

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 3: SGGS (P 401-600)

Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually

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The transliteration used in this volume was originally done by Dr. Kulbir Singh Thind, using a schematic developed by him. The author thanks Dr. Thind for permitting its use.

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GLOSSARY

Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadian	Stanzas with eight phrases
Chautukaiky	Stanzas of four phrases
Dutukaiky	Couplets of two phrases
Ghar	Beat for the musical measure
Granth	Holy Scripture
Gurbani	Guru's word (or composition)
Guru	Spiritual Teacher, Sikh prophet
Maya	Worldly riches and power, worldly attachment, worldly illusion
Mehla	Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib
Nanak	The first Sikh Guru
Panchpada	A stanza of five phrases
Paurri	stanza in a vaar (epic)
Rag, Raag	Musical measure
Sahib	Suffix for Respect
Salok	Couplet or short stanza
Shabad	Sound, word, hymn
Sikh	Disciple, Follower of Sikhism
Sri	Prefix for Respect, such as Sir
Sri Guru Granth Sahib (SGGS)	Sikh Holy Scripture and eternal Guru
Turya	A high spiritual state of mind
Vaar	Epic, a long poem with stanzas and Paurris
Waheguru	Wondrous preceptor, God

FOREWORD

I.J. Singh
Professor Emeritus
Anatomical Sciences
New York University

Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of saints and bards revered in that time and culture.

Many of these poets and bards, came from all castes and divisions of Hinduism, others were from Islam. In the Indian culture of the day, these men would never ever sit together to share their beliefs and practices, nor break bread together, and absolutely would not be caught on the adjoining pages of the same holy book. Yet that is exactly what the Guru Granth, the Sikh scripture, does. When Guru Arjan compiled the first recension of Sikh scripture in 1604, he included the writings of Hindus – both of low castes and high – and also of Muslims. If Judeo-Christian scriptural writings had been freely available at that time, I have little doubt that some would have found inclusion and commentary in this tome – the Adi Granth.

Fully a century later, with minor modifications and the inclusion of the writings of Guru Tegh Bahadur, the ninth Sikh Master, the living Word of the Adi Granth was anointed as the Guru Granth (now respectfully referred as Sri Guru Granth Sahib). Three centuries have now passed.

Even though the northwest part of the Indian subcontinent is where they arose, historically Sikhs were never really limited to Punjab. The past century has seen large and significant Sikh communities in the United States, Canada and Great Britain, with impressive pockets in much of the European Union, and also in East Africa and many parts of South East Asia.

There is now a sea change in reality. There are generations of Sikhs being raised outside Punjabi ambience all across the world. Almost three million Sikhs now live outside Punjab and India. Adding complexity to this narrative is the fact that Sri Guru Granth Sahib was compiled in the language and the cultural context of the times, yet its message speaks across the bounds of time, geography, and culture.

Guru Nanak, the Founder of the faith, was born in 1469. His writings form a large corpus of the Guru Granth that was finalized by the tenth Master, Guru Gobind Singh in 1708. The script of Sri Guru Granth Sahib is the Guru-designed Gurmukhi; the languages used are many – the lexicon comes from most of the languages extant in India at that time, including Arabic, Persian, the scholarly language of Sanskrit, the language of poetry Braj Bhasha and of course, Punjabi – the native language of Punjab, which itself is a fascinating mélange of the languages of the many invaders who found their way into Punjab through the Khyber pass. These include the Caucasians and Greeks, as well as people from Iran, and what we now term the Middle East. There are many more.

Much of Sikh teaching, therefore, is cast in the metaphoric structure of Indic mythology. Not that this mythology is integral to the Sikh message, but the teaching has to be in the contextual framework of the language, vocabulary and culture of the times. Only then can a student find meaning in it. The entire teaching is in the form of inspired, divine poetry, and like all good poetry that is not doggerel, the reader needs to pause a moment to make sense of the metaphoric language along with its many possible meanings and applications. A literal rendering just will not do.

Keep in mind that Sri Guru Granth Sahib deals with eternal themes that have occupied mankind forever, matters that we are seemingly hard wired for in our DNA: the sense of self, the nature of God and man and the relationship between them, the Creator and Creation and mankind's fragile but crucial place in it -- from which we then find ways to interpret life and death and principles by which to live and die. This is heavy-duty stuff – though we sometimes dismiss it simply as the “meaning of life” or the “MOL” moment that every life has. The meaning is in the interpretation, and every generation has to explore it anew. This also means that good people will fight over minutiae as well as differ over the broader context.

Obviously then, for a new generation of Sikhs growing up outside the cultural and linguistic milieu of Punjab and Punjabi language, discovering and nurturing a sense of intimacy with the Guru's message is not so simple a matter. I know of what I speak, for I've been there.

This is exactly what Daljit Singh Jawa has to contend with. It is no easy task. It's the kind of work that no one can claim or hope to finish entirely. So Jawa has tried a different tack. He provides the original text (reproduced from Dr. Kulbir Singh Thind's seminal work in one column and in the next column he gives a transliteration of the original in Romanized script (schematically developed by Dr. Kulbir Singh Thind), so that the novice can read the text reasonably competently.

I have to add that this transliteration is easy on the eyes; it skips most diacritical marks and the bells and whistles that are so critical to a linguist. One could argue that it leaves the reader without the ability to read or mine the words for their exact meaning, but it helps the reader over the greatest of hurdles without the complexity of fine embroidery. This approach undoubtedly benefits the average reader and perhaps whets his/her appetite to delve further into the intricacies of the language and that's all to the good. And then there's the icing on the cake: Jawa reserves sufficient space on every page to provide not a literal translation of a hymn (shabad), but a conceptual statement of its essential message in serviceable English, often minus the mythological baggage. I find this an essential and most attractive feature of Daljit Singh Jawa's painstaking work.

Many complete translations of Sri Guru Granth Sahib in English are available; I know of at least five, and many more translations of selected parts exist. There is no official, approved version. Personally, I like this. I celebrate them all. We may not always agree with any one translation; I don't, and hope that nor will you. What the many viewpoints do is to propel you, the reader, on a path for yourself. And what can be better than that? This is a large canvas that Daljit Singh Jawa has painted. I hope readers will enjoy it as I have done – particularly the millions who now live outside Punjab and Punjabi ambit and yet are intimately attached to or curious about the Sikh message.

I.J. Singh
July, 2014

PREFACE

Author Daljit Singh Jawa

Dear Readers,

This brief explanation of Sri Guru Granth Sahib is the author's humble submission to you after a continuous effort of more than nineteen years. Right at the outset, let me confess that I am no scholar, and no literary figure, who could truly and accurately translate, interpret, or explain what is written in the great scripture called Sri Guru Granth Sahib (SGGS). This is merely a modest attempt to address the need of those readers who want to understand, enjoy, and appreciate what is written in this holy book but being born and raised outside Punjab, India, are not familiar with the language, culture, history or context in which SGGS was originally composed and written more than 500 years ago. The one message, which is both implicit, and explicit in this holy scripture, and which the author particularly wants to share with the rest of the world is that we have been all created by the same one Creator, and "It is The Same Light" which pervades in us all. As such, we are the children of the same parent. Therefore, we should all live like brothers and sisters, always loving each other, and our Creator.

The author is very much grateful to the great Punjabi and English translators whose works he consulted, and kept in front of him while completing this explanation. These eminent scholars include Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, and Dr. Gopal Singh. Their translations were of great help in this endeavor. In addition the author is very grateful to all his family members, friends, and other well-wishers who have helped him in this effort.

The author acknowledges the work done by S. Gurbaksh Singh Saggi of Patiala (India), for putting together the Gurmukhi text and English transliteration of each shabad in Sri Guru Granth Sahib from the Gurbani CD authored by Dr. Kulbir Singh Thind, MD, and its English interpretation by the author in its present printable form. In addition he acknowledges, his brother Dr. Manjit Singh Jawa, and Greta Perel of University of Kansas for their excellent editing work.

I hope the readers would find this work to be helpful in better understanding the divine message, which the Sikh Gurus, great Hindu devotees, Muslim mystics, and other saints want to convey to us for the enrichment of our worldly life, and the eternal peace of our soul.

Daljit Singh Jawa
Jawa222@gmail.com

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KEY TO PRONUNCIATION SYMBOLS

Gurmukhi Character	Symbols used for romanization	Examples of Pronunciation
ੳ, ਅ, ਏ	A, A, E (a)	abut, ago, abroad, achieve, adopt, agree, alone, banana
E	Ao (o)	oak, oath, oatmeal,
ਸ	s	source, less, simple, some
ਹ	h	hat, head, hand, happy
ਕ	k	kin, cook, ache, kick, cat
ਖ	<u>kh</u>	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
ਗ	g	go, big, gift, gag, game
ਘ	<u>gh</u>	Deep palatal sound of ‘g’ something like in ghost
ਙ	<u>ny</u>	Must be learnt.
ਚ	ch	chin, nature, church
ਞ	<u>chh</u>	Similar to sh in shin, must be learnt
ਜ	j	job, gem, edge, join, judge
ਝ	<u>jh</u>	Deep labial sound of ‘j’
ਞ	<u>nj</u>	Must be learnt.
ਟ	t	tie, attack, tin, tap,
ਠ	<u>th</u>	thug,
ਡ	d	did, adder, deed, dam, double,
ਢ	<u>dh</u>	Deep palatal sound of ‘d’

ਲ	<u>n</u>	Must be learnt.
ਤ	<u>t</u>	Must be learnt.
ਥ	<u>th</u>	thin, thick, three, ether,
ਦ	<u>d</u>	the, then, either, this, there
ਧ	<u>Dh</u>	Deep labial sound of ‘the’
ਨ	<u>n</u>	no, own, sudden, nib,
ਪ	<u>p</u>	pepper, lip, pit, paper
ਫ	<u>f</u>	fifty, cuff, phase, rough, fit, foot, fur
ਬ	<u>b</u>	baby, rib, bib, button,
ਭ	<u>bh</u>	Deep palatal sound of ‘b’
ਮ	<u>m</u>	mum, murmur, dim, nymph
ਯ	<u>y</u>	yard, young, union
ਰ	<u>r</u>	red, car, rarity, rose
ਲ	<u>l</u>	lily, pool, lid, needle, lamb
ਵ	<u>v</u>	vivid, give, live
ੜ	<u>rh</u>	Deep palatal sound of ‘r’ (must be learnt)
ਸ਼	<u>sh</u>	shy, mission, machine, special
ਖ	<u>kh</u>	Deep palatal sound of ‘kh’
ਗ	<u>g</u>	Deep palatal sound of ‘g’
ਜ	<u>z</u>	zone, raise, zebra, xylem
ਫ	<u>f</u>	Deep labial sound of ‘f’
ਲ	<u>l</u>	Deep palatal sound of ‘l’
ੴ	<u>H</u>	Same as ‘h’ but of short duration
ੴ	<u>H</u>	Same as ‘h’ but of short duration
ਚ	<u>ch</u>	Same as ‘ch’ but of short duration
ੳ	<u>t</u>	Same as ‘t’ but of short duration

ੲ	t	Same as ‘t’ but of short duration
ੳ	n	Same as ‘n’ but of short duration
ੴ	y	Same as ‘y’ but of short duration
ੵ	R	Same as ‘r’ but of short duration
੶	(r)	
੷	v	Same as ‘v’ but of short duration
੸	aa	bother, cot, father, cart, palm
੹	aaN	This adds nasal tone to ‘aa’
੺	i	tip, banish, active, pit, it, give
੻	ee	Nose bleed, bee, feed, beat,
੼	u	bull, pull, full, cure hood, book
੽	oo	cool, pool, boot, tool, rule
੾	ay	ray, say, day, hay, bay
੿	ai	mat, map, bad, lad, glad, rat, bat,
੺	o	bone, know, toe, note, go
੻	ou	out, pound, now, loud
੼	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc
੽	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸੁਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥
ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥੧॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਬਲਿ ਜਾਉ ॥

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ਗੁਰੂ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ ਜਿਸੁ ਮਿਲਿ ਸਚੁ ਸੁਆਉ ॥੧॥
ਰਹਾਉ ॥

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥

ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥
ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੋ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ ॥੩॥

ਭੈ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੋ ਦਿਸੈ ਨ ਬੀਆ ॥

ਨਾਨਕ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੂਖੁ ਨ ਬੀਆ
॥੪॥੧੮॥੧੨੦॥

aasaa mehlaa 5.

sookh sahj aanad ghaanaa har keertan gaa-o.
garah nivaaray satguroo day apnaa naa-o.
||1||

balihaaree gur aapnay sad sad bal jaa-o.

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guroo vitahu ha-o vaari-aa jis mil sach
su-aa-o. ||1|| rahaa-o.

sagun apasgun tis ka-o lageh jis cheet na
aavai.

tis jam nayrh na aavee jo har parabh
bhaavai. ||2||

punn daan jap tap jaytay sabh oopar naam.
har har rasnaa jo japai tis pooran kaam. ||3||

bhai binsay bharam moh ga-ay ko disai na
bee-aa.

naanak raakhay paarbarahm fir dookh na
thee-aa. ||4||18||120||

Asa Mehla-5

As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad* when somebody approached him for saving him from the influence of evil stars and inauspicious happenings. Instead of admonishing him directly, Guru Ji explains what he himself does about all these superstitions.

He says: “(O’ my friend, to ward off the influence of all these evil stars or other such influences), I keep singing God’s praise, which keeps me in a state of peace, poise, and immense bliss. (In this way) by blessing me with His Name the true Guru has removed (all such evil) configurations of stars.”(1)

Therefore Guru Ji says: “I am a sacrifice to my Guru, forever. Yes, I am dedicated to my Guru, meeting whom I have obtained the true object of my life (the meditation on God’s Name).”(1-pause)

Stating his belief about good and bad omens, Guru Ji says: “(O’ my friend), these good and bad omens afflict only that person, in whose mind (God) does not come at all. (But the one who remembers God) and becomes pleasing to Him, (what to speak of any bad omens, even the) demon of death does not come near that person.”(2)

(Therefore in order to discourage the practice of doing any rituals to ward off the influences of bad omens or evil stars), Guru Ji advises: “(O’ my friends, meditation of) God’s Name is

higher than all the charities, alms, worships, and penances. Whosoever utters God's Name repeatedly with his or her tongue all that person's tasks are accomplished.”(3)

Finally Guru Ji declares: “Nanak says that whom the all pervading God has protected, they are not afflicted with any sorrow. All their dreads, doubts and attachments are destroyed and to them no one seems a stranger.”(4-18-120)

The message of this *shabad* is that if we meditate on God's Name, then we do not have to worry about any auspicious or inauspicious occasions or the influence of any good or bad stars. In fact, when by meditating on God's Name, God becomes pleased with us, He Himself protects us from all evil influences and there is no need for us to do any other kinds of worships, rituals, acts of charity or the like.

ਆਸਾ ਘਰੁ ੯ ਮਹਲਾ ੫

aasaa ghar 9 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਚਿਤਵਉ ਚਿਤਵਿ ਸਰਬ ਸੁਖ ਪਾਵਉ ਆਗੈ ਭਾਵਉ ਕਿ ਨ
ਭਾਵਉ ॥
ਏਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੂਸਰ ਕੈ ਪਹਿ ਜਾਵਉ ॥੧॥

chitva-o chitav sarab sukh paava-o aagai
bhaava-o ke na bhaava-o.
ayk daataar sagal hai jaachik doosar kai peh
jaava-o. ||1||

ਹਉ ਮਾਗਉ ਆਨ ਲਜਾਵਉ ॥
ਸਗਲ ਫੜਪਤਿ ਏਕੋ ਠਾਕੁਰੁ ਕਉਨੁ ਸਮਸਰਿ ਲਾਵਉ ॥੧॥
ਰਹਾਉ ॥

ha-o maaga-o aan lajaava-o.
sagal chhatarpat ayko thaakur ka-un samsar
laava-o. ||1|| rahaa-o.

ਉਨਉ ਬੈਸਉ ਰਹਿ ਭਿ ਨ ਸਾਕਉ ਦਰਸਨੁ ਖੋਜਿ ਖੋਜਾਵਉ ॥
ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਸਨਕ ਸਨੰਦਨ ਸਨਾਤਨ ਸਨਤਕੁਮਾਰ
ਤਿਨੁ ਕਉ ਮਹਲੁ ਦੁਲਭਾਵਉ ॥੨॥

ooth-o baisa-o reh bhe na saaka-o darsan
khoj khojaava-o.
barahmaadik sankaadik sanak sanandan
sanaatan sanatkumaar tin^h ka-o mahal
dulbhaava-o. ||2||

ਅਗਮ ਅਗਮ ਆਗਾਧਿ ਬੋਧ ਕੀਮਤਿ ਪਰੈ ਨ ਪਾਵਉ ॥

agam agam aagaaDh boDh keemat parai na
paava-o.

ਤਾਕੀ ਸਰਣਿ ਸਤਿ ਪੁਰਖ ਕੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਉ ॥੩॥

taakee saran sat purakh kee satgur purakh
Dhi-aava-o. ||3||

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਕਾਟਿਓ ਬੰਧੁ ਗਰਾਵਉ
॥

bha-i-o kirpaal da-i-aal parabh thaakur
kaati-o banDh garaava-o.

ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧਸੰਗੁ ਪਾਇਓ ਤਉ ਫਿਰਿ ਜਨਮਿ ਨ
ਆਵਉ ॥੪॥੧॥੧੨੧॥

kaho naanak ja-o saadhysang paa-i-o ta-o fir
janam na aava-o. ||4||1||121||

Asa Ghar-9 Mehla-5

In the previous *shabad*, Guru Ji told us that if we meditate on God's Name, we would not have to worry about any auspicious or inauspicious occasions or the influence of any good or bad stars. The next questions, which often come to mind, are “where should we go for help?” And “is it appropriate to ask God for any help or blessings?” These are important questions since we believe that we get only what is already written in our destiny, and when God is the knower of everything. In this *shabad*, Guru Ji puts himself in our situation and provides answers to all such questions for the guidance of all.

He says: “O’ my friends, (I always) remember God, so that by remembering Him, I may get all kinds of comforts. (But) I do not know (that by letting such kinds of thoughts enter my mind), I would look good or not in the hereafter (in the eyes of God. But then the question arises “since) there is only one Giver and all others are beggars (at His door), then to whom may I go (for the fulfillment of my needs)?”(1)

So summarizing his situation, Guru Ji says: “(O’ my friends), when I beg from any other (except God) I feel ashamed. Because there is only one Master who is the king of all, so how can I equate anybody else to Him?”(1-pause)

Sharing his uneasiness, Guru Ji says: “To have the sight of God, sometime I stand up (as if to go somewhere), and then sit down (as if giving up any hope of seeing Him). But I cannot live without seeing Him and I search for Him restlessly again. (However I am discouraged with the thought of what to say about myself), since it was very difficult (even for) gods like “*Brahma*”, and his sons “*Sanak*”, “*Sanandan*”, “”, and “*Sanat Kumar*” to reach (God’s) mansion.”(2)

Now sharing the conclusions of his deliberations, Guru Ji says: “(O’ my friends), God is inaccessible, beyond our ability to understand. His worth cannot be assessed, nor I can assess it. Therefore I have sought the refuge of the great being, my true Guru and I contemplate on him (and depend on him to help me, and intercede with God on my behalf).”(3)

Citing the success of the above method, Guru Ji says: “(The result of the above effort was) that God became merciful and kind to me and He cut away the bonds (of ignorance, which did not allow me to see His sight). In short O’ Nanak, when God became kind and gracious, He cut away the bonds (of worldly attachment) around my neck. Therefore, I would not go through (the rounds of) birth (and death) again.” (4-1-121)

The message of this *shabad* is that if while meditating on God’s Name, or asking God for anything, we feel any kind of doubts or fears; we should seek the guidance of the Guru (Granth Sahib Ji) and follow it.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅੰਤਰਿ ਗਾਵਉ ਬਾਹਰਿ ਗਾਵਉ ਗਾਵਉ ਜਾਗਿ ਸਵਾਰੀ ॥
ਸੰਗਿ ਚਲਨ ਕਉ ਤੋਸਾ ਦੀਨਾ ਗੋਬਿੰਦ ਨਾਮ ਕੇ ਬਿਉਹਾਰੀ ॥੧॥

ਅਵਰ ਬਿਸਾਰੀ ਬਿਸਾਰੀ ॥
ਨਾਮ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਮੈ ਏਹੋ ਆਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਦੂਖਨਿ ਗਾਵਉ ਸੁਖਿ ਭੀ ਗਾਵਉ ਮਾਰਗਿ ਪੰਥਿ ਸਮਾਰੀ ॥
ਨਾਮ ਦ੍ਰਿੜੁ ਗੁਰਿ ਮਨ ਮਹਿ ਦੀਆ ਮੋਰੀ ਤਿਸਾ ਬੁਝਾਰੀ ॥੨॥

aasaa mehlaa 5.

anṭar gaava-o baahar gaava-o gaava-o jaag
savaaree.
sang chalan ka-o ṭosaa deen^haa gobind
naam kay bi-uhaaree. ||1||

avar bisaaree bisaaree.
naam daan gur poorai dee-o mai ayho
aaD^hhaaree. ||1|| rahaa-o.

dookhan gaava-o sukh b^hee gaava-o maarag
panth sam^haaree.
naam darir^h gur man meh dee-aa moree
ṭisaa buj^hhaaree. ||2||

ਦਿਨੁ ਭੀ ਗਾਵਉ ਰੈਨੀ ਗਾਵਉ ਗਾਵਉ ਸਾਸਿ ਸਾਸਿ ਰਸਨਾਰੀ
 ॥
 ਸਤਸੰਗਤਿ ਮਹਿ ਬਿਸਾਸੁ ਹੋਇ ਹਰਿ ਜੀਵਤ ਮਰਤ ਸੰਗਾਰੀ
 ॥੩॥

din bhee gaava-o rainee gaava-o gaava-o
 saas saas rasnaaree.
 satsangat meh bisaas ho-ay har jeevat marat
 sangaaree. ||3||

ਜਨ ਨਾਨਕ ਕਉ ਇਹੁ ਦਾਨੁ ਦੇਹੁ ਪ੍ਰਭ ਪਾਵਉ ਸੰਤ ਰੇਨ ਉਰਿ
 ਧਾਰੀ ॥
 ਸੁਵਨੀ ਕਥਾ ਨੈਨ ਦਰਸੁ ਪੇਖਉ ਮਸਤਕੁ ਗੁਰ ਚਰਨਾਰੀ
 ॥੪॥੨॥੧੨੨॥

jan naanak ka-o ih daan dayh parabh
 paava-o sant rayn ur Dhaaree.
 sarvane katha nain daras paykha-o mastak
 gur charnaaree. ||4||2||122||

Asa Mehla-5

One thing that has been stressed countless times in Guru Granth Sahib Ji is that joining the company of saintly persons we should meditate on God's Name by singing His praise at all times. In this *shabad*, Guru Ji shows us how he himself keeps singing God's praises at all times and in all situations and what kinds of blessings he seeks from God.

He says: "(O' my friends), the merchants of God's Name, (the saintly persons) have given me the sustaining ration of God's Name (for my journey through life and beyond. I keep using this provision so much that whether) I am (inside my house) or outside (dealing with others), whether I am awake or going to sleep, I keep singing (God's praise)."(1)

Regarding other practices and rituals, Guru Ji says: "(O' my friends), all other (ritualistic worship) I have forsaken and renounced. The perfect Guru has given me the charity of (God's) Name and for me that alone is my support."(1-pause)

Some meditate on God's Name only when they are in some kind of trouble, others remember Him only as long as they are in comfort, but as soon as they face the slightest trouble, they lose faith and abandon God. But as for Guru Ji, he says: "The Guru has firmly enshrined the Name in my mind and he has quenched all my thirst (for worldly pleasures. So) now, whether I am in pain, in comfort, or on my way (to some place), I keep singing (His praises)."(2)

Guru Ji goes as far as saying: "(Yes, O' my friends), I keep singing God's praise, during the day and also during the night, and keep singing (about Him) while breathing each and every breath. Because in the company of the saints, this faith has been established in my mind that both in life and death, God accompanies us."(3)

But even then Guru Ji begs and prays: "O' God, give this gift to Nanak, that (I) may obtain the dust of the feet (the humble service) of saints, and enshrine it in my heart; with my ears I may listen to Your discourse, with my eyes (I may see) Your sight, and on my forehead may be the feet of the Guru."(4-2-122)

The message of this *shabad* is that we should always remember God with utmost devotion at all times. We should remember Him in all circumstances, whether we are in pain, or enjoying pleasure, whether sitting or standing. But at the same time, we should never feel proud of our devotion; instead we should keep humbly praying to God to bless us with the guidance and service of the Guru (Granth Sahib Ji).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਆਸਾ ਘਰੁ ੧੦ ਮਹਲਾ ੫ ॥

aasaa ghar 10 mehlaa 5.

ਜਿਸ ਨੇ ਤੂੰ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨਹਿ ਤੇ ਪਾਹੁਨ ਦੇ ਦਾਹਾ ॥

jis no tooⁿ asthir kar maaneh tay paahun do
daahaa.

ਪੰਨਾ ੪੦੨

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ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਸਗਲ ਸਮਗ੍ਰੀ ਸਭ ਮਿਥਿਆ ਅਸਨਾਹਾ ॥੧॥

putar kaltar garih sagal samagree sabh
mithi-aa asnaahaa. ||1||

ਰੇ ਮਨ ਕਿਆ ਕਰਹਿ ਹੈ ਹਾ ਹਾ ॥

ray man ki-aa karahi hai haa haa.

ਦ੍ਰਿਸਟਿ ਦੇਖੁ ਜੈਸੇ ਹਰਿਚੰਦਉਚੀ ਇਕੁ ਰਾਮ ਭਜਨੁ ਲੈ ਲਾਹਾ
॥੧॥ ਰਹਾਉ ॥darisat daykh jaisay harichand-uree ik raam
bhajan lai laahaa. ||1|| rahaa-o.

ਜੈਸੇ ਬਸਤਰ ਦੇਹ ਓਢਾਨੇ ਦਿਨ ਦੋਇ ਚਾਰਿ ਭੋਰਾਹਾ ॥

jaisay bastar dayh odhaanay din do-ay char
bhoraahaa.

ਭੀਤਿ ਉਪਰੇ ਕੇਤਕੁ ਧਾਈਐ ਅੰਤਿ ਓਰਕੇ ਆਹਾ ॥੨॥

bheet oopray kaytak Dhaa-ee-ai ant orko
aahaa. ||2||

ਜੈਸੇ ਅੰਭ ਕੁੰਡ ਕਰਿ ਰਾਖਿਓ ਪਰਤ ਸਿੰਧੁ ਗਲਿ ਜਾਹਾ ॥

jaisay ambh kund kar raakhi-o parat sinDh
gal jaahaa.ਆਵਾਗਿ ਆਗਿਆ ਪਾਰਬ੍ਰਹਮ ਕੀ ਉਠਿ ਜਾਸੀ ਮੁਹਤ ਚਸਾਹਾ
॥੩॥aavag aagi-aa paarbarahm kee utth jaasee
muhat chasaahaa. ||3||

ਰੇ ਮਨ ਲੇਖੈ ਚਾਲਹਿ ਲੇਖੈ ਬੈਸਹਿ ਲੇਖੈ ਲੈਦਾ ਸਾਹਾ ॥

ray man laykhai chaaleh laykhai baiseh
laykhai laidaa saahaa.ਸਦਾ ਕੀਰਤਿ ਕਰਿ ਨਾਨਕ ਹਰਿ ਕੀ ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਣ
ਓਟਾਹਾ ॥੪॥੧॥੧੨੩॥sadaa keerat kar naanak har kee ubray
satgur charan otaahaa. ||4||1||123||

Asa Ghar-10 Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always remember God with utmost devotion at all times. We should remember Him in all circumstances, whether we are in pain or enjoying in pleasure, whether sitting or standing. But the problem with most people is that instead of falling in love with God, we often remain infatuated with the love of our relatives or their wealth and possessions. Even if some saintly person advises us to spend some time in remembering God or meditating on His Name, we often ignore this advice, saying there is no hurry for that, we would do this thing when we get old or when we can spare some time from our worldly involvements. In this *shabad* giving so many examples, Guru Ji reminds us that all these worldly things, relations, and even our body, which we deem to be permanent, are actually very short lived and will soon perish without notice. So we should make the best use of our uncertain limited human life by praising God and meditating on His Name under the guidance of the Guru.

He says: “(O’ my friend, the body and the wealth) which you deem everlasting, are (like) guests for a few days. The love of sons, wife (*spouse*), house and all other possessions is false (and short lived).”(1)

So Guru Ji addresses his own mind and says: “O’ my mind, why (seeing all these things) you are getting excited and proudly saying, these are mine, these are mine. If you (seriously

think about the things) that you see with your eyes, (you would realize that all this expanse is false and very short lived like) an imaginary city (in the sky). Therefore, instead of wasting your time in the attachment of your worldly relatives or possessions), earn the profit of God's worship (during this human birth of yours)." (1-pause)

Next commenting upon our short limited life span, Guru Ji says: "(O' mortal), just as the clothes you put on to cover your body wear off after a few days, or just as running along a wall we cannot keep going forever, and ultimately we reach its end, (similarly one day we reach the end of our life breaths)." (2)

Giving another example, to illustrate how in an instant we may depart from the world and disappear into oblivion, he says: "Just as a piece of rock-salt melts away (and disappears) in an instant when put in a tank filled with water, similarly when God's command comes, the soul would rise and disappear in minutes and seconds."(3)

Finally addressing his mind (and actually addressing us), Guru Ji says: "O' my mind, it is in accordance with the (number of breaths, written by God in your) account, that you are moving, sitting, or taking breaths. (This account may unexpectedly come to an end). Therefore O' Nanak, always sing praises of God. Because they who seek the shelter of the Guru (and praise God) are saved (from drowning in the sea of worldly attachments)." (4-1-123)

The message of the *shabad* is that all our relatives and worldly possessions are short lived, and we have been granted a limited but unknown number of life breaths. Therefore instead of wasting our time in false worldly attachments, we should give priority to meditating on God's Name, lest our time to depart may come unexpectedly, and we may have to depart from here without notice. Thus we may lose this invaluable opportunity of human birth and the chance to re-unite with our beloved God.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਪੁਸਟ ਬਾਤ ਤੇ ਭਈ ਸੀਧਰੀ ਦੂਤ ਦੁਸਟ ਸਜਨਈ ॥

ਅੰਧਕਾਰ ਮਹਿ ਰਤਨੁ ਪ੍ਰਗਾਸਿਓ ਮਲੀਨ ਬੁਧਿ ਹਛਨਈ ॥੧॥

ਜਉ ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ ॥

ਸੁਖ ਸੰਪਤਿ ਹਰਿ ਨਾਮ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਮਿਲਈ ॥੧॥
ਚਹਾਉ ॥

ਮੋਹਿ ਕਿਰਪਨ ਕਉ ਕੋਇ ਨ ਜਾਨਤ ਸਗਲ ਭਵਨ ਪ੍ਰਗਟਈ ॥

ਸੰਗਿ ਬੈਠਨੋ ਕਹੀ ਨ ਪਾਵਤ ਹੁਣਿ ਸਗਲ ਚਰਣ ਸੇਵਈ ॥੨॥

ਆਢ ਆਢ ਕਉ ਫਿਰਤ ਢੂੰਢਤੇ ਮਨ ਸਗਲ ਤ੍ਰਿਸਨ ਬੁਝਿ ਗਈ
॥

ਏਕੁ ਬੋਲੁ ਭੀ ਖਵਤੋ ਨਾਹੀ ਸਾਧਸੰਗਤਿ ਸੀਤਲਈ ॥੩॥

ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਵਖਾਨੈ ਅਗਮ ਅਗਮ ਅਗਮਈ ॥

aasaa mehlaa 5.

apusat baat̃ tay bhā-ee seeDhree doot̃ dusat
sajna-ee.

anDhkaar meh rat̃an pargaasi-o maleen
buDh hachhna-ee. ||1||

ja-o kirpaa gobind̃ bhā-ee.

sukh sampat̃ har naam fal paa-ay satgur
mil-ee. ||1|| rahaa-o.

mohi kirpan ka-o ko-ay na jaanat̃ sagal
bhavan pargata-ee.

sang bait̃hno kahee na paavat̃ huñ sagal
charañ sayv-ee. ||2||

aadh aadh ka-o firat̃ dhoondh-tay man sagal
tarisan bujh ga-ee.

ayk bol̃ bhee khavto naahee saaDhsangat̃
seet̃la-ee. ||3||

ayk jeeh guñ kavan vakhaanai agam agam
agma-ee.

ਦਾਸੁ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਈ
॥੪॥੨॥੧੨੪॥

daas daas daas ko karee-ahu jan naanak har
sarna-ee. ||4||2||124||

Asa Mehla-5

In the previous *shabad* (4-2-122), Guru Ji advised us that we should always remember God with utmost devotion at all times. But at the same time, we should never feel proud of our devotion; instead we should keep humbly praying to God to bless us with the guidance and service of the Guru. In this *shabad*, Guru Ji is sharing with us the blessings he received when God was kind to him and blessed him with the guidance of the true Guru.

He says: “(O’ my friends, when God became kind to me, even my) wrongs became right, and all my villainous enemies became my friends. It was as if in the darkness of (my ignorant mind) the jewel (of Guru given wisdom) had lit up and my evil intellect had become virtuous.”(1)

Briefly stating how all this happened, Guru Ji says: “When God became merciful, I met the true Guru and I obtained peace and wealth of God’s Name.”(1-pause)

Listing some of the blessings experienced by him, he says: “(Previously), no one knew me, the miserly one, but now I am known all over the world. (Previously) no one wanted to sit near me, (but) now all wish to serve at my feet.”(2)

But that is not all, Guru Ji adds: “(Previously), I used to keep wandering in search of a few coins, but now all my desire for worldly wealth has been quenched. (Previously), I could not tolerate even a single harsh word from anyone, but now in the company of saints my mind has so completely achieved rest (that I always remain cool and calm).”(3)

Finally Guru Ji thanks God for all these gifts and says: “O’ my infinite, inaccessible and unfathomable God, which of Your merits can my one tongue describe? Nanak only prays to You that You please make him the slave of the slave of Your slave, for he has (simply) taken Your refuge.”(4-2-124)

The message of this *shabad* is that when God becomes merciful, he sends us to the true Guru who then implants the jewel of God’s Name in our heart. This transforms our life in such a way that from an ordinary person we become so pure and immaculate, that every one starts loving and adoring us, and we feel satiated from all worldly desires. Therefore we should pray to God to bless us also with His kindness and the guidance of Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਰੇ ਮੂੜੇ ਲਾਹੇ ਕਉ ਤੂੰ ਢੀਲਾ ਢੀਲਾ ਤੋਟੇ ਕਉ ਬੋਗਿ ਧਾਇਆ ॥
ਸਸਤ ਵਖਰੁ ਤੂੰ ਘਿੰਨਹਿ ਨਾਹੀ ਪਾਪੀ ਬਧਾ ਰੇਨਾਇਆ ॥੧॥

ray moorhay laahay ka-o too^N dheelaa
dheelaa totay ka-o bayg Dhaa-i-aa.
sasat vakh^r too^N ghinneⁿ naahee paapee
baaDhaa raynaa-i-aa. ||1||

ਸਤਿਗੁਰ ਤੇਰੀ ਆਸਾਇਆ ॥
ਪਤਿਤ ਪਾਵਨੁ ਤੇਰੇ ਨਾਮੁ ਪਾਰਬ੍ਰਹਮ ਮੈ ਏਹਾ ਓਟਾਇਆ ॥੧॥
ਰਹਾਉ ॥

satgur tayree aasaa-i-aa.
patit paavan tayro naam paarbarahm mai
ayhaa otaa-i-aa. ||1|| rahaa-o.

ਗੰਧਣ ਵੈਣ ਸੁਣਹਿ ਉਰਝਾਵਹਿ ਨਾਮੁ ਲੈਤ ਅਲਕਾਇਆ ॥
ਨਿੰਦ ਚਿੰਦ ਕਉ ਬਹੁਤੁ ਉਮਾਹਿਓ ਬੁਝੀ ਉਲਟਾਇਆ ॥੨॥

ganDhan vain suneh urjhaavahi naam lait
alkaa-i-aa.
nind chind ka-o bahut umaahi-o boojhee
ultaa-i-aa. ||2||

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਤੀ ਨਿੰਦਾ ਅਖਾਧਿ ਖਾਹਿ ਹਰਕਾਇਆ
॥
ਸਾਚ ਧਰਮ ਸਿਉ ਰੁਚਿ ਨਹੀ ਆਵੈ ਸਤਿ ਸੁਨਤ ਛੋਹਾਇਆ
॥੩॥

par Dhan par tan par tee nindaa akhaaDh
khaahi harkaa-i-aa.
saach Dharam si-o ruch nahee aavai sat
sunat chhohaa-i-aa. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ
ਨਾਇਆ ॥
ਨਾਨਕ ਆਹਿ ਸਰਣ ਪ੍ਰਭ ਆਇਓ ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ
॥੪॥੩॥੧੨੫॥

deen da-i-aal kirpaal parabh thaakur bhagat
tayk har naa-i-aa.
naanak aahi saran parabh aa-i-o raakh laaj
apnaa-i-aa. ||4||3||125||

Asa Mehla-5

In this *shabad*, Guru Ji reminds us about our evil tendencies, such as indulgence in greed and slander. But we always shy away from doing good deeds or meditating upon God's Name. In the end he shows us how to pray to God to save us from all such evils.

Addressing an ordinary human being, he says: "O' foolish (human being, for those virtuous deeds, which could bring you true spiritual profit you are very slow, but you are very quick for (those deeds) which may bring you loss. You do not purchase the inexpensive benefits (of God's Name), but you have bound yourself in the debt of (many) sins."(1)

Showing us how to avoid such erroneous ways, Guru Ji prays: "O' true Guru, I have my hope in You. O' all pervading God, (I know that) Your Name is the purifier of sinners, (therefore) this (Name) is my only shelter."(1-pause)

Pointing once again to our evil ways, Guru Ji says: "(O' human being), upon listening to erotic songs you get entangled (in desires of the flesh), but yet you are indolent in meditating on (God's) Name. Such is your perverted (intellect) that you are quick to indulge in slandering and back-biting others."(2)

Guru Ji adds: "O' fool, you try to grab other peoples' wealth, and try to exploit other peoples' bodies (by using them as your slaves, servants or meagerly paid employees), and you cast an evil eye on other men's wives. (In other words, like) a mad dog you go and eat what is forbidden. You have no craving for truth or righteousness, so much so that you get infuriated when you hear the truth (exposing your evil ways)."(3)

In the end, Guru Ji shows us how to pray to God to save ourselves from such a terrible situation. He says: "O' compassionate God of the poor, my Master, the devotees lean only on Your Name. With great hope, Nanak has come to Your refuge, deeming him as Your own, please save his honor."(4-3-125)

The message of this *shabad* is that if we have an objective look at our life's conduct we would find that we are filled with so many vices and weaknesses that we should be ashamed of ourselves. Therefore we should pray to God to save us from all these evil tendencies and bless us with the gift of His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮਿਥਿਆ ਸੰਗਿ ਸੰਗਿ ਲਪਟਾਏ ਮੋਹ ਮਾਇਆ ਕਰਿ ਬਾਧੇ ॥

ਜਹ ਜਾਨੋ ਸੋ ਚੀਤਿ ਨ ਆਵੈ ਅਹੰਬੁਧਿ ਭਏ ਆਧੇ ॥੧॥

ਮਨ ਬੈਰਾਗੀ ਕਿਉ ਨ ਅਰਾਧੇ ॥

ਕਾਚ ਕੋਠਰੀ ਮਾਹਿ ਤੂੰ ਬਸਤਾ ਸੰਗਿ ਸਗਲ ਬਿਖੈ ਕੀ ਬਿਆਧੇ
॥੧॥ ਰਹਾਉ ॥

ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਦਿਨੁ ਰੈਨਿ ਬਿਹਾਵੈ ਪਲੁ ਖਿਨੁ ਫੀਜੈ ਅਰਜਾਧੇ
॥

ਪੰਨਾ ੪੦੩

ਜੈਸੇ ਮੀਠੈ ਸਾਦਿ ਲੋਭਾਏ ਬ੍ਰੁਠ ਧੰਧਿ ਦੁਰਗਾਧੇ ॥੨॥

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਇਹ ਇੰਦ੍ਰੀ ਰਸਿ ਲਪਟਾਧੇ ॥

ਦੀਈ ਭਵਾਰੀ ਪੁਰਖਿ ਬਿਧਾਤੈ ਬਹੁਰਿ ਬਹੁਰਿ ਜਨਮਾਧੇ ॥੩॥

ਜਦੁ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਤਉ ਗੁਰ ਮਿਲਿ ਸਭ
ਸੁਖ ਲਾਧੇ ॥

ਕਹੁ ਨਾਨਕ ਦਿਨੁ ਰੈਨਿ ਧਿਆਵਉ ਮਾਹਿ ਕਾਢੀ ਸਗਲ ਉਪਾਧੇ
॥੪॥

ਇਉ ਜਪਿਓ ਭਾਈ ਪੁਰਖੁ ਬਿਧਾਤੇ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਧੇ ॥੧॥
ਰਹਾਉ ਦੂਜਾ ॥੪॥੧੨੬॥

aasaa mehlaa 5.

mithi-aa sang sang laptaa-ay moh maa-i-aa
kar baaDhay.

jah jaano so cheet na aavai aha^N-buDh
bha-ay aa^NDhay. ||1||

man bairaagee ki-o na araaDhay.

kaach kothree maahi too^N bastaa sang sagal
bikhai kee bi-aaDhay. ||1|| rahaa-o.

mayree mayree karat din rain bihaavai pal
khin chheejai arjaaDhay.

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jaisay meethai saad lobhaa-ay jhooth
DhanDh durgaaDhay. ||2||

kaam kroDh ar lobh moh ih indree ras
laptaaDhay.

dee-ee bhavaaree purakh biDhaatai bahur
bahur janmaaDhay. ||3||

ja-o bha-i-o kirpaal deen dukh bhanjan ta-o
gur mil sabh sukh laaDhay.

kaho naanak din rain Dhi-aava-o maar
kaadhee sagal upaaDhay. ||4||

i-o japi-o bhaa-ee purakh biDhaatay.

bha-i-o kirpaal deen dukh bhanjan janam
maran dukh laathay. ||1|| rahaa-o doojaa.
||4||4||126||

Asa Mehla-5

In the previous *shabad* Guru Ji showed us that since we are filled with so many vices and weaknesses, we should feel ashamed of ourselves. He advised us that we should pray to God to save us from all these evil tendencies and bless us with the gift of His Name. In this *shabad* he continues his commentary on the state of mind of ordinary people who are wasting their valuable time in unnecessary involvements, pursuing worldly pleasures and temptations.

