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ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

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goojree mehlā 3.

raam raam sabh ko kahai kahi-ai raam na ho-ay.
 gur parsadee raam man vasai taa fal paavai ko-ay. ||1||
 antar govind jis laagai pareet.
 har tis kaday na veesrai har har karahi sadaa man cheet.
 ||1|| rahaa-o.
 hirdai jin^H kai kapat vasai baahrahu sant kahaahi.
 tarisnaa mool na chuk-ee ant ga-ay pachhutaahi. ||2||
 anayk tirath jay jatan karai taa antar kee ha-umai kaday na
 jaa-ay.
 jis nar kee dubiDhaa na jaa-ay Dharam raa-ay tis day-ay
 sajaa-ay. ||3||
 karam hovai so-ee jan paa-ay gurmukh boojhai ko-ee.
 naanak vichahu ha-umai maaray taa^N har bhaytai so-ee.
 ||4||4||6||

Goojri Mohalla -3

In the previous Shabad Guru Ji told us that if we truly follow the direction and advice of the Guru, then he would inculcate the fear and love of God in us. This will motivate us to get detached from the worldly affairs, and we would remain absorbed in the love or Name of God. Ultimately, a stage may come, when God is so much pleased with us, that He may bless us with the highest of honors. In this Shabad, Guru Ji is commenting on the practice of some people who utter God's name from their mouth only but not from their hearts. Also there are some who appear to be meditating on the Name and are called saints but in their heart are all kinds of evil thoughts, and finally there are those, who go to many pilgrimage places, but without any true faith in God. Guru Ji comments on all such practices, and tells us, what is really meant, by meditating on the God's Name, or worshipping Him.

Guru Ji says: "From his tongue, everyone utters God's name again and again, but simply by uttering God's name, one doesn't succeed in obtaining God. It is only, when through the Guru's grace the God's Name is enshrined in one's mind, some one reaps the profit (of meditating on God's Name, and enjoying the celestial bliss)." (1)

Describing the signs, when a person is truly imbued with the love of God, Guru Ji says: "He whose within is imbued with the (true) love of God, he never forgets God, and he always keeps repeating God's Name in his mind and heart." (1)

Now commenting on those, who call themselves saints but have evil designs in their hearts, Guru Ji says: "They within whose mind abides deception, but get them outwardly called saints, their (fire of) desires is never stilled, and they depart from this world grieving in the end." (2)

Next, Guru Ji talks about those, who go to different holy places, but their sense of duality doesn't go away. He says: "Even if a person, keeps trying to bathe at countless holy places, still the ego within him never goes away, and the righteous judge punishes that person, whose duality (or love for things other than God), doesn't go away." (3)

Finally Guru Ji tells, what kind of person does meet God. He says: "(O my friends), only that person meets God, on whom, He showers His Grace. But only a rare Guru ward person understands (this concept. However) O' Nanak (one thing is clear, that) when a person stills his ego from his within, only then he meets God." (4-4-6)

The message of this Shabad is that simply by uttering God's Name again and again, we cannot obtain God. It is only, when by God's grace, we are imbued with His true love, and erasing our self- conceit from within us, we keep remembering Him day and night from the core of our heart, only then by Guru's grace,



we meet Him.

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ਤਿਸੁ ਜਨ ਸਾਂਤਿ ਸਦਾ ਮਤਿ ਨਿਹਚਲ ਜਿਸ ਕਾ ਅਭਿਮਾਨੁ
ਗਵਾਏ ॥
ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਜਿ ਗੁਰਮੁਖਿ ਬੂਝੈ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ
॥੧॥

ਹਰਿ ਚੇਤਿ ਅਚੇਤ ਮਨਾ ਜੋ ਇਛਹਿ ਸੋ ਫਲੁ ਹੋਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਪੀਵਤ ਰਹਹਿ ਸਦਾ ਸੁਖੁ ਹੋਈ
॥੧॥ ਰਹਾਉ ॥
ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਪਾਰਸੁ ਹੋਵੈ ਪਾਰਸੁ ਹੋਇ ਤ ਪੂਜ ਕਰਾਏ ॥

ਜੋ ਉਸੁ ਪੂਜੇ ਸੋ ਫਲੁ ਪਾਏ ਦੀਖਿਆ ਦੇਵੈ ਸਾਚੁ ਬੁਝਾਏ ॥੨॥
ਵਿਣੁ ਪਾਰਸੈ ਪੂਜ ਨ ਹੋਵਈ ਵਿਣੁ ਮਨ ਪਰਚੇ ਅਵਰਾ ਸਮਝਾਏ
॥

ਗੁਰੂ ਸਦਾਏ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਸੁ ਓਹੁ ਮਾਰਗਿ ਪਾਏ ॥੩॥

ਨਾਨਕ ਵਿਣੁ ਨਦਰੀ ਕਿਛੁ ਨ ਪਾਈਐ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ
ਪਾਏ ॥

ਗੁਰ ਪਰਸਾਦੀ ਦੇ ਵਡਿਆਈ ਅਪਣਾ ਸਬਦੁ ਵਰਤਾਏ
॥੪॥੫॥੨॥

goojree mehlaa 3.

tis jan saa^Nt sadaa mat nihchal jis kaa abhimaan gavaa-ay.
so jan nirmal je gurmukh boojhai har charnee chit laa-ay.
||1||
har chayt achayt manaa jo ichheh so fal ho-ee.
gur parsaadee har ras paavahi peevat raheh sadaa sukh ho-
ee. ||1|| rahaa-o

satgur bhaytay taa paaras hovai paaras ho-ay ta pooj
karaa-
ay.
jo us poojay so fal paa-ay deekhi-aa dayvai saach bujhaa-
ay. ||2||
vin paarsai pooj na hova-ee vin man parchay avraa
samjhaa-ay.
guroo sadaa-ay agi-aanee anDhaa kis oh maarag paa-ay.
||3||
naanak vin nadree kichhoo na paa-ee-ai jis nadar karay so
paa-ay.
gur parsaadee day vadi-aa-ee apnaa sabaq vartaa-ay.
||4||5||7||

Goojri Mohalla -3

In the concluding stanza of previous Shabad, Guru Ji had noted that only that person meets God, on whom He showers His Grace. But only a rare Guru wards person understands this concept. However one thing is clear, that when a person stills his ego from his within, only then he meets God. In this Shabad, he elaborates on these concepts, and tells us, how important are all these things, for a person's own spiritual advancement, and his ability to guide others.

He says: "(O my friends), that person obtains peace of mind, and his intellect always remains stable, whose ego, (God) eradicates. The person, who by seeking the guidance of the Guru, understands (this secret), and attunes his mind to God's feet (or His Name), he becomes immaculate."(1)

Therefore, advising his own mind (and ours), Guru Ji says: "Oh my unconscious mind, meditate on God, (by doing so), whatever you wish, that would come to pass. (Also seek Guru's shelter, because only through) Guru's grace you will obtain the relish of God's Name, and by drinking that relish, you would always remain in peace."(1-Pause)

Now Guru Ji gives a very beautiful example, to illustrate the importance and benefit of meeting the true Guru. He says: "(O my friends, when a person) meets the true Guru (and follows his instructions, he not only becomes pure himself, but he is able to purify others as well, as if) he becomes a philosopher's stone, and when he becomes the philosopher's stone, (or immaculate enough to guide others on the spiritual path, he gets so much respect and honor, as if he is) being worshipped. He who worships (and follows) him, he obtains the fruit (of high spiritual status, and also starts) giving (spiritual) advice (to others), and helping them realize the true (God)."(2)

Guru Ji however wants to caution us against rushing into this proctorship, when we ourselves are still not fully accomplished in this respect. He says: "(O my friends), without our own mind being fully convinced (about Guru's



advice, or becoming ourselves pure like a philosopher's stone, we won't be (honored or) worshipped. Because, when the Guru, himself is called a blind ignorant person, whom can he put on the (right) path?"(3)

Finally Guru Ji wants to make one concept absolutely clear to us. He says: "O Nanak, without the Gods' grace we do not obtain anything, and only he obtains (honor of high spiritual status), on whom He shows His grace. (Another thing is that), God shows His grace only through the true Guru, and distributes (the gift of) His Name."(4-5-7)

The message of this Shabad is that first of all we should seek Guru's guidance, so that we may become immaculate, and God blesses us, with the gift of His Name. Only then we may try to guide others, towards the divine path, otherwise we may do harm both to others and ourselves.

ਗੂਜਰੀ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

ਨਾ ਕਾਸੀ ਮਤਿ ਊਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਊਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥੧॥
ਹਰਿ ਕਥਾ ਤੂੰ ਸੁਣਿ ਰੇ ਮਨ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇ ॥
ਇਹ ਮਤਿ ਤੇਰੀ ਬਿਰੁ ਰਹੈ ਤਾਂ ਭਰਮੁ ਵਿਚਹੁ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਚਰਣ ਰਿਦੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ ॥
ਪੰਚ ਭੂ ਆਤਮਾ ਵਸਿ ਕਰਹਿ ਤਾ ਤੀਰਥ ਕਰਹਿ ਨਿਵਾਸੁ ॥੨॥
ਮਨਮੁਖਿ ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਹੈ ਸੋਝੀ ਕਿਛੁ ਨ ਪਾਇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਬੁਝਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥੩॥
ਇਹੁ ਮਨੁ ਕਾਸੀ ਸਭਿ ਤੀਰਥ ਸਿਮ੍ਰਿਤਿ ਸਤਿਗੁਰ ਦੀਆ
ਬੁਝਾਇ ॥
ਅਠਸਠਿ ਤੀਰਥ ਤਿਸੁ ਸੰਗਿ ਰਹਹਿ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਰਹਿਆ
ਸਮਾਇ ॥੪॥
ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝਿਆ ਏਕੁ ਵਸਿਆ ਮਨਿ
ਆਇ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥੫॥੬॥੭॥

goojree mehlā 3 panchpaday.

naa kaasee mat̃ oopjai naa kaasee mat̃ jaa-ay.
satgur mili-ai mat̃ oopjai taa ih sojhee paa-ay. ||1||
har kathaā too^N sun ray man sabaḍ man vasaa-ay.
ih mat̃ tayree thir rahai taa^N bharam vichahu jaa-ay. ||1||
rahaa-o.
har charañ riḍai vasaa-ay too kilvikh̃ hoveh naas.
panch bhoo aatmaa vas karahi taa tirath karahi nivaas. ||2||
manmukh̃ ih man mugaDh̃ hai sojhee kichhoo na paa-ay.
har kaa naam na bujh̃-ee an̄ ga-i-aa pachhuṭaa-ay. ||3||
ih man kaasee sabh̃ tirath simrit̃ satgur dee-aa bujh̃aa-ay.
ath̃sath̃ tirath tis sang raheh jin har hirdai rahi-aa samaa-ay.
||4||
naanak satgur mili-ai hukam bujh̃i-aa ayk vasi-aa man aa-ay.
jo tuDh̃ bhaavai sabh̃ sach hai sachay rahai samaa-ay.
||5||6||8||

Goojri Mohalla-3 Panchpades

In this Shabad Guru Ji comments on the belief of some people who think, that they can get divine knowledge by living in holy places like "*Kaanshi*" or "*Banaras*" (which is the holiest place for Hindus) or they can become immaculate by bathing at certain holy places. He tells us, where exactly we can find all the divine knowledge and what is the best way to become pure and meet God.

Guru Ji says: "(O my friends, by living or bathing at holy place, such as) *Kaanshi*, neither any (divine) wisdom develops in a person, nor it goes away. Only upon meeting the true Guru (and following his advice, divine) knowledge develops, and then, (a person) understands this thing."(1)

Therefore, instructing his own mind (and ours), Guru Ji says: "O, my mind listen to the gospel of God, and enshrine (the Guru's advice or) word in your mind. Only then your intellect will remain stable, and the doubt within you, would go away."(1-Pause)

Describing the benefits of his above advice, Guru Ji says: "(O' my friend), if you enshrine God's lotus feet (His Name) in your heart, then your sins will be destroyed. When, you control the mind (presently being controlled, by the) five



impulses, then you would (imperceptibly) reside at the holy place (of God's abode)."(2)

However, Guru Ji observes: "The mind of a self-conceited person is foolish, he doesn't obtain any (spiritual) understanding. He doesn't realize God's Name, therefore he ultimately repents, while departing (from this world)."(3)

Stating, what kind of divine wisdom, one obtains, whom the Guru gives the right spiritual understanding, he says: "(O my friends), he whom the true Guru has made to understand, (the spiritual way of life, he understands), that in this mind itself are contained all the holy places, including "Kaanshi", and all the sixty eight holy places (considered the most sacred in Hindu faith), remain in their company, in whose heart, (God) remains enshrined."(4)

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In conclusion, Guru Ji says: "O Nanak, upon meeting the true Guru, (and following his advice, one) understands the will (of God), and the one (God) comes to reside in his heart. Then he says: "(O God), whatever pleases You, that is all inevitable, and he always remains absorbed in that eternal (God)."(5-6-8)

The message of this Shabad is that by living at holy places or visiting so many pilgrimage stations we cannot obtain any special spiritual wisdom. It is only when we meet the true Guru, abide by his instructions, and meditate on God's Name that we obtain true divine wisdom, and remain absorbed in that eternal God.

ਪੰਨਾ ੪੯੨

ਗੂਜਰੀ ਮਹਲਾ ੩ ਤੀਜਾ ॥

ਏਕੋ ਨਾਮੁ ਨਿਧਾਨੁ ਪੰਡਿਤ ਸੁਣਿ ਸਿਖੁ ਸਚੁ ਸੋਈ ॥
ਦੂਜੈ ਭਾਇ ਜੇਤਾ ਪੜਹਿ ਪੜਤ ਗੁਣਤ ਸਦਾ ਦੁਖੁ ਹੋਈ ॥੧॥

ਹਰਿ ਚਰਣੀ ਤੂੰ ਲਾਗਿ ਰਹੁ ਗੁਰ ਸਬਦਿ ਸੋਈ ਹੋਈ ॥
ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੁ ਤੂੰ ਤਾਂ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ॥੧॥
ਰਹਾਉ ॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਨੁ ਸੰਤੋਖੀਐ ਤਾ ਫਿਰਿ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ
ਹੋਇ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਪਰ ਘਰਿ ਜਾਇ ਨ ਕੋਇ ॥੨॥
ਕਥਨੀ ਬਦਨੀ ਜੇ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥
ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਹਰਿ ਨਾਮੁ ਪਾਵੈ ਸੋਇ ॥੩॥
ਸੁਣਿ ਸਾਸਤ੍ਰ ਤੂੰ ਨ ਬੁਝਹੀ ਤਾ ਫਿਰਹਿ ਬਾਰੇ ਬਾਰ ॥
ਸੋ ਮੂਰਖੁ ਜੋ ਆਪੁ ਨ ਪਛਾਣਈ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ॥੪॥

ਸਚੈ ਜਗਤੁ ਡਹਕਾਇਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਜਿਉ ਤਿਸ ਕੀ ਰਜਾਇ
॥੫॥੨॥੯॥

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goojree mehlā 3 tējāa.

ayko naam niDhaan pandit sun sikh sach so-ee.
oojai bhaa-ay jaytaa parheh parhat gunat sadaa dukh ho-ee. ||1||
har charnee too^N laag rahu gur sabad sojhee ho-ee.
har ras rasnaa chaakh too^N taa^N man nirmal ho-ee. ||1||
rahaa-o.
satgur mili-ai man santokhee-ai taa fir tarisnaa bhookh na ho-ay.
naam niDhaan paa-i-aa par ghar jaa-ay na ko-ay. ||2||
kathnee badnee jay karay manmukh boojh na ho-ay.
gurmatee ghat chaannaa har naam paavai so-ay. ||3||
sun saastar too^N na bujhee taa fireh baaro baar.
so moorakh jo aap na pachhaan-ee sach na Dharay pi-aar.
||4||
sachai jagat dahkaa-i-aa kahnnaa kachhoo na jaa-ay.
naanak jo tis bhaavai so karay Ji-o tis kee rajaa-ay.
||5||7||9||

Goojri Mohalla -3

As per Dr. Bhai Veer Singh Ji it appears that, Guru Ji uttered the previous Shabad in response to the claim of a pundit regarding the holiness of "Kashi" (also called "Banaras", the holiest Hindu city). In that Shabad Guru Ji advised that by living in any holy place like Kashi, one neither gains any divine wisdom nor loses it. One only gains divine wisdom by meditating on God's Name and living according to the true Guru's instructions, and it does not matter where one lives or dies. It appears this Shabad is a continuation of Guru Ji's talk with that Pundit.

