guru Ji says: “O my mind, remember that supreme transcendent God who wields all power. That God is compassionate, omnipotent and the support of the life of each and every heart. He is the giver of life, body and mind and He is infinite, inaccessible and beyond limits. He is the refuge of all, all powerful, enticer of hearts and dispels all sorrows. Yes, all ailments, pains and sorrows are dispelled by meditating on the Name of God (the destroyers of demons). Nanak prays to You, O all powerful God, show Your mercy on me (so that I may always keep meditating on Your Name).”(3)

Guru Ji concludes the Shabad, by advising us to sing praises of God, which is just another form of meditating on His Name. He says: “O my mind, sing praises of the eternal, immortal God, for He the beneficent one, is the highest of the high. That God alone is the giver and sustainer of the world and sustains all. He is the most kind and wise nurturer of the world and takes pity on all. All his greed, attachment and pain of death are erased in whose heart abides such a God.”

Now on the basis of his own experience of enshrining God in his heart, Guru Ji says: “When God was pleased with me, all my service and the effort to remember, the merciful (God) was approved. Nanak submits, that by remembering that merciful God of the weak, all my wishes were fulfilled.”(4-3)

The message of this Shabad is that if we want to permanently get rid of all our sorrows, and sufferings, and have all our lofty desires fulfilled, we should remember the all-powerful and merciful God, who can fulfill all the wishes of our heart.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਸੁਣਿ ਸਖੀਏ ਮਿਲਿ ਉਦਮੁ ਕਰੇਹਾ ਮਨਾਇ ਲੈਹਿ ਹਰਿ ਕੰਤੈ ॥