Commenting on the general state of ordinary people, Guru Ji observes: “Getting attached to falsehood, (people) are involved with false friends, and they are bound by worldly attachments. Being blinded by their ego, (that place) where they will go (after death) does not enter their mind at all.”(1)

Therefore addressing his own mind, Guru Ji says: “O’ my mind, why don’t you become detached (from worldly desires and) meditate on (God’s Name. Be aware that you are)

residing in (a body which is like a) fragile hut (and you are living) in the company of all sorts of sinful maladies.”(1-pause)

Returning to the general commentary, Guru Ji says: “(The unfortunate mortal) passes his or her days and nights saying ‘this is mine, and that is mine.’ (But doesn’t realize that) life is withering away with every passing minute and second. (Just as a fly is trapped by the taste of sugar, (so people) are lured by the filthy allurements of false occupations.”(2)

Continuing his comments, Guru Ji says: “(People) remain involved in the pleasures of lust, anger, greed and infatuation. Therefore (God), the scribe of destiny, has blighted them with such an unending cycle (of millions of existences) that they keep (suffering through the pains of) birth and death, again and again.”(3)

But now, Guru Ji shares with us how he eliminated all of those faults in him. He says: “When God, the destroyer of all sins of the poor, became merciful, He made me meet the Guru and I obtained all kinds of comforts. (Therefore) Nanak says, “Day and night (I) meditate (on that God) who has driven out all the affliction (of evil tendencies in me).”(4)

Guru Ji concludes the *shabad* by saying: “O’ brothers, this is how (by God’s grace, and through Guru’s guidance), I have meditated on (God), the scribe of our destiny, (and have realized that when God), the destroyer of sins, became merciful, all my pains of birth and death were removed.” (1-pause second-4-4-126)

The message of this *shabad* is that we should pray to God to show His mercy on us and bless us with the guidance of the Guru. So that instead of remaining involved in false worldly pursuits and occupations we may meditate on God’s Name and save ourselves from the continuous cycles of birth and death.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥

ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ
॥੧॥

ਅੰਧੇ ਚੇਤਿ ਹਰਿ ਹਰਿ ਰਾਇਆ ॥

ਤੇਰਾ ਸੋ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

ਪਲਕ ਦ੍ਰਿਸਟਿ ਦੇਖਿ ਭੂਲੇ ਆਕ ਨੀਮ ਕੇ ਤੂੰਮਰੁ ॥

ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੇਸੋ ਹੀ ਇਹੁ ਪਰ ਗ੍ਰਿਹੁ
॥੨॥

ਬੈਰੀ ਕਾਰਣਿ ਪਾਪ ਕਰਤਾ ਬਸਤੁ ਰਹੀ ਅਮਾਨਾ ॥

ਛੋਡਿ ਜਾਹਿ ਤਿਨ ਹੀ ਸਿਉ ਸੰਗੀ ਸਾਜਨ ਸਿਉ ਬੈਰਾਨਾ ॥੩॥

ਸਗਲ ਸੰਸਾਰੁ ਇਹੈ ਬਿਧਿ ਬਿਆਪਿਓ ਸੋ ਉਬਰਿਓ ਜਿਸੁ ਗੁਰੁ
ਪੂਰਾ ॥

ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਤਰਿਓ ਭਏ ਪੁਨੀਤ ਸਰੀਰਾ
॥੪॥੫॥੧੨੨॥

aasaa mehlā 5.

nimakh kaam su-aad kaaran kot dinas dukh
paavahi.

gharee muhat rang maaneh fir bahur bahur
pachhutaavahi. ||1||

anDhay chayt har har raa-i-aa.

tayraa so din nayrhai aa-i-aa. ||1|| rahaa-o.

palak darisat daykh bhoolo aak neem ko
toomar.

jaisaa sang bisee-ar si-o hai ray taiso hee hi
par garihu. ||2||

bairee kaaran paap kartaa basat rahee
amaanaa.

chhod jaahi tin hee si-o sangee saajan si-o
bairanaa. ||3||

sagal sansaar ihai biDh bi-aapi-o so ubri-o jis
gur poora.

kaho naanak bhav saagar tari-o bha-ay
puneet sareeraa. ||4||5||127||

Asa Mehla-5

In stanza (3) of the previous *shabad* Guru Ji stated that many (people) remain involved in the pleasures of lust, anger, greed and infatuation. Therefore (God), the scribe of destiny, has blighted them with such an endless cycle (of millions of existences) that they keep (suffering through the pains of) birth and death, again and again.” In this *shabad*, Guru Ji is again directly warning the people who indulge in sex out of wedlock and other such sensual pleasures.

Addressing such sex addicts, Guru Ji says: “(O’ blind fool), for the sake of a moment’s (sexual) pleasure, you suffer torture for millions of days (such as AIDS, responsibility for an illegitimate child, or punishment for rape, and the like). You may enjoy your pleasure for a moment or two, but then you repent again and again.”(1)

Therefore Guru Ji advises and says: “O’ blind person, (instead of indulging in these sexual pleasures) remember God the king, because your day (of death) is drawing near.”(1-pause)

Citing some common examples to illustrate the disastrous consequences of indulging in illegitimate sex, Guru Ji says: “(O’ mortal), you may be misled for an instant upon seeing the outward beauty of the “*Neem*” tree, “*Akk*” (plant), or “*Tumma*”, (but may later find these as bitter. Similarly) having affairs with others’ spouses is like living in the company of venomous snakes (who will soon bite you and kill you).” (2)

Warning such people again, Guru Ji says: “(O’ my friend), you are committing sins for the sake of (worldly wealth, which is actually your) enemy. But you have completely forsaken the (real and valued) commodity (of God’s Name, for earning which you have come to this world). You are friends with those (persons and things) whom you are going to leave one day, but you have enmity with your true friend (God).”(3)

Finally Guru Ji notes and says: “(In short), the entire world is afflicted in this way (by worldly temptations). Only the person who has risen above such temptations is the one whom the perfect Guru (has saved). Nanak says, the body of such a person becomes immaculate and that person swims across this dreadful world ocean.” (4-5-127)

The message of this *shabad* is that as prohibited in the four taboos mentioned in the Sikh code of conduct, we should never indulge in illegitimate sexual pursuits or let ourselves be allured by other evil worldly temptations. Otherwise we would suffer very disastrous consequences.

ਆਸਾ ਮਹਲਾ ਪ ਦੁਪਦੇ ॥

aasaa mehlaa 5 dupday.

ਲੂਕਿ ਕਮਾਨੋ ਸੋਈ ਤੁਮ੍ ਪੇਖਿਓ ਮੂੜ ਮੁਗਧ ਮੁਕਰਾਨੀ ॥

look kamaano so-ee tum^h paykhi-o moorh
mugaDh mukraanee.

ਆਪ ਕਮਾਨੋ ਕਉ ਲੋ ਬਾਂਧੋ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥੧॥

aap kamaanay ka-o lay baa^hDhay fir
paachh^hai pachhutaanee. ||1||

ਪ੍ਰਭ ਮੇਰੇ ਸਭ ਬਿਧਿ ਆਗੈ ਜਾਨੀ ॥

parabh mayray sabh biDh aagai jaanee.

ਭ੍ਰਮ ਕੇ ਮੁਸੇ ਤੂੰ ਰਾਖਤ ਪਰਦਾ ਪਾਛੈ ਜੀਅ ਕੀ ਮਾਨੀ ॥੧॥
ਰਹਾਉ ॥

bharam kay moosay tooⁿ raakh^hat pardaa
paachh^hai jee-a kee maanee. ||1|| rahaa-o.

ਜਿਤੁ ਜਿਤੁ ਲਾਏ ਤਿਤੁ ਤਿਤੁ ਲਾਗੇ ਕਿਆ ਕੇ ਕਰੈ ਪਰਾਨੀ ॥
ਬਖਸਿ ਲੈਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ
॥੨॥੬॥੧੨੮॥

jit jit laa-ay tit tit laagay ki-aa ko karai
paraanee.
bakhās laihu paarbarahm su-aamee naanak
sad kurbaanee. ||2||6||128||

Asa Mehala-5

Dupadey

In the previous *shabad* we learnt that we should never indulge in illegitimate sexual pursuits or let ourselves be allured by other worldly temptations. Otherwise we would suffer very disastrous consequences. But still many of us continue to secretly indulge in sinful activities, thinking that no one would come to know about our deeds. In this *shabad*, Guru Ji warns us that we may be able to hide such acts from other people, but not from God. Before Him none of our arguments or lies would succeed, and we would repent grievously when we have to bear severe punishment for our sins.

Guru Ji begins this *shabad* by addressing God and says: “O’ God, whatever (sin a human beings) commit in secret, You see it very well, (but still) the dumb and blind fools try to deny that You see them. Because of the (evil) deeds they have committed, they will be bound (and severely punished), and then they will repent.”(1)

Next addressing us, Guru Ji says: “(O’ my friend), my God knows in advance all the designs of your mind. Deceived by doubt, you try to hide your deeds (from God) and you secretly obey the (evil dictates) of your mind.”(1-pause)

But in his compassion Guru Ji appeals for mercy even for such sinful souls. He says: “O’ God, in whatever direction, (You have) directed (the human souls), so they are engaged. What else can one do (on one’s own if you have so directed that person? Therefore) O’ God and Master, (take pity and) forgive them. Nanak is always a sacrifice to You.”(2-6-128)

The message of this *shabad* is that we should realize that no matter how much we may try to hide, God knows all our sins, including those done in utmost secrecy. Therefore it will not benefit us to present clever arguments or deny our deeds before Him. We would have to suffer severe punishment for our sins. The only way to save ourselves is to renounce all such tendencies and humbly beg God to forgive us for evil deeds, done in ignorance.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥

apunay sayvak kee aapay raakhai aapay
naam japaavai.

ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥੧॥

jah jah kaaj kirat sayvak kee taha taha uth
Dhaavai. ||1||

ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ ॥

sayvak ka-o niktee ho-ay dikhaavai.

ਜੇ ਜੇ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ ॥੧॥
ਰਹਾਉ ॥

jo jo kahai thaakur peh sayvak tatkaal ho-ay
aavai. ||1|| rahaa-o.

ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਅਪਨੇ ਪ੍ਰਭ ਭਾਵੈ ॥

tis sayvak kai ha-o balihaaree jo apnay
parabh bhaavai.

ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ
॥੨॥੭॥੧੨੯॥

tis kee so-ay sunee man hari-aa tis naanak
parsan aavai. ||2||7||129||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that we should realize that no matter how much we may try to hide, God knows all our sins, including those done in utmost secrecy. Therefore it will not benefit us to present clever arguments or deny our deeds before Him. We would have to suffer severe punishment for our sins. In this *shabad*, he shows us the other side of God's nature and what kind of blessings God showers on His servant.

Guru Ji says: "God Himself preserves the honor of His servant, and Himself makes him meditate on His Name."(1)

Not only that, Guru Ji says: "To His servant (God) shows, how near He is. (Because), wherever any task or job of His servant happens to be, (God) rises up and goes there. (In other words, no matter at what time or in what remote place, God's servant needs His help, God provides it then and there)."(1-pause)

Guru Ji therefore, says, "I am a sacrifice to such a servant who is pleasing to his God. Hearing his glory, my mind blooms (in joy), and Nanak (respects him so much that he personally) goes to touch his feet."(2-7-129)

The message of this *shabad* is that we should have complete faith in our Guru and God. No matter what our problem is, and no matter where we are, if we remember our Guru like his true faithful servant, he instantly comes to protect us then and there.

(Personal Note: While recently returning to the United States from a vacation in Europe (7/21/03), I made a technical mistake while clearing customs. This made the security officers so angry that they wanted to punish me to the maximum extent of the law. I was really scared. But then I suddenly remembered my Guru with me, and prayed to him to protect me. The result was that, when they referred me to the next security officer, before he even heard my story he simply told me to continue on my journey and took absolutely no legal action against me).

ਆਸਾ ਘਰੁ ੧੧ ਮਹਲਾ ੫

aasaa ghar 11 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur pardaad.

ਨਟੂਆ ਭੇਖ ਦਿਖਾਵੈ ਬਹੁ ਬਿਧਿ ਜੈਸਾ ਹੈ ਓਹੁ ਤੈਸਾ ਰੇ ॥

natoo-aa bhaykh dikhaavai baho biDh jaisaa
hai oh taisaa ray.

ਅਨਿਕ ਜੋਨਿ ਕ੍ਰਮਿਓ ਕ੍ਰਮ ਭੀਤਰਿ ਸੁਖਹਿ ਨਾਹੀ ਪਰਵੇਸਾ ਰੇ
॥੧॥

anik jon bharmi-o bharam bheetar sukheh
naahee parvaysaa ray. ||1||

ਪੰਨਾ ੪੦੪

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ਸਾਜਨ ਸੰਤ ਹਮਾਰੇ ਮੀਤਾ ਬਿਨੁ ਹਰਿ ਹਰਿ ਆਨੀਤਾ ਰੇ ॥

saajan sant hamaaray meetaa bin har har
aaneetaa ray.

ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਾ
ਰੇ ॥੧॥ ਰਹਾਉ ॥

saaDhsang mil har gun gaa-ay ih janam
padaarath jeetaa ray. ||1|| rahaa-o.

ਤੈ ਗੁਣ ਮਾਇਆ ਬ੍ਰਹਮ ਕੀ ਕੀਨੀ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਤਰੀਐ
ਰੇ ॥

tarai gun maa-i-aa barahm kee keen'ee
kahhu kavan biDh taree-ai ray.

ਘੁਮਨ ਘੋਰ ਅਗਾਹ ਗਾਖਰੀ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਉਤਰੀਐ ਰੇ
॥੨॥

ghooman ghayr agaah gaakhree gur sabdee
paar utree-ai ray. ||2||

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਤਤੁ ਨਾਨਕ ਇਹੁ ਜਾਨਾ ਰੇ ॥

khajat khajat khoj beechaari-o tat naanak ih
jaanaa ray.

ਸਿਮਰਤ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮੋਲਕੁ ਮਨੁ ਮਾਣਕੁ ਪਤੀਆਨਾ ਰੇ
॥੩॥੧॥੧੩੦॥

simrat naam niDhaan nirmolak man maanak
patee-aanaa ray. ||3||1||130||

Asa Ghar-10 Mehla-5

In the previous *shabad* (2-6-128) Guru Ji advised us that we should realize that no matter how much we may try to hide them, God knows all our sins, including those done in utmost secrecy. Therefore it will not benefit us to make any clever arguments or to deny our deeds before Him. We would have to bear severe punishment for our sins. Now in this *shabad*, Guru Ji tells us how to wash away our past sins so as to become immaculate and obtain eternal peace.

First of all, Guru Ji wants to impress upon us that simply by changing our clothing, or wearing saintly looking clothes we cannot change our real character. We have to keep suffering through the cycle of birth and death to atone for our sins. Citing a beautiful example to illustrate this point, he says: “(O’ my friends), Just as a clown displays many characters (by changing dresses, but from inside) remains as he (or she originally is). Similarly a soul wanders in many existences (in different species, but basically remains the same, and) is never able to enter (a state of) peace.”(1)

Guru Ji then addresses us in a most friendly and respectful way and says: “O’ my dear saintly friends, (I tell you) that except for God (every thing else in this world) is perishable. (Only the person) who, by joining the society of saints has sung praises of God, has won (and made fruitful) this invaluable human life.”(1-pause)

Next, referring to the obvious expanse of the world with all its allurements in which ordinary people find themselves surrounded, Guru Ji says: “(O’ my friends), this worldly expanse with its three basic qualities (of vice, virtue, and power) has been created by God (and is like a stream. If you) ask, how we may swim across this very difficult unfathomable (stream, in which there are many) whirlpools, (the answer is that) it is only by following Guru’s word (of advice) that we can swim across.”(2)

In closing, Guru Ji says: “(O’ my friends, after) researching again and again, Nanak has realized this essential truth, that only by meditating on the invaluable treasure of (God’s) Name, the jewel (like) mind gets satiated.”(3-1-130)

The message of this *shabad* is that until we join the society of saintly people and meditate on God’s Name, we will not rest in peace, no matter how often we change our outer appearance, and irrespective of the number of existences we pass through.

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

ਗੁਰ ਪਰਸਾਦਿ ਮੇਰੈ ਮਨਿ ਵਸਿਆ ਜੋ ਮਾਗਉ ਸੋ ਪਾਵਉ ਰੇ ॥

ਨਾਮ ਰੰਗਿ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂੰ ਧਾਵਉ ਰੇ
॥੧॥

ਹਮਰਾ ਠਾਕੁਰੁ ਸਭ ਤੇ ਊਚਾ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਗਾਵਉ ਰੇ ॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਤਿਸ ਤੇ ਤੁਝਹਿ ਡਰਾਵਉ ਰੇ
॥੧॥ ਰਹਾਉ ॥

ਜਬ ਦੇਖਉ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸੁਆਮੀ ਤਉ ਅਵਰਹਿ ਚੀਤਿ ਨ
ਪਾਵਉ ਰੇ ॥

ਨਾਨਕੁ ਦਾਸੁ ਪ੍ਰਭਿ ਆਪਿ ਪਹਿਰਾਇਆ ਭ੍ਰਮੁ ਭਉ ਮੇਟਿ
ਲਿਖਾਵਉ ਰੇ ॥੨॥੨॥੧੩੧॥

aasaa mehlaa 5 dupday.

gur parsaaḁ mayrai man vasi-aa jo maaga-o
so paava-o ray.

naam rang ih man t̥riptaanaa bahur na
kaṭahooⁿ D̥haava-o ray. ||1||

hamraa ṭhaakur sabh ṭay oochaa rain̄ d̥inas
ṭis gaava-o ray.

khin meh thaap uthaapanhaaraa ṭis ṭay
ṭuj̄heh daraava-o ray. ||1|| rahaa-o.

jab daykh-a-u parabh̄ apunaa su-amee ṭa-o
avrahi cheeṭ na paava-o ray.

naanak d̥aas parabh̄ aap pehraa-i-aa bh̄aram
bh̄a-o mayt̄ lik̄haava-o ray. ||2||2||131||

Asa Mehla-5

Dupadey

In the previous *shabad* Guru Ji told us that until we join the society of saintly people and meditate on God's Name, we will not rest in peace, no matter how often we change our outer appearance, and irrespective of the number of existences we pass through. In this *shabad*, he shares with us the peace and bliss he himself is enjoying, since the time by Guru's grace; God's Name was enshrined in his mind.

He says: "(O' my friends, since the time) by Guru's grace, (God) has come to reside in my mind, whatever I ask I obtain. My mind has been satiated by the love of God's Name, so I do not go out anywhere (in search of anything)." (1)

Therefore addressing his own mind (and indirectly addressing us), Guru Ji says: "(O' my mind), our Master is the highest of all, therefore sing His praises night and day. In an instant, He can create and destroy (the entire universe). Therefore I want you to be fearful of Him (and never indulge in any ego, lest you may suffer at His hands)." (1-pause)

Guru Ji concludes the *shabad* by displaying his undivided loyalty to His Master. He says: "(O' my friends), whenever I behold my Master God, I do not let anyone else enter my mind. Removing any kind of dread or doubt (from my mind), I get it recorded in writing that God has Himself dressed servant Nanak with the robe of honor." (2-2-131)

The message of this *shabad* is that when in the company of saints we meditate on God's Name, showing His grace God comes to abide in our mind. Then whatever we ask for, we receive it, all our fears and doubts are gone, and we are recognized with honor in God's court.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਚਾਰਿ ਬਰਨ ਚਉਹਾ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀ ਰੇ ॥

aasaa mehlaa 5.

chaar baran cha-uhaa kay mardan khat
ḁarsan kar ṭalee ray.

ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੋਹਿ ਛਲੀ ਰੇ ॥੧॥	sundar sug ^h ar saroop si-aanay panchahu hee mohi <u>ch</u> halee ray. 1
ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੇ ਕਉਨੁ ਬਲੀ ਰੇ ॥	jin mil maaray panch soorbeer aiso ka-un balee ray.
ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ ॥੧॥ ਰਹਾਉ ॥	jin panch maar big ^a ar gud ^a aray so pooraa ih kalee ray. 1 rahaa-o.
ਵਡੀ ਕੋਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀ ਰੇ ॥	vadee kom vas <u>b</u> haageh naahee muhkam fa-uj hat ^h lee ray.
ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਲਿਆ ਸਾਧਸੰਗਤਿ ਕੈ ਝਲੀ ਰੇ ॥੨॥੩॥੧੩੨॥	kaho naanak tin jan nirdali-aa saa <u>D</u> hsangat kai jhalee ray. 2 3 132

Asa Mehla-5

In the previous *shabad* (3-1-130), Guru Ji told us that until we join the society of saintly persons and meditate on God's Name, we would not rest in peace, no matter how often we change our outer appearance and irrespective of the number of existences we pass through. Now in this *shabad* Guru Ji tells us why the society of saintly people is so absolutely necessary for us.

He says: "Even the bravest people of all four casts and those (who are so learned, as if all) the six "*Shastras*" (of Hindu philosophy) are readily on the palms of their hands, or those who may be the most handsome, sagacious, and wise, have been allured and deceived by the five (impulses of lust, anger, greed, attachment, and ego)."(1)

Guru Ji therefore wonders and asks: "Is there any brave person, who even after joining together (with others) has slain these five warriors?" (I say that) the one who after slaying these five passions has totally banished (them from the mind) is the perfect person in this (present age) of "*Kalyug*."(1-pause)

Guru Ji concludes the *shabad* by telling us who they are who have controlled such insurmountable enemies. He says: "(O' my friends), these five demons are like a mighty race. They are like a strong, disciplined, and obstinate army, which does not come under anyone's control or does not run away (from the battlefield). But Nanak says, those people who have sought the refuge of the company of saints, have completely smothered (even such a strong army)."(2-3-132)

The message of this *shabad* is that if we want to conquer our five inner enemies (of lust, anger, greed, attachment, and ego), we should seek the shelter of the society of saints and follow their advice.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਨੀਕੀ ਜੀਅ ਕੀ ਹਰਿ ਕਥਾ ਊਤਮ ਆਨ ਸਗਲ ਰਸ ਫੀਕੀ ਰੇ
॥੧॥ ਰਹਾਉ ॥

neekee jee-a kee har kathaa ootam aan sagal ras feekee ray. ||1|| rahaa-o.

ਬਹੁ ਗੁਨਿ ਧੁਨਿ ਮੁਨਿ ਜਨ ਖਟੁ ਬੇਤੇ ਅਵਰੁ ਨ ਕਿਛੁ ਲਾਈਕੀ
ਰੇ ॥੧॥

baho gun Dhun mun jan khat baytay avar na kich^h laa-eekee ray. ||1||

ਬਿਖਾਰੀ ਨਿਰਾਰੀ ਅਪਾਰੀ ਸਹਜਾਰੀ ਸਾਧਸੰਗਿ ਨਾਨਕ ਪੀਕੀ
ਚੇ ॥੨॥੪॥੧੩੩॥

bikhaaree niraaree apaaree sehjaaree
saaDhsang naanak peekee ray.
||2||4||133||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to conquer our five inner enemies (of lust, anger, greed, attachment, and ego), we should seek the shelter of the society of saints and follow their advice. Naturally a question may arise in ordinary minds, what is so special about the society of saints? The answer is that in the true society of saints, they talk and discourse only on God, and in this *shabad* Guru Ji lists some of the merits of such a discourse.

He says: “(O’ my friends), most sublime and beneficial for the (human) soul is the discourse on God. Compared to it, all other relishes are insipid.”(1-pause)

Guru Ji is not saying this on the basis of his own observation, rather he cites the conclusions by many other experts in this field and says: “Even the individuals of many merits, expert musicians, silent sages and knowers of six *Shastras* do not like any other (discourse, except the discourse on God).”(1)

Guru Ji concludes the *shabad* by specifically listing the merits of engaging in conversation about God. He says: “(O’ my friends, the discourse on God) is an antidote to the poison (of evil impulses). It is unique, indescribable, limitless, and peace giving. But O’ Nanak, this nectar (of the discourse of God) can only be tasted in the company of saints.”(2-4-133)

The message of this *shabad* is that if we really want to purify our soul and get rid of all our evil passions of lust, anger, greed, attachment, and ego, then instead of wasting our time in useless political or social discussions, we should hold discourses upon the merits and virtues of God and try to imbibe those divine qualities in ourselves.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਹਮਾਰੀ ਪਿਆਰੀ ਅੰਮ੍ਰਿਤ ਧਾਰੀ ਗੁਰਿ ਨਿਮਖ ਨ ਮਨ ਤੇ ਟਾਰੀ
ਚੇ ॥੧॥ ਰਹਾਉ ॥

hamaaree pi-aaree amrit Dhaaree gur
nimakh na man tay taaree ray. ||1||
rahaa-o.

ਦਰਸਨ ਪਰਸਨ ਸਰਸਨ ਹਰਸਨ ਰੰਗਿ ਰੰਗੀ ਕਰਤਾਰੀ ਚੇ
॥੧॥

darsan parsan sarsan harsan rang rangee
kartaaree ray. ||1||

ਖਿਨੁ ਰਮ ਗੁਰ ਗਮ ਹਰਿ ਦਮ ਨਹ ਜਮ ਹਰਿ ਕੰਠਿ ਨਾਨਕ
ਉਚਿ ਹਾਰੀ ਚੇ ॥੨॥੫॥੧੩੪॥

khin ram gur gam har dam nah jam har
kanth naanak ur haaree ray. ||2||5||134||

Asa Mehla-5

In the previous *shabad* (4-4-126), Guru Ji advised us that we should pray to God to show His mercy on us and bless us with the guidance of the Guru. So that instead of remaining involved in false worldly pursuits and occupations we may meditate on God’s Name and save ourselves from the continuous cycles of births and deaths. In this *shabad* he describes

how much he values (*Gurbani*), the word of the Guru and what kinds of blessings it bestows upon him.

He says: “(O’ my friends, *Gurbani*, (the word of the Guru) is most dear to me, because (for me) it is like a stream of immortalizing nectar. Even for a moment, the Guru has not let this be taken away from my mind.”(1-pause)

Listing some of the unique virtues of *Gurbani*, Guru Ji says: “(O’ my friends, this *Gurbani*) is immersed in the love of the Creator. (Therefore through it we experience the) delight and bliss (of God’s) sight and touch.”(1)

In conclusion, Guru Ji says: “(O’ my friends, even if we) enshrine the word of the Guru just for a moment, it connects us with the Guru, and if we contemplate it with every breath; then even the demon of death does not come near us. Therefore Nanak (says) that we should always keep it enshrined in our heart like a garland around the neck.”(2-5-134)

The message of this *shabad* is that if we want to lose the fear of death and enjoy the bliss of the company of God Himself, then we should keep singing and contemplating on *Gurbani* (as contained in Guru Granth Sahib Ji), at all times with utmost love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਨੀਕੀ ਸਾਧ ਸੰਗਾਨੀ ॥ ਰਹਾਉ ॥
ਪਹਰ ਮੂਰਤ ਪਲ ਗਾਵਤ ਗਾਵਤ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਵਖਾਨੀ ॥੧॥

neekee saaDh sangaanee. rahaa-o.
pahar moorat pal gaavat gaavat govind
govind vakhaanee. ||1||

ਚਾਲਤ ਬੈਸਤ ਸੇਵਤ ਹਰਿ ਜਸੁ ਮਨਿ ਤਨਿ ਚਰਨ ਖਟਾਨੀ
॥੨॥

chaalat baisat sovat har jas man tan charan
khataanee. ||2||

ਹਉ ਹਉਰੇ ਤੂ ਠਾਕੁਰੁ ਗਉਰੇ ਨਾਨਕ ਸਰਨਿ ਪਛਾਨੀ
॥੩॥੬॥੧੩੫॥

ha^N-o ha-uro too thaakur ga-uro naanak
saran pachhaanee. ||3||6||135||

Asa Mehla-5

In the previous *shabad* (2-3-132), Guru Ji advised us that if we want to conquer our five inner enemies (of lust, anger, greed, attachment, and ego), we should seek the shelter of the society of saints and follow their advice. In this *shabad*, he lists some more blessings of the company of saints.

Guru Ji says: “(O’ my friends), very beneficial is the company of saints (for a person).”(1-pause)

Giving the reasons why it is so beneficial, Guru Ji says: “(O’ my friends, when we associate with saintly people, we too start) singing and talking about God in all periods, moments, and instants.”(1)

Guru Ji adds: “(By joining the society of saints, we become habituated) to singing praises of God, whether we are walking, sitting, or sleeping. (In fact, at all times) our body and mind remain attuned to (the love of) God’s feet.”(2)

Therefore Guru Ji concludes with a humble submission and says: “O’ God, I am very lowly and You are the great Master. (By virtue of the company of saints), Nanak has realized the (importance of seeking Your) shelter.”(3-6-135)

The message of this *shabad* is that instead of seeking other worldly companies and societies, we should seek the company of saints, sing praises of God in their company, and meditate on His Name.

ਪੰਨਾ ੪੦੫

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੨

raag aasaa mehlāa 5 ghar 12

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਤਿਆਗਿ ਸਗਲ ਸਿਆਨਪਾ ਭਜੁ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰੁ ॥

ti-aag sagal si-aanpaa bhaj paarbarahm nirankaar.

ਏਕ ਸਾਚੇ ਨਾਮ ਬਾਝਹੁ ਸਗਲ ਦੀਸੈ ਛਾਰੁ ॥੧॥

ayk saachay naam baajhahu sagal deesai chhaar. ||1||

ਸੋ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਦ ਸੰਗਿ ॥

so parabh jaanee-ai sad sang.

ਗੁਰ ਪ੍ਰਸਾਦੀ ਬੁਝੀਐ ਏਕ ਹਰਿ ਕੈ ਰੰਗਿ ॥੧॥ ਰਹਾਉ ॥

gur pargaadee boojhee-ai ayk har kai rang. ||1|| rahaa-o.

ਸਰਣਿ ਸਮਰਥ ਏਕ ਕੇਰੀ ਦੁਜਾ ਨਾਹੀ ਠਾਉ ॥

saran samrath ayk kayree doojaa naahee thaa-o.

ਮਹਾ ਭਉਜਲੁ ਲੰਘੀਐ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੨॥

mahaa bhaj-ojal langhee-ai sadaa har gun gaa-o. ||2||

ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੀਐ ਦੁਖੁ ਨ ਜਮ ਪੁਰਿ ਹੋਇ ॥

janam maran nivaaree-ai dukh na jam pur ho-ay.

ਨਾਮੁ ਨਿਧਾਨੁ ਸੋਈ ਪਾਏ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੩॥

naam niDhaan so-ee paa-ay kirpaa karay parabh so-ay. ||3||

ਏਕ ਟੇਕ ਅਧਾਰੁ ਏਕੋ ਏਕ ਕਾ ਮਨਿ ਜੋਰੁ ॥

ayk tayk aDhaar ayko ayk kaa man jor.

ਨਾਨਕ ਜਪੀਐ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਹੋਰੁ ॥੪॥੧॥੧੩੬॥

naanak japee-ai mil saadhsangat har bin avar na hor. ||4||1||136||

Raag Asa Mehla-5

Ghar-12

In the previous *shabad* Guru Ji advised us that instead of seeking other worldly companies and societies, we should seek the company of saints, sing praises of God in their company, and meditate on His Name. In this *shabad*, he tells us what we ought to do and on whose support we should depend, so that we may avoid future pains of birth and death.

Guru Ji says: “(O’ mortal), shed off all your cleverness and contemplate the formless God. To me, except the one true Name, all else seems (as useless) as dust.”(1)

Therefore Guru Ji advises: “(O’ my friends), we should deem that God is always with us. But it is only by Guru’s grace that we are imbued with the love of one God and realize Him.”(1-pause)

Guru Ji reminds us and says: “(O’ my friend), the only refuge which can help us (swim across the worldly ocean) is the shelter of the one God, and except for (Him) there is no other place (where we could go for help. Therefore, O’ my friend), always keep singing praises of God; (by doing so) we swim across the great (dreadful worldly) ocean.”(2)

Commenting further on the benefits of singing God’s praises, Guru Ji says: “(O’ my friend, by singing praises of God), we end our cycle of birth and death, and we do not suffer the pain (of living through) the fear of death. But he alone obtains the treasure of the Name, on whom that God shows His mercy.”(3)

In conclusion, Guru Ji says: “(O’ my friends), only the support, anchor, and the trust in the power of one (God) in our mind (can save us from the pain of future births and deaths). Therefore Nanak (says), joining the society of saints, we should meditate on that God, (because) except Him, there is no one else (who could save us from the fear of death, and help us swim across the worldly ocean).”(4-1-136)

The message of this *shabad* is that if we want to end our cycles of births and deaths and enjoy the permanent bliss of union with God, then we should shed off dependence on our wealth, relatives, friends, and all other lesser gods and goddesses. Instead, by joining the company of saintly people, we should meditate on God’s Name, and depend only upon the support and power of one God alone.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਦੀਏ ਸਭਿ ਰਸ ਭੋਗ ॥

ਦੀਨ ਬੰਧਪ ਜੀਅ ਦਾਤਾ ਸਰਣਿ ਰਾਖਣ ਜੋਗੁ ॥੧॥

ਮੇਰੇ ਮਨ ਧਿਆਇ ਹਰਿ ਹਰਿ ਨਾਉ ॥
ਹਲਤਿ ਪਲਤਿ ਸਹਾਇ ਸੰਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ ॥੧॥
ਰਹਾਉ ॥

ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ ॥
ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ ॥੨॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਸਿਲੈ ਸਤਿਗੁਰ ਦੇਵ ॥
ਨਾਮੁ ਦ੍ਰਿੜੁ ਕਰਿ ਭਗਤਿ ਹਰਿ ਕੀ ਭਲੀ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥੩॥

ਚਰਣ ਸਰਣ ਦਇਆਲ ਤੇਰੀ ਤੂੰ ਨਿਮਾਣੇ ਮਾਣੁ ॥

ਜੀਅ ਪ੍ਰਾਣ ਅਧਾਰੁ ਤੇਰਾ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਤਾਣੁ
॥੪॥੨॥੧੩੭॥

aasaa mehlaa 5.

jee-o man tan paraan parabh kay dee-ay
sabh ras bhog.
deen banDhap jee-a daataa saran raakhan
jog. ||1||

mayray man Dhi-aa-ay har har naa-o.
halat palat sahaa-ay sangay ayk si-o liv laa-o.
||1|| rahaa-o.

bayd saastar jan Dhi-aavahi taran ka-o
sansaar.
karam Dharam anayk kiri-aa sabh oopar
naam achaar. ||2||
kaam kroDh ahaⁿkaar binsai milai satgur
dayv.
naam darirh kar bhagat har kee bhalee
parabh kee sayv. ||3||

charan saran da-i-aal tayree tooⁿ nimaanay
maan.
jee-a paraan aDhaar tayraa naanak kaa
parabh taan. ||4||2||137||

Asa Mehla-5

In the previous *shabad* Guru Ji told us that if we want to end our cycles of births and deaths and enjoy the permanent bliss of union with God, then we should shed off dependence on our wealth, relatives, friends, and all other lesser gods and goddesses. Instead, by joining the company of saintly people we should meditate on God's Name, and depend only upon the support and power of one God alone. In this *shabad*, although addressing himself, Guru Ji indirectly tells us what is the best technique to swim across the dreadful worldly ocean.

He says: "(O' my mind, it is) God (who) has given us our soul, mind, body, life breath, and (the enjoyment of) the relish of all delights. (That God) is the kin of the poor, giver of life, and is capable of saving those who seek His shelter."(1)

Therefore addressing his own mind, Guru Ji says: "O' my mind, meditate on God's Name again and again. Attune yourself to the one (God) alone, because He always keeps our company both here and in the hereafter."(1-pause)

Guru Ji then comments on those who spend most of their time in reading religious books, or performing certain rituals thinking that this is the best way to obtain salvation. Guru Ji says: "In order to swim across the worldly ocean (some people) ponder over (Hindu holy books, such as) *Vedas* and *Shastras*, but the discipline of meditating on God's Name is superior to all kinds of religious rituals and rites (suggested in all such holy books)."(2)

Describing the benefits of meditating on God's Name under Guru's guidance, he says: "(O' my friend), when one meets the Guru God, (and following his instruction meditates on God's Name), all one's lust, anger, and ego is destroyed. (Therefore O' my friend), firmly enshrine (God's) Name (in your heart) and worship God, because the service of God is the best service (of all)."(3)

Therefore, Guru Ji concludes the *shabad* by praying to God and saying: "O' my merciful (Master), You are the honor of the honor less, I have sought the protection of Your feet. My life and soul have only Your support, and You alone are the support of Nanak."(4-2-137)

The message of this *shabad* is that God is all-powerful and if we want to obtain salvation and release from the cycles of birth and death then seeking the guidance of the saint (Guru), we should meditate on His Name. Because simply reading of some religious books or performing certain rituals will not benefit us.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਡੋਲਿ ਡੋਲਿ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ਬਿਨਾ ਸਾਧੂ ਸੰਗ ॥

ਖਾਟਿ ਲਾਭੁ ਗੋਬਿੰਦ ਹਰਿ ਰਸੁ ਪਾਰਬ੍ਰਹਮ ਇਕ ਰੰਗ ॥੧॥

ਹਰਿ ਕੇ ਨਾਮੁ ਜਪੀਐ ਨੀਤਿ ॥

ਸਾਸਿ ਸਾਸਿ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਪਰੀਤਿ ॥੧॥
ਰਹਾਉ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੋ ਪ੍ਰਭੁ ਜੀਅ ਦਾਤਾ ਆਪਿ ॥

aasaa mehlaa 5.

dol dol mahaa dukh paa-i-aa binaa saadhoo sang.

khaat laabh gobind har ras paarbrahm ik rang. ||1||

har ko naam japee-ai neet.

saas saas Dhi-aa-ay so parabh ti-aag avar pareet. ||1|| rahaa-o.

karan kaaran samrath so parabh jee-a daataa aap.

ਤਿਆਗਿ ਸਗਲ ਸਿਆਣਪਾ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥	tī-aag sagal si-aanpaa aath pahar parabh jaap. 2
ਮੀਤੁ ਸਖਾ ਸਹਾਇ ਸੰਗੀ ਉਚ ਅਗਮ ਅਪਾਰੁ ॥	meet sakhaa sahaa-ay sangee ooch agam apaar.
ਚਰਣ ਕਮਲ ਬਸਾਇ ਹਿਰਦੈ ਜੀਅ ਕੋ ਆਧਾਰੁ ॥੩॥	charan kamal basaa-ay hirdai jee-a ko aaDhaar. 3
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਤੇਰਾ ਜਸੁ ਗਾਉ ॥	kar kirpaa parabh paarbarahm gun tayraa jas gaa-o.
ਸਰਬ ਸੁਖ ਵਡੀ ਵਡਿਆਈ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਨਾਉ ॥੪॥੩॥੧੩੮॥	sarab sookh vadee vadi-aa-ee jap jeevai naanak naa-o. 4 3 138

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that God is all powerful and if we want to obtain salvation and release from the cycles of birth and death, then by seeking the guidance of the saint (Guru), we should meditate on His Name; simply reading religious books or performing certain rituals will not benefit us. Now in this *shabad*, Guru Ji describes the pain and suffering we endure when we waver in our faith in God and instead of following the guidance of our (Guru), we enter into ritualistic worship, or go to astrologers or pundits for some quick fixes to our serious problems.

He says: “(O’ my friend), without the society (and guidance) of the saint (Guru) and wavering (in your faith in God) again and again, you have suffered immense pain. (Now I advise you) to earn the profit of the relish of God’s (Name) by being imbued with the love of one God alone.”(1)

Next, Guru Ji describes the way to love God. He says: “(O’ my friend), we should meditate on God’s Name every day. Shedding love of all others, we should meditate on God with our each and every breath.”(1-pause)

Reminding us about God’s power, he says: “(O’ my friend), that God is capable of performing and accomplishing all things, and that He Himself is the giver of life. Therefore shed off all cleverness and meditate on God at all times.”(2)

Continuing his advice, he says: “(O’ my friends), that lofty, incomprehensible and infinite God is our (true) friend, mate, and helper. Therefore, enshrining (His Name, the embodiment of) His feet in your heart, make it the anchor of your soul.”(3)

In closing, Guru Ji, prays: “O’ God, show Your mercy (and bless me) that I may sing Your praises. (Because) for Nanak, all comforts and great glory lie in living while meditating on Your Name.” (4-3-138)

The message of this *shabad* is that instead of wavering in our faith in God, and resorting to rites and rituals, or superstitious practices for quick fixes to our problems, we should be firm in our faith, and seeking the guidance of our Guru, we should keep meditating on God’s Name. Soon we would be blessed with fulfillment of our wishes and in addition we would earn great honor and glory.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਉ ਕਰਾਵਹੁ ਠਾਕੁਰੁ ਪੇਖਤੁ ਸਾਧੂ ਸੰਗਿ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਰਾਵਹੁ ਰੰਗਨਿ ਆਪੇ ਹੀ ਪ੍ਰਭ ਰੰਗਿ ॥੧॥

ਮਨ ਮਹਿ ਰਾਮ ਨਾਮਾ ਜਾਪਿ ॥

ਕਰਿ ਕਿਰਪਾ ਵਸਹੁ ਮੇਰੈ ਹਿਰਦੈ ਹੋਇ ਸਹਾਈ ਆਪਿ ॥੧॥
ਰਹਾਉ ॥

ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਪੇਖਨ ਕਾ ਚਾਉ ॥

ਪੰਨਾ ੪੦੬

ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪੁਨੇ ਕਉ ਇਹੈ ਮਨੋਰਥੁ ਸੁਆਉ ॥੨॥

ਤਨੁ ਧਨੁ ਤੇਰਾ ਤੂੰ ਪ੍ਰਭੁ ਮੇਰਾ ਹਮਰੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥

ਜਿਉ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਤਿਉ ਰਹਣਾ ਤੇਰਾ ਦੀਆ ਖਾਹਿ
॥੩॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਕਾਟੈ ਮਜਨੁ ਹਰਿ ਜਨ ਧੂਰਿ ॥

ਭਾਇ ਭਗਤਿ ਭਰਮ ਭਉ ਨਾਸੈ ਹਰਿ ਨਾਨਕ ਸਦਾ ਹਜੂਰਿ
॥੪॥੪॥੧੩੯॥

aasaa mehlaa 5.

udam kara-o karaavahu thaakur paykhat
saaDhoo sang.

har har naam charaavahu rangan aapay hee
parabh rang. ||1||

man meh raam naamaa jaap.

kar kirpaa vashu mayrai hirdai ho-ay
sahaa-ee aap. ||1|| rahaa-o.

sun sun naam tumaaraa pareetam parabh
paykhan kaa chaa-o.

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da-i-aa karahu kiram apunay ka-o ihai
manorath su-aa-o. ||2||

tan Dhan tayraa tooⁿ parabh mayraa hamrai
vas kichh naahi.

ji-o ji-o raakhhahi ti-o ti-o rahnaa tayraa
dee-aa khaahi. ||3||

janam janam kay kilvikh kaatai majan har jan
Dhoor.

bhaa-ay bhagat bharam bha-o naasai har
naanak sadaa hajoor. ||4||4||139||

Asa Mehla-5

Many people often argue that since we are completely under the control of God and can do only those things that God makes us do, so we cannot make even the effort to go to Gurdwara, join holy company, or meditate on God's Name unless God Himself makes us do even this effort. In this *shabad* Guru Ji shows us how we should pray to God to make the effort in this regard, and what kind of prayers we should daily make before our Guru and God.