So addressing that Pundit, Guru Ji says: "O' Pundit, the one and only (true) treasure is (God's) Name, and you should



learn to listen (and meditate on) that true (Name). In duality (or for the love of things other than God), whatever you read, by studying or reflecting upon that, you would always be in mental anguish (and obtain no peace)."(1)

Stating the benefits of following Guru's advice, he says: "(O pundit), by following Guru's advice, you will obtain the understanding, that you should remain attuned to God's feet (or His loving devotion, because when), you taste the relish of (uttering, God's Name, with your) tongue, through Guru's word, only then the mind becomes immaculate."(1-Pause)

Elaborating on the benefits of following the Guru's advice, he says: "(O Pundit), upon meeting the true Guru (and following his advice, our), mind feels contented, and then the hunger (for worldly desires), doesn't arise. (Because, upon) obtaining the treasure of (God's) Name, no one goes to any other house (of gods, goddesses, or other humans, for anything)."(2)

So cautioning us, against, only talking about Guru's advice, but not actually obtaining it, and internalizing it in our mind, Guru Ji says: "Even if a self-conceited person talk or lecture about (spiritual things), he still doesn't obtain (true) understanding. It is only through Guru's instruction, that the mind gets illuminated (with divine knowledge), and only that person obtains (the gift of) God's Name."(3)

Therefore, as if giving a wake up call to that Pundit and others, who think they have become scholars after reading many big books, and keep roaming around lecturing others, but themselves not practicing, what they preach, Guru Ji says: "(O Pundit), even after listening to the (holy books, such as Hindu) 'Shastras', you are not understanding (the true essence), and that is why, you are wandering from door to door. That person is a fool, who does not realize his own-self, and does not imbue himself with the love for true (God)."(4)

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However, feeling compassion for all such people, who are thus wandering around as if lost in their spiritual journeys, Guru Ji says: "(But, all these people are helpless, because) the true (God, Himself), has a strayed the world (on to such false paths, and) nothing can be said, (why does He do this). O Nanak, whatever pleases Him, and whatever is His will, He does that."(5-7-9)

The message of this Shabad is that it is not by going to the holy places or reading scriptures that one finds the true divine wisdom. It is only by following the Guru's instructions and meditating on God's Name that one finds the truth and meets God. Further, we shouldn't point fingers at those, who foolishly keep following wrong paths, because in His will, it is God, who has a strayed them, and we cannot say, why He does such things.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

raag goojree mehlā 4 cha-upday ghar 1.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਹਉ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

har kay jan satgur sat purkhaa ha-o bin-o kara-o gur paas.

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

ham keeray kiram satgur sarnaa-ee kar da-i-aa naam pargaas. ||1||

mayray meet gurdyav mo ka-o raam naam pargaas. gurmat naam mayraa paraan sakhaa-ee har keerat hamree rahraas. ||1|| rahaa-o.

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

har jan kay vadbhaag vadayray jin har har sarDhaa har pi-aas.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

har har naam milai tariptaasahi mil sangat gun pargaas. ||2||

ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

jin^H har har ras naam na paa-i-aa tay bhaagheen jam paas.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

jo satgur saran sangat nahee aa-ay Dharig jeevay Dharig jeevaas. ||3||

ਜਿਨ੍ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

jin har jan satgur sangat paa-ee tin Dhur mastak likhi-aa likhaas.



ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ
ਜੀਵਾਸਿ ॥੩॥

Dhan Dhan satsangat jīt har ras paa-i-aa mil naanak naam
pargaas. ||4||1||

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ
ਲਿਖਿਆ ਲਿਖਾਸਿ ॥
ਧੰਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ
ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੧॥

Raag Goojri Mohalla-4

As per Dr. Bhai Vir Singh Ji, the fourth Guru (Ram Das Ji), who was married to the daughter of the third Guru (Amar Das Ji), uttered this Shabad, when becoming gracious, his father-in-law, insisted that he ask for any gift, because he did want to bless him that day, with something. The beauty of this Shabad lies in the fact, that unlike any ordinary or worldly person, who would ask for lots of dowry or big worldly gifts from his father-in-law at the time of marriage, Guru Ji is humbly asking for the gift of God's Name.

He says: "O' devotee of God, the true Guru, I make one supplication before you (as my) Guru. O true Guru, me a humble and lonely worm, has come to seek your refuge, please show mercy, and enlighten me with God's Name."(1)

Repeating his request, and stating the reason for that request, he says: " (Yes), O' my friend and Guru-God, enlighten me with God's Name. So that, God's Name obtained through Guru's instruction, may become my life-long friend, and singing of God's praise may become the capital of my (life's) journey, (my daily routine)."(1-Pause)

Stating some more reasons, why he values God's Name so much, Guru Ji says: "(O my Guru, I believe, that) very fortunate are those devotees of God, who always have the thirst for repeating God's (Name), because by obtaining God's Name their thirst (for worldly desires) is satiated, and by joining the congregation (of saintly persons, divine) virtues become manifest (in them)."(2)

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Now commenting on the life of those, who have not sought the guidance of the true Guru, and have not tasted the relish of God's Name, Guru Ji says: "Accursed is their life, and accursed is their living, who have not come to the shelter and congregation of the true Guru. Because, they who haven't obtained the relish of repeating God's Name, those unfortunate ones would be handed over to the demon of death (for punishment)."(3)

In conclusion, Guru Ji says: "Those devotees of God, who have received the company of the true Guru, must have a great destiny written on their forehead from the very beginning (by God Himself. Therefore, Nanak says, blessed-blessed is that true company, in which I have obtained the relish of God, and meeting whom, God's Name has been illuminated in me."(4-1)

The message of this Shabad is that if we want to ask or beg for anything from God or the Guru, we should not ask for worldly wealth or pleasures, instead we should ask for the gift of God's Name and the company of saintly persons.

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

goolree mehlāa 4.

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਪ੍ਰੀਤਮੁ ਮਿਲਿ ਸਤਸੰਗਤਿ ਸਬਦਿ
ਮਨੁ ਮੋਹੈ ॥

govind govind pareetam man pareetam mil satsangat
sabad man mohai.

ਜਪਿ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਧਿਆਈਐ ਸਭ ਕਉ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ
ਓਹੈ ॥੧॥

jap govind govind Dhi-aa-ee-ai sabh ka-o daan day-ay
parabh ohai. ||1||
mayray bhāa-ee janaa mo ka-o govind govind govind man
mohai.

ਮੇਰੇ ਭਾਈ ਜਨਾ ਮੇ ਕਉ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਮਨੁ ਮੋਹੈ ॥

govind govind govind gun gaavaa mil gur saaDhsangat jan
sohai. ||1|| rahaa-o.

sukh saagar har bhagat hai gurmat ka-ulaa riDh siDh



ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਗੁਣ ਗਾਵਾ ਮਿਲਿ ਗੁਰ ਸਾਧਸੰਗਤਿ ਜਨੁ
ਸੋਹੈ ॥੧॥ ਰਹਾਉ
ਸੁਖ ਸਾਗਰ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਰਮਤਿ ਕਉਲਾ ਰਿਧਿ ਸਿਧਿ
ਲਾਗੈ ਪਗਿ ਓਹੈ ॥
ਜਨ ਕਉ ਰਾਮ ਨਾਮੁ ਆਧਾਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਹਰਿ ਨਾਮੇ
ਸੋਹੈ ॥੨॥

ਪੰਨਾ ੪੯੩

ਦੁਰਮਤਿ ਭਾਗਹੀਨ ਮਤਿ ਫੀਕੇ ਨਾਮੁ ਸੁਨਤ ਆਵੈ ਮਨਿ ਰੋਹੈ ॥
ਕਉਆ ਕਾਗ ਕਉ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਈਐ ਤ੍ਰਿਪਤੈ ਵਿਸਟਾ ਖਾਇ
ਮੁਖਿ ਗੋਹੈ ॥੩॥
ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਉਆ ਹੰਸੁ ਹੋਹੈ
॥
ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਵਡੇ ਵਡਭਾਗੀ ਜਿਨ੍ ਗੁਰਮਤਿ ਨਾਮੁ ਰਿਦੈ ਮਲੁ
ਧੋਹੈ ॥੪॥੨॥

laagai pag ohai.

jan ka-o raam naam aaDhaaraa har naam japat har naamay
sohai. ||2||

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durmat bhaagheen mat feekay naam sunat aavai man
rohai.

ka-oo-aa kaag ka-o amrit ras paa-ee-ai tariptai vistaa khaa-
ay mukh gohai. ||3||

amrit sar satgur sativaadee jit naatai ka-oo-aa hans hohai.
naanak Dhan Dhan vaday vadbhaagee jin^H gurmat naam
ridai mal Dhohai. ||4||2||

Goojri Mohalla-4

In the previous Shabad Guru Ji advised us that if we want to ask or beg for anything from God or the Guru, we should not ask for worldly wealth or pleasures, instead we should ask for the gift of God's Name and the company of saintly persons. In this Shabad Guru Ji is showing us how he himself loves and repeats God's Name and what are the benefits of it when through the grace and advice of the true Guru, we meditate on God's Name with real love and devotion.

He says: "(O my friends), when joining the congregation of saintly persons, I repeat the Name of my beloved "Govind" (the Master of the earth), He captivates my mind. (I say, that we should all) repeat God's Name, and meditate on that Master of the earth, because it is that (God), who gives (all kinds of) gifts to all."(1)

Next Guru Ji affectionately acknowledges, and telling us about his love for God, says: "O' my dear brothers, uttering of "Govind's" Name, again and again enthralls my mind. Therefore, I sing praises of my God, again and again. Because, a devotee (of God) looks beauteous, when joining the Guru's society of saintly persons, he sings God's praises."(1-Pause)

Now Guru Ji tells why, the Name of God is so dear to him or what is the benefit of remembering Him. He says: "(O my friends, the person, who by), Guru's instruction is blessed with the worship of God, which is (like) an ocean of peace, he is blessed with all kinds of supernatural powers, and prosperity, (as if "Lakshmi") the goddess of wealth, has come and fallen at his feet. But, for the devotee; God's Name is his only support, and he looks beauteous, while meditating on God's Name and remaining absorbed in it."(2)

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Now Guru Ji comments on those people, who hate meditating on the Name so much, that they become very angry, upon hearing God's Name. He says: "(O my friends, those) unfortunate persons, who are misguided by bad advice, they are of shallow intellect, who simply upon hearing (God's) Name, feel enraged in their minds. (Their state of mind is like that of) a crow, whom even if we offer nectar (sweet) juice, (still) puts its beak in cow dung, and gets satiated only by eating filth."(3)

In summarizing the virtues of meditating on God's Name, and singing His praises in the holy congregation of the Guru, he says: "(O my friends), the holy congregation of the true Guru, who always speaks truth, is like the pool of nectar, bathing in which (in other words, joining which, and singing God's praises, even an evil person like) a crow, becomes immaculate like a swan. (Therefore), Nanak says, that greatly blessed, and very fortunate are they, who by following Guru's instruction, wash the dirt of their minds, with (the soap of God's) Name."(4-2)

The message of this Shabad is that we have right in front of us, the true Guru (Granth Sahib Ji), which is



the ocean of truth and God's Name. No matter how evil we are to start with, if joining the holy congregations, we meditate on God's Name, and act upon the messages conveyed in this ocean, we could become very immaculate persons.

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਨ ਉਤਮ ਉਤਮ ਬਾਣੀ ਮੁਖਿ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ ॥
ਜੋ ਜਨੁ ਸੁਣੈ ਸਰਧਾ ਭਗਤਿ ਸੇਤੀ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਿਸਤਾਰੇ ॥੧॥

ਰਾਮ ਮੋ ਕਉ ਹਰਿ ਜਨ ਮੇਲਿ ਪਿਆਰੇ ॥
ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਹਮ ਪਾਪੀ ਗੁਰਿ
ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰਮੁਖਿ ਵਡਭਾਗੀ ਵਡਭਾਗੇ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ ॥

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਗੁਰਮਤਿ ਭਗਤਿ ਭੰਡਾਰੇ ॥੨॥

ਜਿਨ ਦਰਸਨੁ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ
ਜਮਿ ਮਾਰੇ ॥

ਸੇ ਕੂਕਰ ਸੂਕਰ ਗਰਧਭ ਪਵਹਿ ਗਰਭ ਜੋਨੀ ਦਯਿ ਮਾਰੇ ਮਹਾ
ਹਤਿਆਰੇ ॥੩॥
ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਉਪਰਿ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ॥
ਨਾਨਕ ਜਨ ਹਰਿ ਕੀ ਸਰਣਾਈ ਹਰਿ ਭਾਵੈ ਹਰਿ ਨਿਸਤਾਰੇ ॥੪॥੩॥

goojree mehlā 4.

har jan ootam ootam banee mukh bole par-upkaaray.
jo jan sunai sarDhaa bhagaṭ saytee kar kirpaa har
nistaaray. ||1||
raam mo ka-o har jan mayl pi-aaray.
mayray pareetam paraan satgur gur pooraa ham paapee
gur
nistaaray. ||1|| rahaa-o.
gurmukh vadbhaagee vadbhaagay jin har har naam
aDhaaray.
har har amrit har ras paavahi gurmat bhagaṭ bhandaaray.
||2||
jin darsan satgur sat purakh na paa-i-aa tay bhaagheen jam
maaray.
say kookar sookar garDhabh paveh garabh jonee da-yi
maaray mahaa haṭi-aaray. ||3||
deen da-i-aal hohu jan oopar kar kirpaa layho ubaaray.
naanak jan har kee sarnaa-ee har bhaavai har nistaaray.
||4||3||

Goojri Mohalla-4

In the opening stanza of the previous Shabad (4-1), Guru Ramdas Ji, addresses his Guru Amardas Ji, and says: "O' devotee of God, the true Guru, I make one supplication before you (as my) Guru. O true Guru, me a humble and lonely worm, has come to seek your refuge, please show mercy, and enlighten me with God's Name." The question arises, why Guru Amardas Ji address his Guru, first as a devotee, and then as the true Guru? What is so special about the devotees of God? In this Shabad, Guru Ji provides us, with some clues about that concept, and lists some of the unique merits of true devotees of God, and also tells, how unfortunate are they, who haven't obtained the guidance of such a true devotee, or the true Guru?

So listing some exceptional virtues of the devotees of God Guru Ji says: "(O my friends), sublime are God's devotees, and sublime is their speech. For, when they speak they speak for the good of all. He who hears them with love and devotion, showing His grace, God emancipates him."(1)

Therefore even for himself, Guru Ji prays to God, and says: "O' my beloved God, unite me with the devotees of God. My true Guru is as dear to me as my life breaths. He is perfect Guru, and that Guru, has saved me the sinner."(1-Pause)

Elaborating on the benefits of seeking the guidance and company of the devotee or the saint (Guru), he says: "(O my friends), very fortunate are those persons, who seek the guidance of the Guru, (because, by following Guru's example and advice), God's Name becomes the support of their life. By acting on the Guru's instruction, they obtain the life rejuvenating storehouses of the relish of God's Name."(2)

On the other hand commenting on the self- conceited persons who do not care for the guidance of the true Guru, he says: "Those unfortunate persons, who haven't seen (and sought the guidance of) such sublime beings as the true Guru, are punished by the demon of death. They keep falling into such (low) species, as dogs, pigs and donkeys. (Treating them like) great murderers, (God) smites them (with spiritual) death."(3)



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Therefore, Guru Ji concludes, the Shabad, by humbly praying to God. He says: “O' merciful Master of the meek, be kind to Your slave, and showing Your grace, save us. Nanak says, the devotees (of God), keep seeking the shelter of God, (whenever), it pleases Him He emancipates (them).”(4-3)

The message of this Shabad is that we should always try to seek the company of the devotees of God, so that we may also be able to enjoy the relish of meditating on God's Name and keep humbly praying to Him to save us in spite of our sins and shortcomings.

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

ਹੋਹੁ ਦਇਆਲ ਮੇਰਾ ਮਨੁ ਲਾਵਹੁ ਹਉ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ
ਨਿਤ ਧਿਆਈ ॥
ਸਭਿ ਸੁਖ ਸਭਿ ਗੁਣ ਸਭਿ ਨਿਧਾਨ ਹਰਿ ਜਿਤੁ ਜਪਿਐ ਦੁਖ ਭੁਖ
ਸਭ ਲਹਿ ਜਾਈ ॥੧॥
ਮਨ ਮੇਰੇ ਮੇਰਾ ਰਾਮ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ॥
ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਜਸੁ ਗਾਵਾ ਅੰਤਿ ਬੇਲੀ ਦਰਗਹ ਲਏ
ਛਡਾਈ ॥੧॥ ਰਹਾਉ ॥
ਤੂੰ ਆਪੇ ਦਾਤਾ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਮੇਰੈ ਮਨਿ
ਲਾਈ ॥

ਮੈ ਮਨਿ ਤਨਿ ਲੋਚ ਲਗੀ ਹਰਿ ਸੇਤੀ ਪ੍ਰਭਿ ਲੋਚ ਪੂਰੀ ਸਤਿਗੁਰ
ਸਰਣਾਈ ॥੨॥
ਮਾਣਸ ਜਨਮੁ ਪੁੰਨਿ ਕਰਿ ਪਾਇਆ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ
ਬਿਰਥਾ ਜਾਈ ॥

ਨਾਮ ਬਿਨਾ ਰਸ ਕਸ ਦੁਖ ਖਾਵੈ ਮੁਖ ਫੀਕਾ ਬੁਕ ਬੁਕ ਮੁਖਿ
ਪਾਈ ॥੩॥

ਜੋ ਜਨ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸਰਣਾ ਤਿਨ ਦਰਗਹ ਹਰਿ ਹਰਿ ਦੇ
ਵਡਿਆਈ ॥
ਧੰਨੁ ਧੰਨੁ ਸਾਬਾਸਿ ਕਹੈ ਪ੍ਰਭੁ ਜਨ ਕਉ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲਏ
ਗਲਿ ਲਾਈ ॥੪॥੪॥

goojree mehlā 4.

hohu da-i-aal mayraa man laavhu ha-o an-din raam naam
nit Dhi-aa-ee.

sabh sukh sabh gun sabh niDhaan har jit japi-ai dukh
bhukh sabh leh jaa-ee. ||1||

man mayray mayraa raam naam sakhaa har bhaa-ee.
gurmat raam naam jas gaavaa ant baylee dargeh la-ay
chhadaa-ee. ||1|| rahaa-o.

too^N aapay daataa parabh antarjaamee kar kirpaa loch
mayrai man laa-ee.
mai man tan loch lagee har saytee parabh loch pooree
satgur sarnaa-ee. ||2||

maan^s janam punn kar paa-i-aa bin naavai Dharig Dharig
birthaa jaa-ee.

naam binaa ras kas dukh khaavai mukh feekaa thuk thook
mukh paa-ee. ||3||

jo jan har parabh har har sarnaa tin dargeh har har day
vadi-aa-ee.