sun sakhee-ay mil udam karayhaa manaa-ay laihi har



ਮਾਨੁ ਤਿਆਗਿ ਕਰਿ ਭਗਤਿ ਠਗਉਰੀ ਮੋਹਹ ਸਾਧੂ ਮੰਤੈ ॥ ਸਖੀ ਵਸਿ ਆਇਆ ਫਿਰਿ ਛੋਡਿ ਨ ਜਾਈ ਇਹ ਰੀਤਿ ਭਲੀ ਭਗਵੰਤੈ ॥	kanṭai. maan ṭi-aag kar <u>bhagat</u> <u>thag</u> -uree mohah saa <u>Dhoo</u> manṭai. sakhee vas aa-i-aa fir <u>chhod</u> na jaa-ee ih reet <u>bhalee</u> <u>bhagvantai</u> .
ਨਾਨਕ ਜਰਾ ਮਰਣ ਭੈ ਨਰਕ ਨਿਵਾਰੈ ਪੁਨੀਤ ਕਰੈ ਤਿਸੁ ਜੰਤੈ ॥੧॥	naanak jaraa maran <u>bhai</u> narak nivaarai puneet karai <u>ṭis</u> <u>jantai</u> . 1
ਸੁਣਿ ਸਖੀਏ ਇਹ ਭਲੀ ਬਿਨੰਤੀ ਏਹੁ ਮਤਾਂਤੁ ਪਕਾਈਐ ॥	sun <u>sakhee</u> -ay ih <u>bhalee</u> binantee ayhu maṭaa ^N ṭ pakaa-ee- ai.
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ਸਹਜਿ ਸੁਭਾਇ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਗੀਤ ਗੋਵਿੰਦਹਿ ਗਾਈਐ ॥ ਕਲਿ ਕਲੇਸ ਮਿਟਹਿ ਭ੍ਰਮ ਨਾਸਹਿ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ॥੨॥	sahj sub ^h aa-ay upaa <u>Dh</u> rahaṭ ho-ay geet govindeh gaa-ee- ai. kal kalays miteh <u>bharam</u> naaseh man chindi-aa fal paa-ee- ai. paarbarahm pooran parmaysar naanak naam <u>Dhi</u> -aa-ee-ai. 2
ਸਖੀ ਇਛ ਕਰੀ ਨਿਤ ਸੁਖ ਮਨਾਈ ਪ੍ਰਭ ਮੇਰੀ ਆਸ ਪੁਜਾਏ ॥	sakhee <u>ichh</u> karee nit <u>sukh</u> manaa-ee parab ^h mayree aas pujaa-ay.
ਚਰਨ ਪਿਆਸੀ ਦਰਸ ਬੈਰਾਗਨਿ ਪੇਖਉ ਥਾਨ ਸਬਾਏ ॥ ਖੋਜਿ ਲਹਉ ਹਰਿ ਸੰਤ ਜਨਾ ਸੰਗੁ ਸੰਮ੍ਰਿਥ ਪੁਰਖ ਮਿਲਾਏ ॥ ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ ਸੁਰਿਜਨੁ ਸੁਖਦਾਤਾ ਸੇ ਵਡਭਾਗੀ ਮਾਏ ॥੩॥	charan pi-aasee <u>daras</u> bairaagan pay <u>kha</u> -o thaan sabaa-ay. <u>khoj</u> laha-o har sant janaa sang sammrith purak ^h milaa-ay. naanak <u>ṭin</u> mili-aa surijan <u>sukh</u> - <u>daata</u> say vad h haagee maa- ay. 3
ਸਖੀ ਨਾਲਿ ਵਸਾ ਅਪੁਨੇ ਨਾਹ ਪਿਆਰੇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਸੰਗਿ ਹਿਲਿਆ ॥	sakhee naal vasaa apunay naah pi-aaray mayraa man ṭan har sang hili-aa.
ਸੁਣਿ ਸਖੀਏ ਮੇਰੀ ਨੀਦ ਭਲੀ ਮੈ ਆਪਨੜਾ ਪਿਰੁ ਮਿਲਿਆ ॥	sun <u>sakhee</u> -ay mayree need <u>bhalee</u> mai aapnar ^h aa pir mili- aa.
ਭ੍ਰਮੁ ਖੋਇਓ ਸਾਂਤਿ ਸਹਜਿ ਸੁਆਮੀ ਪਰਗਾਸੁ ਭਇਆ ਕਉਲੁ ਖਿਲਿਆ ॥	<u>bharam</u> <u>kho</u> -i-o saa ^N ṭ sahj su-aamee pargaas <u>bha</u> -i-aa ka-ul <u>khili</u> -aa.
ਵਰੁ ਪਾਇਆ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਸੋਹਾਗੁ ਨ ਟਲਿਆ ॥੪॥੪॥੨॥੫॥੧੧॥	var paa-i-aa parab ^h antarjaamee naanak sohaag na tali-aa. 4 4 2 5 11
GAURRI MOHALLA 5	
In this Shabad Guru Ji is taking the example of two loving brides of those olden days, who used to indulge in all kinds of charms, mantras, and even administration of special potions, to win over, and gain control of their spouses, who were their sole providers. In this Shabad Guru Ji, poses himself as one such longing bride, who is talking to one of her friends (indirectly us) and shows us, what kinds of mantras or charms, we need to use, to win over the love of our true spouse, God.	
So talking to us, like a soul mate and friend, Guru Ji says: “Come O my mate, let us join and make effort to patch up with our spouse (God). Shedding our ego, administering the potion of devotion, let us charm him through the Guru’s mantra. O my mate, if once He comes under our sway, He shall not again forsake us, because such is the good tradition of God. Oh Nanak, with whom He is pleased, He purifies that creature, and destroys his fear of age, death and even hell.”(1)	
Continuing the metaphor, Guru Ji says: “Listen O mate, this good request of mine, let us make this resolution, that	



shedding of our clever ways, let us sing praises of God in a state of equipoise. This way all our struggles and agonies shall depart, doubts will vanish, and we shall obtain the desires of our hearts. In short, I Nanak say, (O my friend), let us meditate on the Name of the all pervading perfect God.”(2)