First praying to God, Guru Ji says: "(O' God), make me make the effort to go and seek the company of the saint (Guru). O' God, on Your own dye me in the color of Your love, and imbue me with the love of God's Name."(1)

Guru Ji further begs: "O' God, show mercy on me that in my mind I may meditate on God's Name. On Your own becoming my helper, come and abide in my heart."(1-pause)

Describing the extent of his love, Guru Ji says: "(O' God), by continuously hearing Your Name, a longing to see Your vision arises in my mind. Please show mercy on this humble worm of Yours, (and fulfill) this object (of his)."(2)

As for his dedication and devotion to the supreme Being, Guru Ji says: "O' God, all this body and wealth are Yours, and O' God, You are my Master. There is nothing under our

control. (We the humble creatures) have to live as You keep us, and we eat whatever You give us.”(3)

Guru Ji concludes the *shabad* by sharing with us why he makes such prayers for the company of holy saints and devotion to God. He says: “(O’ my friends), a bath taken in the dust (by doing the humble service) of God’s saints, washes off the dirt of sins from myriads of births. Nanak says, that a loving adoration of God dispels all fears and doubts, and we start seeing the sight of God right in front of us.”(4-4-139)

The message of the *shabad* is that we should not make clever excuses and keep boasting that we would meditate on God’s Name, when He on His own would inspire and make us do it. Instead we should pray to Him to bless us with the necessary effort to go and seek the guidance of the saint Guru (Granth Sahib Ji), and meditate on His Name, with true love and devotion. If we keep making this humble and sincere prayer daily, one day God would definitely show His mercy and would bless us with His Name and his vision right in front of us.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥
ਆਪਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰਿ ਬਖਸਿਆ ਹਰਿ
ਨਾਮੁ ॥੧॥

ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ ॥
ਮਲ ਮੂਤ ਮੂਤ ਜਿ ਮੁਖਦ ਹੋਤੇ ਸਭਿ ਲਗੇ ਤੇਰੀ ਸੇਵ ॥੧॥
ਰਹਾਉ ॥

ਤੂ ਆਪਿ ਕਰਤਾ ਸਭ ਸ੍ਰਿਸਟਿ ਧਰਤਾ ਸਭ ਮਹਿ ਰਹਿਆ
ਸਮਾਇ ॥
ਧਰਮ ਰਾਜਾ ਬਿਸਮਾਦੁ ਹੋਆ ਸਭ ਪਈ ਪੈਰੀ ਆਇ ॥੨॥

ਸਤਜੁਗੁ ਤੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੋ ਜਗਾ ਮਾਹਿ
॥
ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ
ਥਾਇ ॥੩॥

ਹਰਿ ਜੀਉ ਸੋਈ ਕਰਹਿ ਜਿ ਭਗਤ ਤੇਰੇ ਜਾਚਹਿ ਏਹੁ ਤੇਰਾ
ਬਿਚਦੁ ॥
ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਠੈ ਅਪਣਿਆ ਸੰਤਾ ਦੇਹਿ ਹਰਿ
ਦਰਸੁ ॥੪॥੫॥੧੪੦॥

aasaa mehlaa 5.

agam agochar ḁaras ṭayraa so paa-ay jis
mastak bḥaag.
aap kirpaal kirpaa parabh Dḥaaree satgur
bakh̄si-aa har naam. ||1||

kalijug uDḥaari-aa gurḁayv.
mal moot moorh je mughḁ hoṭay sabh lagay
ṭayree sayv. ||1|| rahaa-o.

too aap karṭaa sabh sarisat Dḥarṭaa sabh
meh rahi-aa samaa-ay.
Dḥaram raajaa bismaḁ ho-aa sabh pa-ee
pairee aa-ay. ||2||

satjug ṭarayṭaa ḁu-aapar bḥanee-ai kalijug
ootmo jugaa maahi.
ah kar karay so ah kar paa-ay ko-ee na
pakrḥee-ai kisai thaa-ay. ||3||

har jee-o so-ee karahi je bḥagat ṭayray
jaacheh ayhu ṭayraa birḁ.
kar jorh naanak ḁaan maagaa apni-aa santaa
ḁeh har ḁaras. ||4||5||140||

Asa Mehla-5

In the concluding stanza of the previous *shabad*, Guru Ji stated that a bath taken in the dust (by doing the humble service) of God’s saints, washes off the dirt of sins from myriads of births. Further, a loving adoration of God dispels all fears and doubts, and we start seeing the vision of God right in front of us. Now, in this *shabad*, Guru Ji describes how fortunate are those who are blessed with the vision of God. He also makes a new and revolutionary

statement that the present age (called “*Kalyug*”), which others describe as the worst of the previous three ages, is actually the best age.

First of all addressing God, Guru Ji says: “O’ the inaccessible God, beyond the understanding of ordinary human faculties, only that person sees Your sight in whose destiny it is so prescribed (by You). Further, the person on whom the merciful God has shown mercy, (only that person) the true Guru has blessed with God’s Name.”(1)

Next, expressing his admiration for his Guru whom he worships like God, he says: “(O’ my) Guru God, you have (even) emancipated “*Kalyug*”, (the present age, which all others deem as the worst of the previous three ages called, “*Satyug*”, “*Duappar*”, and “*Treta*”). Even those fools, who used to be filthy and dirty, have come and engaged in Your service.”(1-pause)

Continuing his address, Guru Ji says: “(O’ God), You Yourself are the Creator, and the sustainer of the entire universe, and You are pervading in all things. (Seeing the entire universe, paying homage to the supreme Being, even) “*Dharam raja*”, the minister of Justice was struck with wonder.”(2)

Now stating from another angle, how the present age called “*Kalyug*” is better than the previous three ages, Guru Ji says: “(O’ my friends), we say that (the previous three ages, called) “*Satyug*”, “*Treta*”, and “*Duappar*” were superior (than the present age, but actually the present age) “*Kalyug*” is the best. (Because), whosoever does any thing, personally reaps the reward (or suffers the punishment) of his or her deeds, and nobody is arrested in place of another.”(3)

Guru Ji concludes the *shabad* by praising God’s love for His devotees. He says: “O’ my respected Supreme Being, You only do what Your devotees beg You, because this is Your ancient tradition. With folded hands, Nanak begs for this benefit, that You bless Your saints with a vision of You.”(4-5-140)

The message of this *shabad* is that we should not think and beguile ourselves with false notions about the injustice and demerits of this age. Instead, we should be thankful to our Guru (Granth Sahib Ji), who tells us how just is this age. Because in this age all we need to do is to make ourselves pure and sincere devotees of God, and we will not suffer on account of sins of our ancestors or other persons (as might be happening in other ages).

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੩

raag aasaa mehlāa 5 ghar 13

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਸਤਿਗੁਰ ਬਚਨ ਤੁਮਾਰੇ ॥
ਨਿਰਗੁਣ ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

satgur bachan tum^haaray.
nirgun nistaaray. ||1|| rahaa-o.

ਮਹਾ ਬਿਖਾਦੀ ਦੁਸਟ ਅਪਵਾਦੀ ਤੇ ਪੁਨੀਤ ਸੰਗਾਰੇ ॥੧॥

mahaa bikhaa^dee dusat apvaadee tay punee^t
sangaaray. ||1||

ਜਨਮ ਭਵੰਤੇ ਨਰਕਿ ਪੜੰਤੇ ਤਿਨ੍ ਕੇ ਕੁਲ ਉਧਾਰੇ ॥੨॥

janam bhavan^tay narak parhan^tay tin^h kay
kul uDhaaray. ||2||

ਕੋਇ ਨ ਜਾਨੈ ਕੋਇ ਨ ਮਾਨੈ ਸੇ ਪਰਗਟੁ ਹਰਿ ਦੁਆਰੇ ॥੩॥
ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਵਡਾਈ ਨਾਨਕ ਖਿਨੁ ਖਿਨੁ ਵਾਰੇ
॥੪॥੧॥੧੪੧॥

ko-ay na jaanai ko-ay na maanai say pargat
har du-aaray. ||3||
kavan upmaa day-o kavan vadaa-ee naanak
khin khin vaaray. ||4||1||141||

Asa Mehla-5

In the stanza before the pause in the previous *shabad*, Guru Ji said: “(O’ my) Guru God, you have (even) emancipated “*Kalyug*”, (the present age, which all others deem as the worst of the previous three ages called, “*Satyug*”, “*Duappar*”, and “*Treta*”). Even those fools, who used to be filthy and dirty have come and engaged in Your service.” In this *shabad* he now lists the different types of meritless and evil people who have been brought onto the right path and emancipated by the immaculate words of the Guru (his *Gurbani*).

Addressing his Guru, he says: “O’ true Guru, your words (*Gurbani*) have emancipated even the meritless.” (1-pause)

But Guru Ji now wants to go one step further, so he says: “(O’ my true Guru, what to speak of the meritless ones), even the most quarrelsome, vicious and slanderous people have become immaculate by living in your company (and listening to your divine words).”(1)

Therefore, Guru Ji comments and says: “(O’ my true Guru), you have redeemed the entire lineages of those who had been wandering in (myriad) of births and falling into hell.” (2)

Acknowledging the limitless mercy of his Guru even on the lowliest of the lowly, he says: “(O’ my true Guru), even those whom no one knew or cared for, became known in God’s court (by listening to your immaculate words).”(3)

Guru Ji concludes his address by saying: “(O’ true Guru, I do not know) with whom I may compare you, and how may I praise you. Each and ever bit of Nanak is a sacrifice to You.”(4-1-141)

The message of this *shabad* is that if we follow Guru’s advice, (the *Gurbani* as contained in Guru Granth Sahib Ji), we can be saved and redeemed, no matter how foolish, bad or sinful we might have been before.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਬਾਵਰ ਸੋਇ ਰਹੇ ॥੧॥ ਰਹਾਉ ॥

baavar so-ay rahay. ||1|| rahaa-o.

ਮੋਹ ਕੁਟੰਬ ਬਿਖੈ ਰਸ ਮਾਤੇ ਮਿਥਿਆ ਗਰਨ ਗਰੇ ॥੧॥

moh kutamb bikhai ras maatay mithi-aa
gahan gahay. ||1||

ਮਿਥਨ ਮਨੋਰਥ ਸੁਪਨ ਆਨੰਦ ਉਲਾਸ ਮਨਿ ਮੁਖਿ ਸਤਿ ਕਰੇ
॥੨॥

mithan manorath supan aanand ulaas man
mukh saṭ kahay. ||2||

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪਦਾਰਥੁ ਸੰਗੇ ਤਿਲੁ ਮਰਮੁ ਨ ਲਹੇ ॥੩॥

amrit̄ naam pad̄aarath sangay t̄il maram na
lahay. ||3||

ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਸਤਸੰਗੇ ਨਾਨਕ ਸਰਣਿ ਆਹੇ
॥੪॥੨॥੧੪੨॥

kar kirpaa raakhay saṭsangay naanak saran̄
aahay. ||4||2||142||

Asa Mehla-5

In the previous *shabad* Guru Ji told us that if we follow Guru's advice (the *Gurbani*) we could be saved and redeemed, no matter how foolish, bad or sinful we might have been. But the problem is that we do not follow and act upon the advice of the Guru at all. We do not want to spare even a few moments listening or reflecting on the Guru's words. But, we have all the time for running after our worldly ambitions and enjoying false worldly pleasures. This *shabad* is a commentary on the general conduct of worldly people and indicates what kind of person is ultimately saved.

Guru Ji says, "(Generally), foolish people remain asleep (in the false worldly attachments)." (1-pause)

Explaining his above statement, Guru Ji says: "Being intoxicated with family love, and the relish of poisonous worldly (riches), they hold fast to false (worldly) attachments." (1)

Describing the consequences of involvement in false worldly pleasures, Guru Ji says: "The worldly objectives, pleasures, and ambitions, which were false like dreams, the foolish people kept saying and actually believing in their minds, that they are true (and everlasting)." (2)

But pointing to what people are missing by their over indulgence in worldly affairs, Guru Ji says: "The wealth of the nectar of the Name, which is with them, they do not care to find even a little bit of its secret." (3)

Guru Ji therefore concludes: "O' Nanak, only they who have sought the refuge (of God), by showing His mercy, God has kept them in the company of saints." (4-2-142)

The message of this *shabad* is that instead of wasting our time in false worldly attachments and enjoyments, we should pray to God to bless us with the company of the saints, and save us.

ਆਸਾ ਮਹਲਾ ੫ ਤਿਪਦੇ ॥

aasaa mehlaa 5 tipday.

ਓਹਾ ਪ੍ਰੇਮ ਪਿਰੀ ॥੧॥ ਰਹਾਉ ॥

ohaa paraym pīree. ||1|| rahaa-o.

ਕਨਿਕ ਮਾਣਿਕ ਗਜ ਮੋਤੀਅਨ ਲਾਲਨ ਨਹ ਨਾਹ ਨਹੀ ॥੧॥

kanik maanik gaj moṭee-an laalan nah naah nahee. ||1||

ਰਾਜ ਨ ਭਾਗ ਨ ਹੁਕਮ ਨ ਸਾਦਨ ॥

raaj na bhaag na hukam na saadan.

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ਕਿਛੁ ਕਿਛੁ ਨ ਚਾਹੀ ॥੨॥

kichh kichh na chaahee. ||2||

ਚਰਨਨ ਸਰਨਨ ਸੰਤਨ ਬੰਦਨ ॥

charnan sarnan santan bandan.

ਸੁਖੇ ਸੁਖੁ ਪਾਹੀ ॥

sukho sukha paahee.

ਨਾਨਕ ਤਪਤਿ ਹਰੀ ॥

naanak tapaṭ haree.

ਮਿਲੇ ਪ੍ਰੇਮ ਪਿਰੀ ॥੩॥੩॥੧੪੩॥

milay paraym pīree. ||3||3||143||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in false worldly attachments and enjoyments, we should pray to God to bless us with the company of the saints and thereby save us. Now in this *shabad*, Guru Ji shares with us who is dearest to him, and how the company of saints has helped him to unite with his Beloved.

He says: “(O’ my friends), I only want the love of my beloved (God).”(1-pause)

Describing how much he values his Beloved, Guru Ji says: “(O’ my friends), I absolutely do not need any gold, jewels, big pearls, or diamonds.”(1)

Expressing the same lack of interest in other worldly allurements, Guru Ji says: “(O’ my friends, in place of God’s love), I do not want any kingdom, wealthy possessions, or (dainty) dishes. (I repeat), I do not need any such thing.”(2)

Guru Ji concludes the *shabad* by revealing what gives him true pleasure and comfort and how he has been able to meet his Beloved. He says: “(O’ my friends), I find comfort and peace in the refuge of the saint (Guru) and humbly bowing before him. (In this way), the anguish of Nanak has been removed and his beloved God has met him.”(3-3-143)

The message of this *shabad* is that if we want to obtain and enjoy true peace and comfort, then instead of running after worldly riches and pleasures, we should humbly seek the guidance of the saint (Guru) and learn how to love God and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਗੁਰਹਿ ਸਿਖਾਇਓ ਲੋਇਨਾ ॥੧॥ ਰਹਾਉ ॥

ਈਤਹਿ ਊਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ
॥੧॥

ਕਾਰਨ ਕਰਨਾ ਧਾਰਨ ਧਰਨਾ ਏਕੈ ਏਕੈ ਸੋਹਿਨਾ ॥੨॥

ਸੰਤਨ ਪਰਸਨ ਬਲਿਹਾਰੀ ਦਰਸਨ ਨਾਨਕ ਸੁਖਿ ਸੁਖਿ ਸੋਇਨਾ
॥੩॥੪॥੧੪੪॥

aasaa mehlaa 5.

gureh dikhāa-i-o lo-ināa. ||1|| rahaa-o.

eeteh ooteh ghat ghat ghat ghat tooⁿhee
tooⁿhee mohinaa. ||1||

kaaran karnāa Dhaaran Dharnaaya aykai aykai
sohinaa. ||2||

santān parsan balihaaree darsan naanak
sukh sukh so-ināa. ||3||4||144||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, by stating that he finds comfort and peace in the refuge of the saint (Guru) and humbly bowing before him. (In this way) his anguish has been removed, and his beloved God has met him. Now In this *shabad*, he expresses his gratitude to his Guru who has helped him to see the invisible wonderful God.

Addressing God, Guru Ji says: “O’ God, the Guru has helped me to see a vision of Yours with my own eyes.”(1-pause)

Describing how he is now able to see Him everywhere, Guru Ji says: “O’ my heart captivating Beloved, here (in this world), or there (in the other world), and in each and every heart, I see You, and only You.”(1)

Next expressing his absolute faith in the power of God, Guru Ji says: “O’ my beautiful God, (I have realized that You alone) are the cause behind all causes, and the supporter of the entire universe.”(2)

Therefore expressing his gratitude to the saint (Guru), he concludes: “(O’ God) I touch the feet of the saint (Guru), by whose grace I have obtained Your sight and am able to sleep in peace.”(3-4-144)

The message of this *shabad* is that if we humbly serve and follow the saint (Guru)’s advice (of meditating on God’s Name), we can also enjoy the blissful vision of the captivating Supreme Being.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥
ਓਹੁ ਸਹਜਿ ਸੁਹੇਲਾ ॥੧॥ ਚਹਾਉ ॥
ਸੰਗਿ ਸਹਾਈ ਛੋਡਿ ਨ ਜਾਈ ਓਹੁ ਅਗਹ ਅਤੋਲਾ ॥੧॥

ਪ੍ਰੀਤਮੁ ਭਾਈ ਬਾਪੁ ਮੋਰੇ ਮਾਈ ਭਗਤਨ ਕਾ ਓਲਾ ॥੨॥

ਅਲਖੁ ਲਖਾਇਆ ਗੁਰ ਤੇ ਪਾਇਆ ਨਾਨਕ ਇਹੁ ਹਰਿ ਕਾ
ਚੋਲਾ ॥੩॥੫॥੧੪੫॥

aasaa mehlaa 5.

har har naam amolaa.
oh sajh suhaylaa. ||1|| rahaa-o.
sang sahaa-ee chhod na jaa-ee oh agah
atolaa. ||1||

pareetam bhaa-ee baap moro maa-ee
bhagtan kaa ol'aa. ||2||

alakh lakhaa-i-aa gur tay paa-i-aa naanak ih
har kaa chol'aa. ||3||5||145||

Asa Mehla-5

In the previous *shabad* Guru Ji told us that if we humbly serve and follow the saint (Guru)’s advice, (of meditating on God’s Name); we can also enjoy the blissful vision of the captivating Supreme Being. In this *shabad* Guru Ji describes the merits of God’s Name and God’s mysterious ways.

He says: “(O’ my friends), priceless is God’s Name. (The one who has this Name) lives in peace and poise.” (1-pause)

Next, describing the excellence of God and His mysterious ways, Guru Ji says: “(O’ my friends), that God is our everlasting companion, He never forsakes us. He is unfathomable and is incomparable.”(1)

Describing his own relationship with God, Guru Ji says: “(O’ my friends, for me God) is my friend, brother, father and my mother, (because He is the) shelter of His devotees.”(2)

Guru Ji concludes by telling us how he has been able to meet God. He says: “(O’ my friends. It is through the) Guru that I have attained to Him. (It is the Guru) who has helped me to comprehend the incomprehensible. Nanak (says), that this is the wonder of God (that although unknowable) He makes Himself known through the Guru.” (3-5-145)

The message of this *shabad* is that if we seek and follow the advice of the saint (Guru), we would obtain the priceless gift of God's Name and even come to know the unknowable God.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਆਪੁਨੀ ਭਗਤਿ ਨਿਬਾਹਿ ॥
ਠਾਕੁਰ ਆਇਓ ਆਹਿ ॥੧॥ ਰਹਾਉ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਹੋਇ ਸਕਾਰਥੁ ਹਿਰਦੈ ਚਰਨ ਬਸਾਹਿ ॥੧॥

ਏਹ ਮੁਕਤਾ ਏਹ ਜੁਗਤਾ ਰਾਖਹੁ ਸੰਤ ਸੰਗਾਹਿ ॥੨॥

ਨਾਮੁ ਧਿਆਵਉ ਸਹਜਿ ਸਮਾਵਉ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਹਿ
॥੩॥੬॥੧੪੬॥

aasaa mehlaa 5.

aapunee bhagat nibaahi.
thaaakur aa-i-o aahi. ||1|| rahaa-o.

naam padaarath ho-ay sakaarath hirdai
charan basaahi. ||1||

ayh muktaa ayh jugtaa raakhho sant sangaahi.
||2||

naam Dhi-aava-o sahj samaava-o naanak har
gun gaahi. ||3||6||146||

Asa Mehla-5

In the concluding stanza of the previous *shabad*, Guru Ji told us that it is through the help of the Guru that he was able to attain God. But one's spiritual journey does not conclude when one reaches God's door. Now In this *shabad*, Guru Ji teaches us how to approach and pray to God, to help us obtain the purpose of our devotion to God (and to merge in Him, just as a river merges in the ocean).

So after reaching His presence, Guru Ji addresses God and says: "O' my Master, with great expectation I have come to Your door. Now please fulfill the purpose of Your devotion (bestowed upon me)." (1-pause)

Continuing his prayer, Guru Ji says: "O' God, enshrine (the love of) Your feet in my heart, and bless me with the substance of Your Name, so that my life may become fruitful." (1)

In addition, Guru Ji asks: "(O' God), keep me in the company of saints, (because I think that in) this alone lies the (right) way (of life) and salvation." (2)

In conclusion, Guru Ji prays: "(O' God, bless me with this benefit) that (I) Nanak may keep singing praises of God, and by meditating on Your Name may imperceptibly merge in You." (3-6-146)

The message of this *shabad* is that even when we feel that we have realized God, our devotion to Him should not end. Instead, at that time we should humbly ask God to bless us so that our devotion may reach its ultimate goal, and while continuing meditating on His Name we may imperceptibly merge in Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਠਾਕੁਰ ਚਰਣ ਸੁਹਾਵੇ ॥
ਹਰਿ ਸੰਤਨ ਪਾਵੇ ॥੧॥ ਰਹਾਉ ॥

aasaa mehlaa 5.

thaaakur charan suhaavay.
har santan paavay. ||1|| rahaa-o.

ਆਪੁ ਗਵਾਇਆ ਸੇਵ ਕਮਾਇਆ ਗੁਨ ਰਸਿ ਰਸਿ ਗਾਵੇ ॥੧॥	aap gavaa-i-aa sayv kamaa-i-aa gun ras ras gaavay. 1
ਏਕਹਿ ਆਸਾ ਦਰਸ ਪਿਆਸਾ ਆਨ ਨ ਭਾਵੇ ॥੨॥	aykeh aasaa daras pi-aasaa aan na bhaavay. 2
ਦਇਆ ਤੁਹਾਰੀ ਕਿਆ ਜੰਤ ਵਿਚਾਰੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵੇ ॥੩॥੧੪੭॥	da-i-aa tuhaaree ki-aa jant vichaaree naanak bal bal jaavay. 3 7 147

Asa Mehla-5

In the previous *shabad*, Guru Ji prayed to God and asked Him to keep enshrined the love of His feet in his heart, and bless him with the company of His saints. In this *shabad* Guru Ji indicates the reason for his prayer.

He says: “(O’ my friends), blessed are the feet, (the Name, and the love) of God. But only God’s saints have obtained (this love).”(1-pause)

Explaining why it is so, Guru Ji says: “(O’ my friends, the saints have obtained God’s love, because) shedding their self-conceit, they have earned the (fruit of their devotional) service, and with relish they keep singing His praise.”(1)

Describing how selfless is the devotion of the true saints, and what desires they have, Guru Ji says: “The saints have only one desire and hope (in their hearts) and that is their craving to see His vision. Nothing else interests them.”(2)

Finally addressing God, Guru Ji says: “(O’ God even this love and devotion in the hearts of Your saints is due) to Your kindness, otherwise what could a poor person do? So Nanak is again and again a sacrifice to You.” (3-7-147)

The message of this *shabad* is that the true saints of God are those who always meditate on God, are always thirsty to see His sight and keep singing His praises with great love and relish, and nothing else. But in spite of all this single-minded devotion, they never become self-conceited; instead they always humbly feel grateful to God for the gift of His love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehlaa 5.
ਏਕੁ ਸਿਮਰਿ ਮਨ ਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥	ayk simar man maahee. 1 rahaa-o.
ਨਾਮੁ ਧਿਆਵਹੁ ਰਿਦੈ ਬਸਾਵਹੁ ਤਿਸੁ ਬਿਨੁ ਕੋ ਨਾਰੀ ॥੧॥	naam Dhi-aavahu ridai basaavhu tis bin ko naahee. 1
ਪ੍ਰਭ ਸਰਨੀ ਆਈਐ ਸਰਬ ਫਲ ਪਾਈਐ ਸਗਲੇ ਦੁਖ ਜਾਰੀ ॥੨॥	parabh sarnee aa-ee-ai sarab fal paa-ee-ai saglay dukh jaahee. 2
ਜੀਅਨ ਕੋ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਨਾਨਕ ਘਟਿ ਘਟਿ ਆਰੀ ॥੩॥੮॥੧੪੮॥	jee-an ko daataa purakh biDhaataa naanak ghat ghat aahee. 3 8 148

Asa Mehla-5

In stanza (1) of the previous *shabad* Guru Ji told us that the saints have obtained God's love, because shedding their self-conceit they have earned the fruit of their devotional service and with relish they keep singing His praise. In this *shabad* he now advises us also to meditate on one God alone in our heart and tells us what are the benefits of doing so.

He says: "(O' human being), meditate only on the one God in your mind."(1-pause)

Stressing again on this point, Guru Ji says: "(O' my friends), meditate on (God's) Name and keep it enshrined in your heart, because there is no one other than Him (who can help us)."(1)

Now Guru Ji tells us what are the benefits of contemplation upon God. He says: "(O' my friends), if we seek the refuge of God, we obtain all the fruits (of our heart's desires) and all our pains go away."(2)

In conclusion, Guru Ji says: "(O' Nanak, that God is the Giver of all beings, the arbiter of their destiny, and He abides in each and every heart."(3-8-148)

The message of this *shabad* is that if we want to dispel our sorrows and enjoy peace, then we should always remember the one God and keep Him enshrined in our heart.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਹਰਿ ਬਿਸਰਤ ਸੋ ਮੁਆ ॥੧॥ ਰਹਾਉ ॥

har bisraṭṭ so moo-aa. ||1|| rahaa-o.

ਨਾਮੁ ਧਿਆਵੈ ਸਰਬ ਫਲ ਪਾਵੈ ਸੋ ਜਨੁ ਸੁਖੀਆ ਹੂਆ ॥੧॥

naam Dhi-aavai sarab fal paavai so jan sukhee-aa hoo-aa. ||1||

ਰਾਜੁ ਕਹਾਵੈ ਹਉ ਕਰਮ ਕਮਾਵੈ ਬਾਧਿਓ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੁਆ ॥੨॥

raaj kahaavai ha-o karam kamaavai baaDhi-o nalinee bharam soo-aa. ||2||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਸੋ ਜਨੁ ਨਿਹਚਲੁ ਥੀਆ ॥੩॥੯॥੧੪੯॥

kaho naanak jis satgur bhayti-aa so jan nihchal thee-aa. ||3||9||149||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to dispel our sorrows and enjoy peace then we should always remember one God and keep Him enshrined in our heart. Now in this *shabad*, he compares the fate of those who forsake God with those who contemplate on God's Name.

He says: "(O' my friends), the one who has forsaken God, deem that one has died (a spiritual death)."(1-pause)

Contrasting the above state with those who do remember God, Guru Ji says: "The one who meditates on the (God's) Name, obtains all fruits (and deem) that person has obtained peace."(1)

Once again warning those who feel self-conceited, because of their wealth or power, Guru Ji says: “The person who calls him or herself a ruler and indulges in egotistic deeds, that person is caught in his or her own doings just as a parrot is caught in a self deluding trap in water.”(2)

In conclusion, Guru Ji says: “O’ Nanak say that the one who meets the true Guru (and follows his advice), that person becomes stable (in mind).”(3-9-149)

The message of this *shabad* is that by forgetting God we are inviting spiritual death and all our actions bring us pain and repentance. On the other hand if we follow the advice of the true Guru and always remember God in our heart, then our mind would become stable and our life would become peaceful.

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੪

aasaa mehlaa 5 ghar 14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਓਹੁ ਨੇਹੁ ਨਵੇਲਾ ॥

oh nayhu navaylaa.

ਅਪੁਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਲਾਗਿ ਰਹੈ ॥੧॥ ਰਹਾਉ ॥

apunay pareetam si-o laag rahai. ||1|| rahaa-o.

ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਜਨਮਿ ਨ ਆਵੈ ॥

jo parabh bhaavai janam na aavai.

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਹਰਿ ਪ੍ਰੀਤਿ ਰਚੈ ॥੧॥

har paraym bhagat har preet rachai. ||1||

ਪੰਨਾ ੪੦੮

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ਪ੍ਰਭ ਸੰਗਿ ਮਿਲੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ॥

parabh sang mileejai ih man deejai.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਅਪਨੀ ਦਇਆ ਕਰਹੁ

naanak naam milai apnee da-i-aa karahu.

॥੨॥੧॥੧੫੦॥

||2||1||150||

Asa Mehla-5 Ghar-14

In the previous *shabad*, Guru Ji told us that by forgetting God we are inviting spiritual death and all our actions bring us pain and repentance. But if we follow the advice of the true Guru and always remember God in our heart, then our mind becomes stable, and our life becomes peaceful. Now in this *shabad*, Guru Ji informs us about the merits of loving God.

The message of this *shabad* is that if we want to avoid sufferings and pains of repeated births and deaths, then we should pray to God to bless us with His Name and imbue us with His love, which may always remain fresh.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਮਿਲੁ ਰਾਮ ਪਿਆਰੇ ਤੁਮ ਬਿਨੁ ਧੀਰਜੁ ਕੇ ਨ ਕਰੈ ॥੧॥ ਰਹਾਉ ॥

mil raam pi-aaray tum bin Dheeraj ko na karai. ||1|| rahaa-o.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬਹੁ ਕਰਮ ਕਮਾਏ ਪ੍ਰਭ ਤੁਮਰੇ ਦਰਸ ਬਿਨੁ
ਸੁਖੁ ਨਾਹੀ ॥੧॥

simrit saastar baho karam kamaa-ay parabh
tumray daras bin sukh naahee. ||1||

ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ ਨਾਨਕ ਸਾਧ ਸਰਨਿ ਪ੍ਰਭ ਸੰਗਿ
ਵਸੈ ॥੨॥੨॥੧੫੧॥

varat naym sanjam kar thaakay naanak
saaDh saran parabh sang vasai.
||2||2||151||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, by telling us that we can meet God only if we surrender this mind of ours to Him. But the problem is that we need to learn the way to completely surrender our mind to God. Because our mind often controls our thoughts and actions, it allures us to false worldly enjoyments. In this *shabad*, Guru Ji describes how many people have tried various rituals and rites prescribed in the *Vedas* and *Shastras*, but still could not meet God. He also tells us the way by which we not only meet God, but also feel Him always abiding in our company.

So first, like a lonely young bride calling her beloved, Guru Ji says: “Come, O’ my beloved God, and meet me. Without (meeting) You, (nothing can) soothe (my mind).”(1-pause)

Describing the ineffectiveness of doing any rituals as recommended in Hindu religious books, in providing peace of mind, Guru Ji says: “(O’ God), many persons (have tried reading) *Simrities* and *Shastras* (the Hindu holy books) and performed many rituals, (but have concluded that) without Your vision, there is no peace.” (1)

Therefore, in conclusion, Guru Ji says: “(O’ God, people have tried and got tired) of observing fasts, daily routines, and austerities, (but they could not obtain Your vision, without which there is no peace). Nanak says, that it is only by seeking the shelter of the saint (Guru, that God) abides in our company (and we obtain eternal peace).” (2-2-151)

The message of this *shabad* is that we cannot attain God and enjoy eternal peace by reading various scriptures or doing certain rituals. The only way to enjoy the bliss of His company is that we should seek the shelter of the saint (Guru) and meditate on God with great love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੫ ਪੜਤਾਲ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਿਕਾਰ ਮਾਇਆ ਮਾਦਿ ਸੋਇਓ ਸੂਝ ਬੂਝ ਨ ਆਵੈ ॥

ਪਕਰਿ ਕੇਸ ਜਮਿ ਉਠਾਰਿਓ ਤਦ ਹੀ ਘਰਿ ਜਾਵੈ ॥੧॥

ਲੋਭ ਬਿਖਿਆ ਬਿਖੇ ਲਾਗੇ ਹਿਰਿ ਵਿਤ ਚਿਤ ਦੁਖਾਰੀ ॥

ਖਿਨ ਭੰਗੁਨਾ ਕੈ ਮਾਨਿ ਮਾਤੇ ਅਸੁਰ ਜਾਣਹਿ ਨਾਰੀ ॥੧॥
ਰਹਾਉ ॥

ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਪੁਕਾਰਹਿ ਸੁਨੈ ਨਾਰੀ ਡੋਰਾ ॥

ਨਿਪਟਿ ਬਾਜੀ ਹਾਰਿ ਮੁਕਾ ਪਛੁਤਾਇਓ ਮਨਿ ਭੋਰਾ ॥੨॥

aasaa mehlaa 5 ghar 15 parh-taal
ik-oⁿkaar satgur pargaad.

bikaar maa-i-aa maad so-i-o soojh boojh na
aavai.
pakar kays jam uThaari-o tad hee ghar jaavai.
||1||

lobh bikhī-aa bikhai laagay hir vit chit
dukhaahee.

khin bhangunaa kai maan maatay asur
jaaneh naahee. ||1|| rahaa-o.

bayd saastar jan pukaareh sunai naahee
doraa.

nipat baajee haar mookaa pachhutaai-i-o
man bhoraa. ||2||

ਡਾਨੁ ਸਗਲ ਗੈਰ ਵਜਹਿ ਭਰਿਆ ਦੀਵਾਨ ਲੇਖੈ ਨ ਪਰਿਆ ॥

daan sagal gair vajah bhari-aa deevaan
laykhai na pari-aa.

ਜੇਹ ਕਾਰਜਿ ਰਹੈ ਓਲਾ ਸੋਇ ਕਾਮੁ ਨੁ ਕਰਿਆ ॥੩॥

jay^h kaaraj rahai ol^haa so-ay kaam na
kari-aa. ||3||

ਐਸੇ ਜਗੁ ਮੋਹਿ ਗੁਰਿ ਦਿਖਾਇਓ ਤਉ ਏਕ ਕੀਰਤਿ ਗਾਇਆ
॥

aiso jag mohi gur dikhaa-i-o t̄a-o ayk keerat
gaa-i-aa.

ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਸਿਆਨਪੁ ਸਰਣਿ ਨਾਨਕੁ ਆਇਆ
॥੪॥੧॥੧੫੨॥

maan taan taj si-aanap saran naanak aa-i-aa.
||4||1||152||

Asa Mehla-5 Ghar-15 Parartaal

In the previous *shabad* (3-9-149), Guru Ji told us that the one who calls him or herself a ruler and indulges in egotistic deeds, he is caught in one's own doings, just as a parrot is caught in a self-deluding trap in water. In this *shabad*, he elaborates on the reasons for people's obsession with self-destroying deeds and shows us the way to get out of this vicious circle.

He says: "(O' my friends, generally a person) remains asleep in committing sinful deeds under the intoxication of wealth, and does not have any understanding (about the consequences). It is only when (the demon of death) catches people by their forelocks (and they are about to die), that they come to their senses (and realizes their sinful ways)." (1)

Therefore warning such persons, Guru Ji says: "(O' my friends), lured by greed of poisonous (wealth), they who hurt the feelings of others by usurping their wealth, under the intoxication of ego and of the momentary wealth, such cruel persons do not understand (that this is not the right way of life)." (1-pause)

Guru Ji further clarifies: "(It is not the case that such people are ignorant of their evil activities or bad deeds). All the *Vedas* and *Shastras* (and other religious books) and many saintly people call out loudly (against the sinful pursuits of worldly wealth), but these "deaf" people do not even listen to their advice. It is only when they have lost the game of life and their end has come near that then these foolish people repent." (2)

Next Guru Ji removes false hopes of some who, after committing many sins or for fulfillment of their desires, do some charity work or sponsor religious rituals. He says: "All these charities of those (selfish people) are like paying the fines, which do not bring any credit in the court (of God). These people do not do any deeds (such as meditating on God's Name or charity without any inner selfish desire), which alone can save their honor." (3)

Finally by his own example Guru Ji shows what is the right conduct to obtain honor in God's court. He says: "When the Guru showed me the reality of such a world (as described above), shedding all my ego, power and evil, (I) Nanak sought the refuge of God (and started meditating on His Name with true love and devotion)." (4-1-152)

The message of the *shabad* is that committing all kinds of sins in the intoxication of our wealth, and then trying to wash these by doing some charity work or performing some rituals, will not absolve us from the consequences of our sins. The only way to obtain any honor in God's court is to shed off all our clever excuses and wits, and then seek the shelter of God and pray to Him to imbue us with His true love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਬਾਪਾਰਿ ਗੋਵਿੰਦ ਨਾਏ ॥
ਸਾਧ ਸੰਤ ਮਨਾਏ ਪ੍ਰਿਅ ਪਾਏ ਗੁਨ ਗਾਏ ਪੰਚ ਨਾਦ ਤੂਰ ਬਜਾਏ
॥੧॥ ਰਹਾਉ ॥

ਕਿਰਪਾ ਪਾਏ ਸਹਜਾਏ ਦਰਸਾਏ ਅਬ ਰਾਤਿਆ ਗੋਵਿੰਦ ਸਿਉ ॥
ਸੰਤ ਸੇਵਿ ਪ੍ਰੀਤਿ ਨਾਬ ਰੰਗੁ ਲਾਲਨ ਲਾਏ ॥੧॥

ਗੁਰ ਗਿਆਨੁ ਮਨਿ ਦ੍ਰਿੜਾਏ ਰਹਸਾਏ ਨਹੀ ਆਏ ਸਹਜਾਏ ਮਨਿ
ਨਿਧਾਨੁ ਪਾਏ ॥
ਸਭ ਤਜੀ ਮਨੈ ਕੀ ਕਾਮ ਕਰਾ ॥
ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਭਇਆ ਮਨਿ ਬਹੁਤੁ ਪਿਆਸ ਲਾਗੀ ॥
ਹਰਿ ਦਰਸਨੋ ਦਿਖਾਵਹੁ ਮੋਹਿ ਤੁਮ ਬਤਾਵਹੁ ॥
ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਆਏ ਗਲਿ ਲਾਏ ॥੨॥੨॥੧੫੩॥

aasaa mehlaa 5.

baapaar govind naa-ay.
saaDh sant manaa-ay pari-a paa-ay gun
gaa-ay panch naad toor bajaa-ay. ||1||
rahaa-o.

kirpaa paa-ay sehjaa-ay darsaa-ay ab
raati-aa govind si-o.
sant sayv paret naath rang laalan laa-ay.
||1||

gur gi-aan man drirh-aa-ay rahsaa-ay nahee
aa-ay sehjaa-ay man niDhaan paa-ay.
sabh tajeer manai kee kaam karaa.
chir chir chir chir bha-i-aa man bahut pi-aas
laagee.
har darsano dikhaavhu mohi tum bataavhu.
naanak deen saran aa-ay gal laa-ay.
||2||2||153||

Asa Mehla-5

In the opening stanza of the previous *shabad* Guru Ji stated that lured by greed of poisonous (wealth) they who hurt the feelings of others, they do not understand (that this is not the right way of life). But most people often try to cheat in their business by weighing less, overcharging, or selling inferior quality goods. But in the end they are either caught, or their ill gotten wealth is squandered away by their unworthy children. So ultimately their worldly business ends in a loss. In this *shabad*, Guru Ji tells us what kind of blessings those persons enjoy who meditate on God's Name.

He says: "(O' my friends), they who engage in the business of (meditating on) God's Name, sing praises of God, and earn the pleasure of saint (Guru), they obtain (union with their) beloved (God). Then they feel so delighted as if) all the five types of divine musical instruments are playing (within them)." (1-pause)

But the delight of such people does not end there. Stating what happens after people start hearing the divine music within them, Guru Ji says: "By (God's) grace, they who attain the state of peace and poise, see the vision (of God) and are forever imbued with God's love. Through the service of the saint (Guru), they are imbued with the love of God." (1)

Now listing the benefits of enshrining the Guru's divine knowledge in the mind, Guru Ji says: "(O' my friends), they who firmly enshrine the Guru's (divine) knowledge (in their mind), a delight develops within them, and they do not enter into (the cycles of birth and death). Their minds achieve a state of poise, because within their minds they find the treasure (of God's Name). Then they renounce all the (worldly) desire of their mind."

So advising himself (and indirectly us), Guru Ji says: "O' Nanak, you should also pray, and say, O' God, I the poor one have come to Your shelter, please hug me to Your bosom. It has been a long time (since, I have seen a vision of You. Now) my mind is very thirsty. O God, show me a vision of You, or tell me Yourself (how I may see You)." (2-2-153)

The message of this shabad is that instead of getting entangled in the worldly businesses, and committing many sins by cheating others in various ways, we should enter in the business of earning the wealth of God's Name. This wealth would bring us such true happiness and bliss, which no worldly business can provide.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕੇਉ ਬਿਖਮ ਗਾਰ ਤੋਰੈ ॥
ਆਸ ਪਿਆਸ ਧੋਹ ਮੋਹ ਭਰਮ ਹੀ ਤੇ ਹੋਰੈ ॥੧॥ ਰਹਾਉ ॥

ko-oo bikh^ham gaar ^torai.
aas pi-aas ^Dhoh moh ^bharam hee ^tay horai.
||1|| rahaa-o.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਾਨ ਇਹ ਬਿਆਪਿ ਛੋਰੈ ॥੧॥

kaam kro^Dh lob^h maan ih bi-aa^Dh ^{ch}horai.
||1||

ਸੰਤਸੰਗਿ ਨਾਮ ਰੰਗਿ ਗੁਨ ਗੋਵਿੰਦ ਗਾਵਉ ॥
ਅਨਦਿਨੋ ਪ੍ਰਭ ਧਿਆਵਉ ॥
ਕ੍ਰਮ ਭੀਤਿ ਜੀਤਿ ਮਿਟਾਵਉ ॥
ਨਿਧਿ ਨਾਮੁ ਨਾਨਕ ਮੋਰੈ ॥੨॥੩॥੧੫੪॥

sa^tsang naam rang gun govind^g gaava-o.
andino parab^h ^Dhi-aava-o.
^bharam ^bheet^t jeet^t mitaava-o.
ni^Dh naam naanak morai. ||2||3||154||

Asa Mehla-5

In the previous *shabad* Guru Ji advised us that instead of getting entangled in worldly businesses, and committing many sins by cheating others in various ways, we should enter in the business of earning the wealth of God's Name. This wealth would bring us such true happiness and bliss, which no worldly business provides. But in this *shabad*, Guru Ji notes that only very rare persons forsake greed for worldly wealth and forbids their minds from falling prey to the impulses of lust and anger and the other sins.

He says: "(O' my friends, it is only) a very rare person who conquers the difficult fortress (of evil passions, in which our mind is imprisoned), and forbids it from (indulging in worldly) desires, thirsts, attachments, and illusions."(1-pause)

Listing other afflictions which one needs to avoid, Guru Ji says: "(Yes, my friends, there is hardly any person in the world, who completely) gets rid of the ailment of lust, anger, greed, and arrogance."(1)

Now showing us what he does to avoid these maladies, Guru Ji says: "(O' my friends, what I do is that by joining) the company of saintly people and getting imbued with (His love), I sing praises of God and both day and night meditate on God's (Name). In this way, I remove the wall of doubt (separating me from Him. In short) God's Name is my treasure, (which saves me from all sorts of evil passions)."(2-3-154)

The message of this *shabad* is that we should seek the company of saintly people, and getting rid of our evil passions of lust, greed, anger and all the rest, meditate on God's Name, and sing His praise with true love and devotion. Only then we would obtain treasure of God's Name and enjoy the real bliss of God's union.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭੁ ਤਿਆਗੁ ॥

kaam kro^Dh lob^h ^ti-aagu.

ਮਨਿ ਸਿਮਰਿ ਗੋਬਿੰਦ ਨਾਮ ॥
ਹਰਿ ਭਜਨ ਸਫਲ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

man simar gobind naam.
har bhajan safal kaam. ||1|| rahaa-o.