Dhan Dhan saabaas kahai parabh jan ka-o jan naanak mayl
la-ay gal laa-ee. ||4||4||

Goojri Mohalla-4

In the previous Shabad, Guru Ji advised us that we should always try to seek the company of the devotees of God, so that we may also be able to enjoy the relish of meditating on God's Name and keep humbly praying to Him to save us in spite of our sins and shortcomings. In this Shabad Guru Ji is telling us the benefits of meditating on God's Name and shows us how to pray to God for the gift of His Name.

Praying to God, Guru Ji says: “O' God, show Your mercy on me and imbue my mind (with such a love for You, that), everyday, I may meditate on Your Name. Because (I have realized that) all comforts, all merits, and all treasures are with God, worshipping whom, all one's sorrows and desires disappear.”(1)

Therefore, advising his mind, Guru Ji says: “O' my mind, God's Name is (like) my friend, and brother. I wish that through Guru's instruction, I may always sing praises of God's Name, because in the end, (it is God's Name), which proves as one's helper, and gets him liberated (from punishment).”(1-Pause)

Next, going into a prayer mode, and expression of his gratitude towards God, Guru Ji says: “O' my God, You Yourself



are the benefactor, and inner knower (of all hearts), showing Your kindness, You have imbued my mind, with the craving (for Your sight. O my friends), by yoking me to the shelter of the true Guru, God has fulfilled my desire.”(2)

Next warning us about the preciousness of this human life, Guru Ji says: “(O my friends, we have) received this human life, after doing (many) virtuous deeds, but without (meditating on (God’s) Name, it becomes accursed and goes waste. Therefore, the person, who enjoys sweet and sour dishes, (and pleasures), he suffers in pain; he speaks insipid (things) from his mouth), and is therefore so disgraced (as if he is being) spat on his face.”(3)

In conclusion, Guru Ji says: “The persons, who seek the shelter of God, them God blesses with honor at His court. O Nanak, God blesses His devotees, and embraces them to His bosom.”(4-4)

The message of this Shabad is that if we want to enjoy peace and pleasure in this world, and honor in God’s court, then we should humbly pray to God to bless us that we may always keep meditating on His Name.

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀ ਮੇਰੀ ਮੋ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ਹਰਿ ਪ੍ਰਾਨ
ਜੀਵਾਇਆ ॥

ਹਮ ਹੋਵਹੁ ਲਾਲੇ ਗੋਲੇ ਗੁਰਸਿਖਾ ਕੇ ਜਿਨ੍ਹਾ ਅਨਦਿਨੁ ਹਰਿ ਪ੍ਰਭੁ
ਪੁਰਖੁ ਧਿਆਇਆ ॥੧॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਗੁਰਸਿਖ ਪਗ ਲਾਇਆ ॥

ਮੇਰੇ ਪ੍ਰਾਨ ਸਖਾ ਗੁਰ ਕੇ ਸਿਖ ਭਾਈ ਮੋ ਕਉ ਕਰਹੁ ਉਪਦੇਸੁ
ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੪੯੪

ਜਾ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਮੇਲੇ ਜਿਨ੍ਹ ਵਚਨ ਗੁਰੂ
ਸਤਿਗੁਰ ਮਨਿ ਭਾਇਆ ॥

ਵਡਭਾਗੀ ਗੁਰ ਕੇ ਸਿਖ ਪਿਆਰੇ ਹਰਿ ਨਿਰਬਾਣੀ ਨਿਰਬਾਣ ਪਦੁ
ਪਾਇਆ ॥੨॥

ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੀਠਾ
ਮਨਿ ਭਾਇਆ ॥

ਜਿਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਸੰਗੁ ਨ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਪਾਪੀ
ਜਮਿ ਖਾਇਆ ॥੩॥

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭੁ ਧਾਰੇ ਹਰਿ ਆਪੇ ਗੁਰਮੁਖਿ ਮਿਲੈ
ਮਿਲਾਇਆ ॥

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ
॥੪॥੫॥

goojree mehlā 4.

gurmukh sakhee sahaylee mayree mo ka-o dayvhu daan
har paraan jeevaa-i-aa.

ham hovah laalay golay gursikh^haa kay jin^haa an-din har
parabh purakh Dhi-aa-i-aa. ||1||

mayrai man tan birahu gursikh pag laa-i-aa.

mayray paraan sak^haa gur kay sikh bhaa-ee mo ka-o
karahu updays har milai milaa-i-aa. ||1|| rahaa-o.

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jaa har parabh bhaavai taa gurmukh maylay jin^h vachan
guroo satgur man bhaa-i-aa.

vadbhaagee gur kay sikh pi-aaray har nirbaanee nirbaan
pad paa-i-aa. ||2||

satsangat gur kee har pi-aaree jin har har naam meethaa
man bhaa-i-aa.

jin satgur sangat sang na paa-i-aa say bhaagheen paapee
jam khaa-i-aa. ||3||

aap kirpaal kirpaa parabh Dhaaray har aapay gurmukh
milai milaa-i-aa.

jan naanak bolay gun bane gurbaanee har naam samaa-i-
aa. ||4||5||

Goojri Mohalla-4

In the previous Shabad (4-3), Guru Ji advised us that we should always try to seek the company of the devotees of God, so that we may also be able to enjoy the relish of meditating on God's Name and keep humbly praying to Him to save us in spite of our sins and shortcomings. In this Shabad Guru Ji tells us the importance of such devotees of God, whom he calls “*Gursikhs*” (or the Guru wards), and shows us how much he respects them, what he requests them to do for him, and can do for us.

Praying to such *Gursikhs*, Guru Ji says: “O' my “*Gursikh*” friends and mates, give me the gift of God's Name, which can rejuvenate my life breaths. I will become the servant and slave of those Guru wards, who day and night have



meditated on God, the supreme being.”(1)

Next expressing, how much he is thankful to God, for uniting him with *Gursikhs* like them, and what request he has for them, Guru Ji says: “(O my *Gursikh* brothers, I feel very thankful to God, that), in my mind and body, (God) has instilled the love of the feet (or humble service) of *Gursikhs*. (Now), O my *Gursikh* brothers, who are dear to me like my life breaths, instruct me so that united through you, I may get united with God.”(1-Pause)

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However, Guru Ji wants to caution us, that it is not so easily that we can meet true *Gursikhs*, he says: “It is only when it so pleases God, that He makes us meet the Guru wards persons, to whom the words (or advice) of the Guru sounds pleasing. Therefore, very fortunate, are those dear sikhs of the Guru, who have attained the status of salvation from the immaculate God.”(2)

Commenting upon the importance of the company of the congregation of the Guru and, the harm, which can come when one remains away from such a congregation, Guru Ji says: “(O my friends), the true congregation of the Guru is dear to God, to whose minds God’s Name seems sweet. But, they who have not obtained the company of the true congregation, those unfortunate sinners, are (so severely punished, as if) the demon of death has devoured them.”(3)

Guru Ji concludes the Shabad, by stressing one more time, upon God’s grace. He says: “(O my friends), it is only when that merciful God shows His kindness, then He Himself meets a person, when united by the Guru. (Further, he is not saying all these things on his own, because) slave Nanak says only that meritorious word, the word of the Guru, which he is made to utter (by God).”(4-5)

The messages of this Shabad is that we should always pray to God to bless us with the company of those Guru ward people, who have already been blessed by the Name of God and in their company, we should also meditate on God’s Name and sing His praise.

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

ਜਿਨ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਮੋ ਕਉ ਕਰਿ
ਉਪਦੇਸੁ ਹਰਿ ਮੀਠ ਲਗਾਵੈ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਭ ਹਰਿਆ ਹੋਆ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ
ਧਿਆਵੈ ॥੧॥

ਭਾਈ ਰੇ ਮੋ ਕਉ ਕੋਈ ਆਇ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਰਿ
ਕਥਾ ਸੁਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥
ਧੀਰਜੁ ਧਰਮੁ ਗੁਰਮਤਿ ਹਰਿ ਪਾਇਆ ਨਿਤ ਹਰਿ ਨਾਮੈ ਹਰਿ
ਸਿਉ ਚਿਤੁ ਲਾਵੈ ॥
ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਜੋ ਬੋਲੈ ਸੋ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ
ਪਾਵੈ ॥੨॥

ਨਿਰਮਲੁ ਨਾਮੁ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮਤਿ ਨਾਮੁ ਜਪੈ ਲਿਵ
ਲਾਵੈ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਜਿਨ ਨਰ ਨਹੀ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਮੁਏ ਮਰਿ
ਜਾਵੈ ॥੩॥

ਆਨਦ ਮੂਲੁ ਜਗਜੀਵਨ ਦਾਤਾ ਸਭ ਜਨ ਕਉ ਅਨਦੁ ਕਰਹੁ ਹਰਿ

goolree mehlā 4.

jin satgur purakh jin har parabh paa-i-aa mo ka-o kar
updays har meeth lagaavai.
man tan seetal sabh hari-aa ho-aa vadbhaagee har naam
Dhi-aavai. ||1||
bhaa-ee ray mo ka-o ko-ee aa-ay milai har naam darirh-
aavai.
mayray pareetam paraan man tan sabh dayvaa mayray har
parabh kee har katha sunaavai. ||1|| rahaa-o.

Dheeraj Dharam gurmat har paa-i-aa nit har naamai har si-
o chit laavai.
amrit bachan satgur kee banee jo bolai so mukh amrit
paavai. ||2||
nirmal naam jit mail na laagai gurmat naam japai liv
laavai.
naam padaarath jin nar nahee paa-i-aa say bhaagheen mu-
ay mar jaavai. ||3||
aanad mool jagjeevan daataa sabh jan ka-o anad karahu
har Dhi-aavai.
too^N daataa jee-a sabh tayray jan naanak gurmukh bakhas
milaavai. ||4||6||



ਧਿਆਵੈ ॥

ਤੂੰ ਦਾਤਾ ਜੀਅ ਸਭਿ ਤੇਰੇ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਮਿਲਾਵੈ
॥੪॥੬॥

Goojri Mohalla-4

In the previous Shabad, Guru Ji advised us that we should always pray to God to bless us with the company of those Guru ward people, who have already been blessed by the Name of God and in their company, we should also meditate on God's Name and sing His praise. But unlike most of us, Guru Ji practices, what he preaches to others. In this Shabad he elaborates on the blessings of meditating on God's Name, and shares with us how his own mind craves for the company of those saintly "Gursikhs", who meditate on God's Name, and have already been blessed with God's vision.

He says: "(O my friends, I yearn, that someone out of those fortunate persons), who have met the person of the true Guru, and has obtained (the sight) of God Almighty, may instruct me, and imbue me with His love. (I know, that) the fortunate person, who meditates on God's Name, his mind and body, all become cool and calm, and blossom (with spiritual life)." (1)

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Showing, how much, he is ready to sacrifice for the sake of God's Name, and His discourse, Guru Ji says: "O' my brothers, (my heart craves, that) some (*Gursikh*) person may come, and instill God's Name in me. I would surrender my life, mind, and everything to that beloved person, who recites to me the discourse of my God Almighty." (1-Pause)

Now Guru Ji tells the merits achieved by those who are imbued with love for God's Name and who utter the Guru's words (or *Gurbani*). He says: "(O my friends), he who daily attunes his mind to God, and God's Name, by acting in accordance with the Guru's advice, he has acquired patience, righteousness, and God (Himself). Because "*Gurbani*", the word of the true Guru, (is full of) nectar like words, he who utters (it), puts the (life rejuvenating) nectar in his mouth." (2)

Therefore, commenting on the merits of God's Name, and on the fate of those, who are not blessed with it, Guru Ji says: "(O my friends, God's) Name is so immaculate, meditating upon which, no filth (of evil tendencies) afflicts the mind. Therefore, following Guru's instruction, he who meditates upon (God's) Name, he attunes himself (to God). (On the other hand), the mortals who haven't obtained the treasure of (God's) Name, those (spiritually) dead unfortunate persons, (go empty handed from this world), when they die." (3)

Guru Ji concludes this Shabad by humbly praying to God. Addressing God, he says: "O' life of the world, You are the source of all bliss, You bless all those persons, (who meditate) upon God. You are the Giver, and all are Your creatures. Nanak says, that by showing His grace on the devotees, He unites them with Him, through the Guru." (4-6)

The message of this Shabad is that we should always pray to God to bless us with the company of the true Guru and the Guru ward persons, who meditate on God's Name, so that in their company we may also attune our mind to God, and be accepted into His union.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੂਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੩ ॥

ਮਾਈ ਬਾਪ ਪੁਤ੍ਰ ਸਭਿ ਹਰਿ ਕੇ ਕੀਏ ॥

ਸਭਨਾ ਕਉ ਸਨਬੰਧੁ ਹਰਿ ਕਰਿ ਦੀਏ ॥੧॥

ਹਮਰਾ ਜੋਰੁ ਸਭੁ ਰਹਿਓ ਮੇਰੇ ਬੀਰ ॥

ਹਰਿ ਕਾ ਤਨੁ ਮਨੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

ਭਗਤ ਜਨਾ ਕਉ ਸਰਧਾ ਆਪਿ ਹਰਿ ਲਾਈ ॥

ਵਿਚੇ ਗ੍ਰਿਸਤ ਉਦਾਸ ਰਹਾਈ ॥੨॥

ik-o^Nkaar satgur parsaaḍ.

goojree mehlāa 4 ḡhar 3.

maa-ee baap putar sabh har kay kee-ay.

sabhnaa ka-o san-banDh har kar dee-ay. ||1||

hamraa jor sabh rahi-o mayray beer.

har kaa tan man sabh har kai vas hai sareer. ||1|| rahaa-o.

bhagaṭ janaa ka-o sarDhaa aap har laa-ee.

vichay garisaṭ uḍaas rahaa-ee. ||2||

jab antar pareṭ har si-o ban aa-ee.



ਜਬ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਹਰਿ ਸਿਉ ਬਨਿ ਆਈ ॥
 ਤਬ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਈ ॥੩॥
 ਜਿਤੁ ਕਾਰੈ ਕੰਮਿ ਹਮ ਹਰਿ ਲਾਏ ॥
 ਸੋ ਹਮ ਕਰਹ ਜੁ ਆਪਿ ਕਰਾਏ ॥੪॥
 ਜਿਨ ਕੀ ਭਗਤਿ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ॥
 ਤੇ ਜਨ ਨਾਨਕ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥੫॥੧॥੨॥੧੬॥

tab jo kichh karay so mayray har parabh bhaa-ee. ||3||
 jit kaarai kamm ham har laa-ay.
 so ham karah jo aap karaa-ay. ||4||
 jin kee bhagat mayray parabh bhaa-ee.
 tay jan naanak raam naam liv laa-ee. ||5||1||7||16||

Goojri Mohalla-4 Ghar-3

In the previous Shabad, Guru Ji advised us that we should always pray to God to bless us with the company of the true Guru and the Guru ward persons, who meditate on God's Name, so that in their company we may also attune our mind to God, and be accepted into His union. In this Shabad, Guru Ji is describing the state of mind of such Guru ward persons, and how do they think even about their relatives, love every thing God does, and do whatever, God makes them do.

First talking about, our near and dear ones, Guru Ji says: “(O my friends, our) mother, father, and sons are all made by God, and it is God, who arranged the relationships between all of them.”(1)

Therefore, expressing, his extreme humility, Guru Ji says: “O' my brothers, all our power is exhausted (before the power of God). All our body and mind, have been created by God, and our body is under God's control.”(1-Pause)

Referring, even to the spirit of dedication and love in the devotees' mind, for God, “(O my friends, it is God) Himself, who has inculcated the dedication (for God's worship. That is why, even while) living in the household, they remain detached (from worldly affairs, or family problems).”(2)

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Now Guru Ji describes, how God also likes, whatever that devotee does, who loves God, from within his heart. He says: “When within one's mind develops love for God, then whatever (the devotee) does, that sounds pleasing to my God.”(3)

Therefore, that devotee has the faith to say: “I do the deed and work to which God has yoked me, and I do that which He makes me do. (In other words, the devotee feels so much in tune with God that whatever is apparently being done through his hands or his actions, actually it is God who is directing and pulling the strings and getting everything done through him).”(4)

Guru Ji concludes the Shabad, by indicating what kinds of people get truly imbued with God's love. He says: “They whose devotion sounds pleasing to my God, O Nanak, those devotees attune their mind to God's Name.”(5-1-7-16)

The message of this Shabad is that God has created all our family relationships. It is He, who does, and gets done everything. Our duty is that we should accept everything, (whether seemingly good or bad), as His will, and even while living in a household, we should remain detached from the worldly problems, and remain attuned to God's Name.

Personal Note: In 1967, the author was employed as Irrigation engineer at Nabha, and his wife was working as a lecturer at Patiala (16 miles from Nabha). But then while she was still in the hospital, after the birth of our first child, she received transfer orders for Amritsar. About the same time some people got the author entangled in a corruption case So the readers can imagine the stress being faced by him, on one side trying to get his wife's transfer cancelled, and on the other side trying to save his own job, and reputation. But ultimately, God, arranged for the transfer of author also to Amritsar, so leaving the corruption enquiry, in God's hands, the author moved to Amritsar, along with his wife, and remained there for seven years, making frequent visits to the “Harimandir. These were perhaps the most pleasant, and happiest of the years, which the author spent in India, before moving abroad.