Describing, his own wish, and what he is going to do about it, Guru Ji says: “O my mate, I always wish and pray that may God fulfill my desire (of seeing Him). I crave for the touch of His feet, long in agony for His sight and search for Him all over. I wish to seek out those saintly people, who are able to unite me with the omnipresent God. Nanak (says), God the king of angels and the giver of peace meets them (who join the congregation of saintly people). Very fortunate are those persons, O my mother.”(3)

Sharing the results of his above efforts, Guru Ji says: “O my friend, (by the grace of saints), I now abide with my beloved Spouse. My mind and body are now used to the company of God. Hear O my friend, now I enjoy sound sleep, because I have found my spouse. He has dispelled all my doubt. Now in the company of my Mater, I live in a state of peace and poise. My mind is illumined and my heart is (delighted) like a lotus in bloom. (I) Nanak say that I have found God, the inner knower of heart as my bride-groom, and my married life with Him shall never end.”(4-4-2-5-11)

The message of the Shabad is that if we want to enjoy a state of divine peace and bliss, and obtain an eternal union with our spouse God, then with sincere love and longing, we should sing His praises in the congregation of saintly persons, as per the guidance of the Guru.

Detail of Shabads:- M:5=4, M:1=2, M:3=5, Total=11



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ਪੰਨਾ ੨੫੦

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ ੫ ॥

ਸਲੋਕੁ ॥

ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥

ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਧ ਸਹੋਦਰਾ ॥

ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤ੍ਰੁ ਨਿਰੋਧਰਾ ॥

ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥

ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥

ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ ਕਰਾ ॥

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤ੍ਰੁ ਹਰਿ ਜਪਿ ਉਧਰਾ ॥

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ ॥

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ ਨਮਸਕਰਾ ॥੧॥

ਸਲੋਕੁ ॥

ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ ॥
ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥੧॥

ਪਉੜੀ ॥

ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ ॥

ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥

ਆਪਹਿ ਸੁੰਨ ਆਪਹਿ ਸੁਖ ਆਸਨ ॥

ਆਪਹਿ ਸੁਨਤ ਆਪ ਹੀ ਜਾਸਨ ॥

ਆਪਨ ਆਪੁ ਆਪਹਿ ਉਪਾਇਓ ॥

ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ ॥

ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲਾ ॥

ਲਖੀ ਨ ਜਾਈ ਨਾਨਕ ਲੀਲਾ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

ਤੇਰੇ ਸੰਤਨ ਕੀ ਮਨੁ ਹੋਇ ਰਵਾਲਾ ॥ ਰਹਾਉ ॥

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ik-o^Nkaar satgur parsaad.ga-or^hee baavan akhree mehlāa 5.

salok.

gurdayv maataa gurdayv pitaa gurdayv su-aamee
parmaysuraa.gurdayv sakhaa agi-aan bhanjan gurdayv banDhip
sahodaraa.gurdayv daataa har naam updaysai gurdayv mant
niroDharaa.gurdayv saa^Nt sat buDh moorat gurdayv paaras paras
paraa.

gurdayv tirath amrit sarovar gur gi-aan majan apramparaa.

gurdayv kartaa sabh paap hartaa gurdayv patit pavit karaa.

gurdayv aad jugaad jug jug gurdayv mant har jap uDharaa.

gurdayv sangat parabh mayl kar kirpaa ham moorh paapee
jit lag taraa.gurdayv satgur paarbarahm parmaysar gurdayv naanak har
namaskaraa. ||1||

salok.

aapeh kee-aa karaa-i-aa aapeh karnai jog.

naanak ayko rav rahi-aa doosar ho-aa na hog. ||1||

pa-or^hee.o-a^N saaDh satgur namaskaara^N.aad maDh ant nira^Nkaara^N.

aapeh sunn aapeh sukh aasan.

aapeh sunat aap hee jaasan.

aapan aap aapeh upaa-i-o.

aapeh baap aap hee maa-i-o.

aapeh sookham aapeh asthoolaa.

lakhee na jaa-ee naanak leelaa. ||1||

kar kirpaa parabh deen da-i-aalaa.

tayray santan kee man ho-ay ravaalaa. rahaa-o.

salok.