ਪੰਨਾ ੪੦੯

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ਤਜਿ ਮਾਨ ਮੋਹ ਵਿਕਾਰ ਮਿਥਿਆ ਜਪਿ ਰਾਮ ਰਾਮ ਰਾਮ ॥
ਮਨ ਸੰਤਨਾ ਕੈ ਚਰਨਿ ਲਾਗੁ ॥੧॥

taj maan moh vikaar mithi-aa jap raam raam raam
man santnaa kai charan laag. ||1||

ਪ੍ਰਭ ਗੋਪਾਲ ਦੀਨ ਦਇਆਲ ਪਤਿਤ ਪਾਵਨ ਪਾਰਬ੍ਰਹਮ ਹਰਿ
ਚਰਣ ਸਿਮਰਿ ਜਾਗੁ ॥
ਕਰਿ ਭਗਤਿ ਨਾਨਕ ਪੂਰਨ ਭਾਗੁ ॥੨॥੩॥੧੫੫॥

parabh gopaal deen da-i-aal patit paavan
paarbarahm har charan simar jaag.
kar bhagat naanak pooran bhaag.
||2||4||155||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the company of saintly people, and eliminate our evil passions of lust, greed, anger and the rest, and meditate on God's Name, and sing His praise with true love and devotion. Only then we would obtain the treasure of God's Name and enjoy the real bliss of God's union. In this *shabad*, he once again stresses this message, so that we may securely enshrine it in our mind.

Guru Ji says: "(O' my friends), shedding your lust, anger, and greed, contemplate on the Name of God, because through meditation on God's (Name, all one's) tasks are successfully accomplished."(1-pause)

Now, in addressing even his own mind, Guru Ji says: "O' my mind, seek the refuge of the saint (Guru's) feet, and abandoning your self-conceit, worldly attachments, evil deeds, and falsehood, keep meditating on God's Name."(1)

Guru Ji concludes the *shabad*, by telling us why it is so fruitful to meditate on God's Name. He says: "(O' my friends), God is the sustainer of the universe. That all pervading God is merciful to the meek and purifier of the sinners. By meditating on the feet (the immaculate Name) of that God, you remain awake (to the worldly allurements. Therefore) Nanak (says, O' my friends) perform (loving) devotion (of God, so that) your destiny may be fulfilled."(2-4-155)

The message of this *shabad* is that shedding our self-conceit, attachment, lust, and anger; we should seek the shelter of the saints and meditate on God's Name. Because this alone is the deed that can keep us alert to the false worldly allurements and help us get our destiny fulfilled (and thus re-unite us with our dear God).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਹਰਖ ਸੋਗ ਬੈਰਾਗ ਅਨਪਦੀ ਖੇਲੁ ਰੀ ਦਿਖਾਇਓ ॥੧॥ ਰਹਾਉ ॥

harakh sog bairaaq anandee khayl ree
dikhaa-i-o. ||1|| rahaa-o.

ਖਿਨਹੂੰ ਭੈ ਨਿਰਭੈ ਖਿਨਹੂੰ ਖਿਨਹੂੰ ਉਠਿ ਧਾਇਓ ॥

khinhoo-aⁿ bhai nirbhai khinhoo-aⁿ
khinhoo-aⁿ uth dhaa-i-o.

ਖਿਨਹੂੰ ਰਸ ਭੋਗਨ ਖਿਨਹੂੰ ਖਿਨਹੂੰ ਤਜਿ ਜਾਇਓ ॥੧॥

khinhoo-aⁿ ras bhogan khinhoo-aⁿ khinhoo
taj jaa-i-o. ||1||

ਖਿਨਹੂੰ ਜੋਗ ਤਾਪ ਬਹੁ ਪੂਜਾ ਖਿਨਹੂੰ ਭਰਮਾਇਓ ॥

ਖਿਨਹੂੰ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਲਾਇਓ
॥੨॥੫॥੧੫੬॥

khinhoo-a^N jog taap baho poojaa khinhoo-a^N
bharmaa-i-o.

khinhoo-a^N kirpaa saaDhoo sang naanak har
rang laa-i-o. ||2||5||156||

Asa Mehla-5

In this *shabad*, Guru Ji is comparing this world to a stage and the human beings as the actors who are playing different roles at different times. Sometimes these roles are so diametrically opposite, as if in the same movie a hero suddenly turns into a villain, and vice versa.

Commenting on this wonderful drama, written, produced, and directed by God, Guru Ji says: “The bliss-giving God has shown me this (wonderful worldly) play, in which there is sometime happiness, (sometime) sorrow, (and sometime) detachment (from the world).”(1-pause)

Describing the roller-coaster variety in this world drama, Guru Ji says: “(In this world drama), in one moment one may be in (mortal) fear, in the next moment one is free of fear, and in another moment one may rise and run away. In a moment one may be enjoying tasty relishes, and in the next moment, one may go away renouncing (all relishes).”(1)

Finally Guru Ji observes: “(O’ my friends, in this worldly drama), in one moment a person may be performing yoga, penances, and many kinds of worship, in the next moment that person may be wandering in other illusions. O’ Nanak, in a moment, (one may be blessed) with the grace of the company of saints, (which may) imbue one with the love of God (and meditation on God’s Name).”(2-5-156)

The message of this *shabad* is that we should not feel self conceited if we are meditating on God’s Name, or angry with others who are still involved in false worldly affairs or even have turned away from God. Instead we should look upon this entire world as a wonderful play of God with so many sudden and unexpected twists and turns.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੭ ਆਸਾਵਰੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਰਿ ਹਾਂ ॥
ਹਰਿ ਹਰਿ ਮਨਿ ਪਿਆਰਿ ਹਾਂ ॥
ਗੁਰਿ ਕਹਿਆ ਸੁ ਚਿਤਿ ਧਰਿ ਹਾਂ ॥
ਅਨ ਸਿਉ ਤੋਰਿ ਫੇਰਿ ਹਾਂ ॥
ਐਸੇ ਲਾਲਨੁ ਪਾਇਓ ਰੀ ਸਖੀ ॥੧॥ ਰਹਾਉ ॥

ਪੰਕਜ ਮੋਹ ਸਰਿ ਹਾਂ ॥
ਪਗੁ ਨਹੀ ਚਲੈ ਹਰਿ ਹਾਂ ॥
ਗਹਡਿਓ ਮੂੜ ਨਰਿ ਹਾਂ ॥
ਅਨਿਨ ਉਪਾਵ ਕਰਿ ਹਾਂ ॥

raag aasaa mehlaa 5 ghar 17 aasaavaree

ik-o^Nkaar satgur pargaad.

gobind gobind kar haa^N.
har har man pi-aar haa^N.
gur kahi-aa so chit Dhar haa^N.
an si-o tor fayr haa^N.
aisay laalan paa-i-o ree sakhee. ||1||
rahaa-o.

pankaj moh sar haa^N.
pag nahee chalai har haa^N.
gahdi-o moorh nar haa^N.
anin upaav kar haa^N.

ਤਉ ਨਿਕਸੈ ਸਰਨਿ ਪੈ ਰੀ ਸਖੀ ॥੧॥

ta-o niksai saran pai ree sakhee. ||1||

ਬਿਰ ਬਿਰ ਚਿਤ ਬਿਰ ਹਾਂ ॥

thir thir chit thir haa^N.

ਬਨੁ ਗਿਹੁ ਸਮਸਰਿ ਹਾਂ ॥

ban garihu samsar haa^N.

ਅੰਤਰਿ ਏਕ ਪਿਰ ਹਾਂ ॥

antar ayk pir haa^N.

ਬਾਹਰਿ ਅਨੇਕ ਧਰਿ ਹਾਂ ॥

baahar anayk Dhar haa^N.

ਰਾਜਨ ਜੋਗੁ ਕਰਿ ਹਾਂ ॥

raajan jog kar haa^N.

ਕਹੁ ਨਾਨਕ ਲੋਗੁ ਅਲੋਗੀ ਰੀ ਸਖੀ ॥੨॥੧॥੧੫੭॥

kaho naanak log agolee ree sakhee.
||2||1||157||

Raag Asa Mehla-5 Ghar-17 Asawari

As per Dr. Bh. Vir Singh Ji in this *shabad* Guru Ji is responding to the question by a person who asks how it is possible to live in the world, remain detached from it, but attached to God. Guru Ji first tells what he himself does, and then advises him and all of us what one needs to do in this regard.

Replying to this person in particular and all of us in general, Guru Ji first describes his own life conduct and says: “(O’ my friend), I am always meditating on the God of the universe with love from the core of my heart. Whatever the Guru has advised me; I enshrine that in my heart (and meticulously follow Guru’s advice). I have broken (my love with others) and turned away from the world. O’ my friend this is how, I have obtained my beloved (God).” (1-pause)

Commenting on the state of the world, Guru Ji says: “(O’ my friend, this worldly) ocean is like a pool of mud (of worldly attachment, the one who gets stuck in this pool his or her) feet cannot walk towards God. But the foolish (human being) has the feet stuck (in the mud of worldly allurements). There is no use trying any other remedies (for getting out of this mud), because O’ my friend, you can only get out (of this trap if you) seek the shelter (of God).”(1)

Therefore on the basis of his personal experience, Guru Ji advises: “(O’ my friend), make your mind so completely stable (and immune from the worldly attachments), that for it a (wild) forest and (a safe) house are the same. Within your mind keep enshrined the one (God) alone, even though outwardly you may continue many (routine) worldly chores. This way you may enjoy both (the worldly) kingdom, and (the bliss of Yoga, or) union with God. O’ Nanak, this is how one can live in the world, yet different than (the other worldly people).”(2-1-157)

The message of this *shabad* is that, there is no need to abandon our family life and go to forests, jungles or mountains for union with God. Even while living in the midst of world and family, one can still seek union with God. But the condition is that while performing worldly duties, one should not be overtaken by its greed and other evils, instead in an honest manner one’s mind should remain attuned to God, and detached from the world.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

aasaavaree mehlaa 5.

ਮਨਸਾ ਏਕ ਮਾਨਿ ਹਾਂ ॥

mansaa ayk maan haa^N.

ਗੁਰ ਸਿਉ ਨੇਤ ਧਿਆਨਿ ਹਾਂ ॥
 ਦ੍ਰਿੜੁ ਸੰਤ ਮੰਤ ਗਿਆਨਿ ਹਾਂ ॥
 ਸੇਵਾ ਗੁਰ ਚਰਾਨਿ ਹਾਂ ॥
 ਤਉ ਮਿਲੀਐ ਗੁਰ ਕ੍ਰਿਪਾਨਿ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

gur si-o nait̤ Dhi-aan haa^N.
 darīṭḥ sant mant̤ gi-aan haa^N.
 sayvaa gur charaan haa^N.
 tā-o milee-ai gur kirpaan mayray manaa.
 ||1|| rahaa-o.

ਟੂਟੇ ਅਨ ਭਰਾਨਿ ਹਾਂ ॥
 ਰਵਿਓ ਸਰਬ ਥਾਨਿ ਹਾਂ ॥
 ਲਹਿਓ ਜਮ ਭਇਆਨਿ ਹਾਂ ॥
 ਪਾਇਓ ਪੇਡ ਥਾਨਿ ਹਾਂ ॥
 ਤਉ ਚੂਕੀ ਸਗਲ ਕਾਨਿ ॥੧॥

tootay an bharaan haa^N.
 ravi-o sarab thaana haa^N.
 lahi-o jam bha-i-aan haa^N.
 paa-i-o payd thaana haa^N.
 tā-o chookee sagal kaan. ||1||

ਲਹਨੋ ਜਿਸੁ ਮਥਾਨਿ ਹਾਂ ॥
 ਭੈ ਪਾਵਕ ਪਾਰਿ ਪਰਾਨਿ ਹਾਂ ॥
 ਨਿਜ ਘਰਿ ਤਿਸਹਿ ਥਾਨਿ ਹਾਂ ॥
 ਹਰਿ ਰਸ ਰਸਹਿ ਮਾਨਿ ਹਾਂ ॥
 ਲਾਥੀ ਤਿਸ ਭੁਖਾਨਿ ਹਾਂ ॥
 ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਓ ਰੇ ਮਨਾ ॥੨॥੨॥੧੫੮॥

lahno jis mathaan haa^N.
bhai paavak paar paraan haa^N.
 nij ghar tiseh thaana haa^N.
 har ras raseh maan haa^N.
 laathee tīs bhukaan haa^N.
 naanak sahj samaa-i-o ray manaa.
 ||2||2||158||

Asawari Mehla-5

In the previous *shabad* Guru Ji advised us that for union with God, there is no need to abandon our family life and go to desolate places. Even while living in the midst of world and family, one can still seek union with God. But the condition is that while performing routine worldly duties, one should not be overtaken by its greed and other evils, instead while performing these duties in an honest and detached manner, one's mind should remain attuned to God. Now in this *shabad* Guru Ji tells himself and us what one should do to imperceptibly merge together with the one God.

Addressing his own mind, and indirectly us, Guru Ji says: “O’ my mind, have the desire to see the one (God). With your eyes keep meditating upon Him. Steadfastly hold on to the mantra, and (divine) knowledge given by the saint (Guru). Keep serving at the feet of the Guru. O’ my mind, only then by Guru’s grace, we can meet (God).”(1-pause)

Describing what happens after we have met God, Guru Ji says: “(O’ my mind), when other doubts and illusions are shattered, and we see that God pervading in all places, the dread of the demon of death is removed, and we find a place (of rest in God, the main source of the world) tree. Then all our dependence on others is ended.”(1)

In conclusion, Guru Ji says: “(O’ my mind), the person on whose destiny it is so written crosses over the fire of fear. That person obtains a place in his/her own house (the abode of God), and enjoys the sublime relish of God’s (love). All hunger (for worldly riches) of that person is quenched. O’ Nanak, then that person easily merges in a state of (spiritual) poise and bliss.”(2-2-158)

The message of this *shabad* is that if we want to get rid of all our fears, including the fear of death, then we should steadfastly act upon the advice of the Guru (Granth

Sahib Ji). We should keep our mind fixed on God and keep meditating on His Name at all times. One day we would also merge with God and enjoy divine bliss.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨੀ ਹਾਂ ॥
ਜਪੀਐ ਸਹਜ ਧੁਨੀ ਹਾਂ ॥
ਸਾਧੂ ਰਸਨ ਭਨੀ ਹਾਂ ॥
ਛੂਟਨ ਬਿਧਿ ਸੁਨੀ ਹਾਂ ॥

ਪਾਈਐ ਵਡ ਪੁਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਖੋਜਹਿ ਜਨ ਮੁਨੀ ਹਾਂ ॥
ਸ੍ਰਬ ਕਾ ਪ੍ਰਭ ਧਨੀ ਹਾਂ ॥
ਦੁਲਭ ਕਲਿ ਦੁਨੀ ਹਾਂ ॥
ਦੂਖ ਬਿਨਾਸਨੀ ਹਾਂ ॥
ਪ੍ਰਭ ਪੂਰਨ ਆਸਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥

ਮਨ ਸੋ ਸੇਵੀਐ ਹਾਂ ॥

ਪੰਨਾ ੪੧੦

ਅਲਖ ਅਭੇਵੀਐ ਹਾਂ ॥
ਤਾਂ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਹਾਂ ॥
ਬਿਨਸਿ ਨ ਜਾਇ ਮਰਿ ਹਾਂ ॥
ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾਂ ॥
ਨਾਨਕ ਮਨੁ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ ॥੨॥੩॥੧੫੯॥

aasaavaree mehlaa 5.

har har har gunee haa^N.
japee-ai sahj Dhuneee haa^N.
saaDhoo rasan bhaneee haa^N.

chhootan biDh sunee haa^N.
paa-ee-ai vad punee mayray manaa. ||1||
rahaa-o.

khojeh jan muneee haa^N.
sarab kaa parabh Dhaneee haa^N.
dulabh kal dunee haa^N.
dookh binaasaneee haa^N.
parabh pooran aasnee mayray manaa. ||1||

man so sayvee-ai haa^N.

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alakh abhayvee-ai haa^N.
taa^N si-o pareett kar haa^N.
binas na jaa-ay mar haa^N.
gur tay jaani-aa haa^N.
naanak man maani-aa mayray manaa.
||2||3||159||

Asawari Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to get rid of all our doubts and fears, including the fear of death, then we should steadfastly act upon the advice of the Guru. We should keep our mind fixed on God and keep meditating on His Name at all times. One day we would also merge with God in a state of divine bliss. In this *shabad*, also Guru Ji expands upon this instruction and tells us how important it is to imbue ourselves with the love of our Master.

Addressing his own mind and indirectly us, he says: “(O’ my mind), being absorbed in a state of peace, giving (divine melody), we should continuously keep meditating on the Name of God who is the master of all merits. This is what the saintly people utter with their tongue. I have (also) heard that this is the way to get liberated (from the evils that bind us to pains of birth and death). But it is only through great good fortune that we learn about (this way).”(1-pause)

Telling his mind how great is God and how all the saints and sages are looking for Him, Guru Ji says: “O’ my mind, all the saints and sages have been searching that (God) who is the Master of all, and who in (this present age called) *Kalyug*, is very difficult to find. He is the destroyer of all pains, that God is the fulfiller of all desires.”(1)

Finally Guru Ji tells us how to find that God. He says: “O’ my mind, we should serve that (God, by remembering) Him. Get imbued with the love of that incomprehensible (God), whose mystery could not be resolved. He never dies or is destroyed. O’ Nanak, it is through the Guru that I have known Him, and my mind has been satisfied.” (2-3-159)

The message of this *shabad* is that if we want to realize God who is the destroyer of all pains and fulfiller of our desires, then we should follow the guidance of Guru (Granth Sahib Ji) and meditate on His Name.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

ਏਕਾ ਓਟ ਗਹੁ ਹਾਂ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਕਹੁ ਹਾਂ ॥
ਆਗਿਆ ਸਤਿ ਸਹੁ ਹਾਂ ॥
ਮਨਹਿ ਨਿਧਾਨੁ ਲਹੁ ਹਾਂ ॥
ਸੁਖਹਿ ਸਮਾਈਐ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਜੀਵਤ ਜੋ ਮਰੈ ਹਾਂ ॥
ਦੁਤਰੁ ਸੋ ਤਰੈ ਹਾਂ ॥
ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਹਾਂ ॥
ਨਿਰਭਉ ਕਹਉ ਸੋਇ ਹਾਂ ॥
ਮਿਟੇ ਅੰਦੇਸਿਆ ਹਾਂ ॥
ਸੰਤ ਉਪਦੇਸਿਆ ਮੇਰੇ ਮਨਾ ॥੧॥

ਜਿਸੁ ਜਨ ਨਾਮ ਸੁਖੁ ਹਾਂ ॥
ਤਿਸੁ ਨਿਕਟਿ ਨ ਕਦੇ ਦੁਖੁ ਹਾਂ ॥
ਜੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨੇ ਹਾਂ ॥
ਸਭੁ ਕੋ ਤਿਸੁ ਮੰਨੇ ਹਾਂ ॥
ਸਫਲੁ ਸੁ ਆਇਆ ਹਾਂ ॥
ਨਾਨਕ ਪ੍ਰਭ ਭਾਇਆ ਮੇਰੇ ਮਨਾ ॥੨॥੪॥੧੬੦॥

aasaavaree mehlaa 5.

aykaa ot gahu haa^N.
gur kaa sabad^u kaho haa^N.
aagi-aa sat^u saho haa^N.
maneh niD^haan lahu haa^N.
suk^heh samaa-ee-ai mayray manaa. ||1||
rahaa-o.

jeevat^u jo marai haa^N.
d^utar so tarai haa^N.
sab^h kee rayn ho-ay haa^N.
nir^bha-o kaha-o so-ay haa^N.
mitay and^ayasi-aa haa^N.
sant^u updaysi-aa mayray manaa. ||1||

jis jan naam suk^h haa^N.
tis nikat na ka^day duk^h haa^N.
jo har har jas sunay haa^N.
sab^h ko tis mannay haa^N.
safal so aa-i-aa haa^N.
naanak para^bh^u b^haa-i-aa mayray manaa.
||2||4||160||

Asawari Mehla-5

In stanza (1) of the previous *shabad*, Guru Ji spoke to his mind, (and indirectly to all of us, that God) is the destroyer of all pains, and is the fulfiller of our desires. Therefore he once again advises both himself and us to depend only upon the support of God. He also lists some of the additional benefits of meditating on God’s Name.

So addressing his own mind and indirectly all of us, Guru Ji says: “(O’ my mind), grasp only the support of one (God). Always keep uttering (*Gurbani*), the Guru’s word. Deem the Guru’s command as true (and inevitable), and obey it cheerfully. (This way), in your mind itself find (God) who is the treasure of all merits. O’ my mind, this is how we merge in (a state of) peace.”(1-pause)

Next, telling us the secret of swimming across this worldly ocean, and getting emancipated from the continuous pains of births and deaths, he says: “(O’ my mind. The one who while performing one’s worldly duties remains so detached, as if) he or she has died, that person

swims across the dreadful (worldly ocean. Such a person becomes so humble, as if he or she has) become the dust of the feet of all. O' my mind, whom the saint (Guru) has given such advice, I say that person has become free of fear, and all his or her anxieties have been obliterated.”(1)

In conclusion, Guru Ji says: “(O' my mind), the person who has obtained the comfort of (God's) Name, no sorrow ever comes near him. All respect that person, who listens to the praise of God. O' my mind. Nanak says, fruitful is the advent of such a person in this world who has become pleasing to God.”(2-4-160)

The message of this *shabad* is that for fulfillment of all our desires, we should always seek the shelter of only one God, meditate on His Name and cheerfully obey the Guru's will. Also while living in the world, and honestly discharging our routine worldly duties, we should remain so detached and humble, as if we are dead to the world.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ਹਾਂ ॥
ਪਰਮ ਪਦੁ ਪਾਈਐ ਹਾਂ ॥
ਉਆ ਰਸ ਜੋ ਬਿਧੋ ਹਾਂ ॥
ਤਾ ਕਉ ਸਗਲ ਸਿਧੋ ਹਾਂ ॥
ਅਨਦਿਨੁ ਜਾਗਿਆ ਹਾਂ ॥
ਨਾਨਕ ਬਡਭਾਗਿਆ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਪਗ ਧੋਈਐ ਹਾਂ ॥
ਦੁਰਮਤਿ ਖੋਈਐ ਹਾਂ ॥
ਦਾਸਹ ਰੇਨੁ ਹੋਇ ਹਾਂ ॥
ਬਿਆਪੈ ਦੁਖੁ ਨ ਕੋਇ ਹਾਂ ॥
ਭਗਤਾਂ ਸਰਨਿ ਪਰੁ ਹਾਂ ॥
ਜਨਮਿ ਨ ਕਦੇ ਮਰੁ ਹਾਂ ॥
ਅਸਥਿਰੁ ਸੇ ਭਏ ਹਾਂ ॥
ਹਰਿ ਹਰਿ ਜਿਨੁ ਜਪਿ ਲਏ ਮੇਰੇ ਮਨਾ ॥੧॥

ਸਾਜਨੁ ਮੀਤੁ ਤੂੰ ਹਾਂ ॥
ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਮੂੰ ਹਾਂ ॥
ਤਿਸੁ ਬਿਨੁ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥
ਮਨਹਿ ਅਰਾਧਿ ਸੋਇ ਹਾਂ ॥
ਨਿਮਖ ਨ ਵੀਸਰੈ ਹਾਂ ॥
ਤਿਸੁ ਬਿਨੁ ਕਿਉ ਸਰੈ ਹਾਂ ॥
ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ਜਾਉ ਹਾਂ ॥
ਨਾਨਕੁ ਜਪੇ ਨਾਉ ਮੇਰੇ ਮਨਾ ॥੨॥੫॥੧੬੧॥

aasaavaree mehlā 5.

mil har jas gaa-ee-ai haa^N.
param pad paa-ee-ai haa^N.
u-aa ras jo biDhay haa^N.
taa ka-o sagal siDhay haa^N.
an-din jaagi-aa haa^N.
naanak badbhaagi-aa mayray manaa. ||1||
rahaa-o.

sant pag Dho-ee-ai haa^N.
durmat kхо-ee-ai haa^N.
daasah rayn ho-ay haa^N.
bi-aapai dukh na ko-ay haa^N.
bhagtaa^N saran par haa^N.
janam na kaday mar haa^N.
asthir say bha-ay haa^N.
har har jin^N jap la-ay mayray manaa. ||1||

saajan meet too^N haa^N.
naam drirh-aa-ay moo^N haa^N.
tis bin naahi ko-ay haa^N.
maneh araaDh so-ay haa^N.
nimakh na veesrai haa^N.
tis bin ki-o sarai haa^N.
gur ka-o kurbaan jaa-o haa^N.
naanak japay naa-o mayray manaa.
||2||5||161||

Asawari Mehlā-5

In the previous *shabad*, Guru Ji advised us that for fulfillment of all our desires, we should always seek the shelter of only one God, meditate on His Name and cheerfully obey the

Guru's will. Now, in this *shabad*, he explains to us what is the best way of meditating on God's Name, and what are its benefits.

He says: "(O' my friends), joining (the congregation of saintly persons) we should sing praises (of God. In this way) we obtain the supreme (spiritual) status. They who have been committed to that (divine) relish attain all sorts of perfection. Therefore Nanak says, O' my mind, very fortunate is the one who (while singing praises of God) has remained alert (and on guard) day and night (to the worldly allurements)." (1-pause)

Next, Guru Ji discusses the merits of serving the saints and devotees. He says: "(O' my friends, we should perform all sorts of humble service for the saintly persons, including) washing their feet. (In this way, we) lose our evil intellect. (Yes, we should be so humble, as if we have) become the dust of the feet of the servants (of God. By doing this), no sorrow would afflict us. We should seek the shelter of the devotees (of God). Then we would never have to go through birth and death (again. In short), they who have meditated on God's Name have become immortal, O my mind."(1)

Guru Ji concludes the *shabad* by praying to his Guru, and saying: "(O' my Guru), you are my friend and mate. Please implant God's Name in me, (because I understand that) without Him there is none other (who can help us). Therefore, I keep meditating on that God in my mind. (I feel that) we should not forget (Him) even for an instant, because we can never do without Him. So, I am a sacrifice to the Guru, (by whose grace I) Nanak, contemplate on God's Name, O' my mind."(2-5-161)

The message of this *shabad* is that if by joining the congregation of saintly people under the shelter of the Guru (Granth Sahib Ji) we sing God's praise, then all our evil intellect, worries and maladies would be removed, and we would not have to suffer the painful rounds of birth and death, again and again.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

ਕਾਰਨ ਕਰਨ ਤੂੰ ਹਾਂ ॥
ਅਵਰੁ ਨਾ ਸੁਝੈ ਮੂੰ ਹਾਂ ॥
ਕਰਹਿ ਸੁ ਹੋਈਐ ਹਾਂ ॥
ਸਹਜਿ ਸੁਖਿ ਸੋਈਐ ਹਾਂ ॥
ਧੀਰਜ ਮਨਿ ਭਏ ਹਾਂ ॥
ਪ੍ਰਭ ਕੈ ਦਰਿ ਪਏ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਸਾਧੂ ਸੰਗਮੇ ਹਾਂ ॥
ਪੂਰਨ ਸੰਜਮੇ ਹਾਂ ॥
ਜਬ ਤੇ ਛੁਟੇ ਆਪ ਹਾਂ ॥
ਤਬ ਤੇ ਮਿਟੇ ਤਾਪ ਹਾਂ ॥
ਕਿਰਪਾ ਧਾਰੀਆ ਹਾਂ ॥
ਪਤਿ ਰਖੁ ਬਨਵਾਰੀਆ ਮੇਰੇ ਮਨਾ ॥੧॥

ਇਹੁ ਸੁਖੁ ਜਾਨੀਐ ਹਾਂ ॥
ਹਰਿ ਕਰੇ ਸੁ ਮਾਨੀਐ ਹਾਂ ॥
ਮੰਦਾ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥
ਸੰਤ ਕੀ ਰੇਨ ਹੋਇ ਹਾਂ ॥

aasaavaree mehlaa 5.

kaaran karan tūn haa^N.
avar naa sujhai moon haa^N.
karahi so ho-ee-ai haa^N.
sahj sukhi so-ee-ai haa^N.
Dheeraj man bha-ay haa^N.
parabh kai dar pa-ay mayray manaa. ||1||
rahaa-o.
saaDhoo sangmay haa^N.
pooran sanjmay haa^N.
jab tay chhutay aap haa^N.
tab tay mitay taap haa^N.
kirpaa Dhaaree-aa haa^N.
pat rakh banvaaree-aa mayray manaa. ||1||

ih sukhi jaanee-ai haa^N.
har karay so maanee-ai haa^N.
mandaa naahi ko-ay haa^N.
sant kee rayn ho-ay haa^N.

ਆਪੇ ਜਿਸੁ ਰਖੈ ਹਾਂ ॥
ਰਹਿ ਅੰਮ੍ਰਿਤੁ ਸੋ ਚਖੈ ਮੇਰੇ ਮਨਾ ॥੨॥

aapay jis rakhai haa^N.
har amrit so chakhai mayray manaa. ||2||

ਜਿਸ ਕਾ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥
ਤਿਸ ਕਾ ਪਭੂ ਸੋਇ ਹਾਂ ॥
ਅੰਤਰਗਤਿ ਬੁਝੈ ਹਾਂ ॥
ਸਭੁ ਕਿਛੁ ਤਿਸੁ ਸੁਝੈ ਹਾਂ ॥
ਪਤਿਤ ਉਧਾਰਿ ਲੇਹੁ ਹਾਂ ॥
ਨਾਨਕ ਅਰਦਾਸਿ ਏਹੁ ਮੇਰੇ ਮਨਾ ॥੩॥੬॥੧੬੨॥

jis kaa naahi ko-ay haa^N.
tis kaa parab^hoo so-ay haa^N.
antargat bujhai haa^N.
sabh kichh tis sujhai haa^N.
patit udhaar layho haa^N.
naanak ardaas ayhu mayray manaa.
||3||6||162||

Asawari Mehla-5

In so many of the previous *shabads*, Guru Ji has been telling his mind and indirectly teaching us that joining the congregation of saintly persons, and under the guidance of the saint (Guru) we should keep singing praises of God and meditating on His Name. He has been listing so many benefits of doing so. But as stated earlier, people start meditating on God's Name only when God Himself inspires them to do so and blesses them with the guidance of the saint Guru. In this *shabad*, Guru Ji shows us how to pray to God to bestow His grace on us and yoke us in this direction.

So again addressing his own mind (and indirectly us), he says: "O' my mind, (pray to God, and say), "O' God, You are the cause, behind all causes. I can think of none other. (O' God), whatever You do, that (alone) happens. (By thinking like that, we) sleep in peace and poise. Yes, O' my mind, (if abandoning our own cleverness, we fall at His door and entirely depend on His support), then we obtain contentment of mind." (1-pause)

Next, describing the benefits of joining the company of saint (Guru), he says: "O' my mind, (when we obtain) union with saint (Guru, we learn how to keep all our senses) under complete discipline. (I have also realized, that in this way) since the time I have been liberated (from the bonds of ego); all my worries have been removed. Therefore, O' my mind, (humbly pray to God, and say to Him), "O' Master of the universe, show mercy and save my honor."(1)

Once again stressing on the lesson of accepting God's Will, and teaching us how to deal with the rest of the world, Guru Ji advises his own mind, and says: "(O' my mind), whatever God does, we should obey that, and believe that in (God's will) lies the true peace. (We should not deem) anyone as bad. (We should so humbly serve and follow) the saint Guru, (as if we have become) the dust of the saint's feet. But O' my mind, (remember that only that person whom God Himself) saves, tastes the nectar (of His Name)."(2)

Finally Guru Ji wants to assure us that if for some reason no one cares for us, we should not worry about it, because he says: "(O' my friends), the one who has no one (for support), that one's support is that God. He knows the inner state of the minds (of all). Because, He can understand everything (about everyone). Therefore Nanak says, O' my mind, make only this prayer, that (O God, please) emancipate me the sinner." (3-6-162)

The message of this *shabad* is that we should have complete faith in God, accept willingly what He does, remain in the company of saints so that we should have

complete control on our sense organs and we should always keep praying to God to show His mercy and save us in spite of our weaknesses and sins.

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਇਕਤੁਕਾ ॥

aasaavaree mehlāa 5 iktukaa.

ੳਇ ਪਰਦੇਸੀਆ ਹਾਂ ॥
ਸੁਨਤ ਸੰਦੇਸਿਆ ਹਾਂ ॥੧॥ ਰਹਾਉ ॥

o-ay pardaysee-aa haa^N.
sunat sandaysi-aa haa^N. ||1|| rahaa-o.

ਜਾ ਸਿਉ ਰਚਿ ਰਹੇ ਹਾਂ ॥

jaa si-o rach rahay haa^N.

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ਸਭ ਕਉ ਤਜਿ ਗਏ ਹਾਂ ॥
ਸੁਪਨਾ ਜਿਉ ਭਏ ਹਾਂ ॥
ਹਰਿ ਨਾਮੁ ਜਿਨਿ ਲਏ ॥੧॥

sabh ka-o taj ga-ay haa^N.
supnaa ji-o bha-ay haa^N.
har naam jini^l la-ay. ||1||

ਹਰਿ ਤਜਿ ਅਨ ਲਗੇ ਹਾਂ ॥
ਜਨਮਹਿ ਮਰਿ ਭਗੇ ਹਾਂ ॥
ਹਰਿ ਹਰਿ ਜਨਿ ਲਹੇ ਹਾਂ ॥
ਜੀਵਤ ਸੇ ਰਹੇ ਹਾਂ ॥
ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਹਾਂ ॥
ਨਾਨਕ ਭਗਤੁ ਸੋਇ ॥੨॥੧੬੩॥੨੩੨॥

har taj an lagay haa^N.
janmeh mar bhagay haa^N.
har har jan lahay haa^N.
jeevat say rahay haa^N.
jisahi kirpaal ho-ay haa^N.
naanak bhagat so-ay. ||2||7||163||232||

Asawari Mohalla-5 Ik Tukka

In several preceding *shabads*, Guru Ji has been explaining the merits of joining the congregation of saintly people, singing praises of God, and meditating on His Name. But we continue to pursue worldly wealth and power, as if we are going to live. We mistakenly think that the more possessions we amass, the better it is for our children and us. However, in this *shabad* Guru Ji reminds us that like a foreigner our stay in this world is for a very short and uncertain limited period. Therefore, instead of pursuing temporary worldly material things we should concentrate on God's Name, because this would last us forever and is the only thing, which would be of any use to us after death.

Guru Ji starts his sermon by addressing his own mind, and indirectly addresses us, saying: "(O' my mind, carefully) listen to this message that you are (like) a foreigner (in this world)." (1-pause)

Reminding us about the final fate of all those who preceded us in this world, and have been similarly involved in worldly affairs, Guru Ji says: "All the worldly things (power, wealth, relatives and friends) to which people have been attached, have all departed from this world leaving such things here in this world. Like a dream they have disappeared (from the world stage. Only those are still remembered) who have meditated on God's Name." (1)

In closing, Guru Ji says: "(O' my friends), forsaking God they who have attached themselves to different (things such as worldly riches or power; they) have been running between life and death. (On the other hand), the devotees who have earned the profit of meditating on God's (Name) have remained alive (in people's memory, and their souls have

become immortal). But O' Nanak, only on whom God becomes gracious, becomes (such a true) devotee.”(2-7-163-232)

The message of this *shabad* is that our stay in this world is for an uncertain brief period of time. None of the worldly wealth and our relatives, for whom we keep spending all our time and energy, would accompany us after death. The only thing that would be useful to us after death is our meditation on God's Name. Therefore instead of wasting our time in worldly pursuits, we should meditate on God's Name.

Detail Of shabads: M.1=39, M.3=13, M.4=15, M.5=163

Total=230, (excluding M.1 (“Sodar”, and M.4 “So Purakh”) Grand Total=232

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥

raag aasaa mehlaa 9.

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਜਿਉ ਮਨ ਕੀ ॥
ਲੋਭਿ ਗ੍ਰਿਹਿ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ
॥੧॥ ਰਹਾਉ ॥
ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

birthaa kaha-o ka-un si-o man kee.
lobh garsi-o das hoo dis Dhaavat aasaa
laagi-o Dhan kee. ||1|| rahaa-o.
sukh kai hayt bahut dukh paavat sayv karat
jan jan kee.

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ
ਕੀ ॥੧॥

du-aareh du-aar su-aan ji-o dolaṭ nah suDh
raam bhajan kee. ||1||

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥
ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥
੨॥੧॥੨੩੩॥

maanas janam akaarath khovat laaj na lok
hasan kee.
naanak har jas ki-o nahee gaavat kumat
binaasai tan kee. ||2||1||233||

Raag Asa Mohalla-9

In the previous *shabad*, Guru Ji told us that our stay in this world is for an uncertain brief period. None of the worldly wealth or our relatives, for whom we keep spending all our time and energy, would accompany us after death. The only thing that is going to be useful to us after death is our meditation on God's Name. Therefore instead of wasting our time in worldly pursuits we should meditate on God's Name. But Guru Ji observes that in spite of all such advice we still continue to pursue worldly riches and power, just like mad dogs. Therefore, in this *shabad* Guru Ji puts himself in the situation of people like us, who are suffering due to the bonds of worldly attachment we ourselves have created. He then admonishes himself, and indirectly us, to avoid the self-destructive path and instead to engage in the righteous deed of meditating on God's Name. In this way, although Guru Ji addresses himself, yet he conveys a sound warning to us all.

First of all, observing that every one is suffering due to his or her worldly involvements, Guru Ji says: “(I wonder), to whom I may describe the (sad) state of my mind? (I see that every one is like this. I see) that gripped (by greed, every one's mind) is running in all the ten directions, because it is obsessed with the hope of (worldly) riches.”(1-pause)

Commenting on our pitiable condition, Guru Ji says: “(I note that) for the sake of (worldly) comforts, a human being suffers immense pain, and lives in servitude to one person after the other. Like a dog it wanders from door to door (for a few crumbs) but is not conscious (about the need) for meditating on God.”(1)

In conclusion, Guru Ji says: “(O’ my friends, I see that in this way one) wastes one’s human birth in vain, and is not ashamed even when other people are laughing at that person.”

Therefore addressing himself (and indirectly us), Guru Ji says: “O’ Nanak, why don’t you sing praise of God, so that the evil intellect of your body may get (washed off, and) destroyed.”(2-1-133)

The message of this *shabad* is that we should not waste our time in amassing worldly wealth, or wandering from door to door to various false saints or gurus. Instead, we should seek the shelter of Guru Granth Sahib, sing praises of God and meditate on His Name, so that all our evil tendencies are eradicated.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨

raag aasaa mehlaa 1 asatpadee-aa ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨ੍ਹਾਵੈ ॥
ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥
ਰਸੁ ਸਤੁ ਭੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥

uṭar avghat sarvar n^haavai.
bakai na bolai har gun gaavai.
jal aakaasee sunn samaavai.
ras sat jhol mahaa ras paavai. ||1||

ਐਸਾ ਗਿਆਨੁ ਸੁਨਹੁ ਅਭ ਮੋਰੇ ॥
ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ ॥੧॥ ਰਹਾਉ ॥

aisaa gi-aan sunhu abh moray.
bharipur Dhaar rahi-aa sabh tha-uray. ||1||
rahaa-o.

ਸਚੁ ਬ੍ਰਤੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥
ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੇਧੁ ਜਲਾਵੈ ॥
ਗਗਨਿ ਨਿਵਾਸਿ ਸਮਾਪਿ ਲਗਾਵੈ ॥
ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥੨॥

sach barat naim na kaal santavaai.
satgur sabaḍ karoDh jalaavai.
gagan nivaas samaaDh lagaavai.
paaras paras param pad paavai. ||2||

ਸਚੁ ਮਨ ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥
ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥
ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ॥
ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥

sach man kaaranṯ taṯ bilovai.
subhar sarvar mail na Dhovai.
jai si-o raṯaa taiso hovai.
aapay kartaa karay so hovai. ||3||

ਗੁਰ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ ॥
ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ ॥
ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥
ਨਿਰਮਲ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥੪॥

gur hiv seetal agan bujhaavai.
sayvaa surat bibhoot charhaavai.
ḍarsan aap sahj ghar aavai.
nirmal baṇee naaḍ vajaavai. ||4||

ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥
ਤੀਰਥ ਮਜਨੁ ਗੁਰ ਵੀਚਾਰਾ ॥
ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥੫॥

aṅtar gi-aan mahaa ras saaraa.
ṯirath majan gur veechaaraa.
aṅtar poojaa thaan muraaraa.
joṯee joṯ milaavanhaaraa. ||5||

ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ ॥
 ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥
 ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥
 ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥

ras rasi-aa mat̃ aykai bhaa-ay.
 takhat̃ nivaasee panch samaa-ay.
 kaar kamaa-ee khasam rajaa-ay.
 avigaṭ̃ naath na lakhi-aa jaa-ay. ||6||

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥
 ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥
 ਨਿਪਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥

jal meh upjai jal ṭay door.
 jal meh joṭ̃ rahi-aa bharpoor.
 kis nayr̃hai kis aakhaa door.
 niDh̃ guñ gaavaa daykh̃ hadoor. ||7||

ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ ॥

anṭar baahar avar na ko-ay.

ਪੰਨਾ ੪੧੨

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ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ ॥
 ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥
 ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥

jo tis̃ bhaavai so fun ho-ay.
 suñ bharthar naanak kahai beechar.
 nirmal naam mayraa aaDhaar. ||8||1||

Raag Asa Mohalla-1

Astpadia Ghar-2

During the time of Guru Nanak Dev Ji there was a large movement among people of India to renounce their households, and go live in remote jungles or high mountains covered with ice. In order to protect themselves from cold they used to smear their bodies with ashes and live in caves. Many times in order to look for food and wash their bodies they would climb down from the high mountains to the valleys below and bathe in some water pool or a river flowing nearby. They used to believe that a person's salvation lies in living such a secluded life, observing fasts, and visiting pilgrimage places. During one of his prolonged journeys for search of truth, Guru Nanak Dev Ji came across a sect of yogis living in high mountains. They tried to convert him to their sect by showing many miracles, giving him many esoteric lectures and asking him very difficult spiritual questions. But they could not shake him from his firm faith. Ultimately their head Yogi, "Bharthar" asked Guru Ji to tell them how one can obtain peace of mind and attain "Yoga", or union with God. In this *shabad*, using the terminology of yogis themselves, Guru Ji explains his own philosophy.