Detail of Shabads: M: 4 Ghar 3=1, M: 4, Rag Goojri=7. M: 1=2, M: 3=7, M: 4=7, Total=16



ਗੂਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸਿ ਤਰਿਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥
ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

ਊਡੈ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

ਉਨ ਕਵਨੁ ਖਲਾਵੈ ਕਵਨੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

ਸਭ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੧॥

goojree mehlā 5 cha-upday ghar 1

ik-o^Nkaar satgur parsāad.

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.
sail pathar meh janṭ upaa-ay ṭaa kaa rijak aagai kar Dhari-aa. ||1||

mayray maaDha-o jee saṭsangatṭ milay se ṭari-aa.
gur parsāad param pad paa-i-aa sookay kaasat hari-aa. ||1||
rahaa-o.

janan piṭaa lok suṭ baniṭaa ko-ay na kis kee Dhari-aa.

sir sir rijak sambaahay thaakur kaahay man bha-o kari-aa.
||2||

oodai ood aavai sai kosaa ṭis paachhhai bachray chhari-aa.

un kavan khalaavai kavan chugaavai man meh simran kari-aa. ||3||

sabh niDhaan das asat sidhaan thaakur kar ṭal Dhari-aa.

jan naanak bal bal sadṭ bal jaa-ee-ai ṭayraa anṭ na paraavari-aa. ||4||1||

Goojri Mohalla-5

Chaupadaas

In the previous Shabad, Guru Ji told us that God has created all our family relationships. It is He, who does, and gets done everything. Our duty is that we should accept everything, (whether seemingly good or bad), as His will, and even while living in a household, we should remain detached from the worldly problems, and remain attuned to God's Name. In this Shabad Guru Ji is cautioning us against too much worry about providing our families with necessary food and shelter. He cites some beautiful examples to assure us, that God provides the necessary food and sustenance to His creatures, even at unreachable places, and even to those off springs, whose parents fly away hundreds of miles away, after giving birth to them.

Therefore, addressing his own mind, Guru Ji says: "Why, O' (my) mind, you keep thinking about different efforts, (for providing sustenance to your children, about which already God) is thinking? (Look, God) has created many creatures in the mountain rocks, (where nothing can grow, or reach, but still He has) put their sustenance, in front of them, before hand."(1)

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Now Guru Ji tells us about the benefits of joining the congregation of saintly persons, where we can obtain all such true perspectives upon the facts of life, and our responsibilities. He says: "O' my God, whosoever joins the congregation of saintly persons, he is saved. By Guru's grace, he obtains, the highest state (of salvation from worldly worries, and regains such new spiritual energy, like a) dry tree becoming green (again)."(1-Pause)

Next, Guru Ji awakens us to some other hard facts of life, and says: "(O man), neither one's mother, nor father, other people, (including, one's) son, or daughter, can be (true) support (for any body, on whom one can depend). It is (only), God who provides sustenance to each and every creature, therefore, O' my mind why are you so worried (on this account)?"(2)



Guru Ji illustrates, the above, by citing a very famous and often quoted example, and he says: “(O man just think about this thing, that) a flamingo flies hundreds of miles away leaving her (newly born) children behind. (Tell me), who feeds them and who pecks them, (in the absence of the mother? The flamingo, only keeps) remembering them, (and through God’s mysterious arrangements, these off springs, keep obtaining their food, and growing).”(3)

Rather than, describing, the exact details, how God takes care of the brood of the flamingos in the absence of their parents, and similarly, many other such creatures, Guru Ji concludes the Shabad by saying: “(O my mind, all treasures, and all the eighteen kinds of miraculous powers, lie in the palm of God, (because all kinds of unimaginable miracles, are no big deal for God), therefore, the devotee Nanak says: “O God, we are ever and forever a sacrifice to You, because, there is no end or limit to Your expanse, or powers.”(4-1)

The message of this Shabad is that while we should be doing our rightful duties and make efforts to provide the reasonable sustenance for our family, but at the same time we should not be so much worried, and keep thinking, what will happen if we die or if we go away. We should have some faith, that He who has given life to our children, and us, will take care of them also. For that Guru Ji advises us to join the congregation of saintly persons, where we can obtain true perspective on life, and develop faith in God, and His kindness.

ਘੂਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨

♦ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਰਿਆਚਾਰ ਕਰਹਿ ਖਟੁ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ ॥
ਅਮਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਬਿਨੁ ਗੁਰ ਬਾਜੀ ਹਾਰੀ ॥੧॥
ਮੇਰੇ ਠਾਕੁਰ ਰਖਿ ਲੇਵਹੁ ਕਿਰਪਾ ਧਾਰੀ ॥
ਕੋਟਿ ਮਧੇ ਕੇ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥
ਰਹਾਉ ॥

ਸਾਸਤ ਬੇਦ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸੋਧੇ ਸਭ ਏਕਾ ਬਾਤ ਪੁਕਾਰੀ ॥
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਕੋਊ ਪਾਵੈ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਬੀਚਾਰੀ ॥੨॥

ਅਟਸਨਿ ਮਜਨੁ ਕਰਿ ਇਸਨਾਨਾ ਭਰਮਿ ਆਏ ਧਰ ਸਾਰੀ ॥
ਅਨਿਕ ਸੋਚ ਕਰਹਿ ਦਿਨ ਰਾਤੀ ਬਿਨੁ ਸਤਿਗੁਰ ਅਮਧਿਆਰੀ ॥੩॥

ਧਾਵਤ ਧਾਵਤ ਸਭੁ ਜਗੁ ਧਾਇਓ ਅਬ ਆਏ ਹਰਿ ਦੁਆਰੀ ॥
ਦੁਰਮਤਿ ਮੇਟਿ ਬੁਧਿ ਪਰਗਾਸੀ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਾਰੀ ॥੪॥੧॥੨॥

goojree mehlā 5 cha-upday ghar 2

ik-o^Nkaar satgur parsaaḏ.

Kiri-aachaar karahi khat karmaa iṭ raatay sansaaree.
Anṭar mail na uṭrai ha-umai bin gur baajee haaree. ||1||
mayray thaakur rakh layvhu kirpaa Dhaaree.
Kot maDhay ko virḷaa sayvak hor saglay bi-uhaaree. ||1||
rahaa-o.
saasat bayḏ simrit sabh soDhay sabh aykaa baat pukaaree.
Bin gur mukaṭ na ko-oo paavai man vaykhhu kar
beechearee. ||2||
athsath majan kar isnaanaa bharam aa-ay Dhar saaree.
Anik soch karahi din raatee bin satgur anDhi-aaree. ||3||
Dhaavaṭ Dhaavaṭ sabh jag Dhaa-I-o ab aa-ay har du-aaree.
Durmat mayt buDh pargaasee jan naanak gurmukh taaree.
||4||1||2||

Goojri Mohalla-5

Chaupadaas

In the previous Shabad (4-6), Guru Ji advised us that we should always pray to God to bless us with the company of the true Guru and the Guru ward persons, who meditate on God's Name, so that in their company we may also attune our mind to God, and be accepted into His union. In this Shabad Guru Ji is again stressing upon the importance and the absolute necessity of the Guru and tells us how all the different religious rites, rituals, pilgrimages to holy places, and even all the charities and good deeds, do not ensure man’s emancipation, unless and until he meets the true Guru and follows his advice.

He says: “(O my friends), the men of the world remain obsessed with performing, six kinds of rituals (as per Hindu philosophy- namely, obtaining, or giving education, presiding over, or performing holy sacrifices, and giving or receiving of alms). But from within their mind the scum of ego is not washed off, and without (the guidance of) the Guru they loose the game (of life).”(1)



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Guru Ji now takes pity on all those people who do different rituals, charitable deeds, and pilgrimages in the false hope of getting some reward in this or the next world. So he prays to God on their behalf and says: “(O' God), show mercy (on these people), and save them. Among the millions (of such people), only a rare person, is Your (true) servant, all others are traders (or selfish people, who serve and worship You, for their selfish ends).”(1-Pause)

However, Guru Ji wants to impress upon us the importance of the Guru, so that we may not live in false hopes of heaven, or salvation, in return for performing different rites and rituals. He says: “(I have) pondered and searched over all the “*Shastras*”, “*Vedas*” and “*Simrities*” (the Hindu books on religion and philosophy). All of them proclaim one thing, that without the Guru, no body obtains salvation. You may think about this thing, (and find out for yourself).”(2)

Now referring to the people who go to bathe at pilgrimage places for finding peace and salvation, Guru Ji comments: “(Even those people) who have taken bath at all the sixty-eight places of pilgrimage, have traveled around the entire world, and have observed so many other kinds of rituals and purifications, day and night without (the guidance) of the true Guru, they will remain in dark (and won't realize the true path to salvation).”(3)

Guru Ji concludes the Shabad, by describing the blessings received by those, who after roaming and searching around different places and performing different rituals, get totally exhausted, and then seek the shelter of the Guru. He says: “Roaming and rambling, they who have traversed the entire world, but now have arrived at the God's door, erasing bad intellect from within them, God manifests virtuous intellect in them. O Nanak, putting them under the shelter of the Guru, He helps them cross over (the worldly) ocean.”(4-1-2)

The message of the Shabad is that we cannot wash off our ego through various rituals and ways of works or by doing pilgrimages or charities. These things many times increase one's ego and therefore, do not lead man to salvation. The man finds salvation only when he sincerely follows Guru's instruction and meditates on God's Name in the most humble and sincere manner.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਧਨੁ ਜਾਪ ਹਰਿ ਧਨੁ ਤਾਪ ਹਰਿ ਧਨੁ ਭੋਜਨੁ ਭਾਇਆ ॥
ਨਿਮਖ ਨ ਬਿਸਰਉ ਮਨ ਤੇ ਹਰਿ ਹਰਿ ਸਾਧਸੰਗਤਿ ਮਹਿ
ਪਾਇਆ ॥੧॥

ਮਾਈ ਖਾਟਿ ਆਇਓ ਘਰਿ ਪੂਤਾ ॥
ਹਰਿ ਧਨੁ ਚਲਤੇ ਹਰਿ ਧਨੁ ਬੈਸੇ ਹਰਿ ਧਨੁ ਜਾਗਤ ਸੂਤਾ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਧਨੁ ਇਸਨਾਨੁ ਹਰਿ ਧਨੁ ਗਿਆਨੁ ਹਰਿ ਸੰਗਿ ਲਾਇ
ਧਿਆਨਾ ॥

ਹਰਿ ਧਨੁ ਤੁਲਹਾ ਹਰਿ ਧਨੁ ਬੇੜੀ ਹਰਿ ਹਰਿ ਤਾਰਿ ਪਰਾਨਾ
॥੨॥

ਪੰਨਾ ੪੯੬

ਹਰਿ ਧਨੁ ਮੇਰੀ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਧਨਿ ਲਾਹਿਆ ਧੋਖਾ ॥
ਹਰਿ ਧਨੁ ਤੇ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ਹਾਥਿ ਚਰਿਓ ਹਰਿ ਬੋਕਾ
॥੩॥

ਖਾਵਹੁ ਖਰਚਹੁ ਤੋਟਿ ਨ ਆਵੈ ਹਲਤ ਪਲਤ ਕੈ ਸੰਗੇ ॥
ਲਾਇ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ ਹਰਿ ਰੰਗਿ

goolree mehlā 5.

har Dhan jaap har Dhan taap har Dhan bhojan bhaa-i-aa.
nimakh na bisara-o man tay har har saaDhsangaṭ meh paa-
i-aa. ||1||
maa-ee khaat aa-i-o ghar pooṭaa.

har Dhan chaṭay har Dhan baisay har Dhan jaagaṭ soṭaa.
||1|| rahaa-o.
har Dhan isnaan har Dhan gi-aan har sang laa-ay Dhi-
aanaa.
har Dhan ṭulhaa har Dhan bayrhee har har taar paraanaa.
||2||

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har Dhan mayree chintṭ visaaree har Dhan laahi-aa
Dhokhaa.
har Dhan tay mai nav niDh paa-ee haath chari-o har
thokaa. ||3||
kaavahu kharchahu ṭot na aavai halaṭ palaṭ kai sangay.
laad khajaanaa gur naanak ka-o dee-aa ih man har rang
rangay. ||4||2||3||



ਰੰਗੇ ॥੪॥੨॥੩॥

Goojri Mohalla-5

Usually when a dutiful son goes out in different foreign countries and after earning some wealth comes back, he reports to his mother and the parents, and tells them what kinds of wealth, valuables, and materials he has earned, and brought home. Hearing about which, the parents become pleased with their son's earnings, and give him blessings for his further prosperity. But here Guru Ji is imagining a situation where he comes and tells his mother, what kind of things, and what kind of wealth he has earned when he was away from home (when he was in the service of the Guru, while away from his family. As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this Shabad, when his father Guru Ramdas Ji blessed him with God's Name, or anointed him as the next Guru).

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Starting with the line, immediately before the Pause, Guru Ji says: "O' my mother your son has returned after earning (wealth. But I did not earn the worldly wealth, instead) I have earned the wealth of God's (Name), and that wealth is with me when I walk, sit or stay, when I am awake, and when I am asleep." (1-Pause)

Guru Ji starts this Shabad by telling how important this wealth of God's Name is for him. He says: "(O' my mother) this wealth of God is my meditation. The wealth of God's (Name) is my penance. This is my (most) pleasing food and I do not forsake it from my mind even for a moment. I have obtained and earned this wealth of God from the society of the holy saints." (1)

Stressing further upon the importance and the significance of this wealth of God's Name, he says: "(O' my mother), now this wealth of God is my bathing (at the holy places), my divine knowledge, and it is in God's Name that I attune my mind. Yes, the wealth of God's (Name for me is like) my raft, my boat, and also the boatman, who ferries me across (the sea of worldly existence)." (2)

Describing what kind of blessings he has obtained through this wealth of God's Name, Guru Ji says: "This wealth of God has banished my anxiety and has dispelled all my Illusion. (In fact), such a commodity has come into my hands, that through this wealth of God, I have obtained all the nine treasures of the world." (3)

Unlike us, Guru Ji, does not want to hide from us the source of this treasure from any of us. Instead, Guru Ji concludes, by telling us openly, who gave him this wealth, so that if we like, we can also go to him, and ask for that treasure. He says: "(O' my mother), the Guru has loaded Nanak, with this treasure (of God's Name, and has said): "Go, enjoy and spend this wealth as much as you like, it will never fall short, and will accompany you both here and hereafter." Therefore this mind (of mine) is completely immersed in the enjoyment of God's love." (4-2-3)

The message of this Shabad is that instead of worrying and running after worldly wealth, we should go and serve the true Guru, and follow his instruction. So that the Guru in his grace may bless us also with the wealth of God's Name, which will provide us utmost pleasure and contentment both here and hereafter.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ ॥
ਸੋ ਹਰਿ ਹਰਿ ਤੁਮ੍ਹ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੧॥
ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ ॥
ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ਹ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ
॥੧॥ ਰਹਾਉ ॥
ਸਤਿਗੁਰੁ ਤੁਮ੍ਹ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤਸੰਗਿ ਤੇਰੀ ਪ੍ਰੀਤਿ ॥
ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨੁ ਕੀਰਤਨੁ ਨੀਤਿ ॥੨॥
ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਹੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ
॥
ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥

goojree mehlā 5.

jis simrat sabh kilvikh naaseh pitree ho-ay uDhaaro.
so har har tum^H sad hee jaapahu jaa kaa ant na paaro. ||1||
pootaa maataa kee aasees.
nimakh na bisara-o tum^H ka-o har har sadaa bhajahu
jagdees. ||1|| rahaa-o.
satgur tum^H ka-o ho-ay da-i-aalaa satsang tayree pareet.
kaaparh pat parmaysar raakhee bhojan keertan neet. ||2||
amrit peevhu sadaa chir jeevhu har simrat anad ananta.
rang tamaasaa pooran aasaa kabeh na bi-aapai chintaa. ||3||
bhavar tum^H aaraa ih man hova-o har charnaa hohu ka-



ਭਵਰੁ ਤੁਮਾਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ ਹਰਿ ਚਰਣਾ ਹੋਹੁ ਕਉਲਾ ॥
ਨਾਨਕ ਦਾਸੁ ਉਨ ਸੰਗਿ ਲਪਟਾਇਓ ਜਿਉ ਬੁੰਦਹਿ ਚਾਕੁਰੁ
ਮਉਲਾ ॥੪॥੩॥੪॥

ulaa.

naanak daas un sang laptaa-i-o Ji-o boo^Ndeh chaat^{rik} ma-
ulaa. ||4||3||4||

Goojri Mohalla 5

As per Dr. Bhai Vir Singh Ji, Guru Ji uttered this Shabad on the occasion, when after receiving Guru-ship he went to his mother for her blessings, and composed the same into this Shabad. It has now become a tradition, that at the time of celebration of birthdays, marriages, and “Amrit” ceremonies, this Shabad is sung specially. The beauty of this Shabad is that instead of blessing him with worldly wealth and material goods, here Guru Ji’s mother is blessing him with the gift of God’s Name, and His love.