ਸਲੋਕੁ ॥

ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕੁ ॥
ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥੧॥

ਪਉੜੀ ॥

ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥
ਏਕਹਿ ਸੂਤਿ ਪਰੋਵਨਹਾਰਾ ॥
ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰੰ ॥

nirankaar aakaar aap nirgun sargun ayk.
aykeh ayk bakhaanano naanak ayk anayk. ||1||

pa-orhee.

o-a^N gurmukh kee-o akaaraa.
aykeh soot parovanhaaraa.
bhinn bhinn tarai gun bisthaara^N.

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ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ ॥
ਸਗਲ ਭਾਤਿ ਕਰਿ ਕਰਹਿ ਉਪਾਇਓ ॥
ਜਨਮ ਮਰਨ ਮਨ ਮੋਹੁ ਬਢਾਇਓ ॥
ਦੁਹੂ ਭਾਤਿ ਤੇ ਆਪਿ ਨਿਰਾਰਾ ॥
ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥

ਸਲੋਕੁ ॥

ਸੇਈ ਸਾਹ ਭਗਵੰਤ ਸੇ ਸਚੁ ਸੰਪੈ ਹਰਿ ਰਾਸਿ ॥
ਨਾਨਕ ਸਚੁ ਸੁਚਿ ਪਾਈਐ ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ ॥੧॥

ਪਵੜੀ ॥

ਸਸਾ ਸਤਿ ਸਤਿ ਸਤਿ ਸੋਊ ॥
ਸਤਿ ਪੁਰਖ ਤੇ ਭਿੰਨ ਨ ਕੋਊ ॥
ਸੋਊ ਸਰਨਿ ਪਰੈ ਜਿਹ ਪਾਯੰ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਨ ਗਾਇ ਸੁਨਾਯੰ ॥
ਸੰਸੈ ਭਰਮੁ ਨਹੀ ਕਛੁ ਬਿਆਪਤ ॥
ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤਾਹੂ ਕੋ ਜਾਪਤ ॥
ਸੋ ਸਾਧੂ ਇਹ ਪਹੁਚਨਹਾਰਾ ॥
ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰਾ ॥੩॥

nirgun tay sargun daristaara^N.
sagal bhaat kar karahi upaa-i-o.
janam maran man moh badhaa-i-o.
duhoo bhaat tay aap niraaraa.
naanak ant na paraavaaraa. ||2||

salok.

say-ee saah bhagvant say sach sampai har raas.
naanak sach such paa-ee-ai tih santan kai paas. ||1||

pavrhee.

sasaa sat sat so-oo.
sat purakh tay bhinn na ko-oo.
so-oo saran parai jih paa-ya^N.
simar simar gun gaa-ay sunaa-ya^N.
sansai bharam nahee kachh bi-aapat.
pargat partaap tahoo ko jaapat.
so saaDhoo ih pahuchanhaaraa.
naanak taa kai sad balihaaraa. ||3||

GAURRI BAAWAN AKHARI MOHALLA 5

In this Composition of his, which is composed on the 52 letters of “Sanskrit” alphabet, Guru Ji advises us to seek the deeper meaning behind each letter, and gives us some practical advice to embellish our lives with temporal peace, and spiritual bliss. Guru Ji begins this composition with a “Shalok” (or stanza), which he advises us to keep in mind from the beginning to the end of our life. He says:

“Shalok”:-

The Guru is our (spiritual) mother, father, master, and (embodiment of) God.
The Guru is our mate, the destroyer of ignorance, (our) kinsman and real brother.