First referring to the yogis' practice of descending from a hill to bathe in a pool down below, Guru Ji says: "(In my view, a true 'yogi' is the one who) descending from the difficult (peak of ego) bathes in the pool (of saintly congregation). Such a yogi does not unnecessarily chat or prattle, (but always) sings God's praises. (Just as becoming vapor) water rises and stays in the sky (similarly while listening to songs in God's praise) this yogi gets absorbed in thought-free trance. In this way, as if shaking the juice of truth obtains the sublime elixir (of God's Name)."(1)

Asking the yogis to attentively listen to him, Guru Ji says: "(O' yogis), please listen to this divine comprehension of my heart, that God pervades and upholds the entire universe."(1-pause)

Referring to the yogis' practice of observing fasts and performing other rituals, Guru Ji says: "(O' yogi), death does not agonize that person who makes truthfulness the fast and religious vow and burns his or her wrath through the true Guru's word. (Such a person) fixes his or her attention in the tenth gate, (the subconscious mind). This way by coming in contact with the philosopher's stone (Guru) that person obtains sublime status."(2)

Next, commenting on the different ways through which the yogis try to cleanse their minds, Guru Ji says: "(O' yogi, to obtain the truth, the person who again and again remembers God is like one who is churning milk to receive butter. The one who washes one's mind in the brimful tank (of God's Name, where there is) no dirt (of evil instincts), becomes like Him, with whom one is imbued (and believes) that whatever the Creator Himself does, only that happens."(3)

Comparing the yogis' practice of journeying to high snow-clad mountains, smearing their bodies with ashes, and blowing horns, Guru Ji says: "(The one following this path) extinguishes one's inner fire by meeting the ice like (cool and calm) Guru. Such a person smears him or herself with the ashes of Guru's service, with full dedication of the mind. That person plays the flute of the immaculate word (*Gurbani*) of the Guru. Such a person's philosophy becomes that first one should learn to live in a state of peace and poise (personally before preaching to others)."(4)

Regarding, the kinds of elixirs a yogi of his concept drinks, or performs the pilgrimages and worships, Guru Ji says: "(O' '*Bharthar*', in my view, the one) within whom is divine knowledge, (that one is drinking) the supreme elixir. To reflect on the Guru's word is that person's bath at the places of pilgrimage. In this way one who has made one's inner self as the abode of God, that one is able to unite one's light (or soul) with the supreme light (of God)."(5)

Now describing the kind of peace and bliss such a person enjoys, and the spiritual heights that person attains, Guru Ji says: "(O' yogi, such a person whose) mind has been thoroughly permeated with the relish of (God's) Name, whose intellect has been imbued with the love of God, becomes the occupier of the (divine) throne, and his or her five sense organs also merge (in that divine bliss. But such a person believes that all) the earnings or achievements have happened due to the will of the Master, (not by that person's own effort), and that invisible Master cannot be described."(6)

Elaborating on his last comment that God is incomprehensible, Guru Ji gives us the example of a sunrise viewed from the ocean shore. He says: "Just when you see the sun rise from the sea it appears to be coming out of water, but in reality it is far away from the water. Still because of its light, it seems to be fully pervading the waters. So how can we say that the sun is near or far, (and similar is the concept of God)? Therefore I simply keep singing praises of that treasure (of virtues), seeing Him right in front of me." (7)

In conclusion, he says: "Within and without, there is none other (than God). Whatever pleases Him, that alone happens. So listen '*Bharthar*', after due deliberation Nanak says this thing, that pure Name (of God) is my mainstay."(8-1)

The message of this *shabad* is that instead of wandering from shore to shore or journeying to mountains and jungles in search of God, we should listen to the words of the Guru right in our own heart. By acting on its advice, we should purify our mind of all evil tendencies and thoughts, and meditate on God's Name with true love and

devotion. So that showing mercy, God may bless us with His union while we are still alive.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਸਭਿ ਜਪ ਸਭਿ ਤਪ ਸਭ ਚਤੁਰਾਈ ॥
ਉਭਤਿ ਭਰਮੈ ਰਾਹਿ ਨ ਪਾਈ ॥
ਬਿਨੁ ਬੂਝੇ ਕੇ ਥਾਇ ਨ ਪਾਈ ॥
ਨਾਮ ਬਿਹੁਣੈ ਮਾਥੇ ਛਾਈ ॥੧॥

ਸਾਚ ਧਣੀ ਜਗੁ ਆਇ ਬਿਨਾਸਾ ॥
ਛੂਟਸਿ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥

ਜਗੁ ਮੋਹਿ ਬਾਧਾ ਬਹੁਤੀ ਆਸਾ ॥
ਗੁਰਮਤੀ ਇਕਿ ਭਏ ਉਦਾਸਾ ॥
ਅੰਤਰਿ ਨਾਮੁ ਕਮਲੁ ਪਰਗਾਸਾ ॥
ਤਿਨੁ ਕਉ ਨਾਹੀ ਜਮ ਕੀ ਤ੍ਰਾਸਾ ॥੨॥

ਜਗੁ ਤ੍ਰਿਅ ਜਿਤੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਗਿ ਨਾਮੁ ਵਿਸਾਰੀ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਬਾਸੀ ਹਾਰੀ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਕਰਣੀ ਸਾਰੀ ॥੩॥

ਬਾਹਰਹੁ ਹਉਮੈ ਕਹੈ ਕਹਾਏ ॥
ਅੰਦਰਹੁ ਮੁਕਤੁ ਲੇਪੁ ਕਦੇ ਨ ਲਾਏ ॥
ਮਾਇਆ ਮੋਹੁ ਗੁਰੁ ਸਬਦਿ ਜਲਾਏ ॥
ਨਿਰਮਲ ਨਾਮੁ ਸਦ ਹਿਰਦੈ ਧਿਆਏ ॥੪॥

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
ਸਿਖ ਸੰਗਤਿ ਕਰਮਿ ਮਿਲਾਏ ॥
ਗੁਰ ਬਿਨੁ ਭੂਲੇ ਆਵੈ ਜਾਏ ॥
ਨਦਰਿ ਕਰੇ ਸੰਜੋਗਿ ਮਿਲਾਏ ॥੫॥
ਰੂੜੇ ਕਹਉ ਨ ਕਹਿਆ ਜਾਈ ॥
ਅਕਥ ਕਥਉ ਨਹ ਕੀਮਤਿ ਪਾਈ ॥
ਸਭ ਦੁਖ ਤੇਰੇ ਸੁਖ ਰਜਾਈ ॥
ਸਭਿ ਦੁਖ ਮੇਟੇ ਸਾਚੈ ਨਾਈ ॥੬॥

ਕਰ ਬਿਨੁ ਵਾਜਾ ਪਗ ਬਿਨੁ ਤਾਲਾ ॥
ਜੇ ਸਬਦੁ ਬੁਝੈ ਤਾ ਸਚੁ ਨਿਹਾਲਾ ॥
ਅੰਤਰਿ ਸਾਚੁ ਸਭੇ ਸੁਖ ਨਾਲਾ ॥
ਨਦਰਿ ਕਰੇ ਰਾਖੈ ਰਖਵਾਲਾ ॥੭॥

ਤ੍ਰਿਭਵਣ ਸੂਝੈ ਆਪੁ ਗਵਾਵੈ ॥
ਬਾਣੀ ਬੂਝੈ ਸਚਿ ਸਮਾਵੈ ॥
ਸਬਦੁ ਵੀਚਾਰੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥
ਨਾਨਕ ਧੰਨੁ ਸਵਾਰਣਹਾਰਾ ॥੮॥੨॥

aasaa mehlaa 1.

sabh jap sabh tap sabh chaturaa-ee.
oojharh bharmai raahi na paa-ee.
bin boojhay ko thaa-ay na paa-ee.
naam bihoonai maathay chhaa-ee. ||1||

saach Dhanee jag aa-ay binaasaa.
chhootas paraanee gurmukh daasaa. ||1||
rahaa-o.

jag mohi baaDhaa bahutee aasaa.
gurmatee ik bha-ay udaasaa.
antar naam kamal pargaasaa.
tin¹ ka-o naahee jam kee traasaa. ||2||

jag tari-a jit kaaman hitkaaree.
putar kaltar lag naam visaaree.
birthaa janam gavaa-i-aa baajee haaree.
satgur sayvay karnee saaree. ||3||

baahrhu ha-umai kahai kaha-ay.
andruhu mukat layp kaday na laa-ay.
maa-i-aa moh gur sabad jalaa-ay.
nirmal naam sad hirdai Dhi-aa-ay. ||4||

Dhaavat raakhai thaak raha-ay.
sikh sangat karam milaa-ay.
gur bin bhoolo aavai jaa-ay.
nadar karay sanjog milaa-ay. ||5||
roorho kaha-o na kahi-aa jaa-ee.
akath katha-o nah keemat paa-ee.
sabh dukh tayray sookh rajaa-ee.
sabh dukh maytay saachai naa-ee. ||6||

kar bin vaajaa pag bin taalaa.
jay sabad bujhai taa sach nihaalaa.
antar saach sabhay sukh naalaa.
nadar karay raakhai rakhvaalaa. ||7||

tribhavan soojhai aap gavaavai.
baanee boojhai sach samaavai.
sabad veechaaray ayk liv taraa.
naanak Dhan savaaranhaaraa. ||8||2||

Asa Mohalla-1

In the previous *shabad*, Guru Ji advised us that instead of wandering from shore to shore or journeying to mountains and jungles in search of God, we should listen to the words of the Guru right in our own heart. By acting on its advice we should purify our mind of all evil tendencies and thoughts, and meditate on God's Name with true love and devotion. So that showing mercy, God may bless us with His union while we are still alive. In this *shabad* Guru Ji further clarifies this concept and tells us exactly what we need to do to purify ourselves and become worthy of merging in the pure God while still living in this world.

Starting with the necessity of knowing how to become a true devotee of God, Guru Ji says: "Even if one is performing all kinds of worship and penance, and shows all kinds of cleverness, yet without true understanding, such a person is not on the right path and instead is wandering in the wilderness. Without (God's) Name (all that person's efforts are worthless and such a person is so dishonored in God's court, as if) ashes have been poured on that person's head."(1)

Stating the essence of his message in this regard, Guru Ji says: "(O' my friends, the truth is that only God) the Master is eternal. (But the rest of) this world continues to be created and then destroyed. One is only emancipated (from the cycles of birth and death), if through the guidance of the Guru, (one learns to become) the servant (of God)."(1-pause)

Now stating, how the Guru protects those who conduct themselves differently than the rest of the world, Guru Ji says: "(O' my friends), the world is bound in attachments and an immense desire (for worldly riches). But there are some who, following Guru's instruction, have become detached (from worldly desires). Within them (resides God's) Name and (their heart always remains delighted like a) lotus in bloom. (They are so fear free that) they do not (even) fear death."(2)

Elaborating on the above point, Guru Ji says: "(O' my friends), throughout the world (man has been) conquered by women, because he has become the lover of lust. Getting attached to his son and wife he has forsaken God's Name. (In this way, man) has wasted his human birth in vain, and has lost the game of life. However, he who serves (and follows) the Guru, his conduct becomes fruitful."(3)

Shedding more light on the conduct of a Guru's follower who outwardly may seem egoistic like the rest of us, Guru Ji says: "(A Guru's follower who) may outwardly utter and listen to some egotistical remarks. But from within, he or she is (completely) free, and never lets him or herself be afflicted (by ego). By following (*Gurbani*), the Guru's (word, such a person burns away his or her attachment to worldly riches. Such a person always keeps meditating on the immaculate Name (of God) in his heart."(4)

Explaining the importance of the congregation of saintly people and guidance of the Guru, he says: "When, showing His kindness (God) unites a person with the congregation of saintly persons, (the mortal) holds the fleeting mind and keeps it stable. (When God) bestows His glance of grace, (He brings about a person's) union with the Guru. Because without (the guidance of) the Guru, a person will stray (from the right path, and) will keep coming and going."(5)

Next, showing us how to address and pray to God, Guru Ji humbly submits: "(O' God), You are beautiful. (But) I cannot describe how beautiful, You are. O' indescribable (God),

even if I try to describe You, I cannot estimate the worth (of Your merits). When we live according to Your will, all our pains turn into pleasures. Yes, by meditating on the Name of the eternal (God), all sorrows are removed.”(6)

Elaborating on the blessings of meditating and realizing God’s true Name, Guru Ji says: “If a person realizes the eternal word (the God’s Name), that person is delighted (by seeing) the eternal God (within. That person feels such joy as if) without the use of hands, a musical instrument is playing (inside him or her), and without the use of feet (an exquisite) dance is being performed there. When the Savior shows His glance of grace, He saves (the person from all kinds of worldly afflictions), and within that person prevails truth along with all kinds of comforts.”(7)

In conclusion, he says: “(O’ my friends, the person who becomes the servant of God) sheds his or her self (conceit), and is able to realize (God) in all the three worlds. Through the word (of the Guru obtains divine knowledge), and merges in the eternal (God). Reflecting on the word (of the Guru) that person keeps attuned to the one (God alone). O’ Nanak, blessed is (that one, who not only embellishes one’s own life, but) embellishes the lives of others as well.”(8-2)

The message of this *shabad* is that except for God, none of the worldly riches and relatives are eternal. Therefore instead of getting carried away by false worldly allurements, we should focus our attention on earning the profit of God’s Name. For this purpose we should pray to God to bless us with the company of saintly persons and guidance of the Guru. So that under the guidance of the Guru, we may be able to overcome our evil passions and worldly attachments, and fix our attention on the meditation of God’s Name with single-minded devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਲੇਖ ਅਸੰਖ ਲਿਖਿ ਲਿਖਿ ਮਾਨੁ ॥
ਮਨਿ ਮਾਨਿਐ ਸਚੁ ਸੁਰਤਿ ਵਖਾਨੁ ॥
ਕਥਨੀ ਬਦਨੀ ਪਤਿ ਪਤਿ ਭਾਰੁ ॥
ਲੇਖ ਅਸੰਖ ਅਲੇਖੁ ਅਪਾਰੁ ॥੧॥

ਐਸਾ ਸਾਚਾ ਤੂੰ ਏਕੋ ਜਾਣੁ ॥
ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਮਾਇਆ ਮੋਹਿ ਜਗੁ ਬਾਧਾ ਜਮਕਾਲਿ ॥
ਬਾਂਧਾ ਛੁਟੈ ਨਾਮੁ ਸਮੁਕਾਲਿ ॥
ਗੁਰੁ ਸੁਖਦਾਤਾ ਅਵਰੁ ਨ ਭਾਲਿ ॥
ਹਲਤਿ ਪਲਤਿ ਨਿਬਰੀ ਤੁਧੁ ਨਾਲਿ ॥੨॥

ਸਬਦਿ ਮਰੈ ਤਾਂ ਏਕ ਲਿਵ ਲਾਏ ॥
ਅਚਰੁ ਚਰੈ ਤਾਂ ਭਰਮੁ ਚੁਕਾਏ ॥
ਜੀਵਨ ਮੁਕਤੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਸਚਿ ਸਮਾਏ ॥੩॥

ਜਿਨਿ ਧਰ ਸਾਜੀ ਗਗਨੁ ਅਕਾਸੁ ॥

aasaa mehlāa 1.

laykh asa^{kh} likh likh maan.
man maanee-ai sach surat vakhaan.
kathnee badnee parh parh bhaar.
laykh asa^{kh} alaykh apaar. ||1||

aisaa saachaa tooⁿ ayko jaan.
jamaⁿ marna^a hukam pachhaan. ||1||
rahaa-o.

maa-i-aa mohi jag baaDhaa jamkaal.
baaⁿDhaa chhootai naam sam^aal.
gur sukh-daata^a avar na bhaal.
halat palat nibhee tuDh naal. ||2||

sabad marai ta^a ayk liv laa-ay.
achar charai ta^a bharam chukaa-ay.
jeevan mukat man naam vasaa-ay.
gurmukh ho-ay ta sach samaa-ay. ||3||

jini Dhar saajee gagan akaas.

ਜਿਨਿ ਸਭ ਬਾਪੀ ਥਾਪਿ ਉਥਾਪਿ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਆਪੇ ਆਪਿ ॥
ਕਿਸੈ ਨ ਪੂਛੈ ਬਖਸੇ ਆਪਿ ॥੪॥

jin sabh thaapee thaap uthaap.
sarab nirantar aapay aap.
kisai na poochhay bakhস্য say aap. ||4||

ਤੂ ਪੁਰੁ ਸਾਗਰੁ ਮਾਣਕੁ ਹੀਰੁ ॥
ਤੂ ਨਿਰਮਲੁ ਸਚੁ ਗੁਣੀ ਗਹੀਰੁ ॥

too pur saagar maanak heer.
too nirmal sach gunee gaheer.

ਪੰਨਾ ੪੧੩

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ਸੁਖੁ ਮਾਨੈ ਭੇਟੈ ਗੁਰ ਪੀਰੁ ॥
ਏਕੈ ਸਾਹਿਬੁ ਏਕੁ ਵਜੀਰੁ ॥੫॥

sukh maanai bhaytai gur peer.
ayko saahib ayk vajeer. ||5||

ਜਗੁ ਬੰਦੀ ਮੁਕਤੇ ਹਉ ਮਾਰੀ ॥
ਜਗਿ ਗਿਆਨੀ ਵਿਰਲਾ ਆਚਾਰੀ ॥
ਜਗਿ ਪੰਡਿਤੁ ਵਿਰਲਾ ਵੀਚਾਰੀ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸਭ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥੬॥

jag bandee mukṭay ha-o maaree.
jag gi-aanee virlee aachaaree.
jag pandit virlee veechaaree.
bin satgur bhaytay sabh firai aha"kaaree.
||6||

ਜਗੁ ਦੁਖੀਆ ਸੁਖੀਆ ਜਨੁ ਕੋਇ ॥
ਜਗੁ ਰੋਗੀ ਭੋਗੀ ਗੁਣੁ ਰੋਇ ॥
ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਪਤਿ ਖੋਇ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਬੁਝੈ ਸੋਇ ॥੭॥

jag dukhee-aa sukhee-aa jan ko-ay.
jag rogee bhogee gun ro-ay.
jag upjai binsai pat kho-ay.
gurmukh hovai boojhai so-ay. ||7||

ਮਹਯੋ ਮੋਲਿ ਭਾਰਿ ਅਫਾਚੁ ॥
ਅਟਲ ਅਫਲੁ ਗੁਰਮਤੀ ਧਾਰੁ ॥
ਭਾਇ ਮਿਲੈ ਭਾਵੈ ਭਇਕਾਰੁ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥੮॥੩॥

mahgho mol bhaar afaar.
atal achhal gurmattee Dhaar.
bhaa-ay milai bhaavai bha-ikaar.
naanak neech kahai beechaar. ||8||3||

Asa Mohalla-2

In the opening stanza of the previous *shabad*, Guru Ji said that even if one performs all sorts of worship and penance, and shows all kinds of cleverness, yet without true understanding, that one is not on the right path and is wandering in the wilderness, and without God's Name all one's efforts are worthless. Now Guru Ji begins this *shabad* by cautioning the so-called scholars, writers and persons of divine knowledge, who many times become self-conceited about their knowledge or their writings about God, but in their hearts do not have true love and devotion for Him.

He says: "There are innumerable writings (about God) about which the authors take pride. But the real description (of God) happens only when that eternal (God) comes to reside in one's consciousness. Even continuous uttering, lecturing or again and again studying His merits only multiplies the load of ego (on our minds. Even though) there are countless writings (about God's merits, yet the fact is that He is) limitless and beyond description."(1)

However, cautioning us against thinking about other powers or lesser gods and goddesses, Guru Ji urges: "(O' my friend), recognize only one such eternal (God, who is limitless and incomprehensible), and understand His command that there is birth and death (for all the rest)."(1-pause)

Now observing that basically the world is suffering in pain, Guru Ji tells us about the reason for this suffering, and then informs us how we can save ourselves from this pain. He says: “(O’ my friends), the world is (suffering in pain, because it is bound to the attachment for worldly riches and power. It can be released from these bonds by meditating on God’s Name. But only the Guru is the giver of peace (and the comfort of Name), so do not look for anyone else in this regard. (Also remember that both in) this and the next world, (this Name) would accompany you.”(2)

Describing how a person obtains peace by following the guidance of the Guru, he says: “When by acting on the word (of advice from the Guru), a person dies (to the self and completely erases the ego), that person attunes his or her mind to the one (God). Further, when one eats the uneatable, (and conquers one’s unconquerable evil desires); one gets rid of all (worldly) illusion. Then one enshrines (God’s) Name in the mind, and obtains emancipation even while still alive. In short, when one becomes protected by the Guru, one (ultimately) merges in the eternal God.”(3)

However, Guru Ji wants to make one thing clear that God is not subservient to any one and is completely independent. He says: “(O’ my friends), He who has created the earth, the sky, and the firmament, He who has created the universe, He can create and destroy (it also) any time. He Himself is equally pervading within all. He does not seek anyone’s permission or consultation, and on His own He forgives (or blesses anyone He likes).”(4)

Now Guru Ji goes into a prayer mode and says: “O’ God, You Yourself are the ocean, and Yourself the rubies and jewels in it. You are immaculate, eternal, and the unfathomable ocean of all merits. He who is blessed with the guidance of a Guru or prophet enjoys peace and happiness. (He then realizes that) You alone are the King and You alone are the Minister. (So You do not need to consult with anyone for Your decisions).”(5)

But still describing the importance of the Guru, he says: “(O’ my friends), the world is imprisoned in ego. Only they, who still their ego, are saved. Although there are many knowledgeable persons in this world, yet rare is the one whose conduct is truly immaculate. There are many scholars; yet rare is the one who reflects (on the Guru’s word. The fact is that), without the guidance of the Guru, everyone wanders in self conceit.”(6)

Continuing his comments on the state of the world, Guru Ji says: “The world is in pain, rare is the person who enjoys (inner) happiness. The world is afflicted by the disease of indulgence and is crying for (spiritual) virtues. The world keeps cycling through birth and death, and thus losing its honor. Only the one who becomes the Guru’s follower understands (this secret).”(7)

Guru Ji concludes the *shabad* by revealing to us the secret of meeting God. He says: “(O’ my friends), humble servant Nanak offers this thought that to obtain to God (one has to pay) a very dear price. No one thing equals Him in weight (of merits. O’ my friend, if you want to obtain that) eternal and undeceiving (God, then following) Guru’s advice enshrine Him (in your heart. The Guru’s advice is that God is only met by paying the price of) love, and a person who lives in His respect and fear is pleasing to Him.”(8-3)

The message of the *shabad* is that even though there is nothing wrong about uttering or writing praises or merits of God, yet we should never feel self-conceited about our scholarly abilities or our devotion. Secondly, just by reciting or singing God’s praises

in a routine manner will not benefit us spiritually, unless we truly love Him and live in respect and fear of God.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਏਕੁ ਮਰੈ ਪੰਚੇ ਮਿਲਿ ਰੋਵਹਿ ॥
ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਮਲੁ ਧੋਵਹਿ ॥
ਸਮਝਿ ਸੁਝਿ ਸਹਜ ਘਰਿ ਹੋਵਹਿ ॥
ਬਿਨੁ ਬੁਝੈ ਸਗਲੀ ਪਤਿ ਖੋਵਹਿ ॥੧॥

ਕਉਣੁ ਮਰੈ ਕਉਣੁ ਰੋਵੈ ਓਹੀ ॥
ਕਰਣ ਕਾਰਣ ਸਭਸੈ ਸਿਰਿ ਤੋਹੀ ॥੧॥ ਰਹਾਉ ॥

ਮੂਏ ਕਉ ਰੋਵੈ ਦੁਖੁ ਕੋਇ ॥
ਸੋ ਰੋਵੈ ਜਿਸੁ ਬੇਦਨੁ ਹੋਇ ॥
ਜਿਸੁ ਬੀਤੀ ਜਾਣੈ ਪ੍ਰਭ ਸੋਇ ॥
ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥

ਜੀਵਤ ਮਰਣਾ ਤਾਰੇ ਤਰਣਾ ॥
ਜੈ ਜਗਦੀਸ ਪਰਮ ਗਤਿ ਸਰਣਾ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥
ਗੁਰੁ ਬੋਹਿਥੁ ਸਬਦਿ ਭੈ ਤਰਣਾ ॥੩॥

ਨਿਰਭਉ ਆਪਿ ਨਿਰੰਤਰਿ ਜੋਤਿ ॥
ਬਿਨੁ ਨਾਵੈ ਸੂਤਕੁ ਜਗਿ ਛੋਤਿ ॥
ਦੁਰਮਤਿ ਬਿਨਸੈ ਕਿਆ ਕਹਿ ਰੋਤਿ ॥
ਜਨਮਿ ਮੂਏ ਬਿਨੁ ਭਗਤਿ ਸਰੋਤਿ ॥੪॥

ਮੂਏ ਕਉ ਸਚੁ ਰੋਵਹਿ ਮੀਤ ॥
ਤ੍ਰੈ ਗੁਣ ਰੋਵਹਿ ਨੀਤਾ ਨੀਤ ॥
ਦੁਖੁ ਸੁਖੁ ਪਰਹਰਿ ਸਹਜਿ ਸੁਚੀਤ ॥
ਤਨੁ ਮਨੁ ਸਉਪਉ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥੫॥

ਭੀਤਰਿ ਏਕੁ ਅਨੇਕ ਅਸੰਖ ॥
ਕਰਮ ਧਰਮ ਬਹੁ ਸੰਖ ਅਸੰਖ ॥
ਬਿਨੁ ਭੈ ਭਗਤੀ ਜਨਮੁ ਬਿਰੰਥ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਮਿਲਿ ਪਰਮਾਰੰਥ ॥੬॥

ਆਪਿ ਮਰੈ ਮਾਰੇ ਭੀ ਆਪਿ ॥
ਆਪਿ ਉਪਾਏ ਥਾਪਿ ਉਥਾਪਿ ॥
ਸਿਸਟਿ ਉਪਾਈ ਜੋਤੀ ਤੂ ਜਾਤਿ ॥
ਸਬਦੁ ਵੀਚਾਰਿ ਮਿਲਣੁ ਨਹੀ ਭ੍ਰਾਤਿ ॥੭॥
ਸੂਤਕੁ ਅਗਨਿ ਭਯੈ ਜਗੁ ਖਾਇ ॥
ਸੂਤਕੁ ਜਲਿ ਬਲਿ ਸਭ ਹੀ ਥਾਇ ॥
ਨਾਨਕ ਸੂਤਕਿ ਜਨਮਿ ਮਰੀਜੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥੮॥੪॥

aasaa mehlāa 1.

ayk marai panchay mil roveh.
ha-umai jaa-ay sabaḁ mal Ḍhoveh.
samajh soojh sahj ghar hoveh.
bin boojhay saglee pat khoveh. ||1||

ka-unn marai ka-unn rovai ohee.
karaṅ kaaraṅ sabhsai sir tohee. ||1|| rahaa-o.

moo-ay ka-o rovai dukh ko-ay.
so rovai jis bayḁan ho-ay.
jis beeteē jaanai parabh so-ay.
aapay kartaa karay so ho-ay. ||2||

jeevatḁ marnaā taaray tarṅnaā.
jai jagḁees param gatḁ sarnaā.
ha-o balihaaree satgur charṅnaā.
gur bohith sabaḁ bhai tarṅnaā. ||3||

nirbha-o aap niraṅtar jot.
bin naavai sootak jag chhot.
ḁurmatḁ binsai ki-aa kahi rot.
janam moo-ay bin bhagatḁ sarot. ||4||

moo-ay ka-o sach roveh meet.
tarai gun roveh neetaā neet.
ḁukh sukh parhar sahj sucheet.
tan man sa-opa-o krisan pareet. ||5||

bheetar ayk anayk asaḁkh.
karam Ḍharam baho sankh asaḁkh.
bin bhai bhagtee janam biranth.
har gun gaavahi mil parmaaranth. ||6||

aap marai maaray bhee aap.
aap upaa-ay thaap uthaap.
sarisat upaa-ee jotee too jaat.
sabaḁ veechaar milan nahee bharaat. ||7||
sootak agan bhakhai jag khaa-ay.
sootak jal thal sabh hee thaa-ay.
naanak sootak janam mareejai.
gur parsaadee har ras peejai. ||8||4||

Asa Mohalla-1

In stanza (7) of the previous *shabad*, Guru Ji had stated: “The world is in pain, rare is the person who enjoys (inner) happiness. The world is afflicted by the disease of indulgence and is crying for (spiritual) virtues. The world keeps cycling through birth and death, and thus losing its honor. Only the one who becomes the Guru’s follower understands (this secret).” Now in this *shabad* Guru Ji comments further on the mourning of ordinary people when their relatives die. While revealing the secret behind death, which every one is afraid of, he gives us some very valuable and helpful suggestions to deal with such an apparent tragedy.

First, commenting on the reactions of different types of people at the death of some one, Guru Ji says: “When one dies, (one’s relatives and friends, particularly) the five (closest relatives, namely mother, father, brother, wife, and son) join together and cry. But they who wash away the dirt (of their evil thoughts) by reflecting on (*Gurbani*) the Guru’s word, their ego is dispelled. By understanding and by realizing (the truth that the soul never dies, and like changing garments it either enters a different body, or gets united with God,) they rest in a state of peace and poise. But they who do not understand (this truth, continue crying) and lose all their honor (in God’s court).”(1)

So addressing God, he says: “(O’ God), You are the Creator of the universe. (In reality), no one dies (and) no one cries (or wails for anyone. (O’ God), the one whose body dies is You, and the one who cries is also You.”(1-pause)

Guru Ji now reveals another secret and says: “(O’ my friends,) that person is rare who (truly) cries because of the pain experienced by the person who died. (In general), only that person cries who suffers (on account of the loss of the dead person). Whoever experiences (this tragedy) realizes that God knows every thing, and whatever that Creator does, that alone will come to pass (and a person alone cannot do anything to stop it).”(2)

Now Guru Ji teaches us another valuable lesson. He says: “(O’ my friends, to completely erase our self-conceit, as if) to die while being still alive, (is true death. Only when God) helps us can we cross (the worldly ocean. Therefore I) shout “Victory!” to the Master of earth, and by seeking His shelter the supreme state (of salvation is obtained. But the shelter of God is obtained only through Guru’s grace. Therefore) I am a sacrifice to the shelter of the Guru’s feet because the Guru is (like a) ship, and by reflecting on his word (the *Gurbani*) we swim across the dreadful (worldly ocean).”(3)

Commenting further on the reality of God, and the sufferings in the world, because of forgetting God’s Name, Guru Ji says: “(O’ my friends), God Himself is free of fear and His light is contained in everything. But, without (meditating on His) Name, the world (becomes lost in such superstitions, as) pollution or contamination, (just by coming in contact with the relatives of a dead or low caste person. Because of such) vicious teachings, (the world) is getting ruined. (About such things, what can one) say and cry out about? Without meditation on God, and without listening (to the Guru’s teachings), people continue to pass through (the painful cycles of) birth and death.”(4)

Next, in a remarkable twist, Guru Ji tells us who they are who truly miss and therefore cry on the loss of a person, who has so overcome his ego as if he has already died while still alive. He says: “The friends who cry (for the person, who has) died (to his self-conceit) are the three qualities (of vice, virtue, and power) who cry profusely, because shedding any

feelings of pain or pleasure, such a person becomes awakened and has obtained a state of mental poise. Such a person has dedicated his or her body and mind to the love of God.”(5)

Now stating the essence of his sermon, Guru Ji says: “Even though there are countless beings and creatures, within them all, the same one (God) pervades. But people follow myriad of faiths, and perform rituals whose number is beyond counting. (They do not realize that) without God’s worship with due fear and respect, one’s life is a total waste. Only they who join together to sing praises of God will attain the supreme purpose of life (of uniting with God).”(6)

Expressing another interesting thought, Guru Ji says: “(Since God is contained in all beings, so) when a person dies then in a way God) Himself dies, (and it is) also He Himself who destroys (that person. So in this way, it is) He Himself, who creates and destroys the universe. (Therefore I say: “O’ God, it is You who) have created the universe, and from Your light (countless) species have been created. (When one) reflects on the (Guru’s) word, (one obtains Your) union, and such a person no longer wanders in any sort of illusion or doubt (regarding pollution or contamination).”(7)

Finally, commenting on the many superstitions prevailing in those days regarding “*Sootak*” or contamination in the houses and families in which there was a recent birth or death, Guru Ji says: “(O’ my friends), there is “*Sootak*” (or contamination even) in fire, which devours (many insects) when it burns. There is contamination in water, land, and all other places, (because everywhere insects and other animals are born and then die). O’ Nanak, by entering into such superstitions concerning contamination, one continues to pass through (cycles) of birth and death. Therefore, by seeking Guru’s grace, one should (rise above all such doubts and) drink the nectar of God’ (Name).”(8-4)

The message of this *shabad* is that if we want to avoid grief, then we should learn and practice the technique of dying while alive, (that is, rising above personal ego). We should also rise above worldly attachments, passions, and false superstitions about contamination such as the birth or death of a person) and under Guru’s guidance we should worship God with due respect and devotion.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

raag aasaa mehlaa 1.

ਆਪੁ ਵੀਚਾਰੈ ਸੁ ਪਰਖੇ ਹੀਰਾ ॥
ਏਕ ਦ੍ਰਿਸਟਿ ਤਾਰੇ ਗੁਰ ਪੂਰਾ ॥
ਗੁਰ ਮਾਨੈ ਮਨ ਤੇ ਮਨੁ ਧੀਰਾ ॥੧॥

aap veechaarai so parkhay heeraa.
ayk darisat taray gur poora.
gur maanai man tay man dheeraa. ||1||

ਐਸਾ ਸਾਹੁ ਸਰਾਫੀ ਕਰੈ ॥
ਸਾਚੀ ਨਦਰਿ ਏਕ ਲਿਵ ਤਰੈ ॥੧॥ ਰਹਾਉ ॥

aisaa saahu saraafee karai.
saachee nadar ayk liv tarai. ||1|| rahaa-o.

ਪੂੰਜੀ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥
ਨਿਚਮਲੁ ਸਾਚਿ ਰਤਾ ਪੈਕਾਰੁ ॥
ਸਿਫਤਿ ਸਹਜ ਘਰਿ ਗੁਰੁ ਕਰਤਾਰੁ ॥੨॥

poonjee naam niranjan saar.
nirmal saach rataa paikaar.
sifat sahj ghar gur kartaar. ||2||

ਆਸਾ ਮਨਸਾ ਸਬਦਿ ਜਲਾਏ ॥
ਰਾਮ ਨਰਾਇਣੁ ਕਹੈ ਕਹਾਏ ॥
ਗੁਰ ਤੇ ਵਾਟ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥੩॥

aasaa mansaa sabad jalaa-ay.
raam naraa-ian kahai kahaa-ay.
gur tay vaat mahal ghar paa-ay. ||3||

ਪੰਨਾ ੪੧੪

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ਕੰਚਨ ਕਾਇਆ ਜੋਤਿ ਅਨੂਪੁ ॥
ਤ੍ਰਿਭਵਣ ਦੇਵਾ ਸਗਲ ਸਰੂਪੁ ॥
ਮੈ ਸੋ ਧਨੁ ਪਲੈ ਸਾਚੁ ਅਖੁਟੁ ॥੪॥

kanchan kaa-i-aa jot anoop.
taribhavan dayvaa sagal saroop.
mai so Dhan palai saach akhoot. ||4||

ਪੰਚ ਤੀਨਿ ਨਵ ਚਾਰਿ ਸਮਾਵੈ ॥
ਧਰਣਿ ਗਗਨੁ ਕਲ ਧਾਰਿ ਰਹਾਵੈ ॥
ਬਾਹਰਿ ਜਾਤਉ ਉਲਟਿ ਪਰਾਵੈ ॥੫॥

panch teen nav chaar samaavai.
Dharan gagan kal Dhaar rahaavai.
baahar jaata-o ulat paraavai. ||5||

ਮੂਰਖੁ ਹੋਇ ਨ ਆਖੀ ਸੂਝੈ ॥
ਜਿਹਵਾ ਰਸੁ ਨਹੀ ਕਹਿਆ ਬੂਝੈ ॥
ਬਿਖੁ ਕਾ ਮਾਤਾ ਜਗ ਸਿਉ ਲੂਝੈ ॥੬॥

moorakh ho-ay na aakhee soojhai.
jihvaa ras nahee kahi-aa boojhai.
bikh kaa maataa jag si-o loojhai. ||6||

ਉਤਮ ਸੰਗਤਿ ਉਤਮੁ ਹੋਵੈ ॥
ਗੁਣ ਕਉ ਧਾਵੈ ਅਵਗਣ ਧੋਵੈ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੈ ਸਹਜੁ ਨ ਹੋਵੈ ॥੭॥

ootam sangat ootam hovai.
gun ka-o Dhaavai avgan Dhovai.
bin gur sayvay sahj na hovai. ||7||

ਹੀਰਾ ਨਾਮੁ ਜਵੇਹਰ ਲਾਲੁ ॥
ਮਨੁ ਮੋਤੀ ਹੈ ਤਿਸ ਕਾ ਮਾਲੁ ॥
ਨਾਨਕ ਪਰਖੈ ਨਦਰਿ ਨਿਹਾਲੁ ॥੮॥੫॥

heeraa naam javayhar laal.
man motee hai tis kaa maal.
naanak parkhai nadar nihaal. ||8||5||

Raag Asa Mohalla-1

In the previous *shabad*, Guru Ji advised us that if we want to avoid grief then we should learn and practice the technique of dying while alive, and under Guru's guidance we should worship God with due respect and devotion. Now in this *shabad* he tells us what is so special about the Guru, what are his unique qualities, and what he actually does so that his guidance becomes so useful and essential for ordinary people.

Describing the merits that person acquires whom the Guru blesses, he says: "(O' my friends), the person who believes in and follows (the teachings) of the Guru, that person's mind becomes contented by the thoughts of the mind itself. With his one glance of (mercy) whom the perfect Guru helps to swim across (the worldly ocean, such a person, who reflects on the self (about the purpose of life), recognizes (that God's Name is invaluable like a) jewel."(1)

Summarizing the merits of the Guru, he says: "(O' my friends), the Guru is such a beneficent banker, that (like an examiner of) jewels, when he examines a person and casts his true glance of grace, the person's mind gets attuned to the one (God) and that person swims across (the worldly ocean)."(1-pause)

Describing the merits obtained by such a person, he says: "(Such a person who by Guru's grace), considers the immaculate (God's) Name as the most sublime treasure, like a sifter of gold (of olden days) becomes a discriminating lover of truth. By singing God's praise in a poised manner that person enshrines Guru God in the heart."(2)

As for the conduct of such a Guru-oriented person, Guru Ji says: "Such a person burns off all his or her hopes and desires through the (Guru's) word. Such a person utters and

motivates others to utter God's Name. Through the Guru, such a person finds the way of life and the mansion of God (in the heart itself)"(3)

Guru Ji adds: "The body (soul) of such a person becomes (immaculate like) gold, because in that person's heart manifests a light of unparalleled beauty, which illuminates all the three worlds, and the entire universe is whose representation. (Such a person feels, as if) in possession of, such a wealth is which is everlasting and inexhaustible."(4)

Stating what other divine knowledge the Guru imparts to a person on whom he casts his glance of grace, Guru Ji says: "(O' my friends, the Guru teaches such a person that God) pervades all five (elements [the earth, water, fire, air, and the sky], the three (worlds), the nine (regions), and the four (directions. He is the one who) upholds the earth and the sky with His power. (This is how the Guru) turns back (a person's) distracted mind towards God (in his own heart)."(5)

Now reflecting on the life conduct of a foolish person who does not care for the Guru's word, he says: "The foolish (self-conceited) person does not realize the reality even when he sees with his own eyes (that the world is very transient). That person's tongue does not have any relish (or convincing power in it). Such a person does not listen to what is told. Intoxicated with the poison (of worldly riches), such a person gets into squabbles with everyone."(6)

But being compassionate to all, Guru Ji tells how even such a foolish egocentric person can be saved. He says: "Such a (foolish, egocentric) person can also be saved, if by joining the society of good persons, he or she also becomes good and by imbibing virtues (in their company) washes off the vices from the spirit. (However such a person first needs to seek the guidance of the Guru, because) without (the guidance of) the Guru, the (state of) poise cannot be obtained."(7)

In closing, Guru Ji says: "O' Nanak, one whom the assayer Guru examines with the glance of grace, that one is blessed. Then one's pearl-like pure mind embraces God's Name which is precious like a diamond, a jewel, a ruby."(8-5)

The message of this *shabad* is that we should realize that how fortunate and blessed we are, that we do not need to go out and search for a true and perfect Guru, because right in our own homes, we could have the presence of the eternal Guru (Granth Sahib Ji), who can help our mind overcome all our false worldly inclinations, and attach it to the jewel of God's Name and save us from perpetual pains of birth and death.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਮਨਿ ਮਾਨੁ ॥
ਗੁਰਮੁਖਿ ਮਹਲੀ ਮਹਲੁ ਪਛਾਨੁ ॥
ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਬਦੁ ਨੀਸਾਨੁ ॥੧॥

ਐਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਵੀਚਾਰੀ ॥
ਗੁਰਮੁਖਿ ਸਾਚਾ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥ ਰਹਾਉ ॥

aasaa mehlaa 1.

gurmukh gi-aan Dhi-aan man maan.
gurmukh mahlee mahal pachhaan.
gurmukh surat sabad neesaan. ||1||

aisay paraym bhagaṭ veechaaree.
gurmukh saachaa naam muraaree. ||1||
rahaa-o.

ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਥਾਨਿ ਸੁਥਾਨੁ ॥
ਤੀਨ ਭਵਨ ਨਿਹਕੇਵਲ ਗਿਆਨੁ ॥
ਸਾਚੇ ਗੁਰ ਤੇ ਹੁਕਮੁ ਪਛਾਨੁ ॥੨॥

ahinis nirmal thaan suthaan.
teen bhavan nihkayval gi-aan.
saachay gur tay hukam pachhaan. ||2||

ਸਾਚਾ ਹਰਖੁ ਨਾਹੀ ਤਿਸੁ ਸੋਗੁ ॥
ਅੰਮ੍ਰਿਤੁ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਭੋਗੁ ॥
ਪੰਚ ਸਮਾਈ ਸੁਖੀ ਸਭੁ ਲੋਗੁ ॥੩॥

saachaa harakh naahee tis sog.
amrit gi-aan mahaa ras bhog.
panch samaa-ee sukhee sabh log. ||3||

ਸਗਲੀ ਜੋਤਿ ਤੇਰਾ ਸਭੁ ਕੋਈ ॥
ਆਪੇ ਜੋਤਿ ਵਿਛੋੜੇ ਸੋਈ ॥
ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥੪॥
ਚਾਹਿ ਉਸਾਰੇ ਹੁਕਮਿ ਸਮਾਵੈ ॥
ਹੁਕਮੋ ਵਰਤੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ॥
ਗੁਰ ਬਿਨੁ ਪੂਰਾ ਕੋਇ ਨ ਪਾਵੈ ॥੫॥

saglee jot tayraa sabh ko-ee.
aapay jorh vichhorhay so-ee.
aapay kartaa karay so ho-ee. ||4||
dhaahi usaaray hukam samaavai.
hukmo vartai jo tis bhaavai.
gur bin pooraa ko-ay na paavai. ||5||

ਬਾਲਕ ਬਿਰਧਿ ਨ ਸੁਰਤਿ ਪਰਾਨਿ ॥
ਭਰਿ ਜੋਬਨਿ ਬੁਝੈ ਅਭਿਮਾਨਿ ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਲਹਸਿ ਨਿਦਾਨਿ ॥੬॥

baalak biraDh na surat paraan.
bhar joban boodai abhimaan.
bin naavai ki-aa lahas niidaan. ||6||

ਜਿਸ ਕਾ ਅਨੁ ਧਨੁ ਸਹਜਿ ਨ ਜਾਨਾ ॥
ਭਰਮਿ ਭੁਲਾਨਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥
ਗਲਿ ਫਾਹੀ ਬਉਰਾ ਬਉਰਾਨਾ ॥੭॥

jis kaa an Dhan sahj na jaanaa.
bharam bhulaanaa fir pachhutaanaa.
gal faahee ba-uraa ba-uraanaa. ||7||

ਬੂਡਤ ਜਗੁ ਦੇਖਿਆ ਤਉ ਡਰਿ ਭਾਗੇ ॥
ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਵਡਭਾਗੇ ॥
ਨਾਨਕ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੇ ॥੮॥੬॥

boodat jag daykhi-aa ta-o dar bhaagay.
satgur raakhay say vadbhaagay.
naanak gur kee charnee laagay. ||8||6||

Asa Mohalla-1

In the previous *shabad*, Guru Ji told us that the Guru can help our mind overcome our false worldly inclinations, attach our mind to the jewel of God's Name and thus save us from the perpetual pains of birth and death. But that is not all! In this *shabad*, Guru Ji acquaints us with so many more blessings and benefits that a person receives who becomes *Gurmukh*, (whose face is towards the Guru. In other words, who attentively listens and follows Guru's advice).