On behalf of his mother, Guru Ji says: “(O my son), ever and forever you may meditate on that God, who has no end or limit, by remembering whom all the sins are destroyed, and even the ancestors are saved.”(1)

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Giving the essence of his mother’s blessings, Guru Ji says: “O’ my son, this is the blessings of your mother, that you may not forget God even for the twinkling of an eye, and you may always keep meditating on the Master of earth.”(1-Pause)

Now elaborating on those blessings, on behalf of his mother, Guru Ji says: “(O my son), may the true Guru remain kind to you, and you may always be imbued with the love for the company of saintly persons. (Like a cover of) cloth, God may preserve your honor, and singing praises of God, may be (like your) daily food.”(2)

But as if Guru Ji’s mother is not restricting her blessings, only to the best kinds of food, and clothing, she adds: “(O my son), you may always keep drinking the immortalizing nectar (of God’s Name), forever live (the highest spiritual life), and may keep enjoying the bliss of meditating on the limitless God. You may keep enjoying (spiritual) entertainment, and merry making, all your wishes may be fulfilled, and you may never be afflicted by any worry.”(3)

Finally Guru Ji ‘s mother blesses: “(O my son), may your mind be like a black bee (uncontrollably imbued with the love of God’s feet (His Name), and just as a pied cuckoo, feels delighted on sucking the special drop of rain, similarly the devotee Nanak, may remain (happily) remain bound together with those (God’s feet, His Name).”(4-3-4)

The message of this Shabad is that instead of wishing and blessing their children with material goods and prosperity, parents should wish for and bless them, that they may remain imbued with the love of God’s Name, and may always keep enjoying His kindness, and spiritual bliss.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlā 5.

ਮਤਾ ਕਰੈ ਪਛਮ ਕੈ ਤਾਈ ਪੂਰਬ ਹੀ ਲੈ ਜਾਤ ॥
ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਬਾਪਨਹਾਰਾ ਆਪਨ ਹਾਥਿ ਮਤਾਤ ॥੧॥
ਸਿਆਨਪ ਕਾਹੂ ਕਾਮਿ ਨ ਆਤ ॥
ਜੋ ਅਨਰੂਪਿਓ ਠਾਕੁਰਿ ਮੇਰੈ ਹੋਇ ਰਹੀ ਉਹ ਬਾਤ ॥੧॥ ਰਹਾਉ ॥

maṭaa karai pachham kai ṭaa-ee poorab hee lai jaat.
khin meh thaap uthaapanhaaraa aapan haath maṭaat. ||1||
si-aanap kaahoo kaam na aat.
jo anroopi-o ṭhaakur mayrai ho-ay rahee uh baat. ||1||
rahaa-o.
days kamaavan Dhan joran kee mansaa beechay niksai
saas.
laskar nayb khavaas sabh ṭi-aagay jam pur ooth siDhaas.
||2||
ho-ay annan manhath kee darīh-ṭaa aapas ka-o jaanaat.
jo anind nind kar chhodi-o so-ee fir fir khaat. ||3||
sahj subhaa-ay bha-ay kirpaalaa ṭis jan kee kaatee faas.
kaho naanak gur pooraa bhayti-aa parvaan girsat udaas.
||4||4||5||

ਦੇਸੁ ਕਮਾਵਨ ਧਨ ਜੋਰਨ ਕੀ ਮਨਸਾ ਬੀਚੇ ਨਿਕਸੇ ਸਾਸ ॥

ਲਸਕਰ ਨੇਬ ਖਵਾਸ ਸਭ ਤਿਆਗੇ ਜਮ ਪੁਰਿ ਉਠਿ ਸਿਧਾਸ
॥੨॥

ਹੋਇ ਅਨੰਨਿ ਮਨਹਰ ਕੀ ਦ੍ਰਿੜਤਾ ਆਪਸ ਕਉ ਜਾਨਾਤ ॥
ਜੋ ਅਨੰਦੁ ਨਿੰਦੁ ਕਰਿ ਛੋਡਿਓ ਸੋਈ ਫਿਰਿ ਫਿਰਿ ਖਾਤ ॥੩॥
ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਤਿਸੁ ਜਨ ਕੀ ਕਾਟੀ ਫਾਸ ॥



ਕਹੁ ਨਾਨਕ ਗੁਰੂ ਪੂਰਾ ਭੇਟਿਆ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸ
॥੪॥੪॥੫॥

Goojri Mohalla-5

In this Shabad Guru Ji is telling us about the power and the will of God, and how, He may, completely change or nullify different schemes, we might be making on our own.

Guru Ji says: “(O my friends, many time God makes things happen absolutely opposite to what a person might have planned for. For example, a person) may make plans to go to west, but God (may make such a sudden thing happen, which) takes him towards east. (Yes, O my friends, God is so powerful, that) in an instant, He can establish and destroy whatever He wants, and He holds all decisions in His hands.”(1)

Therefore, Guru Ji stresses: “(O my friends, man’s) cleverness doesn’t work at all, because whatever my Master has planned, ultimately only that thing comes to pass.”(1-Pause)

Guru Ji now cites some examples to illustrate his point. He says: “(For example, a person), may have a desire (in his heart to) go and earn wealth (in a foreign) country, and amass some wealth, (but while this desire may still be in his heart, or he might be still) in the middle (of his preparations, that) he breathes his last, and forsaking all his armies, advisors, and servants, he departs to the city of death.”(2)

Next, Guru Ji comments on those ascetics and renouncers, who out of their ego, desert their household, but still go again and again begging from house to house. He says: “(On the other hand), with the obstinacy of his mind, a person may become a renouncer (of the world), and make himself known (as a person of great will power, and sacrifice. But to) the same not so unworthy world, which he has renounced as un worthy, he goes to eat (his food, by begging from the inhabitants of that world).”(3)

Guru Ji concludes, the Shabad, by telling, who are those persons, who are truly blessed with salvation from worldly attachments, and are approved in God’s court. He says: “(O my friends, neither by running after worldly wealth, nor by renouncing the world, a person obtains salvation. Only he) on whom, in His own natural way, (God) becomes gracious, that person’s noose (of worldly attachment) is cut off. Nanak says, he who has met the perfect Guru, (and acted upon his advice, even while living) in the household, he becomes detached, and is approved (in God’s court).”(4-4-5)

The message of this Shabad is that we should not try to make big plans of amassing wealth or becoming a great renouncer of the world. Instead, we should surrender ourselves to God and humbly pray to Him to bless us with the guidance of the true Guru (Granth Sahib Ji), following which we may become detached, even while living in the world, and remain absorbed in meditating on God’s Name. So that one day becoming gracious, God may accept us also in His eternal union.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਜਨਿ ਜਪਿਓ ਤਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ॥
ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਬਿਖੁ ਮਮਤਾ ਇਹ ਬਿਆਧਿ ਤੇ ਹਾਟੇ ॥੧॥

ਹਰਿ ਜਸੁ ਸਾਧਸੰਗਿ ਮਿਲਿ ਗਾਇਓ ॥
ਗੁਰ ਪਰਸਾਦਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਸਰਬ ਸੁਖਾ ਸੁਖ
ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥
ਜੋ ਕਿਛੁ ਕੀਓ ਸੋਈ ਭਲ ਮਾਨੈ ਐਸੀ ਭਗਤਿ ਕਮਾਨੀ ॥
ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਭ ਏਕ ਸਮਾਨੇ ਜੋਗ ਜੁਗਤਿ ਨੀਸਾਨੀ ॥੨॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਬਾਈ ਆਨ ਨ ਕਤਹੂੰ ਜਾਤਾ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਰੰਗਿ ਰਵਿਓ ਰੰਗਿ ਰਾਤਾ
॥੩॥

goojree mehlā 5.

naam niDhaan jin jan japi-o tin kay banDhan kaatay.
kaam kroDh maa-i-aa bikh mamtaa ih bi-aaDh tay haatay.
॥1॥
har jas saaDhsang mil gaa-i-o.
gur parsaad bha-i-o man nirmal sarab sukhaa sukh paa-i-a-o. ॥1॥ rahaa-o.
jo kichh kee-o so-ee bhal maanai aisee bhagat kamaanee.
mitar satar sabh ayk samaanay jog jugat neesaanee. ॥2॥
pooran poor rahi-o sarab thaa-ee aan na katahoo^N jaataa.
ghat ghat antar sarab niranantar rang ravi-o rang raataa. ॥3॥
bha-ay kirpaal da-i-aal gupaalaa taa nirbhai kai ghar aa-i-



ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲਾ ਤਾ ਨਿਰਭੈ ਕੈ ਘਰਿ ਆਇਆ

aa.

॥

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ਪੰਨਾ ੪੯੭

kal kalays mitay khin bheetar naanak sahj samaa-i-aa.

॥4॥5॥6॥

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ

॥੪॥੫॥੬॥

Goojri Mohalla-5

In the previous Shabad, Guru Ji advised us that we should not try to make big plans of amassing wealth or becoming a great renouncer of the world. Instead, we should surrender ourselves to God and humbly pray to Him to bless us with the guidance of the true Guru, following which we may become detached, even while living in the world, and remain absorbed in meditating on God's Name. So that one day becoming gracious, God may accept us also in His eternal union. In this Shabad Guru Ji tells about the attitude of such persons, who meditate on God's Name, how they view God, and the happenings in the world, and what kinds of blessings, they enjoy.

He begins by first making a general statement, and says: "(O my friends), the devotees who have meditated on the treasure of God's Name, their bonds (of worldly attachments) are cut off. They are cured from such psychological ailments, as lust, anger, and attachment to the poisonous worldly wealth."(1)

Next, summarizing the benefits of singing God's praises in the company of saintly people, Guru Ji says: "(O my friends), by joining the congregation of saintly persons, he who has sung praise of God, by Guru's grace, his mind has become immaculate, and he has obtained all kinds of comforts and joys."(1-Pause)

Commenting on the attitude of such a person, towards God, and the happenings in the world, Guru Ji says: "(O my friends, such a person is so devoted (to God, that) whatever (God) has done, he deems that to be the best thing (for all). To him, friends and enemies seem the same, and this is a sign of the way of union (with God)."(2)

But that is not all, elaborating on their faith and love for God, Guru Ji says: "Such people deem and believe that the perfect God is pervading everywhere, and they recognize no one else living anywhere. (They also believe that), God is residing in each and every heart. Such a person, who is imbued in the love of (God's) Name, he enjoys the bliss of intoxication in the relish of God's love."(3)

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Guru Ji concludes the Shabad, by stating, how a person really gets so imbued with God's love, as stated above, and what kinds of blessings, he enjoys. He says: "(O my friends), when God, the Master of the earth becomes gracious upon anyone, then he becomes absorbed in the love of the feet (or Name) of the fear free (God). O Nanak, then in an instant, all his sins and infractions are destroyed in an instant, and he merges in a state of (spiritual) poise."(4-5-6)

The message of this Shabad is that if we want to obtain the grace and pleasure of God, we should follow the advice of the Guru and accept God's will, and whatever He does, we should deem it as for our good and abandon all kinds of vices like lust, anger, greed etc. We should raise ourselves to that level, where we feel that for us, there are no friends or enemies but we all are children of the same Father. God willing we may also be accepted and approved by God, and forever live in blissful union with Him.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlāa 5.

ਜਿਸੁ ਮਾਨੁਖ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਸੋ ਅਪਨੈ ਦੁਖਿ ਭਰਿਆ ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਿਨਿ ਭਉ ਸਾਗਰੁ ਤਰਿਆ ॥੧॥

jis maanukh peh kara-o bayntee so apnai dukh bhari-aa.
paarbrahm jin ridai araaDhi-aa tin bha-o saagar tar-aa.
॥1॥

gur har bin ko na baritha dukh kaatai.

ਗੁਰ ਹਰਿ ਬਿਨੁ ਕੋ ਨ ਬ੍ਰਿਥਾ ਦੁਖੁ ਕਾਟੈ ॥

parabh taj avar sayvak jay ho-ee hai tit maan mahat jas
ghaatai. ॥1॥ rahaa-o.



ਪ੍ਰਭੂ ਤਜਿ ਅਵਰ ਸੇਵਕੁ ਜੇ ਹੋਈ ਹੈ ਤਿਤੁ ਮਾਨੁ ਮਹਤੁ ਜਸੁ
ਘਾਟੈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਇਆ ਕੇ ਸਨਬੰਧ ਸੈਨ ਸਾਕ ਕਿਤ ਹੀ ਕਾਮਿ ਨ ਆਇਆ ॥
ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਉਚਾ ਤਿਸੁ ਸੰਗਿ ਮਨ ਬਾਂਛਤ ਫਲ
ਪਾਇਆ ॥੨॥

ਲਾਖ ਕੋਟਿ ਬਿਖਿਆ ਕੇ ਬਿੰਜਨ ਤਾ ਮਹਿ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ॥
ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਉਜੀਆਰਾ ਬਸਤੁ ਅਗੋਚਰ ਸੂਝੀ ॥੩॥
ਫਿਰਤ ਫਿਰਤ ਤੁਮ੍ਹਰੈ ਦੁਆਰਿ ਆਇਆ ਭੈ ਭੰਜਨ ਹਰਿ
ਰਾਇਆ ॥

ਸਾਧ ਕੇ ਚਰਨ ਧੂਰਿ ਜਨੁ ਬਾਛੈ ਸੁਖੁ ਨਾਨਕ ਇਹੁ ਪਾਇਆ
॥੪॥੬॥੭॥

maa-i-aa kay san-banDh sain saak kit hee kaam na aa-i-aa.
har kaa daas neech kul oochaa tis sang man baa^Nchhat fal
paa-i-aa. ||2||
laakh kot bikhi-aa kay binjan taa meh tarisan na boojhee.
simrat naam kot ujee-aaraa basat agochar soojhee. ||3||
firat firat tum^Hrai du-aar aa-i-aa bhai bhanjan har raa-i-aa.
saaDh kay charan Dhoor jan baachhai sukh naanak ih paa-
i-aa. ||4||6||7||

Goojri Mohalla-5

In this world, we all have some kind of pain, sorrow or anxiety, and we often go to different friends, relatives, or other persons, to help us in solving our problem, or removing our worry. But, often times it happens, that the person, we approach is surrounded by his own problems and anxieties, so instead of being able or willing to provide us any help, he looks to us for some relief. In this Shabad, Guru Ji puts himself in our place, and shares with us, where he has been able to find real help, and what is the best way to enjoy a peaceful and anxiety free life.

So first depicting the condition and situation of the entire world, and speaking on our behalf, Guru Ji says: “(O my friends), to whomsoever I go, and make a request (to help me in my distress, I find that he) himself is full with his own sufferings. (I have observed that), they alone have crossed over the sea of (worldly) fears, (and lived a worry free life), who have meditated upon the all pervading God from (the core of their) heart.”(1)

Therefore, stating the conclusion arrived by him, in this matter, Guru Ji says: “(O my friends), except the Guru-God, nobody else can remove anybody’s anxiety or pain. So if forsaking God we, become the servants of any other (persons or powers, in the hope that they would help us we simply) lose our honor, dignity and reputation.”(1-Pause)

Therefore, recommending the friendship with the devotees of God, instead of worldly relatives, and acquaintances, Guru Ji says: “(O my friends, all those persons, who have become) our relatives, friends, and kindred, on account of some worldly reasons, ultimately don’t serve any useful purpose. (On the other hand, if we have friendship or association with) a devotee of God, even if he belongs to a low caste family, he is high (in value, because) in his company, we would obtain the fruit of our heart’s desire, (and obtain true peace of mind).”(2)

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Now Guru Ji comments on those people who try to find pleasure and comfort in enjoying different foods, clothes and worldly luxuries. He says: “(O my friends, even if we have) millions of worldly dainty dishes to enjoy, still in the midst of (all such luxuries, the fire of our worldly) desire is not put off. (But), by meditating upon God’s Name, (our mind is so enlightened with divine knowledge, and peace, as if it has been) illuminated with thousands of suns, because now the incomprehensible commodity (of God’s Name) is realized.”(3).

Therefore, Guru Ji concludes the Shabad, by showing us, how to pray to God, so that we may also be able to get rid of our anxieties and pains, and enjoy the peace and bliss of God’s Name. He says: “O God the king, the destroyer of fears, after roaming and wandering around in lots of places (and existences), I have come to (seek refuge at) Your door. This devotee, begs for the dust of the feet (the most humble service) of the saint (Guru, because) Nanak has found out, that it is only in this kind of service, that a person) has obtained true comfort.”(4-6-7)

The message of this Shabad is that if we want to find emancipation from our sorrows and sufferings then except the divine Guru who himself has enshrined God in his Mind, we should not go to seek help anywhere else, because all other people are themselves afflicted with their own problems and pains, so how



can they help us?