The Guru is the giver and teacher of God's Name and Guru is such a mantra which is never ineffective
The Guru is the image of peace, truth and wisdom and Guru is the philosopher's stone, touching which mortal is saved.

The Guru is the place of pilgrimage, the pool of nectar, bathing in which brings infinite wisdom.

The Guru is the creator, and the destroyer of all sins. He is the purifier of the impure. The Guru is from the beginning of time, through ages upon ages, dwelling on whose mantra (or advice), one is saved."

Therefore, Guru Ji prays to God and says: "O God, bless us also with the society of the Guru, joining whose company, we the ignorant sinners may also be saved."

In conclusion, Guru Ji says: "(O my friends), Guru, is the embodiment of the all pervading God. Therefore, Nanak bows to his God like Guru."(1)

Now Guru Ji begins the body of the composition, in the form of "*Shaloks*", which give the central idea, followed by "*Paurries*", which comment on the inner meaning of each letter of the alphabet.

"Shloak": -

He Himself has created and got done every thing (in the universe). He Himself is potent to do everything. O Nanak, the one (God) alone pervades all. There is none other than Him, nor there will ever be."(1)

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"Paurri": -

Now, commenting on the first letter of "Sanskrit" alphabet Guru Ji says:

"Oankaar- I pay homage to the one God and the saintly true Guru. The formless one was in the beginning, is now in the middle and will be there in the end. He Himself is there, when there is nothing, and He Himself in the state of peace. He Himself sings and Himself hears His praise. He Himself created Himself. He Himself is His own father and His own mother. He Himself is the invisible, and Himself the visible form. O Nanak, His wondrous play cannot be understood."
(1)

The message of this first "Paurri" and "Shalok" is that God is eternal. He was present in the beginning, is present in the middle, and will there be in the end. Further, it is God who has created the universe, and is the doer, and cause of every thing.

Next Guru Ji gives the central idea of this composition and says: "O God compassionate to the poor, show mercy on me, (that I may have so much respect in my heart) for Your saints (as if I am the) dust of their feet." (1)

Resuming his commentary, Guru Ji says:

"Shloak": -

(God), Himself is formless, and Himself has the form. (It is the) one God, who has no characteristics, and who has all the qualities. O Nanak, from His one form, He can make infinite forms, (which are not different from Him). In short, it is He alone, who there is."(1)

"Paurri": -

"Oankaar -The one God, created all the forms, so that we may all become Guru wards. He strings them all under His one thread (or universal Law). From His invisible form, He has created the visible universe. He has diversified it with three main qualities (or impulses for virtue, vice, and power). Thus, He has created the universe in many different shapes and forms. He has infused worldly attachment into the minds of his creatures, which is the root cause of their birth and death. But He Himself is free from these two modes (of birth and death). O Nanak, there is no end or limit to God." (2)

The message of this second "Paurri" and "Shalok" is that, it is God who has created this diverse universe from His own absolute form, and there is no other power beside Him.



Now stating the main purpose of God's creatures, Guru Ji says:

“Shloak”:-

(The creatures have come into this world to amass the wealth of God's Name). They alone are truly rich, who acquire the true capital of God's Name. O Nanak, it is from form such saints, that we obtain the true (wealth of God's Name), and purity (of spirit).”(1)

“Paurri”:

“Sassa”- God is true, eternal and ever lasting. No one is different from that true Being. But he alone seeks His refuge, whom He Himself blesses. By meditating again and again (on God, such a person himself) sings (God's) praises himself, and recites to others as well. No doubt or illusion afflicts him, because he can visually see the obviously manifest glory (of God). The person who reaches this stage is a (true) saint. Nanak, is always a sacrifice to such (a saint).”(3)

The message of this third “Paurri” and “Shalok” is that a true saint is the one who always meditates and preaches God's Name and reaches such a spiritual stage that he can visualize the manifest glory of the wonderful God everywhere.