He says: "(O' my friend), by listening to Guru's advice, enjoy (the bliss of) divine knowledge and meditation (upon God's Name) in your mind. By the grace of the Guru identify God's palace (in your heart). By listening attentively to the Guru, install (God's) Name in your consciousness, which is like a passport (for entry into God's abode)." (1)

Summarizing the blessings obtained by a person who becomes "Gurmukh", or a true follower of the Guru, he, says: "(O' my friends), when in this way a devotee lovingly reflects (on the word of the Guru), by Guru's grace that person obtains the eternal Name of (God), the slayer of demons." (1-pause)

Describing the divine knowledge acquired by a person through the Guru, he says: "Such (a Guru's follower), day and night continually makes (the heart) the immaculate abode

(of (God), acquires intimate knowledge about the desire of God, who pervades the three worlds, and fFrom the true Guru learns to understand the will (of God).”(2)

As for the blessings enjoyed by such a person, Guru Ji says: “(O’ my friends, the one who follows Guru’s advice) has an everlasting bliss (in the mind), and never has any sorrow. (For such a Guru’s follower), the knowledge (imparted by the Guru becomes) like nectar and the most relishing food (for the soul). In this way, if people still all their five (passions), all people can be in peace.”(3)

As for the attitude of such Guru’s follower towards God, Guru Ji says: “Such a person realizes and in a way says, “(O’ God), in the entire universe it is Your light that pervades everything. (Such a person believes) that on His own (God) unites (all), and it is He who (also) separates them. Whatever that Creator Himself does, only that happens.”(4)

Describing, what else such a follower of the Guru believes, he says: “(O’ my friends, a Guru’s follower believes that on His own, God) destroys and rebuilds (the universe, and) in His will He absorbs it (into Himself). Whatever pleases Him, His command pervades accordingly. Without the Guru, no one can obtain to that perfect (God).”(5)

Now, Guru Ji comments on the state and fate of the ignorant persons who do not care to meditate on God’s Name. He says: “The one who neither in childhood, nor in old age attunes his or her mind to God and during full youth remains drowned in the ego of one’s own beauty; without meditating on God’s Name, such a foolish person would profit nothing from the world (and that person’s human birth would go waste).” (6)

Giving the reason why he considers the life of such persons a waste, he says: “If while remaining in a state of poise, one has never acknowledged Him, (whose given) food and wealth (one is enjoying) and remains lost in illusions, that one later repents, (when it is too late, and the noose of death is already tightened) around the neck of such a blind fool.”(7)

Guru Ji concludes the *shabad* by stating who they are who are saved from such a terrible death. He says: “O’ Nanak, they who seek the shelter of the Guru, upon seeing the world being drowned (in the ocean of worldly pleasures), they get scared and run away (from worldly affairs). They are very fortunate, because the true Guru has saved them.”(8-6)

The message of this *shabad* is that if we want to save ourselves from falling victim to false worldly allurements and avoid repeated pains of birth and death, then we should seek the shelter of the Guru who will impart to us the right knowledge and attune us to the loving adoration of God. Then we will realize that God pervades in all of the three worlds and in all hearts, and we will ultimately merge in Him.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗਾਵਹਿ ਗੀਤੇ ਚੀਤਿ ਅਨੀਤੇ ॥
ਰਾਗ ਸੁਣਾਇ ਕਹਾਵਹਿ ਬੀਤੇ ॥
ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਝੂਨੁ ਅਨੀਤੇ ॥੧॥

ਕਹਾ ਚਲਹੁ ਮਨ ਰਹਹੁ ਘਰੇ ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਤ੍ਰਿਪਤਾਸੇ ਖੋਜਤ ਪਾਵਹੁ ਸਹਜਿ ਹਰੇ
॥੧॥ ਰਹਾਉ ॥

aasaa mehlaa 1.

gaavahi geetay cheet aneetay.
raag sunaa-ay kahaaveh beetay.
bin naavai man jhooth aneetay. ||1||

kahaa chalu man rahhu gharay.
gurmukh raam naam triptaasay khojat
paavhu sahj haray. ||1|| rahaa-o.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਨਿ ਮੋਹੁ ਸਰੀਰਾ ॥
ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਸੁ ਪੀਰਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਮਨੁ ਧੀਰਾ ॥੨॥

kaam kroDh man moh sareeraa.
lab lobh ahaⁿkaar so peeraa.
raam naam bin ki-o man Dheeraa. ||2||

ਅੰਤਰਿ ਨਾਵਣੁ ਸਾਚੁ ਪਛਾਣੈ ॥
ਅੰਤਰ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥
ਸਾਚ ਸਬਦ ਬਿਨੁ ਮਹਲੁ ਨ ਪਛਾਣੈ ॥੩॥

an^tar naavan saach pachhaanai.
an^tar kee gat gurmukh jaanai.
saach sabad bin mahal na pachhaanai. ||3||

ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਵੈ ॥
ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ ॥
ਸੋ ਨਰੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥੪॥

nirankaar meh aakaar samaavai.
akal kalaa sach saach tikaavai.
so nar garabh jon nahee aavai. ||4||

ਜਹਾਂ ਨਾਮੁ ਮਿਲੈ ਤਹ ਜਾਉ ॥

jahaaⁿ naam milai tah jaa-o.

ਪੰਨਾ ੪੧੫

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ਗੁਰ ਪਰਸਾਦੀ ਕਰਮ ਕਮਾਉ ॥
ਨਾਮੇ ਰਾਤਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੫॥

gur parsaa^dee karam kamaa-o.
naamay raataa har gun gaa-o. ||5||

ਗੁਰ ਸੇਵਾ ਤੇ ਆਪੁ ਪਛਾਤਾ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਵਸਿਆ ਸੁਖਦਾਤਾ ॥
ਅਨਦਿਨੁ ਬਾਣੀ ਨਾਮੇ ਰਾਤਾ ॥੬॥

gur sayvaa tay aap pachhaataa.
amrit naam vasi-aa sukh-daata.
an-din banee naamay raataa. ||6||

ਮੇਰਾ ਪੁਭੁ ਲਾਏ ਤਾ ਕੇ ਲਾਗੈ ॥
ਹਉਮੈ ਮਾਰੇ ਸਬਦੇ ਜਾਗੈ ॥
ਐਥੇ ਓਥੇ ਸਦਾ ਸੁਖੁ ਆਗੈ ॥੭॥

mayraa parabh laa-ay taa ko laagai.
ha-umai maaray sabday jaagai.
aithai othai sadaa sukh aagai. ||7||

ਮਨੁ ਚੰਚਲੁ ਬਿਧਿ ਨਾਹੀ ਜਾਣੈ ॥
ਮਨਮੁਖਿ ਮੈਲਾ ਸਬਦੁ ਨ ਪਛਾਣੈ ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਨਾਮੁ ਵਖਾਣੈ ॥੮॥

man chanchal biDh naahee jaanai.
manmukh mailaa sabad na pachhaanai.
gurmukh nirmal naam vakhaanai. ||8||

ਹਰਿ ਜੀਉ ਆਗੈ ਕਰੀ ਅਰਦਾਸਿ ॥
ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਹੋਇ ਨਿਵਾਸੁ ॥
ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ ॥੯॥
ਕਰਿ ਬੀਚਾਰੁ ਆਚਾਰੁ ਪਰਾਤਾ ॥
ਸਤਿਗੁਰ ਬਚਨੀ ਏਕੋ ਜਾਤਾ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ॥੧੦॥੭॥

har jee-o aagai karee ardaas.
saaDhoo jan sangat ho-ay nivaas.
kilvikh dukh kaatay har naam pargaas. ||9||
kar beechaar aachaar paraataa.
satgur bachnee ayko jaataa.
naanak raam naam man raataa. ||10||7||

Asa Mohalla-1

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of the Guru, who will impart to us the right divine knowledge and attune us to the loving adoration of God. However, in this *shabad*, Guru Ji wants to caution us about those hypocritical musicians and preachers who may outwardly impress their audiences by singing and interpreting *shabads* with melodious voices, mesmerizing music, and scholarly interpretations of *Gurbani*, but yet they are totally devoid of any true spiritual awakening from within and are only concerned with amassing wealth through their worldly talents and skills.

He says: “There are some who sing devotional songs (just to impress others), but in their minds are all kinds of evil thoughts. They recite gospel music, and declare themselves as free from such things as envy or jealousy. But without (being permeated with God’s Name, falsehood and evil intentions reside in their minds.”(1)

Therefore advising his own mind and indirectly all of us, Guru Ji says: “O’ my mind, why do we need to go out anywhere (to listen to the singing of such false singers). It is better that we stay home. (Because, it is only by meditating on God’s Name) under Guru’s guidance, that we are (spiritually) satiated, and by trying to search Him (in this way) you would easily obtain God, (right in your home, within your self).”(1-pause)

Continuing his criticism of these fake “*Raagis*” (singers), Guru Ji says: “The bodies and minds of such fake singers and musicians are afflicted with lust, wrath, and false worldly attachment. They are also suffering from the maladies of greed, avarice, and ego. How can their minds find any solace without God’s Name?” (2)

Now stating what a person really needs to do, Guru Ji simply says: “(O’ my friends), by following the guidance of the Guru, one should know the inner state of one’s own mind. (The one, who thus purifies oneself on the inside, and so) takes an inner cleansing, recognizes the eternal (God. But one must remember that) without the true word (of the Guru) he cannot identify the palace (or abode of God).”(3)

Describing, what sorts of blessings such a person obtains, he says: “(The person who) absorbs the visible form (of the world) into the formless (God. In other words, one who controls one’s exterior mind) and focuses it on one’s interior self, and enshrines (into the heart) that true God whose power is beyond limit, does not again fall into the womb.”(4)

Therefore, even for himself, Guru Ji prays: “(O’ God, bless me,) that I may go wherever Your Name is to be obtained. By Guru’s grace, may I do virtuous deeds, and imbued with (Your) Name may I sing God’s praise.”(5)

Describing the blessings obtained by him as a result of the above prayer, Guru Ji says: “Through the Guru’s service, I have understood myself. The peace giving nectar Name has come to reside in my heart. So now, day and night, I remain imbued with the word of the Guru and with God’s Name.”(6)

However Guru Ji wants to remind us that it is only through God’s grace that a person is engaged in meditating on God’s Name. He says: “(It is only), if my beloved God yokes (a person in the task of meditating on God’s Name), that he or she engages (in this task). Through the word (of the Guru one) wakes up (from the slumber of worldly attachments) and stills one’s ego. After that, one always finds peace for both here (in this world) and there (in the next world).”(7)

Now contrasting the thoughts of those protected by the Guru against self-conceited persons, Guru Ji says: “The mind (of the self-conceited person) is mercurial, it does not know the way (to attune to God’s Name. Because the mind of) the egocentric person is soiled; it does not understand (and follow) the Guru’s word. But the (mind of a) Guru’s follower is immaculate, (and such a follower always) meditates on the Name.”(8)

Therefore describing, what he does, so that his mind also remains immaculate, Guru Ji says: “(O’ my friends), I pray to the reverend God (to bless me that) I may always continue

to have my abode in the congregation of saintly persons. (So that in my mind), God's Name may become manifest, which may eradicate my sins and sufferings.”(9)

In conclusion, Guru Ji says: “(O’ my friends, the one who) deliberates (within one’s mind) understands the right conduct (of life, and according to the) true Guru’s word has realized that there is only one (God, who is the Master of all). O’ Nanak, (such a person’s) mind is imbued with God’s Name.”(10-7)

The message of this *shabad* is that instead of wasting our time on listening to some greedy and self conceited singers and lecturers, we should seriously reflect within ourselves for our own faults and shortcomings. In addition, following the word of the Guru (*Gurbani* as contained in *Guru Granth Sahib Ji*), we should meditate on God’s Name. By doing so we would find peace in both this and the next world.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ ॥
ਬਨ ਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ ॥
ਇਤ ਉਤ ਜਾਹਿ ਕਾਲ ਕੇ ਚਾਪੇ ॥
ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੈ ਘਰੁ ਆਪੇ ॥੧॥
ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮਨੁ ਨਹੀ ਠਉਰਾ ॥
ਸਿਮਰਹੁ ਰਾਮ ਨਾਮੁ ਅਤਿ ਨਿਰਮਲੁ ਅਵਰ ਤਿਆਗਹੁ ਹਉਮੈ
ਕਉਰਾ ॥੧॥ ਰਹਾਉ ॥

ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਕਹਹੁ ਕਿਉ ਰਹਸੀ ॥
ਬਿਨੁ ਸਮਝੇ ਜਮ ਕਾ ਦੁਖੁ ਸਹਸੀ ॥
ਆਪੇ ਬਖਸੇ ਸਤਿਗੁਰੁ ਮੇਲੈ ॥
ਕਾਲੁ ਕੰਟਕੁ ਮਾਰੇ ਸਚੁ ਪੇਲੈ ॥੨॥

ਇਹੁ ਮਨੁ ਕਰਮਾ ਇਹੁ ਮਨੁ ਧਰਮਾ ॥
ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ ॥
ਸਾਕਤੁ ਲੋਭੀ ਇਹੁ ਮਨੁ ਮੂੜਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਮਨੁ ਰੂੜਾ ॥੩॥

ਗੁਰਮੁਖਿ ਮਨੁ ਅਸਥਾਨੇ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਤ੍ਰਿਭਵਣਿ ਸੋਝੀ ਹੋਈ ॥
ਇਹੁ ਮਨੁ ਜੋਗੀ ਭੋਗੀ ਤਪੁ ਤਾਪੈ ॥
ਗੁਰਮੁਖਿ ਚੀਨੈ ਹਰਿ ਪ੍ਰਭੁ ਆਪੈ ॥੪॥

ਮਨੁ ਬੈਰਾਗੀ ਹਉਮੈ ਤਿਆਗੀ ॥
ਘਟਿ ਘਟਿ ਮਨਸਾ ਦੁਬਿਧਾ ਲਾਗੀ ॥
ਰਾਮ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਚਾਖੈ ॥
ਦਰਿ ਘਰਿ ਮਹਲੀ ਹਰਿ ਪਤਿ ਰਾਖੈ ॥੫॥

ਇਹੁ ਮਨੁ ਰਾਜਾ ਸੂਰ ਸੰਗ੍ਰਾਮਿ ॥
ਇਹੁ ਮਨੁ ਨਿਰਭਉ ਗੁਰਮੁਖਿ ਨਾਮਿ ॥
ਮਾਰੇ ਪੰਚ ਅਪੁਨੈ ਵਸਿ ਕੀਏ ॥
ਹਉਮੈ ਗ੍ਰਾਸਿ ਇਕਤੁ ਬਾਇ ਕੀਏ ॥੬॥

aasaa mehlaa 1.

man maigal saakat dayvaanaa.
ban khand maa-i-aa mohi hairaanaa.
it ut jaahi kaal kay chaapay.
gurmukh khoj lahai ghar aapay. ||1||
bin gur sabdai man nahee thaa-uraa.
simrahu raam naam at nirmal avar ti-aagahu
ha-umai ka-uraa. ||1|| rahaa-o.

ih man mugaDh kahhu ki-o rahsee.
bin samjhay jam kaa dukh sahsee.
aapay bakhস্য say satgur maylai.
kaal kankat maaray sach paylai. ||2||

ih man karmaa ih man Dharmaa.
ih man panch tat tay janmaa.
saakat lobhee ih man moorhaa.
gurmukh naam japai man roorhaa. ||3||

gurmukh man asthaanay so-ee.
gurmukh taribhavan sojhee ho-ee.
ih man jogee bhogee tap taapai.
gurmukh cheenai har parabh aapai. ||4||

man bairaagee ha-umai ti-aagee.
ghat ghat mansaa dubiDhaa laagee.
raam rasaa-in gurmukh chaakhai.
dar ghar mahlee har pat raakhai. ||5||

ih man raajaa soor sangraam.
ih man nirbha-o gurmukh naam.
maaray panch apunai vas kee-ay.
ha-umai garaas ikat thaa-ay kee-ay. ||6||

ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦ ਅਨ ਤਿਆਗੇ ॥
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ ॥
ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ ॥
ਆਤਮੁ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥੭॥

gurmukh raag su-aad an tī-aagay.
gurmukh ih man bhagtee jaagay.
anhad sun maani-aa sabad veechaaree.
aatam cheeneh bha-ay nirankaaree. ||7||

ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਦਰਿ ਘਰਿ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਭਾਉ ਧੁਨਿ ਹੋਈ ॥
ਅਹਿਨਿਸਿ ਹਰਿ ਜਸੁ ਗੁਰੁ ਪਰਸਾਦਿ ॥
ਘਟਿ ਘਟਿ ਸੋ ਪੁਛੁ ਆਦਿ ਜੁਗਾਦਿ ॥੮॥
ਰਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮਾਤਾ ॥
ਸਰਬ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
ਭਗਤਿ ਹੇਤੁ ਗੁਰੁ ਚਰਣ ਨਿਵਾਸਾ ॥
ਨਾਨਕ ਹਰਿ ਜਨ ਕੋ ਦਾਸਨਿ ਦਾਸਾ ॥੯॥੮॥

ih man nirmal dar ghar so-ee.
gurmukh bhagat bhaa-o Dhun ho-ee.
ahinis har jas gur parsaad.
ghat ghat so parabh aad jugaad. ||8||
raam rasaa-in ih man maataa.
sarab rasaa-in gurmukh jaataa.
bhagat hayt gur charan nivaasaa.
naanak har jan kay daasan daasaa. ||9||8||

Asa Mohalla-1

In the previous *shabad*, Guru Ji advised us that instead of wasting our time listening to greedy and self conceited singers and lecturers, we should reflect within ourselves for our own faults and short-comings, and following the word of the Guru meditate on God's Name. By doing so, we would find peace both in this and the next world. Now, in this *shabad* Guru Ji tells us the reason why people, including seemingly holy persons, keep madly running after worldly riches and power, which ultimately brings them immense pain and suffering. In addition he tells us what we need to do to cure this ailment and live in peace and poise.

Guru Ji says: “(O’ my friends, the human) mind is like a foolish worshipper of (worldly riches and) power, and behaves like an (untamed) elephant. Caught in an attachment for worldly riches and power it, keeps wandering (in the world) like a jungle. (This is how an ordinary person) keeps moving here and there, impelled by (spiritual) death. However, the one who follows the Guru (does not let the mind get lost in worldly riches), by searching within oneself finds out the abode (of God in one’s own heart).”(1)

Therefore stating in the simplest manner, the way to control our unbridled minds, Guru Ji says: “(O’ my friends), without (getting focused on *Gurbani*, the Guru’s) word, the mind does not get settled (in one state. To control your mind, the only way is that) you meditate on the extremely immaculate God’s Name, and renounce all other bitter (worldly) relishes that enhance ego.”(1-pause)

Next, explaining the necessity of seeking and following Guru’s guidance to control one’s mind, Guru Ji says: “(O’ my friends, when swayed by worldly allurements), how can the foolish (human) mind remain stable? Without understanding (its true nature and divine purpose,) it would keep suffering the pain of death. However when God showers His grace on His own people, He unites (a person) with the true Guru, who then saves that person from this painful (spiritual) death by gently coaxing (the mind) towards the eternal (God).”(2)

Now, explaining the reason why our mind generally runs after worldly riches and power, and what is the effect of Guru’s advice on it, Guru Ji says: “(O’ my friends), our mind is

born out of the five basic essences or elements, (earth, ether, air, fire, and water, and since the rest of the world has also been created out of these five basic elements), this foolish mind is inclined to become the greedy worshipper of worldly riches and power. (To save itself from the tortures of death it engages in useless) faith rituals and (religious) deeds. But, if following Guru's advice, it meditates on (God's) Name, then it becomes (spiritually) beautiful.”(3)

Describing further what happens when one becomes an ardent follower of the Guru, and one's mind follows the Guru's advice, he says: “The one who becomes a true follower of the Guru, keeps the mind focused on the abode of that (God in the heart). Therefore the person following the Guru gains the knowledge about all three worlds.

(Ordinarily, sometimes) this mind becomes a yogi; sometimes an enjoyer (of worldly comforts, and at other times it) suffers the pains of penance. But when it becomes follower of the Guru, then by itself it reflects on God.”(4)

Continuing to narrate the merits obtained by a person who follows Guru's advice, he says: “(Being confused by worldly allurements and consequent sufferings, sometimes) the mind renounces ego and becomes detached (from the world. But still it is afflicted with ego in other forms. In this way), each and every heart has been afflicted with duality, (the love of things other than God). But, when by seeking the shelter of the Guru, a person tastes the relish of the panacea of God's (Name), the owner of the mansion saves that person's honor, both in the home and away from home.”(5)

Stating the radical changes that Guru's guidance and God's Name can bring in a person's mind, Guru Ji says: “When following Guru's advice this mind meditates on God's Name, it becomes fearless, and acts like a king and brave warrior in the battle (against its internal enemies). After slaying the five (evil enemies of lust, anger, greed, attachment, and ego), it brings them under control. Also grasping one's ego, one keeps them all at one place (under one's control).”(6)

Next, commenting on the conduct of a true follower of the Guru, he says: “The person following the Guru renounces all other tunes and relishes (of worldly involvements). Now, the mind of the Guru's follower wakes up (and engages in) worship (of God). By reflecting on the word (of the Guru) and listening to the continuous melody, one's mind gets satiated. In this way, comprehending the real essence, one becomes (a true devotee of the) formless (God).”(7)

Describing the state of mind of such a follower of the Guru, he says: “When the mind of the Guru's follower has become pure, it sees the same (God) both within and without. By Guru's grace, the follower is attuned to the loving adoration of God and keeps singing praises of God, day and night. In all hearts, (a Guru's follower) sees that God who has been pervading even before all ages, and will remain there after the end of all ages.”(8)

In conclusion, Guru Ji says: “(O' my friends, when one follows the guidance of the Guru) one's mind becomes intoxicated with the elixir of God's (Name). By Guru's grace, one comes to realize (God) the source of all panaceas. When one's mind (so obediently follows Guru's guidance, as if it is) residing at Guru's feet, love for God's devotion wells up in it. Nanak is a slave of the slave of (such) devotees of God.”(9-8)

The message of the *shabad* is that if we want to bring our elephant like crazy mind under control, and kill all our five evil impulses, then seeking the guidance of the Guru, we should meditate on God's Name.

ਪੰਨਾ ੪੧੬

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ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੋ ਕਹੀਐ ॥
ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ ॥
ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ ॥
ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥੧॥

tan binsai Dhan kaa ko kahee-ai.
bin gur raam naam kat lahee-ai.
raam naam Dhan sang sakhaa-ee.
ahinis nirmal har liv laa-ee. ||1||

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥
ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ ਛੋਡਉ ਆਪੇ ਬਖਸਿ
ਮਿਲਾਵਣਹਾਰਾ ॥੧॥ ਚਰਾਉ ॥

raam naam bin kavan hamaaraa.
sukh dukh sam kar naam na chhoda-o aapay
bakhhas milaavanhaaraa. ||1|| rahaa-o.

ਕਨਿਕ ਕਾਮਨੀ ਹੇਤੁ ਗਵਾਰਾ ॥
ਦੁਬਿਧਾ ਲਾਗੇ ਨਾਮੁ ਵਿਸਾਰਾ ॥
ਜਿਸੁ ਤੂੰ ਬਖਸਹਿ ਨਾਮੁ ਜਪਾਇ ॥
ਦੂਤੁ ਨ ਲਾਗਿ ਸਕੈ ਗੁਨ ਗਾਇ ॥੨॥

kanik kaamnee hayt gavaaraa.
dubiDhaa laagay naam visaaraa.
jis tooⁿ bakhshahi naam japaa-ay.
doot na laag sakai gun gaa-ay. ||2||

ਹਰਿ ਗੁਰੁ ਦਾਤਾ ਰਾਮ ਗੁਪਾਲਾ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਦਇਆਲਾ ॥
ਗੁਰਮੁਖਿ ਰਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥
ਰੋਗ ਮਿਟੈ ਦੁਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੩॥

har gur daataa raam gupaalaa.
ji-o bhaavai ti-o raakh da-i-aalaa.
gurmukh raam mayrai man bhaa-i-aa.
rog mitay dukh thaak rahaa-i-aa. ||3||

ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤ ਨ ਮੰਤਾ ॥
ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ ॥
ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ॥
ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥੪॥

avar na a-ukhaDh tant na manntaa.
har har simran kilvikh hantaa.
tooⁿ aap bhulaaveh naam visaar.
tooⁿ aapay raakhahi kirpaa Dhaar. ||4||

ਰੋਗੁ ਭਰਮੁ ਭੇਦੁ ਮਨਿ ਦੂਜਾ ॥
ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਜਪਹਿ ਜਪੁ ਦੂਜਾ ॥
ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ ॥
ਵਿਣੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਕਿ ਲੇਖਹਿ ॥੫॥

rog bharam bhayd man doojaa.
gur bin bharam jaapeh jap doojaa.
aad purakh gur daras na daykheh.
vin gur sabdai janam ke laykheh. ||5||

ਦੇਖਿ ਅਚਰਜੁ ਚਹੇ ਬਿਸਮਾਦਿ ॥
ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਦਿ ॥
ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਹੀ ॥
ਤੁਮ ਸਮਸਰਿ ਅਵਰੁ ਕੋ ਨਾਹੀ ਏ ॥
ਜਾ ਕੀ ਭਗਤਿ ਹੇਤੁ ਮੁਖਿ ਨਾਮੁ ॥
ਸੰਤ ਭਗਤ ਕੀ ਸੰਗਤਿ ਰਾਮੁ ॥
ਬੰਧਨ ਤੋਰੇ ਸਹਜਿ ਧਿਆਨੁ ॥
ਛੁਟੈ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਰ ਗਿਆਨੁ ॥੬॥

daykh achraj rahay bismaad.
ghat ghat sur nar sahj samaaDh.
bharipur Dhaar rahay man maahee.
tum samsar avar ko naahee. ||6||
jaa kee bhagat hayt mukh naam.
sant bhagat kee sangat raam.
banDhan toray sahj Dhi-aan.
chhootai gurmukh har gur gi-aan. ||7||

ਨਾ ਜਮਦੂਤ ਦੁਖੁ ਤਿਸੁ ਲਾਗੈ ॥
ਜੇ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ ॥

naa jamdoot dookh tis laagai.
jo jan raam naam liv jaagai.

ਭਗਤਿ ਵਫਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ ॥
ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਸੰਗਿ ॥੮॥੯॥

bhagat vachhal bhagtaa har sang.
naanak mukat bha-ay har rang. ||8||9||

Asa Mohalla-1

In stanza (1) of the previous *shabad*, Guru Ji told us that the human mind is like a foolish worshipper of worldly riches and power, and behaves like an untamed elephant. Caught in attachment for worldly riches and power, it keeps wandering (in the world, as if) it is a jungle. This is how human beings keep wandering here and there, impelled by (spiritual) death. Now in this *shabad*, Guru Ji shows us the way to counsel and train this wild mind so that instead of wandering aimlessly in the worldly jungle, the mind amasses the true wealth of God's Name, which would not only last us our entire life, but would also accompany us after death and save us from the endless cycles of birth and death.

Therefore, addressing us all, Guru Ji says: “(When a person's) body perishes, no one can be considered the owner of the worldly wealth amassed by that person. (Because it is not going to accompany that person after death). It is only the wealth of God's Name, which like a faithful friend can accompany a person (even after death). But without the Guru's (guidance), we cannot obtain God's Name. Immaculate is the one who day and night attunes one's mind to God.”(1)

So, Guru Ji says (to himself and advises us accordingly): “Except God's Name, who else is my (support)? Therefore, deeming both pleasure and pain as the same thing, I will not forsake (meditating on) God's Name. (I fully believe) that ultimately after forgiving (the creatures) on His own, He does unite them with Him.” (1-pause)

Next, addressing God on behalf of the world, Guru Ji says: “O' God, the foolish humans remain absorbed in the love of worldly riches and women, and being in love with the entities other than You, they have forsaken Your Name. (But O' God, the poor humans are helpless because only the one upon) whom You become gracious, You make that person meditate on Your Name, then even demons of death cannot afflict that person, because such a person keeps singing Your praise.”(2)

Guru Ji then shares with us what happened when he sought the guidance of the Guru. He says: “(O' my friends), by Guru's grace, God became pleasing to my mind. (Then I prayed to God and said to Him), O' my Guru God, Giver, and all pervading Master of the earth, O' the compassionate one, save me as You please. Then all my ailments were removed, and my suffering came to an end.”(3)

Expressing his full faith in God, and His power, Guru Ji says: “(O' God, we know that) there is no other medicine, *mantra*, or charm, (and it is only the) meditation of God's Name, which is the destroyer of sins and misdeeds. (But O' God), it is You Yourself, who makes a person go astray by making that person forsake (Your) Name. But then showing Your mercy, You Yourself save one (from committing sins, and subjecting oneself to the pains of birth and death).”(4)

Now, stressing upon the necessity of Guru's guidance, he says: “(O' my friends), they who without (the guidance of the) Guru worship the other (worldly riches and power), suffer from (mental) sickness, doubt, and distance (from God). Yes, they who do not see the Guru

are never able to see the primal Being. So without (attuning to the) word of the Guru, their entire life counts to nothing.”(5)

Expressing his own wonder at the sight of God, Guru Ji says: “(O’ God), seeing Your wondrous form, I am in ecstasy. You are present in each and every heart. You are imperceptibly contained in all angels and human beings. You are fully pervading in the hearts of all. Like You, there is no one else.”(6)

Next, Guru Ji tells us where we can find God more easily, and why. He says: “(O’ my friends), that God is obtained in the company of those saints and devotees on whose tongue always resides His Name and His loving devotion. Because, by living in a state of poised meditation, they have broken away from their (worldly) bonds. The true followers of the Guru who obtain the divine knowledge of God through the Guru also become liberated (from these bonds).”(7)

So in conclusion, Guru Ji says: “(O’ my friends), the person who attunes the mind to meditation on God’s Name, that person awakens (and becomes alert to worldly allurements). Therefore, neither any ailment nor (fear of) the demon of death afflicts such a person. (Because) God is the lover of devotees and always accompanies His worshippers. O’ Nanak, by being imbued with God’s love, they become emancipated.”(8-9)

The message of this *shabad* is that instead of running after worldly riches, we should gather the riches of God’s Name, which will accompany us everywhere and will emancipate us. Also, to amass the wealth of God’s Name, we should pray to God to bless us with the guidance of Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੧ ਇਕਤੁਕੀ ॥

ਗੁਰੁ ਸੇਵੇ ਸੋ ਠਾਕੁਰ ਜਾਨੈ ॥
ਦੂਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥
ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ ॥੧॥ ਰਹਾਉ ॥

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥
ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥੨॥

ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥
ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥੩॥

ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥
ਰਉਮੈ ਭੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥੪॥

ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥
ਤਿਪਤਿ ਨਾਰੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥੫॥

ਬੰਧਨ ਸਾਹ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ ॥੬॥

aasaa mehlaa 1 iktukee.

gur sayvay so thaaakur jaanai.
dookh mitai sach sabad pachhaanai. ||1||
raam japahu mayree sakhee sakhaanee.
satgur sayv daykhu parabh naanee. ||1||
rahaa-o.

banDhan maat pitaa sansaar.
banDhan sut kanniaa ar naar. ||2||

banDhan karam Dharam ha-o kee-aa.
banDhan put kalat man bee-aa. ||3||

banDhan kirkhee karahi kirsaaan.
ha-umai dann sahai raajaa mangai daan.
||4||

banDhan sa-udaa anveechaaree.
tipat naahee maa-i-aa moh pasaaree. ||5||

banDhan saah sa'cheh Dhan jaa-ay.
bin har bhagat na pav-ee thaa-ay. ||6||

ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥
ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥੭॥

banDhan bayd baad ahaⁿkaar.
banDhan binsai moh vikaar. ||7||

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥
ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥੮॥੧੦॥

naanak raam naam sarnaa-ee.
satgur raakhay banDh na paa-ee. ||8||10||

Asa Mohalla-1

In the previous *shabad* Guru Ji advised us that instead of running after worldly riches, we should gather the riches of God's Name, which will accompany us everywhere and emancipate us. Secondly, to amass the wealth of God's Name, we should pray to God to bless us with the guidance of Guru. Now in this *shabad*, Guru Ji explains how without meditating on God's Name, all kinds of deeds and even daily duties like doing business to take care of our families, become bonds for our soul, and will not let us find salvation from our pains and suffering.

First of all, advising us to follow the advice of the Guru, he says: "(O' my friends), one who serves (and follows the advice of) the Guru comes to know about (the relish of God's Name). Through the word of the Guru, one recognizes the Master, (and as a result) all one's pain is removed."(1)

Next, stating the benefit of following Guru's main advice, he says: "O' my friends and mates, meditate on God's Name. Because by serving the true Guru (in this way), you would see God with your own eyes." (1-pause)

Now, listing all those things which without meditation on God's Name become bonds for our soul, Guru Ji says: "(O' my friends, without meditation on God's Name, all relationships) in the world, (even those with one's) mother and father become bonds (for our soul. Similarly our attachments with our) son, daughter, and wife also become bonds."(2)

But these bonds are not limited to our friends and relatives only; he says: "(Without God's Name, even) the religious deeds and actions become bonds (for our soul), because (by doing so, one feels a sense of ego) that one has done those things. Even the love of one's son and wife (becomes a bond, because this is love of some one, other than God."(3)

Guru Ji goes even one step further, and speaking about our jobs and professions, he says: "The farmer who farms, that also becomes bondage, because the king (or the ruler) demands tax on the crop, and if (out of) ego (one refuses), then one has to suffer punishment."(4)

This is true about business as well. Guru Ji says: "Business deeds done without due consideration also become bondages, because as one keeps earning more and more money, the infatuation with worldly riches continues increasing (and one is never satisfied, and ultimately one is caught in the noose of one's own greed)."(5)

Similar is the case with other rich persons, including those who own banks and lend money to others. Guru Ji says: "The wealth which the banker continues to amass also becomes a bondage (because if the amassed wealth is lost, one loses the peace of mind), and without the worship of God one does not obtain acceptance (in God's court)."(6)

Even regarding the studying of scriptures and engaging in religious discussions, Guru Ji says: “Even reading of *Vedas* (the holy books) and discussing them is a bondage, because it is under ego that one enters into so many discourses and discussions on these holy books. In short, by being bound to attachment and sin, one’s life is ruined.”(7)

In conclusion, Guru Ji says: “O’ Nanak, (only those) who have taken the shelter of God’s Name, the true Guru has saved them, and they are not put into any bonds.” (8-10)

The message of this *shabad* is that all the worldly relatives, jobs, business activities, and even the reading of holy books, egotistical discourses, and discussions become bonds for our soul. Therefore if we truly want to be saved from all such bonds, we should seek the shelter of the Guru (Granth Sahib Ji) and meditate on God’s Name.

ਪੰਨਾ ੪੧੭

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩

raag aasaa mehlaa 1 asatpadee-aa ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥
ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥
ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥੧॥

jin sir sohan patee-aa maaⁿgee paa-ay
sanD^hoor.
say sir kaa^tee munnee-ani^h gal vich aavai
D^hoor^h.
mehlaa andar hodee-aa hun bahan na milni^h
had^oor. ||1||

ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥
ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸੁ
॥੧॥ ਰਹਾਉ ॥

aadays baabaa aadays.
aad purakh tayraa ant na paa-i-aa kar kar
dayk^heh vays. ||1|| rahaa-o.

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥
ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥
ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥

jad^hahu see-aa vee-aahee-aa laar^hay sohan
paas.
heedolee char^h aa-ee-aa dand khand keetay
raas.
uprah^u paanee vaaree-ai jhalay jhimkan
paas. ||2||

ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥
ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜਤੀਆ ॥
ਤਿਨੁ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥੩॥

ik lakh lehni^h beh^thee-aa lakh lehni^h
khar^hee-aa.
garee ch^huhaaray khaaⁿdee-aa maaⁿni^h
sayj^hee-aa.
tin^h gal silkaa paa-ee-aa tutni^h mot^saree-aa.
||3||

ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥
ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥੪॥

Dhan joban du-ay vairee ho-ay jin^hee rak^hay
rang laa-ay.
dootaa no furmaa-i-aa lai chalay pat^t
gavaa-ay.
jay tis b^haaavai day vadi-aa-ee jay b^haaavai
day-ay sajaa-ay. ||4||
ago day jay chay^tee-ai taaⁿ kaa-ⁱt milai
sajaa-ay.

ਅਗੇ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥

ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥

saahaaⁿ surat̃ gavaa-ee-aa rang̃ ṭamaasai
chaa-ay.
baabarvaanee fir ga-ee ku-ir na rotee
khaa-ay. ||5||

ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥
ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥
ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥

iknaa vakhat̃ khu-aa-ee-ah ikn^{aa} poojaa
jaa-ay.
cha-ukay vin̄ hindvaanee-aa ki-o tikay
kad̄heh naa-ay.
raam na kabhoo chayti-o hun̄ kahan̄ na milai
khudaa-ay. ||6||

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ
॥
ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥੭॥੧੧॥

ik ghar aavahi aapnai ik mil mil puch̄heh
sukh.
ikn^{aa} ayho likhi-aa bahi bahi roveh dukh.
jo tis̄ bhavaai so thee-ai naanak ki-aa
maanukh. ||7||11||

Asa Mohalla-1

Asatpadi Ghar-3

According to Dr. Bh. Vir Singh Ji, Guru Nanak Dev Ji uttered this and the next shabad, on seeing the horrible general massacre of Emnabad (previously known as “Saidpur Sandiyali”, now in Pakistan). Invader Mogul Baabar attacked this city in 1521 A.D. In very heart wrenching poetry, Guru Ji describes how the Mogul army murdered, looted, and dishonored the rich and the poor inhabitants including women and children.

First, noting the pitiful condition of the innocent Hindu women, Guru Ji says: “The heads (of those girls) which used to be adorned with tresses and partings filled with vermilion, those are being sheared with scissors (to easily obtain the golden ornaments), and their throats are being choked with dust. Previously they used to adorn themselves sitting inside the palaces but now they are not even allowed to come near those places.”(1)

To Guru Ji, this seems to be another manifestation of God in His angry mood. Therefore, he says: “My salutations to You, O’ the great one, I bow to You, O’ primal God. No one has comprehended Your limit; You continuously behold Your universe in many different garbs (and moods. Sometimes You are gracious and kind, and sometimes You are so angry that You bring down death and destruction).”(1-pause)

Resuming his description of the tragedy, Guru Ji says: “When these ladies were married, their grooms were looking so handsome beside them. They came riding on palanquins, and their hands were adorned with ivory bangles. They were greeted by people waving water over their heads and fanning them with glass studded fans.”(2)

Describing other ways in which they used to be previously honored, and what is their present state, Guru Ji says: “A hundred thousand coins were offered to them when they sat down and the same amount when they stood up. They munched on dried coconuts and dates and enjoyed bridal couch beds. But now their pearl necklaces have been broken and taken away, and instead ropes have been put around their necks (so that they may be driven away like cattle).”(3)

Reflecting further on their pitiful state, Guru Ji says: “Their wealth and beauty, which they had preserved by adorning them with cosmetics, have become their enemies. (Because the invader had ordered) his demon-like (soldiers first to catch hold of such wealthy and youthful girls and) dishonor and drive them away. (Nothing is under the control of humans). If it so pleases God, He grants glory (to His creatures), and if He feels like doing so, He punishes them.”(4)

However Guru Ji wants to make it clear that this punishment is not because of God's capricious moods, but the consequences of humans losing their minds and indulging in sinful luxuries and revelries. He says: “If beforehand, we remember (God and do not indulge in any sinful activity), then why would we be awarded any punishment? It is because in their craze for sensuous pleasures and revelries, the (*Pathan*) kings and rulers had lost their minds (and forgotten their duties to defend their kingdoms. So now that the writ of (the invader) *Baabar* has been proclaimed, even a prince could not beg and eat a morsel of food.”(5)

Describing then prevailing condition of the ordinary people due to the invasion of *Baabar*, Guru Ji says: “(The city of *Saidpur* is in such a turmoil, that some Muslim women) are forgetting their time of prayers, and some Hindu women are allowing their worship go by the way side. Because without their sacred courtyards, how can they bathe, and apply any kinds of frontal marks on their foreheads? (There were other Hindu women, who had never remembered god “*Raam*”, and now they could not utter even “*Khudaa*” (the Muslim name for God).”(6)

Guru Ji concludes the *shabad* by commenting on the aftermath of this massacre. He says: “Some (warriors) have returned (safely) to their homes, (while others have died in the field. Therefore) meeting each other, some ask about the welfare (of their relatives and friends, while), in the lots of some it is written, that sitting together they cry for the pain and sufferings (of their dead or imprisoned relatives). But, O’ Nanak, there is nothing in the hands of a mere mortal, whatever pleases God is what happens.”(7-11)

The message of this *shabad* is that if we do not want to suffer the terrible punishment, as suffered by the inhabitants of Emnabad at the time of invasion of Mogul emperor *Baabar*, we should remember God, and do our duty towards our fellow beings now, while we still have time.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥

ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰਤਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥

ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਬੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥

ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥

ਏਕ ਘੜੀ ਮਹਿ ਬਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਂਈ ॥੧॥
ਰਹਾਉ ॥

ਕਹਾਂ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥

aasaa mehlaa 1.

kahaa so khayl tabaylaa ghorhay kahaa
bhayree sehnaa-ee.

kahaa so taygband gaadayrarh kahaa so laal
kavaa-ee.

kahaa so aarsee-aa muh bankay aithai diseh
naahee. ||1||

ih jag tayraa too gosaa-ee.

ayk gharhee meh thaap uthaapay jar vand
dayvai bhaa^N-ee. ||1|| rahaa-o.

kahaa^N so ghar dar mandap mehlaa kahaa so
bank saraa-ee.

ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥

kahaaⁿ so sayj sukhaalee kaaman jis vaykh need na paa-ee.

ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥੨॥

kahaa so paan t̄amblee harmaa ho-ee-aa ch̄haa-ee maa-ee. ||2||

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

is jar kaaran ḡhaneē vigutee in jar ḡhaneē kh̄u-aa-ee.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

paapaa baaj̄hahu hovai naahee mu-i-aa saath na jaa-ee.

ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥

jis no aap kh̄u-aa-ay kartaa kh̄us la-ay changi-aa-ee. ||3||

ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥

kotee hoo peer varaj rahaa-ay jaa meer suni-aa D̄haa-i-aa.

ਪੰਨਾ ੪੧੮

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ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਤੁਲਾਇਆ ॥

thaan mukaam jalay bij mandar muchh muchh ku-ir rulaa-i-aa.

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥੪॥

ko-ee mugal na ho-aa anD̄haa kinai na parchaa laa-i-aa. ||4||

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

mugal path̄aanāa bh̄a-ee lar̄haa-ee ran meh t̄ayg vagaa-ee.

ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥

onⁿee t̄upak t̄aan̄ ch̄alaa-ee onⁿee hasat̄ chir̄haa-ee.

ਜਿਨ੍ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਣੀ ਤਿਨ੍ ਮਰਣਾ ਭਾਈ ॥੫॥

jinⁿ kee cheeree d̄argeh paatee t̄inⁿaa marnāa bh̄haa-ee. ||5||

ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਰੁਰਾਣੀ ॥

ik hindvaanee avar turkaanee bh̄hati-aanee th̄akuraanee.