ਗੂਜਰੀ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਥਮੇ ਗਰਭ ਮਾਤਾ ਕੈ ਵਾਸਾ ਊਹਾ ਛੋਡਿ ਧਰਨਿ ਮਹਿ ਆਇਆ ॥

ਚਿਤ੍ਰ ਸਾਲ ਸੁੰਦਰ ਬਾਗ ਮੰਦਰ ਸੰਗਿ ਨ ਕਛਹੂ ਜਾਇਆ ॥੧॥

ਅਵਰ ਸਭ ਮਿਥਿਆ ਲੋਭ ਲਬੀ ॥

ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਹਰਿ ਨਾਮਾ ਜੀਅ ਕਉ ਏਹਾ ਵਸਤੁ ਫਬੀ ॥੧॥
ਰਹਾਉ ॥

ਇਸਟ ਮੀਤ ਬੰਧਪ ਸੁਤ ਭਾਈ ਸੰਗਿ ਬਨਿਤਾ ਰਚਿ ਹਸਿਆ ॥
ਜਬ ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਉਨ੍ ਪੇਖਤ ਹੀ ਕਾਲਿ
ਗੁਸਿਆ ॥੨॥

ਕਰਿ ਕਰਿ ਅਨਰਥ ਬਿਹਾਈ ਸੰਪੈ ਸੁਇਨਾ ਰੂਪਾ ਦਾਮਾ ॥
ਭਾੜੀ ਕਉ ਓਹੁ ਭਾੜਾ ਮਿਲਿਆ ਹੋਰੁ ਸਗਲ ਭਇਓ ਬਿਰਾਨਾ
॥੩॥

ਹੈਵਰ ਗੈਵਰ ਰਬ ਸੰਬਾਹੇ ਗਹੁ ਕਰਿ ਕੀਨੇ ਮੇਰੇ ॥
ਜਬ ਤੇ ਹੋਈ ਲਾਮੀ ਧਾਈ ਚਲਹਿ ਨਾਹੀ ਇਕ ਪੈਰੇ ॥੪॥

ਨਾਮੁ ਧਨੁ ਨਾਮੁ ਸੁਖ ਰਾਜਾ ਨਾਮੁ ਕੁਟੰਬ ਸਹਾਈ ॥
ਨਾਮੁ ਸੰਪਤਿ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਈ ਓਹ ਮਰੈ ਨ ਆਵੈ ਜਾਈ
॥੫॥੧॥੮॥

goojree mehlā 5 pañchpadā ghar 2

ik-o^Nkaar satgur parsāad.

parathmay garabh^h maatā kai vaasaa oohaa chhod^h Dharan^h
meh aa-i-aa.

chitar saal sundar baag mandar sang na kachhhoo jaa-i-aa.
||1||

avar sabh^h mithi-aa lobh^h labee.

gur poorai dee-o har naamaa jee-a ka-o ayhaa vasat^t fabee.
||1|| rahaa-o.

isat meet^t banDhap sut^t bhāa-ee sang baniṭaa rach hasi-aa.
jab antee a-osar aa-ay bani-o hai un^H paykhat^t hee kaal
garsī-aa. ||2||

kar kar anrath bihaaj^hhee sampai su-inaa roopaa daamaa.
bhaarg^hhee ka-o oh bhaarg^hhaa mili-aa hor sagal bha-i-o
biraanaa. ||3||

haivar gaivar rath sambaa^hhay gahu kar keenay mayray.
jab tay ho-ee laa^Nmee Dhaa-ee chaleh naahee ik pairay.
||4||

naam Dhan naam suk^h raajaa naam kutamb sahaa-ee.

naam sampat^t gur naanak ka-o dee-ee oh marai na aavai
jaa-ee. ||5||1||8||

Goojri mohalla-5

Panchpada Ghar-2

In the previous Shabad, Guru Ji advised us that if we want to find emancipation from our sorrows and sufferings then except the divine Guru-God we should not go to seek help anywhere else, because all other people are themselves afflicted with their own problems and pains, so they cannot help us? In this Shabad Guru Ji comments on the entire life of a person, from his conception to birth, and tells, how in different stages, we are involved in amassing and enjoying different kinds of worldly pleasures and luxuries, but none of these accompanies us in the end, and tells us, what kind of wealth procures us true happiness, and always remains with us.

Starting with man's conception, Guru Ji says: "(O my friends, first a mortal) comes to reside in the womb of the mother. Leaving that place, he comes on this earth, (and if born in some rich or royal family, he enjoys the luxury of living) in palaces, decorated with (beautiful) paintings, (and surrounded by lush green) gardens. But none of these things, goes with him in the end." (1)

However, revealing, what has provided true and lasting happiness, Guru Ji says: "(O my friends), all other greed and desires (for any other kinds of wealth) are false (and provide very short lived happiness. The person whom) the true Guru has given (the gift of) God's Name, only that thing has proved) pleasing to his soul." (1-Pause)

Commenting further on relationships in which a man is so much involved, Guru Ji says: "A man enjoys and laughs with his dear friends, relatives, sons and brothers, but when his time of death comes, then right in front of their eyes, death grips him in its bonds." (2)

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Now Guru Ji comments on the wealth and possessions, which a man amasses by oppressing others, or committing many sins. He says: “(O my friends), by again and again committing oppressions, a man amasses gold, silver, and hard currency. (Just as) a hired laborer gets his wages, (similarly that person uses some of this ill- gotten wealth), but all the rest, becomes the property of others.”(3)

Now stating, what happens to all the wealth and possessions amassed by a person described above, Guru Ji says: “(O my friends, a person might have) collected (many fast running) horses, beautiful elephants, and chariots, and might have carefully took them into his possession. But, when he embarks on the long journey (of death, none of these) go with him, even a single pace.”(4)

Guru Ji concludes the Shabad, by telling us, what is the real wealth, and provider of true peace. He says: “(O my friends, God's) Name alone is the (true) wealth, Name is the king (or essence of) peace, Name is (one's true) family, and helper. The Guru has given Nanak, the capital of Name, which never gets destroyed, nor keeps coming and going (and stays permanently with him).”(5-1-8)

The message of this Shabad is that we should try to earn and obtain from the Guru, only the wealth of God's Name, and nothing else, because all other things excepting God's Name whether they are in the form of wealth, commodities, or relatives are of no use to us in the end.

ਗੂਜਰੀ ਮਹਲਾ ੫ ਤਿਪਦੇ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਆ ਨਿਵਾਸਾ ਤ੍ਰਿਸਨਾ ਜਲਨਿ ਬੁਝਾਈ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਦ੍ਰਿੜਾਇਆ ਬਿਨਸਿ ਨ ਆਵੈ ਜਾਈ ॥੧॥

ਹਰਿ ਜਪਿ ਮਾਇਆ ਬੰਧਨ ਤੂਟੇ ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਛੂਟੇ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੪੯੮

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ਭਗਤਿ ਪ੍ਰੇਮ ਰਸਿ ਮਾਤਾ ॥
ਹਰਖ ਸੋਗ ਦੁਹੁ ਮਾਹਿ ਨਿਰਾਲਾ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ॥੨॥
ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਸਗਲ ਜੁਗਤਿ ਬਣਿ ਆਈ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੩॥੧॥੯॥

goojree mehlā 5 tīpday ghar 2

ik-o^Nkaar satgur parsāad.

dukh binsay sukh kee-aa nivaasaa tarisnaa jalan bujhaa-ee.
naam niDhaan satguroo drirh-aa-i-aa binas na aavai jaa-ee.
||1||

har jap maa-i-aa banDhan tootay.
bha-ay kirpaal da-i-aal parabh mayray saaDhsangat mil
chhootay. ||1|| rahaa-o.

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aath pahar har kay gun gaavai bhagaṭ paraym ras maataa.
harakh sog duhu maahi niraalaa karnaihaar pachhaataa.
||2||

jis kaa saa tin hee rakh lee-aa sagal jugat ban aa-ee.
kaho naanak parabh purakh da-i-aalaa keemaṭ kahan na
jaa-ee. ||3||1||9||

Goojri mohalla-5

Tippadey Ghar-2

In the previous Shabad, Guru Ji advised us that we should try to earn and obtain from the Guru, only the wealth of God's Name, and nothing else, because all other things excepting God's Name whether they are in the form of wealth, commodities, or relatives are of no use to us in the end. In this Shabad he tells us about the state of mind of those devotees who have obtained this wealth.

He says: “(O my friends, he on) whom the true Guru has firmly implanted the treasure of (God's) Name, he doesn't get destroyed in the process of coming and going (from this world). All his sorrows vanish, and in their place pleasures come to reside, (and God's Name) extinguishes the fire (of his worldly) desires.”(1)

Summarizing the blessings obtained by those persons on whom God has become gracious, Guru Ji says: “(O my friends, they on whom) my merciful God has become kind, by joining the congregation of saintly persons, they have been



liberated (from the bonds of worldly attachments). Yes, he gets emancipated from the worldly bonds, by meditating on God's Name (in that company).”(1-Pause)

Describing the conduct of such a devotee of God, Guru Ji says: “(O my friends, such a devotee, on whom God becomes merciful), getting immersed in the relish of loving devotion, he keeps singing praises of God at all times. He remains detached and unaffected both in happiness and sorrow, because he has recognized the Doer (of all seemingly good or bad things).”(3)

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In conclusion, Guru Ji says: “(O my friends), He to whom (the devotee belongs), has saved him, and all his efforts have become successful. Nanak says, that God is the merciful supreme being, whose worth cannot be described.”(3-1-9)

The message of this Shabad is that we should always pray to the true Guru (Granth Sahib Ji), to bless us with the gift of God's Name. We should also pray to God to show mercy on us, and bless us with the congregation of saintly people. So that by joining that congregation, we may also sing God's praise and meditate on God's Name, so that becoming gracious, He may liberate us from the worldly bonds, and our rounds of birth and death may come to an end.

ਗੂਜਰੀ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਤਿਤ ਪਵਿਤ੍ਰ ਲੀਏ ਕਰਿ ਅਪੁਨੇ ਸਗਲ ਕਰਤ ਨਮਸਕਾਰੇ ॥
ਬਰਨੁ ਜਾਤਿ ਕੋਊ ਪੂਛੈ ਨਾਹੀ ਬਾਛਹਿ ਚਰਨ ਰਵਾਰੇ ॥੧॥

ਠਾਕੁਰ ਐਸੇ ਨਾਮੁ ਤੁਮਾਰੇ ॥

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਧਣੀ ਕਹੀਜੈ ਜਨ ਕੋ ਅੰਗੁ ਨਿਰਾਰੇ ॥੧॥
ਰਹਾਉ ॥

ਸਾਧਸੰਗਿ ਨਾਨਕ ਬੁਧਿ ਪਾਈ ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੇ ॥
ਨਾਮਦੇਉ ਤ੍ਰਿਲੋਚਨੁ ਕਬੀਰ ਦਾਸਰੇ ਮੁਕਤਿ ਭਇਓ ਚੰਮਿਆਰੇ
॥੨॥੧॥੧੦॥

goojree mehlā 5 dupday ghar 2

ik-o^Nkaar satgur parsāḁ.

paṭiṭ pavitar lee-ay kar apunay sagal karaṭ namaskaaro.

baran jaat ko-oo poochhai naahee baachheh charan
ravaaro. ||1||

ṭhaakur aiso naam tum^Haaro.

sagal sarisat ko Dhanee kaheejai jan ko ang niraaro. ||1||
rahaa-o.

saaDhsang naanak buDh paa-ee har keertan aaDhaaro.

naamday-o tarilochan kabeer daasro mukat bha-i-o
chammi-aaro. ||2||1||10||

Goojri Mohalla-5

Dupadey

In the previous Shabad Guru Ji had explained the benefits of meditating on God's Name. In this Shabad he gives some specific examples to illustrate, how God sanctified, saved and elevated even those who belonged to very low caste, and had no respect in the society, but meditated on God's Name.

First making a general statement, Guru Ji says: “(O my friends), God has sanctified even the impure persons, and made them as His own, and now all pay obeisance to them. Now no body asks (or cares) about their caste or color, they only seek the dust of their feet (their most humble service).”(1)

Commenting on another aspect of God, Guru Ji tells us that although He protects and sustains all of His creatures, yet He has a special soft corner for His devotees. He says: “O' God, Your Name is such a wonderful thing that although You are called the Master of the entire world, yet, the way You protect the interests of Your devotees, is unique.”(1-Pause)

Finally, Guru Ji cites examples of those well-known devotees who were saved and glorified by God. He says: “O' Nanak, in the society of the saints, he who has obtained immaculate wisdom, singing of God's praise has become the mainstay (of his life. It is by virtue of God's praise, that persons like) Namdev, Tirlochan, servant Kabir, and the



shoemaker (Ravidas), obtained salvation.”(2-1-10)

The message of this Shabad is that if in the society of the saints we meditate on God's Name, and sing His praises, with love and devotion, then no matter how humble, or poor persons we may be, making as His own, God saves us, and blesses us with honor, glory, and salvation.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlā 5.

ਹੈ ਨਾਹੀ ਕੋਊ ਬੂਝਨਹਾਰੋ ਜਾਨੈ ਕਵਨੁ ਭਤਾ ॥
ਸਿਵ ਬਿਰੰਚਿ ਅਰੁ ਸਗਲ ਮੋਨਿ ਜਨ ਗਹਿ ਨ ਸਕਾਹਿ ਗਤਾ
॥੧॥
ਪ੍ਰਭ ਕੀ ਅਗਮ ਅਗਾਧਿ ਕਥਾ ॥

hai naahee ko-oo boojhanhaaro jaanai kavan bhaṭaa.
siv biranch ar sagal mon jan geh na sakaahi gaṭaa. ||1||
parabh kee agam agaaDh kathaa.

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ਸੁਨੀਐ ਅਵਰ ਅਵਰ ਬਿਧਿ ਬੁਝੀਐ ਬਕਨ ਕਥਨ ਰਹਤਾ ॥੧॥
ਰਹਾਉ ॥

sunee-ai avar avar biDh bujhee-ai bakan kathan raṭtaa. ||1||
rahaa-o.
aapay bhagṭaa aap su-aamee aapan sang raṭaa.
naanak ko parabh poor rahi-o hai paykhi-o jaṭar kaṭaa.
||2||2||11||

ਆਪੇ ਭਗਤਾ ਆਪਿ ਸੁਆਮੀ ਆਪਨ ਸੰਗਿ ਰਤਾ ॥
ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਪੇਖਿਓ ਜਤੁ ਕਤਾ
॥੨॥੨॥੧੧॥

Goojri Mohalla-5

In the previous Shabad, Guru Ji advised us that if in the society of the saints we meditate on God's Name, and sing His praises, with love and devotion, then no matter how humble, or poor persons we may be, making as His own, God saves us, and blesses us with honor, glory, and salvation. In this Shabad Guru Ji wants to stress upon us the absolute limitlessness and incomprehensibility of God, and in a way cautions us against trying to understand Him completely, and find His end or limit.

He says: “(O my friends), there is no one who has been able to (completely) understand, what kind of nature (God has)? (Even gods like) “*Shiva*”, and “*Brahma*”, and all the silent sages cannot comprehend the state (or extent) of God.”(1)

Commenting on the main difficulty in understanding God, Guru Ji says: “(O my friends), God’s discourse is so beyond the reach of our understanding faculties, and so deep and profound (in nature), that we may listen one thing, but may understand it in a quite a different way, (because His form) is beyond any speech or narration.”(1-Pause)

Guru Ji concludes the Shabad, by telling us about another beautiful quality of God, which makes it all the more impossible for a mortal to understand Him. He says: “(O my friends), God Himself is the devotee and Himself the Master, and is imbued in love with Himself. In short, the Master of Nanak is pervading everywhere, (and Nanak) has seen Him pervading here and everywhere.”(2-2-11)

The message of this Shabad is that God is limitless, incomprehensible and beyond any narration and exposition. So we should not try to waste our energy and time in trying to find His end or limit. We should simply be imbued with His love and devotion and try to see Him in every place and in every heart.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlā 5.

ਮਤਾ ਮਸੂਰਤਿ ਅਵਰ ਸਿਆਨਪ ਜਨ ਕਉ ਕਛੁ ਨ ਆਇਓ ॥
ਜਹ ਜਹ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਤਹਾ ਤਹਾ ਹਰਿ ਧਿਆਇਓ
॥੧॥

maṭaa masoorat avar si-aanap jan ka-o kachhoo na aa-i-o.
jah jah a-osar aa-ay bani-o hai ṭahaa ṭahaa har Dhi-aa-i-o.
||1||
parabh ko bhagaṭ vachhal birdaari-o.
karay partipaal baarik kee ni-aa-ee jan ka-o laad ladaa-i-o.
||1|| rahaa-o.

ਪ੍ਰਭ ਕੋ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਓ ॥
ਕਰੇ ਪ੍ਰਤਿਪਾਲ ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜਨ ਕਉ ਲਾਡ ਲਡਾਇਓ
॥੧॥ ਰਹਾਉ ॥
ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਧਰਮ ਹਰਿ ਕੀਰਤਨੁ ਜਨਿ ਗਾਇਓ ॥

jap ṭap sanjam karam Dharam har keertan jan gaa-i-o.
saran pari-o naanak thaakur kee abhai daan sukh paa-i-o.



ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਠਾਕੁਰ ਕੀ ਅਭੈ ਦਾਨੁ ਸੁਖੁ ਪਾਇਓ
॥੨॥੩॥੧੨॥

॥2॥3॥12॥

Goojri Mohalla-5

In this Shabad of only two stanzas, Guru Ji tells us the most precious and the best way to take care of any of our problems, or worries. Usually when people are in trouble, assuming themselves as very wise, they think of so many different ways to solve that problem. Many times they go to their friends, relatives, politicians, or priests to suggest them some clever way, a chant or mantra, using which they may be able to solve their problems, but often get disappointed. In this Shabad, Guru Ji describes, what a devotee of God does, in such circumstances, and what is the result of his efforts?

On the basis of his personal experience, and those of other true devotees, Guru Ji says: “Whenever, any (difficult) situation has arisen, he has only meditated on God. Because, a devotee doesn’t know anything about (seeking) advice, suggestion, or clever way (to overcome his difficulty).”(1)

Giving the reasons, for this kind of faith in God, in the minds of His true devotees, Guru Ji says: “(O my friends), It is the primal ancient tradition of God, that He is the lover of His devotees. He loves (all) like His children, but cares and fondles His devotees (like small toddlers).”(1-Pause)

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In conclusion, regarding all the steps taken or efforts made by a devotee, during any quandary, or otherwise, Guru Ji says: “(O my friends), a devotee of God has always sung praises of God, (because for him, this is his) worship, penance, austerity, (and any other) deeds of faith or righteousness. O Nanak, (a devotee of God, always) seeks the refuge of the Master, and obtains the gift of fearlessness, and (spiritual) bliss.”(2-3-12)

The message of this Shabad is that if we want to enjoy a state of peace, bliss, and fearlessness, then we should try to become a true devotee of God, by always singing His praise, and meditating on His Name, with true love and devotion. Further, we should have complete faith in His power and protection, and need not go to any friend relative, politician, or priest, during a moment of crisis, and keep our faith in God, on His own, He would devise ways to protect and save us from all dangers.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlā 5.