ਇਕਨ੍ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਏ ਇਕਨ੍ ਵਾਸੁ ਮਸਾਣੀ ॥

iknⁿaa payran̄ sir kh̄ur paatay iknⁿaa vaas masaanee.

ਜਿਨ੍ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ ॥੬॥

jinⁿ kay bankay gh̄aree na aa-i-aa t̄inⁿ ki-o rain̄ vihaanee. ||6||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥

aapay karay karaa-ay kartaa kis no aakh sunāa-ee-ai.

ਦੁਖੁ ਸੁਖੁ ਤੇਰੇ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਬੈ ਜਾਇ ਰੂਆਈਐ ॥

dukh̄ sukh̄ t̄ayrai bh̄aanai hovai kis thai jaa-ay roo-aa-ee-ai.

ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥੭॥੧੨॥

hukmee hukam ch̄alaa-ay vigsai naanak likhi-aa paa-ee-ai. ||7||12||

Asa Mohalla-1

This *shabad* is a continuation of the previous *shabad*. In this *shabad* Guru Ji is looking at the death and destruction, caused by *Baabar's* invasion on the village of Saidpur. Seeing the lonely and desolate situation of the city, which used to be bustling with activity and so full of life, the compassionate heart of Guru Ji is compelled to reflect on the basic reasons for such a disaster, and tries to find some answers.

First, wondering about all those scenes of active social life before this invasion, Guru Ji asks: "Where are those sports, stables, horses, drums and the flutes? Where are those

soldiers with swords hanging from their belts, those dauntless warriors, and where are their red uniforms? Where are those mirrors, and the mirror-like bright faces? Today, none of those are visible here!”(1)

After concluding that basically everything happens according to God’s will, Guru Ji says: “(O’ God), this world belongs to You, and You are its Master. In an instant You create and destroy, and create divisions between brothers for the sake of wealth.” (1-pause)

Now resuming his description of the desolate scene and looking at the pitiable condition of the women, Guru Ji asks: “Where are those houses, gates, mansions, palaces, and magnificent inns? Where are the beautiful brides lounging on cozy beds, when seeing them one could not sleep? Where are those betel leaves and their sellers? Where are those ladies living in harems? All have vanished like a shadow.” (2)

Reflecting on the reasons for these tragedies, he says: “It is because of worldly wealth, that most (of the world) has been ruined, and it is this wealth that has disgraced much (of the world. The strange thing about this wealth is that) without committing sins, it cannot be amassed, but upon death it does not accompany (the person. However the poor human being is also helpless, because) whom God Himself wants to destroy, He first deprives that person of virtues.”(3)

Thinking back on the situation before the attack and all the claims made by the religious leaders to ward off or incapacitate the invading forces, Guru Ji says: “(When the ruling *Pathaans* heard about the impending invasion of *Baabar*), they forbade millions of *Muslim* saints from going anywhere. (So that they could ward off the invader with their prayers and charms. But still the invasion took place, and it brought such death and destruction that even) the strongly built places and temples were burnt down, the princes were cut up bit by bit, and their pieces were strewn in dust. But, no Mogul invader became blind, and no one was able to show any miracle (of his charms or incantations against them).”(4)

Describing the battle itself, Guru Ji says: “When the battle between the *Moguls* and the *Pathaans* raged, (both sides) wielded their swords in the battle field. The (*Moguls*) aimed and fired their guns, and the *Pathaans* attacked with their elephants. But O’ brother, in whose destiny was pre-ordained a torn letter (symbolizing death), they had to die.”(5)

Describing the condition of the families of the warriors and atrocities committed by the conquering Mogul armies, Guru Ji says: “(Among the women victims), some were high caste Hindu ladies, some Muslim queens, some the wives of *Rajputs*, *Bhatts*, and *Thaakurs*. Some had their veils torn off from head to toes, while some were murdered, and taken to cemeteries. They whose handsome husbands did not return home, only they knew how their night passed.”(6)

After reflecting on the tragedy and on the reasons, Guru Ji comes to the conclusion and says: “(O’ my friends), to whom may we go and describe this heart wrenching tale? (Because) it is the Creator Himself who does (every thing) and makes others do (what He wants. O’ God, all) pain and pleasure happens according to Your will; so before whom else may we go and cry or complain? O’ Nanak, (God) the Master of His will is running the world according to His command, and seeing His will prevail, He feels contented; we obtain what is written in our destiny.”(7-12)

The message of the last two *shabads* is that although many times horrible tragedies happen to individuals or to entire nations, yet seeing these tragedies we should not lose our sense of balance. Instead, we should accept these as God's will and according to His own plan and great scheme of things. Further, we should reflect on our own actions in the immediate and distant pasts, which might have brought these tragedies upon us and pray to God to show His mercy and to forgive us for our past mistakes.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਆਸਾ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੮ ਅਸਟਪਦੀਆ ॥

aasaa kaafee mehlaa 1 ghar 8
asatpadee-aa.

ਜੈਸੇ ਗੋਇਲਿ ਗੋਇਲੀ ਤੈਸੇ ਸੰਸਾਰਾ ॥
ਕੂੜੁ ਕਮਾਵਹਿ ਆਦਮੀ ਬਾਂਧਹਿ ਘਰ ਬਾਰਾ ॥੧॥

jaisay go-il go-ilee t̄saiy sansaaraa.
koorh kamaaveh aadmeē baaⁿDheh ghar
baaraa. ||1||

ਜਾਗਹੁ ਜਾਗਹੁ ਸੂਤਿਹੋ ਚਲਿਆ ਵਣਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥

jaagahu jaagahu soot̄iho chali-aa vanjaaraa.
||1|| rahaa-o.

ਨੀਤ ਨੀਤ ਘਰ ਬਾਂਧੀਅਹਿ ਜੇ ਰਹਣਾ ਹੋਈ ॥

neet̄ neet̄ ghar baaⁿDheh-ah jay rahṇaa
ho-ee.

ਪਿੰਡੁ ਪਵੈ ਜੀਉ ਚਲਸੀ ਜੇ ਜਾਣੈ ਕੋਈ ॥੨॥

pind pavai jee-o chalsee jay jaanai ko-ee.
||2||

ਓਹੀ ਓਹੀ ਕਿਆ ਕਰਹੁ ਹੈ ਹੋਸੀ ਸੋਈ ॥
ਤੁਮ ਰੋਵਹੁਗੇ ਓਸ ਨੇ ਤੁਮ ਕਉ ਕਉਣੁ ਰੋਈ ॥੩॥

ohē ohē ki-aa karahu hai hosee so-ee.
tum rovuhugay os no tum^h ka-o ka-uh ro-ee.
||3||

ਧੰਧਾ ਪਿਟਿਹੁ ਭਾਈਹੋ ਤੁਮ ਕੂੜੁ ਕਮਾਵਹੁ ॥

DhanDhaa pithihu bhāa-eeho tum^h koorh
kamaavahu.

ਓਹੁ ਨ ਸੁਣਈ ਕਤ ਹੀ ਤੁਮ ਲੋਕੁ ਸੁਣਾਵਹੁ ॥੪॥

oh na sun-ee kat̄ hee tum^h lok sunavhu. ||4||

ਜਿਸ ਤੇ ਸੁਤਾ ਨਾਨਕਾ ਜਾਗਾਏ ਸੋਈ ॥
ਜੇ ਘਰੁ ਬੂਝੈ ਆਪਣਾ ਤਾਂ ਨੀਦ ਨ ਹੋਈ ॥੫॥

jis tay sutaa naankaa jaagaa-ay so-ee.
jay ghar boojhai aapṇaa taaⁿ neeḍ na ho-ee.
||5||

ਜੇ ਚਲਦਾ ਲੈ ਚਲਿਆ ਕਿਛੁ ਸੰਪੈ ਨਾਲੇ ॥
ਤਾ ਧਨੁ ਸੰਚਹੁ ਦੇਖਿ ਕੈ ਬੁਝਹੁ ਬੀਚਾਰੇ ॥੬॥

jay chaldā lai chali-aa kichh sampai naalay.
taa Dhan sanchahu daykh kai boojhu
beecharay. ||6||

ਵਣਜੁ ਕਰਹੁ ਮਖਸੂਦੁ ਲੈਹੁ ਮਤ ਪਛੋਤਾਵਹੁ ॥

vanaj karahu makhsood̄ laiḥu mat̄
pachhotavahu.

ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥੭॥

a-ugan chhodahu gun karahu aisay tat̄
paraavahu. ||7||

ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜੁ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ ॥

Dharam bhoom sat̄ beej kar aisee kiras
kamaavahu.

ਤਾਂ ਵਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ ॥੮॥

taaⁿ vaapaaree jaanee-ahu laahaa lai jaavhu.
||8||

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੂਝੈ ਬੀਚਾਰਾ ॥
ਨਾਮੁ ਵਖਾਣੈ ਸੁਣੈ ਨਾਮੁ ਨਾਮੇ ਬਿਉਹਾਰਾ ॥੯॥

karam hovai satgur milai boojhai beecharaa.
naam vakhaanai sunay naam naamay
bi-uharaa. ||9||

ਜਿਉ ਲਾਹਾ ਤੋਟਾ ਤਿਵੈ ਵਾਟ ਚਲਦੀ ਆਈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ ॥੧੦॥੧੩॥

ji-o laahaa tōtaa tīvai vaat chaldee aa-ee.
jo tis bhaavai naankaa saa-e vadi-aa-ee.
||10||13||

Asa Kaafi Mohalla-1

Ghar-8 Astpadian

According to Dr. Bh. Vir Singh Ji, this *shabad* also seems to have been uttered by Guru Ji after the massacre of “*Emnabad*” (Pakistan) by the invader Baabar. Now in this *shabad*, Guru Ji is advising the bereaved people who had lost their relatives in that massacre. But this *shabad* now has a universal appeal.

Guru Ji says: “(O’ my friends), just as a herdsman comes to a temporary pasture (for feeding his cattle during a short rainy season, so is a man’s stay in this) world. Therefore those men (who forget death) build such firm houses and homes (as if they are able to live there forever), but they are only earning falsehood, (and their efforts are useless).”(1)

Therefore, directly addressing us, Guru Ji says: “O’ sleeping people, wake up from (the slumber of worldly attachments, because like) a street vendor (your soul) is about to depart (from your body).”(1-pause)

Guru Ji adds: “We may build everlasting houses, if we could live (in this world for ever). But if anyone were to reflect, (he would see that) when the soul departs, the body collapses (and begins to decompose).”(2)

Therefore addressing us directly, we who cry when some of our friends or relatives die, Guru Ji says: “O’ brothers why do you cry and wail (for the dead? Everyone has to die one day. It is) God alone who never dies. (Just think about this), that if you cry for your dead relative, who is going to cry for you (when you die)?”(3)

Speaking plainly, Guru Ji points out: “O’ brothers, (to say the truth, by this crying) you are just putting on a show to earn false sympathy (from others. Because the person who has died) does not listen (to your cries) at all; you are simply broadcasting to be seen by other people.”(4)

Now explaining how a person is asleep in worldly attachments, Guru Ji says to himself: “O’ Nanak, (a person is helpless, because) by whose design he is asleep (in the slumber of worldly attachments), it is that same (God) who would also wake him. Because if (by God’s grace, a person) realizes his true home, (where he ultimately would go,) then there would not be any such sleep (or involvement in worldly love).”(5)

Next, Guru Ji gives us a beautiful and thought provoking idea. He asks the grieving persons to look at the dead body, and says: “(O’ my friends), just reflect and try to understand, that if this departing (soul) is taking some of his possessions with him, then seeing him you may also amass some wealth. (But when right in front of your eyes, you see that he is going away absolutely empty handed, then why do you run after the same false pursuits)?”(6)

So Guru Ji advises: “(O’ my friends), do such a business (of meditating on God’s Name, which may) bring you (the real) profit (of achieving life’s purpose), lest you may have to

repent (afterwards). For that (profit), shed your faults and develop virtues, and in this way achieve the essence (of life's purpose).”(7)

Explaining his advice and by talking to people in their own language of farming and business, Guru Ji says: “Do such farming, (that your body becomes) the land, in which you have to grow (the crop of) righteousness, by sowing the seed of truth. (Similarly, you would) be known (as a successful) business man if you were to take the profit (of God's Name), with you (to your real home).”(8)

However, Guru Ji notes: “Only when God shows mercy, one meets the true Guru. He then reflects and understands (this thing) and then he utters and listens to (God's) Name, which becomes his only business (or purpose in life).”(9)

Guru Ji concludes the *shabad* by saying: “(O my friends), just as there is profit and loss (in business), similarly this has been the way of the world forever. (In which most are engaged in amassing false worldly wealth, but some are trying to earn the true profit of God's Name. But) O Nanak, whatever pleases Him, (that alone happens, and in that very thing lies) His greatness.”(10-13)

The message of this *shabad* is that like the stay of a cowherd in a pasture, our stay in this human body is very short-lived. Therefore, instead of wasting our time in the pursuits of worldly riches and power, we should try to depart from this world, with the true profit of God's Name so that we may obtain honor in God's court, and our cycles of births and deaths would come to an end.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਚਾਰੇ ਕੁੰਡਾ ਵੂਢੀਆ ਕੋ ਨੀਮੀ ਮੈਡਾ ॥

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਹਿਬਾ ਤੂ ਮੈ ਹਉ ਤੈਡਾ ॥੧॥

ਦਰੁ ਬੀਡਾ ਮੈ ਨੀਮਿ ਕੋ ਕੈ ਕਰੀ ਸਲਾਮੁ ॥
ਹਿਕੋ ਮੈਡਾ ਤੂ ਧਣੀ ਸਾਚਾ ਮੁਖਿ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

ਸਿਧਾ ਸੇਵਨਿ ਸਿਧ ਖੀਰ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ ॥
ਮੈ ਇਕੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਗੁਰ ਬੁਧਿ ॥੨॥

ਪੰਨਾ ੪੧੯

ਜੋਗੀ ਭੋਗੀ ਕਾਪਤੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨ੍ਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ ॥੩॥

ਪੰਡਿਤ ਪਾਧੇ ਜੋਇਸੀ ਨਿਤ ਪੜ੍ਹਹਿ ਪੁਰਾਣਾ ॥
ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਨੀ ਘਟਿ ਬ੍ਰਹਮੁ ਲੁਕਾਣਾ ॥੪॥

aasaa mehlāa 1.

chaaray kundaa dhoodhee-aa ko neem^hee
maidaa.

jay tuDh bhaavai saahibaa too mai ha-o
taidaa. ||1||

dar beebhaa mai neemi^h ko kai karee salaam.
hiko maidaa too Dhane^e saachaa mukh
naam. ||1|| rahaa-o.

siDhaa sayvan siDh peer maageh riDh siDh.
mai ik naam na veesrai saachay gur buDh.
||2||

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jogee bhogee kaaprhee ki-aa bhaveh
disantr.
gur kaa sabad na cheenhee tat saar nirantar.
||3||

pandit paaDhay jo-isee nit parheh puraanaa.
antar vasat na jaanan^hee ghat barahm
lukaanaa. ||4||

ਇਕਿ ਤਪਸੀ ਬਨ ਮਹਿ ਤਪੁ ਕਰਹਿ ਨਿਤ ਤੀਰਥ ਵਾਸਾ ॥	ik tapsee ban meh tap karahi nit tirath vaasaa.
ਆਪੁ ਨ ਚੀਨਹਿ ਤਾਮਸੀ ਕਾਹੇ ਭਏ ਉਦਾਸਾ ॥੫॥	aap na cheeneh taamsee kaahay bha-ay udaasaa. 5
ਇਕਿ ਬਿੰਦੁ ਜਤਨ ਕਰਿ ਰਾਖਦੇ ਸੇ ਜਤੀ ਕਹਾਵਹਿ ॥	ik bind jatan kar raakh-day say jatee kahaaveh.
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਹੀ ਭ੍ਰਮਿ ਆਵਹਿ ਜਾਵਹਿ ॥੬॥	bin gur sabad na chhoothee bharam aavahi jaaveh. 6
ਇਕਿ ਗਿਰਹੀ ਸੇਵਕ ਸਾਧਿਕ ਗੁਰਮਤੀ ਲਾਗੇ ॥	ik girhee sayvak saaDhikaa gurmatee laagay.
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜੁ ਹਰਿ ਭਗਤਿ ਸੁ ਜਾਗੇ ॥੭॥	naam daan isnaan darirh har bhagat so jaagay. 7
ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਣੀਐ ਸੇ ਜਾਇ ਸਿਵਾਣੈ ॥	gur tay dar ghar jaanee-ai so jaa-ay sinjaanai.
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਮਨੁ ਮਾਨੈ ॥੮॥੧੪॥	naanak naam na veesrai saachay man maanai. 8 14

Asa Mohalla-1

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in the pursuits of worldly riches and power, we should try to depart from this world with the true profit of God's Name. Thus we may obtain honor in God's court and our cycles of births and deaths would come to an end. But in order to obtain salvation, people adopt many different paths, such as renouncing their households; they go out and become yogis, sages, or traveling fakirs, living in jungles, mountains, and pilgrimage places. But often it so happens that instead of meditating on God's Name, these people become more interested in acquiring supernatural powers, attracting large audiences and supporters, or simply cheating the householders with false miracles. Therefore in this *shabad*, Guru Ji shows us how while still living among our families we can pray to God, ask Him to end our cycles of births and deaths, and accept us into His blissful union.

First, he humbly addresses God and says, "(O' God), I have searched in all the directions of the world, and I do not find anybody (truly) mine. If it so pleases You, then You please be my (Master), and let me be Your (servant)."(1)

Expressing his total dependence on the supreme Being, Guru Ji says: "(O' God), without You I cannot think of any other door. (Except You, I do not know anyone else) whom I may salute (and beg for any thing). You alone are my Banker. Your true Name always remains at the tip of my tongue."(1-pause)

Comparing what he is looking for, with the things and powers the ordinary sages and adepts desire to have, Guru Ji says: "(O' God), some serve the adepts and Muslim fakirs, ask them for supernatural powers, and the ability to perform miracles. But according to the instruction of my true Guru, I only (beg that) I may never forsake Your one Name."(2)

Now, commenting on the conduct of some yogis and beggars who used to roam in tattered clothes, Guru Ji says: "I wonder why these yogis, revelers, and beggars wearing tattered clothes are roaming around from one country to the other. They do not reflect on the word (of advice) of the Guru, in which lies the essence of truth."(3)

Similarly regarding pundits and other such scholars, Guru Ji says: “Pundits, teachers, and astrologers daily read *Puranaas* (or other such Hindu books). But they do not recognize the valuable commodity (and do not realize that) the all pervading God is hiding inside (their body).”(4)

Now commenting on those who think of themselves as very spiritual because of their penances or pilgrimages, Guru Ji says: “Some penitents perform penitence sitting in the forests and always reside at holy places. But these men filled with anger do not understand even themselves. (I wonder), why do they keep roaming around looking depressed?”(5)

There are some people, who call themselves as *Jattis* (or those who have controlled their sexual desires). Regarding such people, Guru Ji says: “There are also some who make great efforts to control their sexual desires. They call themselves *Jattis* (or celibates). But without realizing the Guru’s word, they are not able to escape (from sexual urges, and lost in their illusion (of celibacy) they keep coming and going (in and out of the world).”(6)

Now Guru Ji explains his approved method, or the way of those householders who meditate on God’s Name under Guru’s instruction. About such persons, Guru Ji says: “There are some householders who strive to serve the Guru and are engaged in following Guru’s instruction. They themselves, meditate on God’s Name, and give the charity (of inspiring others to do like wise), and they do the ablution (of living a pure honest life). By resolutely worshipping God, they remain alert (to false worldly allurements).”(7)

In conclusion, Guru Ji says: “(O’ my friends), it is through the Guru that we are able to realize the gate to God’s mansion. He alone enters (God’s mansion) who recognizes it. O’ Nanak, (such a person) does not forsake God’s Name because that person’s mind now truly believes in the eternal (God).”(8-14)

The message of the *shabad* is that if we want to obtain salvation from the endless cycles of births and deaths, then we need not renounce our households and run after some yogis, recluses, or go and live in jungles, mountains, or holy places. Instead, following Guru’s instruction we should meditate on God’s Name ourselves, inspire others to do the same, and live an honest family life. By doing so we would recognize the abode of God within ourselves and would obtain salvation.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੇ ਭਉਜਲੁ ਸਚਿ ਤਰਣਾ ॥

mansaa maneh samaa-ilay bha-ojal sach tarnaa.

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ ॥੧॥

aad jugaad da-i-aal too thaakur tayree sarnaa. ||1||

ਤੂ ਦਾਤੋਂ ਹਮ ਜਾਚਿਕਾ ਹਰਿ ਦਰਸਨੁ ਦੀਜੈ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੰਦਰੁ ਭੀਜੈ ॥੧॥ ਰਹਾਉ ॥

too daatou ham jaachikaa har darsan deejai.
gurmukh naam Dhi-aa-ee-ai man mandar bheejai. ||1|| rahaa-o.

ਕੂੜਾ ਲਾਲਚੁ ਛੋੜੀਐ ਤਉ ਸਾਚੁ ਪਛਾਣੈ ॥

koor^haa laalach chhodee-ai ta-o saach pachhaanai.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਈਐ ਪਰਮਾਰਥੁ ਜਾਣੈ ॥੨॥

gur kai sabad samaa-ee-ai parmaarath jaanai. ||2||

ਇਹੁ ਮਨੁ ਰਾਜਾ ਲੋਭੀਆ ਲੁਭਤਉ ਲੋਭਾਈ ॥

ih man raajaa lob^hee-aa lub^h-ta-o lob^haa-ee.

ਗੁਰਮੁਖਿ ਲੋਭੁ ਨਿਵਾਰੀਐ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ॥੩॥	gurmukh lobh nivaaree-ai har si-o ban aa-ee. 3
ਕਲਰਿ ਖੇਤੀ ਬੀਜੀਐ ਕਿਉ ਲਾਹਾ ਪਾਵੈ ॥ ਮਨਮੁਖੁ ਸਚਿ ਨ ਭੀਜਈ ਕੂੜੁ ਕੂੜਿ ਗਡਾਵੈ ॥੪॥	kalar khaytee beejee-ai ki-o laahaa paavai. manmukh sach na bheej-ee koorh koorh gadaavai. 4
ਲਾਲਚੁ ਛੋਡਹੁ ਅੰਧਿਹੋ ਲਾਲਚਿ ਦੁਖੁ ਭਾਰੀ ॥ ਸਾਚੋ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਬਿਖੁ ਮਾਰੀ ॥੫॥	laalach chhodahu anDhiho laalach dukh bhaaree. saachou saahib man vasai ha-umai bikh maaree. 5
ਦੁਬਿਧਾ ਛੋਡਿ ਕੁਵਾਟਤੀ ਮੂਸਹੁਗੇ ਭਾਈ ॥ ਅਹਿਨਿਸਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੬॥	dubiDhaa chhod kuvaatarhee mooshugay bhaa-ee. ahinis naam salaah-ee-ai satgur sarnaa-ee. 6
ਮਨਮੁਖ ਪਥਰੁ ਸੈਲੁ ਹੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਫੀਕਾ ॥ ਜਲ ਮਹਿ ਕੇਤਾ ਰਾਖੀਐ ਅਭ ਅੰਤਰਿ ਸੂਕਾ ॥੭॥	manmukh pathar sail hai Dharig jeevan feekaa. jal meh kaytaa raakhee-ai abh antar sookaa. 7
ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਗੁਰਿ ਦੀਆ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥੮॥੧੫॥	har kaa naam niDhaan hai poorai gur dee-aa. naanak naam na veesrai math amrit pee-aa. 8 15

Asa Mohalla-1

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation from the perpetual cycles of births and deaths, then we should meditate on God's Name, inspire others to do the same, and live an honest family life. In this *shabad*, he explains in detail what we should or should not do to swim across this worldly ocean and get free of the cycles of births and deaths.

Stating the basic principle about swimming across this worldly ocean, and showing us how to address God in this connection, Guru Ji says: "(O' my friend, it is only by) merging your (worldly) desire in the mind, and by following a path of truth that one can swim across the dreadful worldly ocean. (For this, pray to God and say, "O' God), since the beginning of the ages and even before that You have existed. O' merciful Master, we have sought Your shelter."(1)

Describing what happens when we meditate On God's Name under the guidance of the Guru, he says: "When under the guidance of the Guru, we meditate on God's Name, our heart gets permeated (with the love of God, and then we pray to Him and say), O' God, You are the Giver and we are Your beggars, please grant us your sight."(1-pause)

Listing more blessings that result from following Guru's advice, he says: "(O' my friends), it is only when following the word (or advice) of the Guru that we are absorbed (in God's Name), only then one understands the true spiritual path. (Only then one realizes that when we abandon false greed, that one realizes the eternal (God)."(2)

Cautioning us about the true nature of our mind, and how to train it to avoid greed, Guru Ji says: “(O’ my friends), this greedy mind of ours acts as if it were the king (of our whole body), and engrossed in greed it continually keeps indulging in greed. Only by following the Guru’s instruction is this greed removed, and then we are imbued with the love of God.”(3)

Now Guru Ji explains with a common example, why a self-conceited person does not like to follow the path of truth and honesty. He says: “Just as we cannot reap any profit by sowing crops in a barren land, similarly a self-conceited person is not convinced about (the benefit of following the path of) truth, because like falsehood, such a person merges into falsehood itself.”(4)

Therefore with great passion and love Guru Ji says to us: “O’ you blind ones, abandon greed because greed brings immense pain. Only by annihilating (and expelling) the poison of (ego, and by forsaking false greed), the true Master comes to abide in our mind.”(5)

Advising us further, Guru Ji says: “O’ brothers, renounce the wrong path of duality (the love of the other worldly riches, instead of the love for God’s Name), otherwise you would be robbed (of your wealth. Instead of following the path of worldly riches, under) the shelter of the true Guru we should praise (God’s) Name day and night.”(6)

But knowing the true nature of the self-conceited persons, who do not care for good advice, no matter how much anyone may try, Guru Ji says: “Accursed is the insipid life of a self-conceited person, which is like a granite stone. Just as no matter how much we keep it in water, the stone remains dry (from inside, similarly the self-conceited person remains unaffected, no matter how much good advice is given to such a person).”(7)

In conclusion, stating the merits of God’s Name, he says: “God’s Name is a treasure. Nanak says, to whom the perfect Guru has given (this Name, that person) never forgets this Name, as if by churning he or she has partaken nectar.”(8-15)

The message of this *shabad* is that if we want to obtain salvation from the perpetual pains of births and deaths, we should abandon our ego and false greed for worldly possessions. We should seek the shelter of the Guru, and following his instruction we should meditate on God’s Name day and night.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਚਲੇ ਚਲਣਹਾਰ ਵਾਟ ਵਟਾਇਆ ॥
ਧੰਧੁ ਪਿਟੇ ਸੰਸਾਰੁ ਸਚੁ ਨ ਭਾਇਆ ॥੧॥

ਕਿਆ ਭਵੀਐ ਕਿਆ ਭੂਢੀਐ ਗੁਰ ਸਬਦਿ ਦਿਖਾਇਆ ॥

ਮਮਤਾ ਮੋਹੁ ਵਿਸਰਜਿਆ ਅਪਨੈ ਘਰਿ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥
ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਬਹੁੜਿ ਨ ਆਈਐ ॥੨॥

ਮੋਇਆ ਕਉ ਕਿਆ ਰੋਵਹੁ ਰੋਇ ਨ ਜਾਣਹੁ ॥

aasaa mehlaa 1.

chalay chalanhaara vaat vataa-i-aa.
DhanDh pitay sansaar sach na bhaa-i-aa.
||1||

ki-aa bhavee-ai ki-aa dhoodhee-ai gur sabad
dikhaa-i-aa.

mamtaa moh visarji-aa apnai ghar aa-i-aa.
||1|| rahaa-o.

sach milai sachiaar koorh na paa-ee-ai.
sachay si-o chit laa-ay bahurh na aa-ee-ai.
||2||

mo-i-aa ka-o ki-aa rovhu ro-ay na jaanhoo.

ਰੋਵਹੁ ਸਚੁ ਸਲਾਹਿ ਹੁਕਮੁ ਪਛਾਣਹੂ ॥੩॥

rovhu sach salaahi hukam pachhaanhoo.
||3||

ਹੁਕਮੀ ਵਜਹੁ ਲਿਖਾਇ ਆਇਆ ਜਾਣੀਐ ॥
ਲਾਹਾ ਪਲੈ ਪਾਇ ਹੁਕਮੁ ਸਿਵਾਣੀਐ ॥੪॥

hukmee vajahu likhaa-ay aa-i-aa jaanee-ai.
laahaa palai paa-ay hukam sinjaanee-ai. ||4||

ਪੰਨਾ ੪੨੦

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ਹੁਕਮੀ ਪੈਧਾ ਜਾਇ ਦਰਗਹ ਭਾਣੀਐ ॥
ਹੁਕਮੇ ਹੀ ਸਿਰਿ ਮਾਰ ਬੰਦਿ ਰਬਾਣੀਐ ॥੫॥

hukmee paiDhaa jaa-ay dargeh bhaanee-ai.
hukmay hee sir maar band rabaanee-ai. ||5||

ਲਾਹਾ ਸਚੁ ਨਿਆਉ ਮਨਿ ਵਸਾਈਐ ॥
ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਗਰਬੁ ਵਵਾਈਐ ॥੬॥

laahaa sach ni-aa-o man vasaa-ee-ai.
likhi-aa palai paa-ay garab vanjaa-ee-ai. ||6||

ਮਨਮੁਖੀਆ ਸਿਰਿ ਮਾਰ ਵਾਇ ਖਪਾਈਐ ॥
ਠਗਿ ਮੁਠੀ ਕੂੜਿਆਰ ਬੰਨਿ ਚਲਾਈਐ ॥੭॥

manmukhee-aa sir maar vaad khapaa-ee-ai.
thag muthee koorhi-aar baneh chala-ee-ai.
||7||

ਸਾਹਿਬੁ ਚਿਦੈ ਵਸਾਇ ਨ ਪਛੋਤਾਵਹੀ ॥
ਗੁਨਹਾਂ ਬਖਸਣਹਾਰੁ ਸਬਦੁ ਕਮਾਵਹੀ ॥੮॥

saahib ridai vasaa-ay na pachhotavhee.
gunhaaⁿ bakhshanhaar sabad kamaavahee.
||8||

ਨਾਨਕੁ ਮੰਗੈ ਸਚੁ ਗੁਰਮੁਖਿ ਘਾਲੀਐ ॥
ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥੯॥੧੬॥

naanak mangai sach gurmukh ghaalee-ai.
mai tujh bin avar na ko-ay nadar nihaalee-ai.
||9||16||

Asa Mohalla-1

In a previous *shabad* (10-13), Guru Ji told us that like the stay of a cowherd in a pasture, our stay in this human body is very short-lived. Therefore, instead of wasting our time in pursuits of worldly riches and power, we should try to depart from this world with the true profit of God's Name. Only then may we obtain honor in God's court, and our cycles of births and deaths may cease. Now in this *shabad*, using other everyday examples, Guru Ji discourses on this message once again, so that we may look at different events in our life, including the death of our near and dear ones, in the right perspective, and may not lose sight of the real purpose of life, for which we have been sent in this world.

Commenting on the departure of humans from the world, Guru Ji says: "(O' my friends, you do not need to cry at anyone's death, including your near and dear ones. Because the departure of mortals from the world is just like the parting of some fellow travelers, previously accompanying you, but now) changing their route, they are going away (towards their own preordained destiny. On such an occasion), the world unnecessarily makes a false display of crying, because the truth (that the different spans of life allotted by God to their near and dear ones) is not pleasing to them."(1)

But Guru Ji knows that our real purpose in life is to get reunited with God forever. Therefore, many persons first try to search Him in various places, like jungles, mountains, or holy places, so he asks: "(O' my friends), why should we wander and search Him in

different places, when the Guru's word has revealed (God) to us (within our own heart)? Therefore I have forsaken all my worldly attachments, and the sense of myself, (my mind has) come back to its own house, (the abode of God in the body itself)."(1-pause)

So on the basis of his personal experience, Guru Ji says: "(O' my friends), the true (God) is obtained only by following (the path of) truth. He cannot be obtained through falsehood. If we attune our mind to the true God, then we do not come (to this world) again."(2)

Therefore addressing those people who grieve for their recently died relatives, Guru Ji says: "(O' my friends), why do you wail for the deceased? You do not know the real purpose for which to cry? (If you have to cry, then) cry while praising the eternal (God, and ponder over the reasons for your separation from Him. For now, simply) recognize His will (or command for you)."(3)

Continuing his advice, he says: "(O' brothers), understand this concept, that every mortal comes into this world with preordained sustenance (in the form of a fixed number of breaths for his or her life span). If one realizes the will (and command) of God, then one earns profit from one's human birth."(4)

Describing how inevitable is God's will or command, Guru Ji says: "(O' my friends, it is according to God's) will that a person goes to (God's) court, wearing a robe, (earning honor and glory in this world. It is also according to God's) will that one has to bear blows on the head (for one's misdeeds) and be confined to (divine) prison (in different bodies)."(5)

However cautioning us against making any protests against God's justice, Guru Ji advises: "(O' my friends, we should firmly) enshrine in our mind that profit of life lies in believing that God's justice is based on truth. We should destroy our ego, (and understand that one) receives what has been written in one's lot (on the basis of one's past deeds)."(6)

Therefore, stating specifically what happens to those soul brides, who instead of following Guru's guidance follow the dictates of their own minds, Guru Ji says: "The soul (bride), who follows the dictates of her own mind suffers painful blows (of birth and death) on her head, and she is made to suffer in (unnecessary) squabbles. Such a false bride is deceived by her own false attachments and is driven away bound in chains."(7)

However regarding those who act on Guru's advice and remember God, Guru Ji says: "(The bride soul) who enshrines God in her heart, does not repent afterwards. Because (the bride who) faithfully follows the word (of advice of the Guru, God) forgives her sins."(8)

Finally, Guru Ji shows us what to ask from God to save us from all troubles. He says: "(O' God), Nanak begs for (the gift of Your) eternal (Name. If such is Your grace, then) seeking the shelter of the Guru, I may make this effort. (Because, O' God) except You, I have no one else to look to. So please bless me with Your glance of grace."(9)

The message of this *shabad* is that if we want emancipation from endless cycles of births and deaths, then we should abandon falsehood, laziness and self-conceit. Also following Guru's advice, we should enshrine truth by accepting God's Will and God's Name in our mind.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਿਆ ਜੰਗਲ ਚੁੱਚੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ ॥

ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥੧॥

ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰੁ ਨ ਜਾਣੀਐ ॥
ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਮਹਲੁ ਪਛਾਣੀਐ ॥੧॥ ਰਹਾਉ ॥

ਆਪਿ ਮਿਲਾਵੈ ਸਚੁ ਤਾ ਮਨਿ ਭਾਵਈ ॥
ਚਲੈ ਸਦਾ ਰਜਾਇ ਅੰਕਿ ਸਮਾਵਈ ॥੨॥

ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਸਿਆ ਮਨਿ ਸੋਈ ॥
ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਦੇ ਤੋਟਿ ਨ ਹੋਈ ॥੩॥

ਅਬੇ ਤਬੇ ਕੀ ਚਾਕਰੀ ਕਿਉ ਦਰਗਹ ਪਾਵੈ ॥
ਪਥਰ ਕੀ ਬੇਤੀ ਜੇ ਚੜੈ ਭਰ ਨਾਲਿ ਬੁਢਾਵੈ ॥੪॥

ਆਪਨਤਾ ਮਨੁ ਵੇਚੀਐ ਸਿਰੁ ਦੀਜੈ ਨਾਲੇ ॥
ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਛਾਣੀਐ ਅਪਨਾ ਘਰੁ ਭਾਲੇ ॥੫॥

ਜੰਮਣ ਮਰਣਾ ਆਖੀਐ ਤਿਨਿ ਕਰਤੈ ਕੀਆ ॥
ਆਪੁ ਗਵਾਇਆ ਮਰਿ ਰਹੇ ਫਿਰਿ ਮਰਣੁ ਨ ਥੀਆ ॥੬॥

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰ ਕੀ ਫੁਰਮਾਈ ॥
ਜੇ ਮਨੁ ਸਤਿਗੁਰ ਦੇ ਮਿਲੈ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥੭॥

ਰਤਨਾ ਪਾਰਖੁ ਸੋ ਧਣੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚੀ ਵਡਿਆਈ ॥੮॥੧੭॥

aasaa mehlaa 1.

ki-aa jangal dhoodhee jaa-ay mai ghar ban
haree-aavlaa.
sach tikai ghar aa-ay sabad utaavala. ||1||

jah daykhaa tah so-ay avar na jaane-ai.
gur kee kaar kamaa-ay mahal pachhaane-ai.
||1|| rahaa-o.

aap milaavai sach taa man bhaav-ee.
chalai sadaa rajaa-ay ank samaava-ee. ||2||

sachaa saahib man vasai vasi-aa man so-ee.
aapay day vadi-aa-ee-aa day tot na ho-ee.
||3||

abay tabay kee chaakree ki-o dargeh paavai.
pathar kee bayrhee jay charhai bhar naal
budaavai. ||4||
aapnarhaa man vaychee-ai sir deejai naalay.
gurmukh vasat pachhaane-ai apnaa ghar
bhaalay. ||5||

jaman marnaa aakhee-ai tin kartai kee-aa.
aap gavaa-i-aa mar rahay fir maranu na
thee-aa. ||6||

saa-ee kaar kamaavnee Dhur kee furmaa-ee.
jay man satgur day milai kin keemat paa-ee.
||7||

ratnaa paarakh so Dhane-ai tin keemat paa-ee.
naanak saahib man vasai sachee vadi-aa-ee.
||8||17||

Asa Mohalla-1

In the days of Guru Nanak Dev Ji (and to some extent even today) many people used to go and live in jungles. In the previous *shabad*, Guru Ji told us that we should not seek God in forests and mountains, or worship lesser gods and goddesses. If we follow the guidance of the Guru, live according to the will of God, and meditate on His Name, we can find Him in our own heart. So now in this *shabad*, Guru Ji tells us, about the consequences of not following the preceding advice and continuing to act in accordance with the dictates of our own mind, and continue to follow misguided paths.

He says: “They who become lost in other false illusions have forsaken God’s Name, (their condition is like those) who forsake the strong tree trunk and cling to a mere branch. They would obtain nothing but dust.”(1)

Stating the importance of meditation on God’s Name and the guidance of the Guru, he says: “(Through Guru’s guidance), if some one understands, (then that person would realize that) without meditation on God’s Name, we cannot get emancipated (from the cycles of births and deaths). It is only by becoming Guru’s followers, that we get liberated; but the self-conceited ones simply lose their honor.”(1-pause)

Continuing his emphasis on the concept of one (root or God), Guru Ji says: “O’ brother, they who have meditated only on the one God, their intellect is perfect. Such servants of God keep depending on the shelter (of God) who has been there since even before the beginning of the ages and who is untarnished from the effects of worldly allurements.” (2)

Therefore Guru Ji declares: “My master is the one (and only) God. O’ brother, except Him there is none other. By the grace of and shelter of that eternal (God), I have enjoyed peace.”(3)

Next Guru Ji tells how God can be obtained. He says: “(O’ my friends), no matter what many others may say or quote, but no one has obtained (that God), except through the Guru. (When we take the shelter of the Guru on His own, God) shows us the right way (to reach Him), and yokes us in (His) true devotion.”(4)

Regarding the self-conceited persons, Guru Ji says: “Even if we show the right path to an egocentric, that person continues to follow the wrong path. But without (God’s) Name, that person will not be emancipated and would be consumed in hell upon death.”(5)

Guru Ji adds: “Such persons, who do not meditate on God’s Name, keep on wandering in the cycles of births and deaths, and without following the Guru, they remain worthless.”(6)

However in his compassion, Guru Ji offers an apology on behalf of all such people, and says: “(In a way, even these self-conceited persons are helpless. Because) in whatever type of service God engages a person, that person has to do that very (thing. In fact,) it is (God) Himself who creates (the entire universe) and looks after it, so “to whom we may say anything in response?” He Himself understands His glory.”(7)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), only that person serves (and follows) the Guru whom God Himself makes to serve. O’ Nanak, It is by offering our head (by following the advice of the Guru, instead of our own misguided intellect) that we are liberated (from the worldly bonds, and thus one) obtains honor in God’s court.”(8-18)

The message of this *shabad* is that we should worship only one God and no one else. We should remember that only by following the advice of Guru (Granth Sahib Ji) we could obtain to God. Finally while serving the Guru and meditating on God’s Name, we should never feel proud. Instead, we should feel even more humble and thankful to God because following Guru’s advice is a special sign of God’s grace upon us.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਰੂੜੇ ਨਾਕੁਰ ਮਾਹਰੇ ਰੂੜੀ ਗੁਰਬਾਣੀ ॥
ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥

ਮੈ ਓਲਗੀਆ ਓਲਗੀ ਹਮ ਛੋਰੂ ਬਾਰੇ ॥
ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ ॥੧॥ਰਹਾਉ ॥

ਦਰਸਨ ਕੀ ਪਿਆਸਾ ਘਣੀ ਭਾਣੈ ਮਨਿ ਭਾਈਐ ॥
ਮੇਰੇ ਨਾਕੁਰ ਹਾਥਿ ਵਡਿਆਈਆ ਭਾਣੈ ਪਤਿ ਪਾਈਐ ॥੨॥

ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ ॥
ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥੩॥

ਆਪਿ ਕਰੇ ਆਪੇ ਹਰੇ ਵੇਖੈ ਵਡਿਆਈ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਨਿਹਾਲੀਐ ਇਉ ਕੀਮਤਿ ਪਾਈ ॥੪॥

ਜੀਵਦਿਆ ਲਾਹਾ ਮਿਲੈ ਗੁਰ ਕਾਰ ਕਮਾਵੈ ॥
ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥੫॥
ਮਨਮੁਖ ਤੋਟਾ ਨਿਤ ਹੈ ਭਰਮਹਿ ਭਰਮਾਏ ॥
ਮਨਮੁਖ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਉ ਦਰਸਨੁ ਪਾਏ ॥੬॥

ਤਾ ਜਗਿ ਆਇਆ ਜਾਣੀਐ ਸਾਚੈ ਲਿਵ ਲਾਏ ॥
ਗੁਰ ਭੋਟੇ ਪਾਰਸੁ ਭਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥੭॥

ਅਹਿਨਿਸਿ ਰਹੈ ਨਿਰਾਲਮੋ ਕਾਰ ਧੁਰ ਕੀ ਕਰਣੀ ॥
ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ ॥੮॥੧੯॥

aasaa mehlaa 1.

roorho thaakur maahro roorhee gurbaanee.
vadai bhaag satgur milai paa-ee-ai pad
nirbaanee. ||1||

mai ol^hgee-aa ol^hgee ham chhoroo thaaray.
Ji-o tooⁿ raakhahi t*i*-o rahaa mukh naam
hamaaray. ||1|| rahaa-o.

darsan kee pi-aasaa ghanee bhaanai man
bhaa-ee-ai.
mayray thaakur haath vadi-aa-ee-aa bhaanai
pat paa-ee-ai. ||2||

saacha-o door na jaanee-ai antar hai so-ee.
jah daykhaa tah rav rahay kin keemat ho-ee.
||3||

aap karay aapay haray vaykhai vadi-aa-ee.
gurmukh ho-ay nihaalee-ai i-o keemat
paa-ee. ||4||

jeevdi-aa laahaa milai gur kaar kamaavai.
poorab hovai likhi-aa taa satgur paavai. ||5||
manmukh totaa nit hai bharmeh bharmaa-ay.
manmukh anDh na chayt-ee ki-o darsan
paa-ay. ||6||

taa jag aa-i-aa jaanee-ai saachai liv laa-ay.
gur bhaytay paaras bha-ay jotee jot milaa-ay.
||7||

ahinis rahai niraalmo kaar Dhur kee karnee.
naanak naam santokhee-aa raatay har
charnee. ||8||19||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that it is only the one God we should worship and no one else. Secondly, we should remember that it is only by following the advice of the Guru that we can obtain God. Now in this *shabad* he is expressing his deep appreciation for God, the Guru and *Gurbani* (the Guru's word). But while doing this he shows extreme love and humility, and thus indirectly tells us how we should remember God and sing His praise at all times.