ਦਿਨੁ ਰਾਤੀ ਆਰਾਧਹੁ ਪਿਆਰੇ ਨਿਮਖ ਨ ਕੀਜੈ ਢੀਲਾ ॥
ਸੰਤ ਸੇਵਾ ਕਰਿ ਭਾਵਨੀ ਲਾਈਐ ਤਿਆਗਿ ਮਾਨੁ ਹਾਠੀਲਾ
॥੧॥

din raatē aaraaDhahu pi-aaro nimakh na keejai dheelaa.
sant sayvaa kar bhaavnee laa-ee-ai ti-aag maan haatheelaa.
॥1॥

ਮੋਹਨੁ ਪ੍ਰਾਨ ਮਾਨ ਰਾਗੀਲਾ ॥
ਬਾਸਿ ਰਹਿਓ ਹੀਅਰੇ ਕੈ ਸੰਗੇ ਪੇਖਿ ਮੋਹਿਓ ਮਨੁ ਲੀਲਾ ॥੧॥
ਰਹਾਉ ॥

mohan paraan maan raageelaa.
baas rahi-o hee-aray kai sangay paykh mohi-o man leelaa.
॥1॥ rahaa-o.
jis simrat man hot anandaa utrai manhu jangeelaa.
milbay kee mahimaa baran na saaka-o naanak parai
pareelaa. ॥2॥4॥13॥

ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਤ ਅਨੰਦਾ ਉਤਰੈ ਮਨਹੁ ਜੰਗੀਲਾ ॥
ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੈ ਪਰੀਲਾ
॥੨॥੪॥੧੩॥

Goojri Mohalla-5

In the previous Shabad Guru Ji told us, how God saves His devotees in all kinds of problems and worries, and they need not fear anybody or go anywhere else for help. In this Shabad, Guru Ji tells us, how we may become His true devotee.

He says: “O' my dear (friends), contemplate upon (God), day and night, and do not delay in this thing even for a moment. (For this purpose), forsaking any ego and obstinacy (from within our minds), and doing the service (or worship suggested by the saint) Guru, we should develop a loving faith (in God).”(1)



Sharing his own experience and how he feels himself by adopting the above stated method, Guru Ji says: “(O my friends, that heart) captivating, and sportive (God, who is the beloved of my life) breaths, is residing in the company of my heart, and His (wondrous) play has bewitched me.”(1-Pause)

In conclusion, Guru Ji says: “(O my friends), worshipping whom, the mind comes in bliss, and all the rust (of evil thoughts) is removed, O Nanak, I cannot describe the glory of meeting such a God, because it is beyond any limit or description.”(2-4-13)

The message of this Shabad is that if we want to remove the filth of our sins and evil thoughts, and enjoy the peace and bliss of mind then we should always meditate on God's Name with love and devotion.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlāa 5.

ਮੁਨਿ ਜੋਗੀ ਸਾਸਤ੍ਰਗਿ ਕਹਾਵਤ ਸਭ ਕੀਨ੍ਹੇ ਬਸਿ ਅਪਨਹੀ ॥
ਤੀਨਿ ਦੇਵ ਅਰੁ ਕੋਤਿ ਤੇਤੀਸਾ ਤਿਨ ਕੀ ਹੈਰਤਿ ਕਛੁ ਨ ਰਹੀ ॥੧॥

mun jogee saastarag kahaavaṭ sabh keen^H ay bas apnahee.
teen dayv ar korh tayteesaa tin kee hairaṭ kacchh na rahee.
||1||

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ਪੰਨਾ ੪੯੯

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ਬਲਵੰਤਿ ਬਿਆਪਿ ਰਹੀ ਸਭ ਮਹੀ ॥
ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਊ ਮਰਮਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀ ॥੧॥
ਰਹਾਉ ॥

balvaṅt bi-aap rahee sabh mahee.
avar na jaanas ko-oo marmaa gur kirpaa tay lahee. ||1||
rahaa-o.
jeet jeet jeetay sabh thaanaa sagal bhavan laptahē.
kaho naanak saaDh tay bhaagee ho-ay chayree charan
gahee. ||2||5||14||

ਜੀਤਿ ਜੀਤਿ ਜੀਤੇ ਸਭਿ ਥਾਨਾ ਸਗਲ ਭਵਨ ਲਪਟਹੀ ॥
ਕਹੁ ਨਾਨਕ ਸਾਧ ਤੇ ਭਾਗੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ ॥੨॥੫॥੧੪॥

Goojri Mohalla-5

In this Shabad Guru Ji is describing, how “*Maya*” (the irresistible temptation for riches, power, and one’s relatives and friends) has in a way afflicted all the wise men, yogis, sages, and even gods. He also tells us the way to over come this irresistible tendency, and who are those, who have truly brought it under their control.

He says: “(O my friends), “*Maya*” has brought under her control, (all those who call themselves as) sages, yogis, or the scholars of (Hindu) “*Shastras*”. Even the astonishment of (*Brahma*”, “*Vishnu*”, and “*Shiva*”), the three primal gods, (and other) three hundred thirty thousand lesser gods, was beyond description, (upon seeing the power of “*Maya*”).”(1)

Telling us, how he himself, has found the way to control it, Guru Ji says: “(O my friends, this), powerful (entity “*Maya*”) is afflicting everybody. No body knows the secret (of escaping from its ailment). But, by Guru’s grace, I have found (that secret of bringing it under our control).”(1-Pause)

Sharing that remedy with us, and illustrating how effective it is, Guru Ji says: “(O my friends), one after other, it has conquered all places and has put its stranglehold around all temples (and other places of worship). Nanak says, (it is only) from the saint (Guru), that it has run away (in fear), and becoming his maid-servant, fallen at his feet.”(2-5-14)

The message of this Shabad is that if we want to not only escape from the evil influence of “*Maya*”, but also have it under our control, then we should act upon the guidance of the saint Guru (Granth Sahib Ji).

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlāa 5.

ਦੁਇ ਕਰ ਜੋਤਿ ਕਰੀ ਬੇਨੰਤੀ ਠਾਕੁਰੁ ਅਪਨਾ ਧਿਆਇਆ ॥
ਹਾਥ ਦੇਇ ਰਾਖੇ ਪਰਮੇਸਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥੧॥

du-ay kar jorh karee baynanteē thaakur apnaa Dhi-aa-i-aa.
haath day-ay raakhay parmaysar saglāa durat mitaa-i-aa.
||1||



ਠਾਕੁਰ ਹੋਏ ਆਪਿ ਦਇਆਲ ॥

ਭਈ ਕਲਿਆਣ ਆਨੰਦ ਰੂਪ ਹੁਈ ਹੈ ਉਬਰੇ ਬਾਲ ਗੁਪਾਲ

॥੧॥ ਰਹਾਉ ॥

ਮਿਲਿ ਵਰ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ ਠਾਕੁਰ ਕਾ ਜੈਕਾਰੁ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਸਭ ਕਾ ਕੀਆ ਉਧਾਰੁ

॥੨॥੬॥੧੫॥

thaakur ho-ay aap da-i-aal.

bha-ee kali-aan aanand roop hu-ee hai ubray baal gupaal.

||1|| rahaa-o.

mil var naaree mangal gaa-i-aa thaakur kaa jaikaar.

kaho naanak tis gur balihaaree jin sabh kaa kee-aa uDhaar.

||2||6||15||

Goojri Mohalla-5

In the previous Shabad (2-3-12), Guru Ji advised us that if we want to enjoy a state of peace, bliss, and fearlessness, then we should try to become a true devotee of God, by always singing His praise, and meditating on His Name, with true love and devotion. Further, we should have complete faith in His power and protection, and need not go to any friend relative, politician, or priest, during a moment of crisis, and keep our faith in God, on His own, He would devise ways to protect and save us from all dangers. In this Shabad Guru Ji is relating to us his own experience of bliss and protection, which he got on remembering his God.

He says: “(O my friends, when) Joining both hands, I made a supplication, and contemplated my Master, extending His (mystical) hand, God protected me against all (our sufferings and) sins.”(1)

Therefore, describing, what kinds of blessings a person obtains, when God Himself becomes gracious on some one, Guru Ji says: “(O my friends, they on whom), God Himself becomes kind, (a state) of emancipation and bliss arises in them, and they are saved (from drowning in the sea of existence, as if they are young) children of that Master of earth.”(1-Pause)

Guru Ji concludes the Shabad, by describing, how his mind and all his sense faculties are feeling: “(O my friends, I feel so delighted, on account of this kindness of God, that) all my sense faculties are singing songs of joy, and victory of the Master. Nanak says, that he is a sacrifice to that Guru, who has emancipated all.”(2-6-15)

The message of this Shabad is that when in all humility we approach God and worship Him with sincerity, He shows His mercy on us and obliterates all our sins and sufferings, and we experience a state of sublime peace and bliss.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਤ ਤਿਨ ਕਾ ਬਲੁ ਹੈ ਥੋਰਾ ॥

ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਪੇਖੇ ਕਿਛੁ ਸਾਬਿ ਨ ਚਾਲੈ ਭੋਰਾ ॥੧॥

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਆਹਿ ਨ ਮੋਰਾ ॥

ਮੋਹਿ ਅਨਾਥ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਮੈ ਆਹਿਓ ਤੁਮ੍ਹਰਾ ਧੋਰਾ

॥੧॥ ਰਹਾਉ ॥

ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਚਰਣ ਤੁਮ੍ਹਰੇ ਈਹਾ ਉਹਾ ਤੁਮ੍ਹਰਾ ਜੋਰਾ
॥

ਸਾਧਸੰਗਿ ਨਾਨਕ ਦਰਸੁ ਪਾਇਓ ਬਿਨਸਿਓ ਸਗਲ ਨਿਹੋਰਾ

॥੨॥੭॥੧੬॥

goojree mehlā 5.

maat pitaa bhaa-ee sut banDhap tin kaa bal hai thoraa.

anik rang maa-i-aa kay paykhai kichh saath na chaalai bhoraa. ||1||

thaakur tujh bin aahi na moraa.

mohi anaath nirgun gun naahee mai aahi-o tumHraa

Dhoraa. ||1|| rahaa-o.

bal bal bal bal charan tumHaraay eehaa oohaa tumHaraa joraa.

saaDhsang naanak daras paa-i-o binsi-o sagal nihoraa.

||2||7||16||

Goojri Mohalla-5

In the previous Shabad (5-1-8), Guru Ji advised us that if we want to enjoy a state of peace, bliss, and fearlessness, then we should try to become a true devotee of God, by always singing His praise, and meditating on His Name, with true love and devotion. Further, we should have complete faith in His power and protection, and need not go to any friend



relative, politician, or priest, during a moment of crisis, and keep our faith in God, on His own, He would devise ways to protect and save us from all dangers. In this Shabad, Guru Ji shows us how to become a true devotee of God, and how to express our full faith in His love and protection.

He begins the Shabad, by commenting on one bitter truth, about the world, and worldly relatives. He says: “(O my friends), mother, father, brother, son or relatives; they all have very limited power or influence. I have already seen many plays and antics of (worldly riches and power or), “*Maya*”, none of these accompany us even a little bit.”(1)

Therefore, Guru Ji approaches God in all humility, and says: “O’ my Master, except You, there is no one else, whom, I could call my own. (Moreover), me a merit less orphan, have no virtue (in me, therefore) I have grasped onto Your support.”(1-Pause)

In conclusion, Guru Ji says: “(O’ God), again and again, I am a sacrifice to Your lotus feet. Both in this and the next world, I depend (on the support of) Your power. In the company of saint (Guru), Nanak has been blessed with “*God’s*” sight, and all his dependence on others has ended.”(2-7)

The message of this Shabad is that if we want to end all our troubles and dependence on worldly people, then all we need to do is to seek the company of the saint (Guru) and under his guidance sing God’s praise, and meditate on His Name.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਆਲ ਜਾਲ ਭ੍ਰਮ ਮੋਹ ਤਜਾਵੈ ਪ੍ਰਭ ਸੇਤੀ ਰੰਗੁ ਲਾਈ ॥
ਮਨ ਕਉ ਇਹ ਉਪਦੇਸੁ ਦ੍ਰਿੜਾਵੈ ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਗਾਈ ॥੧॥
ਸਾਜਨ ਐਸੇ ਸੰਤੁ ਸਹਾਈ ॥
ਜਿਸੁ ਭੇਟੇ ਤੂਟਹਿ ਮਾਇਆ ਬੰਧ ਬਿਸਰਿ ਨ ਕਬਹੂੰ ਜਾਈ ॥੧॥
ਰਹਾਉ ॥

ਕਰਤ ਕਰਤ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਨੀਕੀ ਇਹ ਠਹਰਾਈ ॥
ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਜਸੁ ਗਾਵੈ ਨਾਨਕ ਭਵਜਲੁ ਪਾਰਿ ਪਰਾਈ ॥੨॥੮॥੧੭॥

goojree mehlā 5.

aal jaal bharam moh tajaavai parabh saytee rang laa-ee.
man ka-o ih updays darirh-aavai sahj sahj gun gaa-ee. ||1||
saajan aiso sant sahaa-ee.
jis bhaytay tooteh maa-i-aa banDh bisar na kabahoo^N jaa-ee. ||1|| rahaa-o.
karat karat anik baho bhaateer neekie ih tahraa-ee.
mil saaDhoo har jas gaavai naanak bhavjal paar paraa-ee.
||2||8||17||

Goojri Mohalla-5

In previous Shabad, Guru Ji advised us that if we want to end all our troubles and dependence on worldly people, then all we need to do is to seek the company of the saint (Guru) and under his guidance sing God’s praise, and meditate on His Name. The question arises, why it is necessary to seek the company or guidance of the saint (Guru), why one cannot meditate on God’s Name on our own, or what special things, the saint (Guru) does for the person, who seeks his support or guidance? In this Shabad, Guru Ji answers that question in a few words.

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He says: “(O my friends, the person who seeks his help and guidance, the saint Guru) helps him in getting rid of his worldly entanglements, doubt, and (unhealthy) attachment (for his family and friends), and imbues him with the love of God. He instills this instruction in (the disciple’s) mind, that in a slow and steady and imperceptible manner, he should keep singing (God’s) praise.”(1)

Guru Ji proclaims: “(O my) friends, the saint (Guru) is such a helper, meeting (and following whose guidance), the bonds of “*Maya*”(or the worldly attachments), break down, (and God) never goes out of our minds.”(1-Pause)

In conclusion, Guru Ji says: “(O my friends), after pondering over again and again on all other ways (of worshipping God), I have come to this righteous decision, that O Nanak, if joining the (company) of saint Guru, (a person) sings



praise of God, he swims across the terrible (worldly) ocean.”(2-8-17)

The message of this Shabad is that if we want to obtain salvation from this dreadful worldly ocean, then we should meet and follow the advice of our saint Guru (Guru Granth Sahib) and sing praises of God with love, devotion, and sincerity.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਕੀਮਤਿ ਜਾਇ ਨ ਕਰੀ ॥
ਰਾਜਾ ਰੰਕੁ ਕਰੈ ਖਿਨ ਭੀਤਰਿ ਨੀਚਹ ਜੋਤਿ ਧਰੀ ॥੧॥
ਧਿਆਈਐ ਅਪਨੇ ਸਦਾ ਹਰੀ ॥
ਸੋਚ ਅੰਦੇਸਾ ਤਾ ਕਾ ਕਹਾ ਕਰੀਐ ਜਾ ਮਹਿ ਏਕ ਘਰੀ ॥੧॥
ਰਹਾਉ ॥

ਤੁਮ੍ਹਰੀ ਏਕ ਪੂਰੇ ਮੇਰੇ ਸਤਿਗੁਰ ਮਨ ਸਰਨਿ ਤੁਮ੍ਹਰੈ ਪਰੀ ॥

ਅਚੇਤ ਇਆਨੇ ਬਾਰਿਕ ਨਾਨਕ ਹਮ ਤੁਮ ਰਾਖਹੁ ਧਾਰਿ ਕਰੀ
॥੨॥੯॥੧੮॥

goojree mehlā 5.

khin meh thaap uthaapanhaaraa keemat jaa-ay na karee.
raajaa rank karai khin bheetar neechah jot Dharee. ||1||
Dhi-aa-ee-ai apno sadaa haree.
soch andaysaa taa kaa kahaa karee-ai jaa meh ayk gharee.
||1|| rahaa-o.
tum^Hree tayk pooray mayray satgur man saran tum^Haarai
paree.
achayt i-aanay baarik naanak ham tum raakho Dhaar
karee.
||2||9||18||

Goojri Mohalla-5

In the previous Shabad (2-6-15), Guru Ji advised us that when in all humility we approach God and worship Him with sincerity, He shows mercy on us and obliterates all our sins and sufferings, and we experience a state of sublime peace and bliss. In this Shabad Guru Ji shows us, how to approach God in true humility, and ask Him to protect and save us from the false worldly allurements.

Guru Ji says: “(O my friends), God can create or destroy anything, in an instant, the worth (of His power) cannot be assessed. In an moment, He reduces a king to a pauper, and instills the light (of wisdom) in a lowly person, (and elevates him to a high status).”(1)

Therefore, Guru Ji advises us and says: “(O my friends), we should (always) meditate on our everlasting God; why should we worry or hope regarding that (world), in which we have to stay (only) for a very brief period.”(1-Pause)

Now Guru Ji shows us how, and with what kind of attitude we should approach God for His protection and help. He says: “O' my perfect true Guru, I depend only upon Your support; my mind has sought Your refuge. Nanak (says, O God), we are like Your ignorant teenager children, extending Your merciful hand, please save us (from worldly attachments, and sins).”(2-9-18)

The message of the Shabad is that without worrying about the problems, or entertaining any big expectations from the world, where we have to live for a very short period, we should meditate upon the all-powerful and everlasting God, and in all humility, we should pray to Him to save us from worldly attachments and sins.

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ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਬਸਹੁ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥
ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਸਮਾਏ ਤਹ ਭਰਮੁ ਅੰਧੇਰਾ ਨਾਹੀ
॥੧॥

ਠਾਕੁਰ ਜਾ ਸਿਮਰਾ ਤੂੰ ਤਾਹੀ ॥
ਕਰਿ ਕਿਰਪਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕ ਪ੍ਰਭ ਕਉ ਸਦਾ ਸਲਾਹੀ ॥੧॥
ਰਹਾਉ ॥

goojree mehlā 5.

too^N daataa jee-aa sabhnaa kaa bashu mayray man
maahee.
charan kamal rid maahi samaa-ay tah bharam anDhayraa
naahee. ||1||
thaakur jaa simraa too^N taahae.
kar kirpaa sarab partipaalak parabh ka-o sadaa salaahae.
||1|| rahaa-o.



ਸਾਸਿ ਸਾਸਿ ਤੇਰਾ ਨਾਮੁ ਸਮਾਰਉ ਤੁਮ ਹੀ ਕਉ ਪ੍ਰਭ ਆਹੀ ॥

ਨਾਨਕ ਟੇਕ ਭਈ ਕਰਤੇ ਕੀ ਹੋਰ ਆਸ ਬਿਡਾਣੀ ਲਾਹੀ
॥੨॥੧੦॥੧੯॥

saas saas tayraa naam samaara-o tum hee ka-o parabh
aahee.
naanak tayk bha-ee kartay kee hor aas bidaanee laahee.
॥2॥10॥19॥

Goojri Mohalla-5

Guru Ji concluded the previous Shabad, by saying: “O’ my perfect true Guru, I depend only upon Your support; my mind has sought Your refuge. Nanak (says, O God), we are like Your ignorant teenager children, extending Your merciful hand, please save us (from worldly attachments, and sins). In this Shabad, he resumes his prayer, and shows us further, how we should pray to God to bless us, that we remember Him, with each and every breath of ours.

Therefore, once again addressing God, he says: “O’ God, You are the Giver of all creatures, please come and reside in my mind. Because when (I feel Your presence, as if) Your lotus feet are enshrined in my heart, then there remains no darkness of doubt (in my mind).”(1)

Going, one step further, Guru Ji says: “O’ my Master, whenever and wherever I remember You, You are there. Therefore, O the Sustainer of all, do this favor, (and bless me that) I may always keep praising (You my) God.”(1-Pause)

Concluding this supplication, Guru Ji says: “(O’ God), bless me that I may meditate on Your Name with each and every breath, and I may keep longing for You only. Because, O’ Nanak, he for whom God has become his support, he has renounced dependence upon all others.”(2-10-19)

The message of this Shabad is that we should always have our hope and faith in God alone and always remember Him and meditate on His Name. But even for meditating on Him we should pray to God to favor us with this gift that we may always praise and contemplate Him.

ਪੰਨਾ ੫੦੦

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੋਰ
॥

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥

ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ
॥੧॥ ਰਹਾਉ ॥

ਦਇਆਲ ਪੁਰਖ ਸਰਬ ਕੇ ਠਾਕੁਰ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰਿ ॥

ਨਾਮੁ ਜਪੈ ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਰੇ ਉਧਰਸਿ ਆਖੀ ਫੋਰ
॥੨॥੧੧॥੨੦॥

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goojree mehlā 5.

kar kirpaa apnaa daras deejai jas gaava-o nis ar bhor.
kays sang daas pag jhaara-o ihai manorath mor. ॥1॥
thaakur tujh bin bee-aa na hor.
chit chitva-o har rasan araaDha-o nirkha-o tumree or. ॥1॥
rahaa-o.
da-i-aal purakh sarab kay thaakur bin-o kara-o kar jor.
naam japai naanak daas tumro uDhras aakhee for.
॥2॥11॥20॥

Goojri Mohalla-5

In the previous Shabad, Guru Ji advised us that we should always have our hope and faith in God alone and always remember Him and meditate on His Name. But even for meditating on Him we should pray to God to favor us with this gift that we may always praise and contemplate Him. In this Shabad Guru Ji shows us, how to pray to God, and what kinds of blessings, we should ask Him for?

Guru Ji says: “(O’ God), showing Your mercy, bless me with Your sight, and also bless me, that I may keep singing Your praise, night and day. Further, this is the object of my life, that I may keep wiping the feet of Your devotees.”(1)

Expressing his full faith in God, Guru Ji says: “O’ Master, except You, there is no one else (to support me). In my mind



I remember only You, and with my tongue I meditate only upon You, and look only to You (for any help).”(1-Pause)

Concluding his short prayer, Guru Ji says: “O’ merciful Master of all, with both hands joined together, I make this supplication, that Your slave Nanak may keep meditating on Your Name, (Because, I know, that the person, who does that), in an instant he swims across (the worldly ocean).”(2-11-20)

The message of this Shabad is that whenever we pray, instead of worldly things, we should ask for the company of the holy saints and the gift of meditating on God's Name, because this is the best, and the fastest way to obtain salvation.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਬ੍ਰਹਮ ਲੋਕ ਅਰੁ ਰੁਦ੍ਰ ਲੋਕ ਆਈ ਇੰਦ੍ਰ ਲੋਕ ਤੇ ਧਾਇ ॥
ਸਾਧਸੰਗਤਿ ਕਉ ਜੋਹਿ ਨ ਸਾਕੈ ਮਲਿ ਮਲਿ ਧੋਵੈ ਪਾਇ ॥੧॥

ਅਬ ਮੋਹਿ ਆਇ ਪਰਿਓ ਸਰਨਾਇ ॥

ਗੁਰਜ ਪਾਵਕੋ ਬਹੁਤੁ ਪ੍ਰਜਾਰੈ ਮੋ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਹੈ
ਬਤਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜਖੁ ਕਿੰਨਰ ਨਰ ਰਹੀ ਕੰਠਿ ਉਰਝਾਇ ॥
ਜਨ ਨਾਨਕ ਅੰਗੁ ਕੀਆ ਪ੍ਰਭਿ ਕਰਤੈ ਜਾ ਕੈ ਕੋਟਿ ਐਸੀ
ਦਾਸਾਇ ॥੨॥੧੨॥੨੧॥

goolree mehlā 5.

barahm lok ar ruḁr lok aa-ee indar lok ṭay Dhaa-ay.
saaDhsangāt ka-o johi na saakai mal mal Dhovai paa-ay.
||1||

ab mohi aa-ay pari-o sarnaa-ay.

guhaj paavko bahut parjaarai mo ka-o satgur dee-o hai
baṭaa-ay.

siDh saaDhik ar jakh-y kinnar nar rahee kanth urjhaa-ay.
jan naanak ang kee-aa parabh kartai jaa kai kot aisee
daasaa-ay. ||2||12||21||

Goolri Mohalla-5

In the previous Shabad, Guru Ji advised us that whenever we pray, instead of worldly things, we should ask for the company of the holy saints and the gift of meditating on God's Name, because this is the best, and the fastest way to obtain salvation. But in spite of all such advice, we always keep asking for material things. In this Shabad Guru Ji tells us that what to speak of ordinary human beings, how this “*Maya*” or the allurements for worldly riches and power, has afflicted, the inhabitants of heaven, and great sages and saints, and what is best way to extinguish this invisible fire in us.

He says: “(O my friends, after conquering the realms of (highest gods like) “*Brahma*”, “*Shiva*”, and “*Indira*”, (“*Maya*”, or the obsession for worldly riches) has attacked the human world. But, it cannot cast its evil glance on the congregation of saintly people; instead it (serves them with such humility, as if it is ready to) massage and wash their feet with care.”(1)

Sharing with us, what steps, he has taken to save himself from this invisible fire, and what is the result of these steps, Guru Ji says: “(O my friends), now I have come and taken the refuge (of the Guru. I have realized that this invisible fire burns (many persons), but my true Guru has told me (the way to escape its evil influence).”(1-Pause)

Giving examples of the people which this *Maya* has destroyed with its apparently sweet but totally destructive influence, and what he has done to protect himself, Guru Ji says: “(O my friends, this “*Maya*”) has entangled (all) the adepts, strivers, celestial singers, super gods, and the human beings. But, O, Nanak, that creator God has protected the devotees, in whose household millions of such “*mayas*” work as maidservants. ”(2-12-21)

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The message of this Shabad is that if we want to protect ourselves from the hidden fire of “*Maya*” which has burnt not only human beings, but also many gods, and goddesses, we should seek the guidance of Guru (Granth Sahib Ji), and seek the shelter of God, the Creator of all.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਅਪਜਸੁ ਮਿਟੈ ਹੋਵੈ ਜਗਿ ਕੀਰਤਿ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਾਸ ਹੋਇ ਖਿਨ ਮਹਿ ਸੁਖ ਅਨਦ ਸੇਤੀ ਘਰਿ

goolree mehlā 5.

apjas mitai hovai jag keerat dargah baisan paa-ee-ai.

jam kee taraas naas ho-ay khin meh sukh anad saytee ghar



ਜਾਈਐ ॥੧॥

ਜਾ ਤੇ ਘਾਲ ਨ ਬਿਰਥੀ ਜਾਈਐ ॥

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨਿ ਤਨਿ ਸਦਾ ਧਿਆਈਐ

॥੧॥ ਰਹਾਉ ॥

ਮੋਹਿ ਸਰਨਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੂੰ ਦੇਹਿ ਸੋਈ ਪ੍ਰਭ ਪਾਈਐ ॥

ਚਰਣ ਕਮਲ ਨਾਨਕ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਦਾਸਹ ਪੈਜ ਰਖਾਈਐ

॥੨॥੧੩॥੨੨॥

jaa-ee-ai. ||1||

jaa tay ghaal na birthee jaa-ee-ai.

aath pahar simrahu parabh apnaa man tan sadaa Dhi-aa-ee-ai. ||1|| rahaa-o.

mohi saran deen dukh bhanjan too^N deh so-ee parabh paa-ee-ai.

charan kamal naanak rang raatay har daasah paj rakhaa-ee-ai. ||2||13||22||

Goojri Mohalla-5

Everybody in this world desires that no body should speak badly about him, rather everybody should be praising him, and when he leaves this world, he should be accepted into heaven. In this Shabad Guru Ji tells us the secret of obtaining all these gifts and honors.

Revealing that secret, right at the outset, he says: “(O my friends, by meditating on God’s Name, all one’s) ill repute gets erased, one is praised in the world, and we obtain a seat in God’s court. The dread of death is destroyed in an instant, and with peace and bliss we go to our home, (the abode of God).”(1)

Therefore, Guru Ji advises: “(O my friends), keep remembering your God at all times, and we should keep contemplating Him in our heart and mind.”(1-Pause)

Guru Ji concludes the Shabad, by showing us, how to pray to the merciful God. He says: “O, the destroyer of sufferings, of the meek, I have come to Your shelter. Whatever You give, we obtain only (that blessing). Nanak submits, that we are imbued with the love of Your lotus feet, please save the honor of Your slaves.”(2-13-22)

The message of this Shabad is that in case we want that we should be having respect and honor in this world, and also acceptance in God's court, we should pray to God to bless us with the gift of His Name.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਬਿਸ੍ਵੰਭਰ ਜੀਅਨ ਕੋ ਦਾਤਾ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥

ਜਾ ਕੀ ਸੇਵਾ ਨਿਫਲ ਨ ਹੋਵਤ ਖਿਨ ਮਹਿ ਕਰੇ ਉਧਾਰ ॥੧॥

ਮਨ ਮੇਰੇ ਚਰਨ ਕਮਲ ਸੰਗਿ ਰਾਚੁ ॥

ਸਗਲ ਜੀਅ ਜਾ ਕਉ ਆਰਾਧਹਿ ਤਾਹੁ ਕਉ ਤੂੰ ਜਾਚੁ ॥੧॥

ਰਹਾਉ ॥

goojree mehlā 5.

bisamv^bhar jee-an ko daataa bhagat bharay bhandaar.

jaa kee sayvaa nifal na hovat khin meh karay uDhaar. ||1||

man mayray charan kamal sang raach.

sagal jee-a jaa ka-o aaraaD^heh taahoo ka-o too^N jaach. ||1|| rahaa-o.**SGGSP-500**

ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਕਰਤੇ ਤੂੰ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ ॥

ਹੋਇ ਸਹਾਈ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਤਿਸੁ ਕਹਾ ਕਰੇ ਸੰਸਾਰੁ

॥੨॥੧੪॥੨੩॥

naanak saran tum^Haaree kartay too^N parabh paraan aDhaar.ho-ay sahaa-ee jis too^N raakhahi tis kahaa karay sansaar. ||2||14||23||**Goojri Mohalla-5**

In the previous Shabad, Guru Ji advised us that in case we want that we should be having respect and honor in this world, and also acceptance in God's court, we should pray to God to bless us with the gift of His Name. In this Shabad he again advises us to have faith in God who is the provider and Master of the entire universe.

Addressing his own mind, (and indirectly us), Guru Ji says: “(O my mind, God) is the sustainer of all the creatures, His store houses are brimful with (the wealth of) worship. Whose service never goes waste and He saves a person in an instant.”(1)



Therefore, advising his own mind, Guru Ji says: “O’ my mind imbue yourself with the love and devotion of the lotus feet of that God whom all the creatures worship, and you should also beg from that (God).”(1-Pause)

Concluding the Shabad, with a humble prayer, Guru Ji says: “O’ my Creator, Nanak has come to seek Your support: “O God, You are the main support of my life breaths. The entire world can do no harm to that person, becoming whose helper, You protect.”(2-15-23)

The message of this Shabad is that we should always seek the refuge and devotion of that God who is the preserver and sustainer of all and once He is on our side, no body can do us any harm.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlāa 5.

ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ਆਪ ॥

jan kee paij savaaree aap.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਅਵਖਧੁ ਉਤਰਿ ਗਇਓ ਸਭੁ ਤਾਪ ॥੧॥ ਰਹਾਉ ॥

har har naam dee-o gur avkhaDh utar ga-i-o sabh taap. ||1|| rahaa-o.

ਹਰਿਗੋਬਿੰਦੁ ਰਖਿਓ ਪਰਮੇਸਰਿ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਮਿਟੀ ਬਿਆਧਿ ਸਰਬ ਸੁਖ ਹੋਏ ਹਰਿ ਗੁਣ ਸਦਾ ਬੀਚਾਰਿ ॥੧॥

harigobind rakhi-o parmaysar apunee kirpaa Dhaar.
mitee bi-aaDh sarab sukh ho-ay har gun sadaa beechaar.
||1||

ਅੰਗੀਕਾਰੁ ਕੀਓ ਮੇਰੈ ਕਰਤੈ ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ ॥
ਅਬਿਚਲ ਨੀਵ ਧਰੀ ਗੁਰ ਨਾਨਕ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ
॥੨॥੧੫॥੨੪॥

angeekaar kee-o mayrai kartai gur pooray kee vadi-aa-ee.
abichal neev Dharee gur naanak nit nit charhai savaa-ee.
||2||15||24||

Goojri Mohalla-5

In many previous Shabads Guru Ji has been advising us that we should have complete faith in the protection of God and should always seek His refuge and meditate on His Name in all kinds of troubles, anxieties and sufferings. In this Shabad Guru Ji gives a personal example how the remedy suggested by him of meditating on God's Name and having full faith in His protection has helped him, so that we can always keep this example before us. In those days, contagious disease like Smallpox, which is considered not a very big deal now, used to be a big scare. Sometimes It used to wipe out entire populations, because at that time, no vaccine had been invented for this cure and people used to resort to all kinds of quackeries, superstitions, and things like doing the worship of particular gods and goddesses. It so happened that Hargovind the one and only son of Fifth Guru Arjandev Ji the was also afflicted by this contagious disease and people advised Guru Ji to go and do the worship of particular goddess or do other superstitious things. But Guru Ji did not accept or adopt any of these methods, instead he simply prayed to God for the protection of his son, and miraculously he was cured. Guru Ji uttered this Shabad for expressing his gratefulness to God and to guide us in similar occasions and troubles.

Guru Ji says: “(God) Himself has protected the honor of His slave. The Guru has given him the elixir (or the medicine of God's Name), and all the fever came down.”(1-Pause)

Describing, the specific anxiety from which, he has been relieved, Guru Ji says: “Showing His mercy, the all-pervading God has saved (his son) Hargovind. All his disease has been dispelled, and there is joy all around and we are always pondering over and singing God’s praise.”(1)

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Concluding the Shabad, Guru Ji says: “(O my friends), this is the greatness of the perfect Guru, that my Creator has helped me. Guru Nanak has laid the unshakable foundation (of this principle of having full faith in God’s Name), which is multiplying everyday.”(2-15-24)

The message of this Shabad is that whenever there is any physical or mental trouble, we should not resort to any superstitions and worships of other gods and goddesses, but instead we should have complete faith in the protection of God and meditate on His Name only. We should have full faith that God will definitely



help and protect us, as is exemplified in the case of Guru's own son.