First expressing his admiration both for God and the Guru, he says: "O' my Master, extremely handsome are You, and beautiful is *Gurbani* (the Guru's word). It is by great good fortune that we meet the true Guru and obtain the (sublime) desire free status."(1)

Showing his love and humility, Guru Ji says: “O’ God, I am the menial of your menial admirer. I am Your servant boy. (I wish that as You keep, so should I live, and Your Name be (always) on my lips.”(1-pause)

However, stressing upon the importance of God’s will, Guru Ji says: “(O’ my friends, some people have) a great desire to see (God’s) sight, but it is according to (God’s) will that (God’s Name) becomes pleasing to our mind. All glories are in the hands of my Master, and it is according to His will that we obtain honor.” (2)

Commenting upon the omnipresence of God, he says: “(O’ my friends), we should not deem the eternal (God) as far from us, He is abiding within our self. Wherever I see, I find Him pervading there. But who can assess His worth?”(3)

Guru Ji adds: “He Himself creates (the creatures), He Himself knows and He Himself watches His own greatness. It is by following the Guru that we can see Him, and this is how we assess His worth (or know Him).”(4)

Stating what kind of benefit a person obtains by following the Guru, and how one obtains the Guru himself, he says: “The person who does what the Guru says, obtains the profit (of God’s Name) in life. However, one obtains (the guidance of) the Guru, only if it is previously so ordained in one’s destiny.”(5)

But as for the egocentric people, Guru Ji says: “The self-conceited are doomed to suffer (a spiritual) loss everyday; strayed by illusions, they are continually lost. The blind egocentric does not remember (God; so how can such a person) see His sight?”(6)

Therefore, Guru Ji says: “We should consider only that person’s arrival in the world (fruitful), who attunes the mind to the eternal God. They who meet (and follow the) Guru, become (immaculate) like a philosopher’s stone, and their soul merges in the supreme soul (of God).”(7)

Describing the essential conduct and attitude of a Guru’s followers, he concludes: “(The Guru’s followers) day and night remain detached from (the world and) do only that deed which they have been assigned by God. O’ Nanak, having been imbued in His Love, they remain satiated in His Name.”(8-19)

The message of this *shabad* is that if we want to make our coming into the world fruitful, then we should humbly follow the Guru’s advice, day and night, meditate on God’s Name with love and devotion, and do only those deeds which are pleasing to God.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਤਾ ਕੇ ਅੰਤ ਨ ਜਾਣਾ ॥

ਮੈ ਨਿਧਰਿਆ ਧਰ ਏਕ ਤੂੰ ਮੈ ਤਾਣੁ ਸਤਾਣਾ ॥੧॥

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ ॥

ਆਪੁ ਗਇਆ ਸੋਝੀ ਪਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ॥

aasaa mehlāa 1.

kayṭaa aakhaṇ aakhee-ai ṭaa kay anṭ na
jaṇṇaa.

mai niDhri-aa Dhar ayk ṭooṅ mai ṭaan
saṭaṇṇaa. ||1||

naanak kee arḍaas hai sach naam suhaylaa.

aap ga-i-aa sojḥee pa-ee gur sabḍee maylaa.
||1|| rahaa-o.

ਹਉਮੈ ਗਰਬੁ ਗਵਾਈਐ ਪਾਈਐ ਵੀਚਾਰੁ ॥	ha-umai garab gavaa-ee-ai paa-ee-ai veechaar.
ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਦੇ ਸਾਚੁ ਅਧਾਰੁ ॥੨॥	saahib si-o man maani-aa day saach aDhaar. 2
ਅਹਿਨਿਸਿ ਨਾਮਿ ਸੰਤੋਖੀਆ ਸੇਵਾ ਸਚੁ ਸਾਈ ॥	ahinis naam santokhee-aa sayvaa sach saa-ee.
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਾਲੈ ਹੁਕਮਿ ਰਜਾਈ ॥੩॥	taa ka-o bighan na laag-ee chaalai hukam rajaa-ee. 3
ਹੁਕਮਿ ਰਜਾਈ ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ ॥ ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੈ ਜੂਠਾਨੈ ॥੪॥	hukam rajaa-ee jo chalai so pavai khajaanai. khotay thavar na paa-inee ralay joothaanai. 4
ਨਿਤ ਨਿਤ ਖਰਾ ਸਮਾਲੀਐ ਸਚੁ ਸਉਦਾ ਪਾਈਐ ॥	niṭ niṭ kharaa samaalee-ai sach sa-udaa paa-ee-ai.
ਖੋਟੇ ਨਦਰਿ ਨ ਆਵਨੀ ਲੇ ਅਗਨਿ ਜਲਾਈਐ ॥੫॥	khotay nadar na aavnee lay agan jalaa-ee-ai. 5
ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥ ਏਕੋ ਅੰਮ੍ਰਿਤੁ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਹੋਈ ॥੬॥	Jinee aatam cheeni-aa parmaatam so-ee. ayko amrit birakh hai fal amrit ho-ee. 6
ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਜਿਨੀ ਚਾਖਿਆ ਸਚਿ ਰਹੇ ਅਘਾਈ ॥	amrit fal Jinee chaakhi-aa sach rahay aghaa-ee.
ਤਿੰਨਾ ਭਰਮੁ ਨ ਭੇਦੁ ਹੈ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥੭॥	tinnaa bharam na bhayd hai har rasan rasaa-ee. 7
ਹੁਕਮਿ ਸੰਜੋਗੀ ਆਇਆ ਚਲੁ ਸਦਾ ਰਜਾਈ ॥ ਅਉਗਣਿਆਚੇ ਕਉ ਗੁਣੁ ਨਾਨਕੈ ਸਚੁ ਮਿਲੈ ਵਡਾਈ ॥੮॥੨੦॥	hukam sanjogee aa-i-aa chal sadaa rajaa-ee. a-ogani-aaray ka-o gun naankai sach milai vadaa-ee. 8 20

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to make our coming into the world fruitful, then we should humbly follow the Guru's advice, day and night meditate on God's Name with love and devotion, and do only those deeds which are pleasing to God. Now in this *shabad*, he shows us how to pray and praise God and what to ask for and how we can become acceptable to Him.

Guru Ji says: "However much I may describe God, I cannot know His limit. (Therefore I say), "O' my God, You are the only support of a support less person like me, and You are the strong power behind me."(1)

Describing further what he is praying for, Guru Ji says: "(O' God), the prayer of Nanak is that through Your true Name, I may remain in peace. (But when) my self-conceit went away, this understanding dawned upon me that union (with God happens only) through the word of the Guru."(1-pause)

Next Guru Ji educates us how we can learn to truly reflect on our spiritual life, and when we are blessed with the support of God's Name. He says: "When we shed our self-conceit and (false) pride, only then we obtain (the ability for) true reflection. When our mind gets pleased with God, He bestows upon us the support of (His) true Name."(2)

Describing what kind of service is approved in God's court, and what kinds of blessings one then enjoys, he says: "The one who remains content while meditating on God's Name day and night, that one's service is approved (in the court of) the eternal Master. The one who conducts one's life according to (God's) will faces no obstruction (in life)." (3)

Guru Ji explains the merit of living in God's will with another example. He says: "(The person) who lives according to God's will is accepted in God's treasury (like a genuine coin). But the base ones, (who do not live according to His Will) find no place in God's treasury and they are mixed with other false ones." (4)

Taking this analogy one step further, Guru Ji comments: "(O' my friends), day after day we collect the genuine coins, because it is only with the true coins (or currency) that we can buy the true merchandise. We do not care for the base (or false) coins; we put them in fire (to try to get whatever small true metal is in them, similarly the false persons go through many sufferings to achieve purity)." (5)

Giving another example, Guru Ji says: "They alone realize God who have reflected on their self. (They realize that God is like that) one tree that yields (spiritual life-rejuvenating) nectar. The fruit of this tree (or the soul) is also nectar. (Because just as from the fruit, we can identify the tree, and from the tree the fruit, the one who understands one's soul understands God also)." (6)

Therefore Guru Ji says: "They who have tasted the nectar of self-realization remain satiated with (God's) truth. They do not have any doubt or illusion (in their mind) and their tongue always enjoys the taste of God's Name." (7)

So Guru Ji advises us and says: "O' my friend, it is on the basis of your past deeds that you have come (into this world), under God's command. Therefore you should always conduct yourself in accordance with His will."

Finally showing us how to pray to God, he says: "(O' God, I) Nanak am filled with so many faults. Please bless me with such merits that I may obtain the true glory (of Your Name)." (8-20)

The message of this *shabad* is that we should abandon our ego, consider God as our only support, and always live in accordance with His Will. We should humbly confess that we are filled with so many faults. Then we will become acceptable to God and through self-realization we will realize Him also.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮਨੁ ਰਾਤਉ ਹਰਿ ਨਾਇ ਸਚੁ ਵਖਾਣਿਆ ॥
ਲੋਕਾ ਦਾ ਕਿਆ ਜਾਇ ਜਾ ਤੁਧੁ ਭਾਣਿਆ ॥੧॥

ਪੰਨਾ ੪੨੨

ਜਉ ਲਗੁ ਜੀਉ ਪਰਾਣ ਸਚੁ ਧਿਆਈਐ ॥
ਲਾਹਾ ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

aasaa mehlaa 1.

man raatā-o har naa-ay sach vakhaani-aa.
lokaa daa ki-aa jaa-ay jaa tuDh bhaani-aa.
||1||

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ja-o lag jee-o paraan sach Dhi-aa-ee-ai.
laahaa har gun gaa-ay milai sukh paa-ee-ai.
||1|| rahaa-o.

ਸਚੀ ਤੇਰੀ ਕਾਰ ਦੇਹਿ ਦਇਆਲੁ ਤੂੰ ॥
ਹਉ ਜੀਵਾ ਤੁਧੁ ਸਾਲਾਹਿ ਮੈ ਟੇਕ ਅਧਾਰੁ ਤੂੰ ॥੨॥

sachee tayree kaar deh da-i-aal too^N.
ha-o jeevaa tuDh saalaahi mai tayk aDhaar
too^N. ||2||

ਦਰਿ ਸੇਵਕੁ ਦਰਵਾਨੁ ਦਰਦੁ ਤੂੰ ਜਾਣਹੀ ॥
ਭਗਤਿ ਤੇਰੀ ਹੈਰਾਨੁ ਦਰਦੁ ਗਵਾਵਹੀ ॥੩॥

dar sayvak darvaan darad too^N jaanhee.
bhagat tayree hairaan darad gavaavhee.
||3||

ਦਰਗਹ ਨਾਮੁ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਣਸੀ ॥
ਵੇਲਾ ਸਚੁ ਪਰਵਾਣੁ ਸਬਦੁ ਪਛਾਣਸੀ ॥੪॥

dargeh naam hadoor gurmukh jaansee.
vaylaa sach parvaan sabad pachhaansee.
||4||

ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਸੋਇ ॥
ਮਨਹੁ ਛੋਡਿ ਵਿਕਾਰ ਸਚਾ ਸਚੁ ਦੇਇ ॥੫॥

sat santokh kar bhaa-o toosaa har naam
say-ay.
manhu chhod vikaar sachaa sach day-ay.
||5||

ਸਚੇ ਸਚਾ ਨੇਹੁ ਸਚੈ ਲਾਇਆ ॥
ਆਪੇ ਕਰੇ ਨਿਆਉ ਜੋ ਤਿਸੁ ਭਾਇਆ ॥੬॥

sachay sachaa nayhu sachai laa-i-aa.
aapay karay ni-aa-o jo tis bhaa-i-aa. ||6||

ਸਚੇ ਸਚੀ ਦਾਤਿ ਦੇਹਿ ਦਇਆਲੁ ਹੈ ॥
ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ॥੭॥
ਤੂੰ ਉਤਮੁ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਂਢੀਆ ॥
ਨਾਨਕ ਨਦਰਿ ਕਰੇਹੁ ਮਿਲੈ ਸਚੁ ਵਾਂਢੀਆ ॥੮॥੨੧॥

sachay sachee daat deh da-i-aal hai.
tis sayvee din raat naam amol hai. ||7||
too^N utam ha-o neech sayvak kaa^Ndhee-aa.
naanak nadar karayhu milai sach
vaa^Ndhee-aa. ||8||21||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that we should abandon our ego, consider God as our only support, and always live in accordance with His Will. Then we would become acceptable to God and through self-realization we would realize Him also. Now in this *shabad*, Guru Ji shows us how in utter humility we need to pray for the gift of God's Name and how to obtain union with Him.

He begins the *shabad* by hinting that while trying to fall in love with God or His Name, we should not care about other people's criticism, or ridicule. So he says: "(O' God, the person) whose mind is imbued with the love of God's Name, describes the truth (about the virtues of God. (While doing so), if that person becomes pleasing to You, then what harm it does to other people? (So why should they feel jealous, and why should the devotee care about their criticism)?"(1)

Therefore Guru Ji says: "(O' my friends), as long as we breathe, we should meditate on the eternal (God without any fear). Because when we are blessed with the profit of singing God's praises, we obtain peace." (1-pause)

Therefore, even for himself Guru Ji humbly says to God: "O' God, (truly) beneficial is Your service. O' my merciful Master, bless me with it. I (wish that) I may live praising You, because You are my only support and mainstay."(2)

Describing the blessings showered on a person who comes to God's door in true humility, Guru Ji says: "O' God, the one who comes to Your door like a true servant, and a door guard, You know that one's pain. The world is astonished (on seeing that the one who) worships You (with a sincere heart), You dispel all the pain and sorrow of that person."(3)

People do different kinds of rituals and practices to please God, so that they may be accepted in His court. Here Guru Ji tells us who truly knows what is actually approved in God's court. He says: "(O' my friends, only a) follower of the Guru comes to know that in God's court and in His presence, only (God's) Name is approved. Therefore the person who recognizes the word (of advice of the Guru), that person's time of (human) life is approved (in God's court)."(4)

Now, stating what kinds of blessings the Guru and God bestow on those who recognize the essence of Guru's advice and act upon it, Guru Ji says: "(O' my friends, the one whom the Guru) gives the provision of (God's) Name, that person travels through life's journey with truth, contentment, and love. That person sheds the evil impulses of the mind and the eternal God blesses such a person with His eternal (Name)."(5)

However lest we go on any kind of ego trip, Guru Ji reminds us: "(O' my friends), it is on His own that the eternal God has imbued (any person) with true love. He Himself does justice, whatever pleases Him."(6).

Therefore even for himself, Guru Ji says: "He whose Name is priceless, (I too) meditate on Him day and night. (I pray to Him, "O' eternal (God), You are merciful, please bless me with the gift (of Your Name, which is eternal)."(7)

Finally, Guru Ji shows his extreme humility and says: "O' God, You are sublime and I am a lowly person, (but I am) called Your servant. Therefore, please) cast Your glance of grace on Nanak, so that he, the separated one, may obtain Your eternal (Name and become reunited with You)."(8-21)

The message of this *shabad* is that without caring about the comments of other people, we should seek Guru's guidance, and keep meditating on God's Name day and night. While living a life of truth and contentment, we should pray to God to unite us with Him and end our cycles of birth and death.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਵਣ ਜਾਣਾ ਕਿਉ ਰਹੈ ਕਿਉ ਮੇਲਾ ਹੋਈ ॥
ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਘਣੇ ਨਿਤ ਸਹਸਾ ਦੇਈ ॥੧॥

ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਜੀਵਨਾ ਫਿਟੁ ਧ੍ਰਿਗੁ ਚਤੁਰਾਈ ॥
ਸਤਿਗੁਰ ਸਾਧੁ ਨ ਸੋਆ ਹਰਿ ਭਗਤਿ ਨ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

ਆਵਣੁ ਜਾਵਣੁ ਤਉ ਰਹੈ ਪਾਈਐ ਗੁਰੁ ਪੂਰਾ ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਰਾਸਿ ਦੇਇ ਬਿਨਸੈ ਕੁਮੁ ਕੁਰਾ ॥੨॥

aasaa mehlāa 1.

aavan jaanaa ki-o rahai ki-o maylaa ho-ee.
janam maran kaa dukh ghano nit sahsaa
do-ee. ||1||

bin naavai ki-aa jeevnaa fit Dharig
chaturaa-ee.
satgur saadh na sayvi-aa har bhagat na
bhaa-ee. ||1|| rahaa-o.

aavan jaavan ta-o rahai paa-ee-ai gur
pooraa.
raam naam Dhan raas day-ay binsai bharam
kooara. ||2||

ਸੰਤ ਜਨਾ ਕਉ ਮਿਲਿ ਰਹੈ ਧਨੁ ਧਨੁ ਜਸੁ ਗਾਏ ॥	sant̃ janaa ka-o mil rahai <u>Dhan Dhan</u> jas gaa-ay.
ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ॥੩॥	aaḍ purakh̃ apramparaa gurmukh̃ har paa-ay. 3
ਨਟੁਐ ਸਾਂਗੁ ਬਣਾਇਆ ਬਾਜੀ ਸੰਸਾਰਾ ॥	natoo-ai saa ^{ng} baṅaa-i-aa baajee sansaaraa.
ਖਿਨੁ ਪਲੁ ਬਾਜੀ ਦੇਖੀਐ ਉਤਰਤ ਨਹੀ ਬਾਰਾ ॥੪॥	khin pal baajee ḍaykhee-ai ujhrat̃ nahee baaraa. 4
ਹਉਮੈ ਚਉਪਤਿ ਖੇਲਣਾ ਤੂਠੇ ਅਹੰਕਾਰਾ ॥	ha-umai cha-uparh̃ <u>khaylnaa jhoothay</u> aha ^{nk} kaaraa.
ਸਭੁ ਜਗੁ ਹਾਰੈ ਸੋ ਜਿਣੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ॥੫॥	sabh̃ jag haarai so Jinaḍ gur sabad̃ veechaaraa. 5
ਜਿਉ ਅੰਧੁਲੈ ਹਥਿ ਟੋਹਣੀ ਹਰਿ ਨਾਮੁ ਹਮਾਰੈ ॥	Ji-o an <u>Dhulai</u> hath tohṇee har naam hamaaraḍ.
ਰਾਮ ਨਾਮੁ ਹਰਿ ਟੇਕ ਹੈ ਨਿਸਿ ਦਉਤ ਸਵਾਰੈ ॥੬॥	raam naam har tayk hai nis ḍa-ut̃ savaaraḍ. 6
ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਹਰਿ ਨਾਮ ਅਧਾਰਾ ॥	Ji-o <u>tooⁿ</u> raakh̃ahi ti-o rahaa har naam a <u>Dh</u> araa.
ਅੰਤਿ ਸਖਾਈ ਪਾਇਆ ਜਨ ਮੁਕਤਿ ਦੁਆਰਾ ॥੭॥	ant̃ sakhaa-ee paa-i-aa jan mukat̃ ḍu-aaraa. 7
ਜਨਮ ਮਰਣ ਦੁਖ ਮੇਟਿਆ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੇ ॥	janam marañ <u>ḍukh</u> mayti-aa jap naam muraaray.
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਪੂਰਾ ਗੁਰੁ ਤਾਰੇ ॥੮॥੨੨॥	naanak naam na veesrai pooraa gur taaray. 8 22

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that without concern for the comments of other people, seeking Guru's guidance, we should meditate on God's Name day and night. While living a life of truth and contentment, we should pray to God in sincere humility to unite us with Him, and end our cycles of births and deaths. In this *shabad*, Guru Ji explores further the reasons why human beings are unable to be free of the vicious cycles of births and deaths and what one really need to do, so that once for all one may obtain emancipation from this perpetual pain.

To begin, Guru Ji raises the question and says: "How can human being's comings and goings (in and out of this world) cease? How may one meet with God? Immense is the pain of births and deaths and because of doubt and duality (the love of entities other than God), one keeps agonizing (in pain)." (1)

Therefore, stressing upon the absolute necessity of meditating on God's Name, Guru Ji says: "(O' my friends), to live one's life without (meditating on God's) Name is no life (at all). Accursed is all such cleverness, in which one does not serve (and follow the advice) of the true saint Guru, and God's devotion does not become pleasing." (1-pause)

Now, Guru Ji answers the question raised in the first stanza and says: "(O' my friends, our) coming and going (the cycles of births and deaths) ceases only when we obtain the

(guidance of the) perfect Guru. (Because, he) gives us the capital stock of God's Name, (with which) our false illusion (of worldly wealth) is destroyed.”(2)

Therefore, suggesting what a person ought to do, and what are its benefits, Guru Ji says: “One should keep associating with the saintly persons and thanking (God) again and again, one should keep singing God's praise. Such a Guru's follower obtains God, the limitless supreme Being who has been there from the very beginning.”(3)

Commenting on the reality of this world, he says: “(O' my friends), just as a juggler sets up (a false) show, this world is also a (short lived) play. For a moment or so, we see this show, but it does not take time for this play to end.”(4)

Illustrating how most of the world is losing the game of life, and who emerges as a winner, Guru Ji says: “The entire world is playing (*Luddo* like) game of *Chauparr* in self conceit and false pride. Therefore, the entire world loses in this game; only that person wins who reflects on the word of the Guru (and acts accordingly).”(5)

Stating what he himself does in this regard, he says: “(O' my friends, for me) as is the staff in the hand of a blind person, so is God's Name my support. Yes, God's Name is my support, which day and night helps my life.”(6)

In addition Guru Ji prays to God and says: “(O' God, bless me that) as You keep me, I may (cheerfully) live in accordance with that, and may God's Name (always) be my support. Because the devotees who have found it as their companion till the end, they have obtained the door of salvation.”(7)

Finally Guru Ji shares his achievement with us and indirectly tells us that we can also have the same achievements if we follow his example. He says: “By meditating on God's Name, I have erased the pain of births and deaths. Nanak says, that the perfect Guru delivers that person who does not forsake God's Name.”(8-22)

The message of this *shabad* is that if we want to end all our sufferings, including the pain of births and deaths, then we should seek the guidance of the perfect Guru and meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੨

aasaa mehlāa 3 asatpadee-aa ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਸਾਸਤੁ ਬੇਦੁ ਸਿੰਮ੍ਰਿਤਿ ਸਰੁ ਤੇਰਾ ਸੁਰਸਰੀ ਚਰਣ ਸਮਾਣੀ ॥

saasat bayd simrit sar tayraa sursaree charan samaanee.

ਸਾਖਾ ਤੀਨਿ ਮੂਲੁ ਮਤਿ ਰਾਵੈ ਤੂੰ ਤਾਂ ਸਰਬ ਵਿਡਾਣੀ ॥੧॥

saakhaa teen mool mat raavai tooⁿ taanⁿ sarab vidaanee. ||1||

ਤਾ ਕੇ ਚਰਣ ਜਪੈ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥੧॥
ਰਹਾਉ ॥

taa kay charan japai jan naanak bolay amrit bane. ||1|| rahaa-o.

ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮਾਰੇ ਰਿਧਿ ਸਿਧਿ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥

taytees karorhee daas tum^aaray riDh siDh paraan adhaaree.

ਪੰਨਾ ੪੨੩

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ਤਾ ਕੇ ਰੂਪ ਨ ਜਾਹੀ ਲਖਣੇ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥੨॥	tā kay roop na jaahee lakh-nay ki-aa kar aakh veechaaree. 2
ਤੀਨਿ ਗੁਣਾ ਤੇਰੇ ਜੁਗ ਹੀ ਅੰਤਰਿ ਚਾਰੇ ਤੇਰੀਆ ਖਾਣੀ ॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਪਾਈਐ ਕਥੇ ਅਕਥ ਕਹਾਣੀ ॥੩॥	teen gunaa tayray jug hee antar chaaray tayree-aa khaanee. karam hovai taa param pad paa-ee-ai kathay akath khaanee. 3
ਤੂੰ ਕਰਤਾ ਕੀਆ ਸਭੁ ਤੇਰਾ ਕਿਆ ਕੇ ਕਰੇ ਪਰਾਣੀ ॥ ਜਾ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸਾਈ ਸਚਿ ਸਮਾਣੀ ॥੪॥	too ⁿ kartaa kee-aa sabh tayraa ki-aa ko karay paraanee. jaa ka-o nadar karahi too ⁿ apnee saa-ee sach samaanee. 4
ਨਾਮੁ ਤੇਰਾ ਸਭੁ ਕੋਈ ਲੇਤੁ ਹੈ ਜੇਤੀ ਆਵਣ ਜਾਣੀ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਹੋਰ ਮਨਮੁਖਿ ਫਿਰੈ ਇਆਣੀ ॥੫॥	naam tayraa sabh ko-ee layt hai jaytee aavan jaanee. jaa tuDh bhaavai taa gurmukh boojhai hor manmukh firai i-aanee. 5
ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜਿ ਪੜਿ ਕਰੇ ਵੀਚਾਰੀ ॥ ਤਾ ਕਾ ਹੁਕਮੁ ਨ ਬੂਝੈ ਬਪੁੜਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੀ ॥੬॥	chaaray vayd barahmay ka-o dee-ay parh parh karay veechaaree. taa kaa hukam na boojhai bapurhaa narak surag avtaaree. 6
ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ॥ ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤਾ ਕਾ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥੭॥	jugah jugah kay raajay kee-ay gaavahi kar avtaaree. tin bhee ant na paa-i-aa taa kaa ki-aa kar aakh veechaaree. 7
ਤੂੰ ਸਚਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਾਚਾ ਦੇਹਿ ਤ ਸਾਚੁ ਵਖਾਣੀ ॥ ਜਾ ਕਉ ਸਚੁ ਬੁਝਾਵਹਿ ਅਪਣਾ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣੀ ॥੮॥੧॥੨੩॥	too ⁿ sachaa tayraa kee-aa sabh saachaa deh ta saach vakhaanee. jaa ka-o sach bujhaaveh apnaa sehjay naam samaanee. 8 1 23

Asa Mehla-3

Astpadi Ghar-2

In stanza (5) of the previous *shabad*, Guru Ji stated: “The entire world is playing (*Luddo* like) game of *Chauparr* in self conceit and false pride. Therefore, the entire world loses in this game; only that person wins who reflects on the word of the Guru (and acts accordingly).” In this *shabad*, Guru Ji explains why we should look at all the material things, scriptures, holy places, and even other gods and goddesses, as mere manifestations of God’s different qualities, rather than God Himself, and how we should try to discover the wonderful hand of God behind His creations.

Guru Ji says: “(O’ God for me, Your Name) is the ocean, (which includes the knowledge of all the) *Shastras*, *Vedas* and *Simrities* (the Hindu scriptures). The act of attuning my mind to Your feet (and remembering You at all times) are like taking a bath in the Ganges (and other holy rivers. O’ God, one’s intellect) can comprehend the world, which is governed

by the three modes (of vice, virtue, or power, but) You are astonishingly different than all these.”(1)

Therefore regarding himself, Guru Ji says: “(O’ my friends), servant Nanak keeps meditating on the feet (the Name) of that (God) and keeps uttering His ambrosial word (the *Gurbani*).”(1-pause)

After commenting on *Shastras* and *Vedas*, Guru Ji has this to say about all the gods (angels), saints and sages, who are supposed to have some miraculous powers. He says: “(O’ God), all the so called thirty-three million gods are Your servants. You are the support of all the miracles, supernatural powers, and life breaths. His forms cannot be comprehended. (I do not know) how may I describe and reflect on those (myriads of forms).”(2)

Next, acknowledging the supremacy of God, Guru Ji says: “O’ God, in this world all the three modes of (vice, virtue, and power in a person), and all the four basic modes of creation (through eggs, placenta, earth, and mutation) have been fashioned by You. (It is only when) Your grace is bestowed that we obtain the supreme (spiritual) status, and are able to describe Your indescribable story.”(3)

Therefore Guru Ji says: “O’ God, You are the Creator, and (the entire universe) is Your creation, what can a mortal do? Only that person on whom You cast Your glance of grace merges in (You) the true one.”(4)

Next Guru Ji comments on the practice of those who repeat God’s Name only mechanically. He says: “(O’ God, the entire world) is subject to coming and going. (In his own view) every one is meditating on Your Name. But only when it pleases You, then through the grace of the Guru (one truly) understands (how to meditate on Your Name). The rest of the ignorant self-conceited (world) keeps wandering around (in existences).”(5)

To illustrate the above point, Guru Ji cites the example of god *Brahma* who is believed to be the author of all the *Vedas*. He says: “(God) gave all the four *Vedas* to *Brahma*; he kept on reading and reflecting on these, but still the poor angel could not realize (that to obey God’s will is the right way of life). So he kept wandering in thoughts about transmigrations in hell and heaven.”(6)

Now referring to all the kings like *Rama* and *Krishna*, who are believed by Hindus to be incarnations of God, Guru Ji says: “(O’ God), You created (Rama, *Krishna*, and other great men) of their respective ages. (People) sing their praises, considering them as incarnations (of God). But even they could not find the end limit (of God), so what can I say to reflect on His (virtues).”(7)

In the end, Guru Ji prays to God (and indirectly advising us accordingly) says: “O’ God, You are true and whatever You have created is also true; only when You bestow the right intellect, can I describe Your true (Name). Only, that person to whom You reveal Your true form unnoticeably merges in Your Name.”(8-1-23)

The message of this *shabad* is that instead of worshipping any other statues, books, gods and goddesses, we should simply meditate on God’s Name, but with sincere love and devotion and not mechanically.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਹਮਰਾ ਭਰਮੁ ਗਵਾਇਆ ॥
ਹਰਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਮੰਨਿ ਵਸਾਇਆ ॥
ਸਬਦੁ ਚੀਨਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥

ਸੁਣਿ ਮਨ ਮੇਰੇ ਤਤੁ ਗਿਆਨੁ ॥
ਦੇਵਣ ਵਾਲਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਨਿਧਾਨੁ
॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰ ਭੇਟੇ ਕੀ ਵਡਿਆਈ ॥
ਜਿਨਿ ਮਮਤਾ ਅਗਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝਾਈ ॥
ਸਹਜੇ ਮਾਤਾ ਹਰਿ ਗੁਣ ਗਾਈ ॥੨॥

ਵਿਣੁ ਗੁਰ ਪੂਰੇ ਕੋਇ ਨ ਜਾਣੀ ॥
ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਹਰਿ ਬਾਣੀ ॥੩॥

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥
ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੂਖ ਵਿਸਾਰਣਹਾਰੁ ॥

ਦਰਿ ਸਾਚੈ ਦੀਸੈ ਸਚਿਆਰੁ ॥੪॥
ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥
ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥
ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ ॥
ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰੇ ॥
ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ ॥੬॥

ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਿ ਸੇਵਾ ਲਾਏ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਸਚੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥
ਨਾਮੇ ਉਧਰੇ ਕੁਲ ਸਬਾਏ ॥੭॥

ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹੁ ਉਰਿ ਧਾਰਿ ॥
ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਮੋਖ ਦੁਆਰੁ ॥੮॥੨॥੨੪॥

aasa mehla-3

satgur hamraa bharam gavaa-i-aa.
har naam niranjan man vasaa-i-aa.
sabad cheen sadaa sukh paa-i-aa. ||1||

sun man mayray tat gi-aan.
dayvan vaalaa sabh biDh jaanai gurmukh
paa-ee-ai naam niDhaan. ||1|| rahaa-o.

satgur bhaytay kee vadi-aa-ee.
Jin mamta agan trisnaa bujhaa-ee.
sehjay maataa har gun gaa-ee. ||2||

vin gur pooray ko-ay na jaanee.
maa-i-aa mohi doojai lobhaneer.
gurmukh naam milai har baneer. ||3||

gur sayvaa tapaaⁿ sir tap saar.
har jee-o man vasai sabh dookh
visaaranhaar.
dar saachai deesai sachiaar. ||4||
gur sayvaa tay tribhavan sojhee ho-ay.
aap pachhaan har paavai so-ay.
saachee baner mahal paraapat ho-ay. ||5||

gur sayvaa tay sabh kul uDhaaray.
nirmal naam rakhai ur Dhaaray.
saachee sobhaa saach du-aaray. ||6||

say vadbhaagee je gur sayvaa laa-ay.
an-din bhagat sach naam drirh-aa-ay.
naamay uDhray kul sabaa-ay. ||7||

naanak saach kahai veechaar.
har kaa naam rakhahu ur Dhaar.
har bhagtee raatay mokh du-aar. ||8||2||24||

Asa Mehla-3

In the previous *shabad* (8-22), Guru Ji advised us that if we want to end all our sufferings, including the pain of births and deaths, then we should seek the guidance of the perfect Guru and meditate on God's Name. Now in this *shabad*, on the basis of his personal experience, he explains the benefits of seeking the shelter and guidance of the true Guru.

Guru Ji says: "(O' my friends), the true Guru has dispelled my doubt. He has enshrined the immaculate Name of God in my mind. Now by reflecting on the (Guru's) word I have obtained everlasting peace."(1)

Therefore advising his own mind (and indirectly us) Guru Ji says: “O’ my mind, listen to the essence of (divine) knowledge. The Giver (God) knows all the ways to grant His gifts. (But) it is only through the Guru that we obtain the treasure of Name.” (1-pause)

Now commenting upon the significance of meeting the true Guru, he says: “(O’ my mind, listen to) the glory of meeting the true Guru, who has quenched the fire of my worldly attachment and desire. (Now) intoxicated in a state of equipoise, my mind (always) sings God’s praises.”(2)

Stressing upon the importance of Guru, he says: “Except for the perfect Guru, no one knows (the essence of divine knowledge). Because without the Guru, one remains engrossed in worldly attachment and greed for other things. It is only through the Guru that one receives God’s Name and (realizes the value of the) word in praise of God.”(3)

Dispelling our doubts about doing any other kinds of ritual worships or penances, Guru Ji says: “(O’ my mind), the service of the Guru is the most sublime of all penances. (Because, through Guru’s service), God comes to abide in our heart, who is the dispeller of all pains. In the court of the true God, such a person looks truly approved.”(4)

Explaining how service of the Guru (the careful reflection on Guru’s word) becomes so useful, he says: “By Guru’s service, one obtains understanding about the three worlds. By recognizing one’s own self, one attains that God. In this way through true *Bani* (the word of the Guru) one obtains a place in the mansion of God (His lotus feet).” (5)

But the blessings of Guru’s service are not limited to the individual alone, Guru Ji says: “By Guru’s service, one emancipates one’s entire lineage. Because by keeping enshrined the immaculate Name in the heart, one is bedecked with true glory in the court of the eternal (God).”(6)

Therefore Guru Ji comments: “Those persons are very fortunate whom God has yoked in the service of the Guru. The Guru makes them dedicate themselves to God’s worship night and day, and enshrines God’s Name in their minds. This way through the (God’s) Name they are all saved.”(7)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak makes this true suggestion that you keep enshrined God’s Name in your heart. This way, imbued with God’s devotion, you would find the gate to salvation.”(8-2-24)

The message of this *shabad* is that only through the true Guru can we obtain the gift of Name, which can bring us eternal happiness. Therefore, we should always serve the true Guru (by singing, reflecting, and following his *Gurbani*) day and night, so that God’s grace is showered on us and we are united with Him.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਆਸਾ ਆਸ ਕਰੇ ਸਭੁ ਕੋਈ ॥
ਹੁਕਮੈ ਬੂਝੈ ਨਿਰਾਸਾ ਹੋਈ ॥
ਆਸਾ ਵਿਚਿ ਸੁਤੇ ਕਈ ਲੋਈ ॥
ਸੋ ਜਾਗੈ ਜਾਗਾਵੈ ਸੋਈ ॥੧॥

aasaa mehlāa 3.

aasaa aas karay sabh ko-ee.
hukmai boojhai niraasaa ho-ee.
aasaa vich sutay ka-ee lo-ee.
so jaagai jaagaavai so-ee. ||1||

ਸਤਿਗੁਰਿ ਨਾਮੁ ਬੁਝਾਇਆ ਵਿਣੁ ਨਾਵੈ ਭੁਖ ਨ ਜਾਈ ॥

satgur naam bujhaa-i-aa vin naavai bhukh
na jaa-ee.

ਪੰਨਾ ੪੨੪

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ਨਾਮੇ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੈ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਈ ॥੧॥
ਰਹਾਉ ॥

naamay tarisnaa agan bujhai naam milai tisai
rajaa-ee. ||1|| rahaa-o.

ਕਲਿ ਕੀਰਤਿ ਸਬਦੁ ਪਛਾਨੁ ॥

kal keerat sabaḍ pachhaan.

ਏਹਾ ਭਗਤਿ ਚੂਕੈ ਅਭਿਮਾਨੁ ॥

ayhaa bhagat chookai abhimaan.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹੋਵੈ ਪਰਵਾਨੁ ॥

satgur sayvi-ai hovai parvaan.

ਜਿਨਿ ਆਸਾ ਕੀਤੀ ਤਿਸ ਨੋ ਜਾਨੁ ॥੨॥

Jin aasaa keetee tis no jaan. ||2||

ਤਿਸੁ ਕਿਆ ਦੀਜੈ ਜਿ ਸਬਦੁ ਸੁਣਾਏ ॥

tis ki-aa deejai je sabaḍ sunaa-ay.

ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

kar kirpaa naam man vasaa-ay.

ਇਹੁ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਏ ॥

ih sir deejai aap gavaa-ay.

ਹੁਕਮੈ ਬੁਝੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥੩॥

hukmai boojhay sadaa sukh paa-ay. ||3||

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥

aap karay tai aap karaa-ay.

ਆਪੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸਾਏ ॥

aapay gurmukh naam vasaa-ay.

ਆਪਿ ਭੁਲਾਵੈ ਆਪਿ ਮਾਰਗਿ ਪਾਏ ॥

aap bhulaavai aap maarag paa-ay.

ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਏ ॥੪॥

sachai sabaḍ sach samaa-ay. ||4||

ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥

sachaa sabaḍ sachee hai baṇee.

ਗੁਰਮੁਖਿ ਜੁਗਿ ਜੁਗਿ ਆਖਿ ਵਖਾਣੀ ॥

gurmukh jug jug aakh vakhaṇee.

ਮਨਮੁਖਿ ਮੋਹਿ ਭਰਮਿ ਭੋਲਾਣੀ ॥

manmukh mohi bharam bholaṇee.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਫਿਰੈ ਬਉਰਾਣੀ ॥੫॥

bin naavai sabh firai ba-uraṇee. ||5||

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕਾ ਮਾਇਆ ॥

teen bhavan meh aykaa maa-i-aa.

ਮੂਰਖਿ ਪੜਿ ਪੜਿ ਦੂਜਾ ਭਾਉ ਦਿੜਾਇਆ ॥

moorakh parh parh doojaa bhaa-o
drirh-aa-i-aa.

ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੁਖੁ ਸਬਾਇਆ ॥

baho karam kamaavai dukh sabaa-i-aa.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੬॥

satgur sayv sadaa sukh paa-i-aa. ||6||

ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥

amrit meethaa sabaḍ veechaar.

ਅਨਦਿਨੁ ਭੋਗੇ ਹਉਮੈ ਮਾਰਿ ॥

an-din bhogay ha-umai maar.

ਸਹਜਿ ਅਨੰਦਿ ਕਿਰਪਾ ਧਾਰਿ ॥

sahj anand kirpaa Dhaar.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਸਚਿ ਪਿਆਰਿ ॥੭॥

naam ratay sadaa sach pi-aar. ||7||

ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰਿ ॥

har jap parhee-ai gur sabaḍ veechaar.

ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ ॥

har jap parhee-ai ha-umai maar.

ਹਰਿ ਜਪੀਐ ਭਇ ਸਚਿ ਪਿਆਰਿ ॥

har japee-ai bha-ay sach pi-aar.

ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰ ਧਾਰਿ ॥੮॥੩॥੨੫॥

naanak naam gurmat ur Dhaar. ||8||3||25||

Asa Mehla-3

In this *shabad*, Guru Ji is commenting on the general nature of human beings, who continually desire and hope for some worldly thing. No sooner when one desire or hope is

fulfilled, then one starts desiring and hoping for something else. This vicious circle is like a slumber from which Guru Ji wants to wake us up.

He says: “Everyone lives by desiring and hoping for (the fulfillment of one or other of one’s desires). But the one who understands God’s will, that one is freed of desire. Many people are asleep in (some kind of false) hope. But, only that person wakes up from this sleep whom that (God) Himself awakens.”(1)

Stating how this fire of worldly desires is extinguished, he says: “(O’ my friends, one whom) the true Guru has fully trained (in meditation of God’s) Name, (understands that) without God’s Name the hunger (for worldly things) does not go away. It is only through (meditation on) God’s Name that one’s fire of (worldly) desires is extinguished. But this God’s Name is (only) obtained in accordance with God’s will.”(1-pause)

Next, Guru Ji tells us the way to sing praises of God and obtain God’s Name. He says: “(O’ my friend), in *Kalyug* (the present age, the way to) praise (God) is that you understand the (divine) word (uttered by the Guru). The true devotion of God is that (through which one’s false) pride is ended. Thus by serving the true Guru (by following his advice), one gets approved (in God’s court. Lastly, understand) that (it is God) who has created this desire (in the human mind).”(2)

Now, Guru Ji answers the natural question, what we need to offer (by way of thanks) to that person (Guru) who gives us the right guidance to get rid of our worldly desires. Guru Ji first asks this question, and then answers himself. He says: “What should we offer him who recites (the divine) word, and showing mercy enshrines (God’s) Name in the mind? (Answer), effacing our self- (conceit) we should offer this head (of ours. Because the one, who thus completely surrenders oneself before the Guru), understands (God’s) will, and always enjoys peace.”(3)

Next, describing, what kind of sublime understanding such a person acquires, he says: “(Such a person understands that by manifesting Himself in all things, (God) Himself accomplishes (everything). On His own, through the Guru, (He) enshrines His Name in the hearts (of the mortals). He Himself makes one go astray, and He Himself puts one back on the (right) path. Then through the word of the eternal (God), one merges in the eternal (God) Himself.”(4)

Now, commenting on God’s Name, and *Gurbani*, Guru Ji says: “True is God’s Name and true is *Gurbani*, which in every age has been uttered and described through the Guru. But the egocentric (world has not listened to this and) has gone astray in worldly love and doubt. Therefore, without God’s Name the entire world is wandering like mad.”(5)

Commenting further on “*Maya* (the love and attachment for worldly things), and general human behavior, Guru Ji says: “(O’ my friends), in all the three worlds, influence of the same *Maya* has been prevailing from the very beginning, (which has been keeping humans astray). By reading again and again (the *Shastras* and *Vedas*, instead of listening to the Guru) the foolish person has further strengthened duality (love of things other than God) within. Such a person does many (ritualistic) deeds, which all result in more pain (and nothing else). It is only by serving (and following the advice of) the true Guru (that a person) has always enjoyed peace.”(6)

Now, once again describing the benefits of reflecting on the word of the Guru, he says: “(O’ my friends), by reflecting on the word (of the Guru), and erasing ego from within, (the fortunate ones) always enjoy the sweet immortalizing relish (of God’s) Name. Showing his mercy (the Guru, keeps the mind of such persons in a state) of imperceptible bliss. (In this way) imbued in love of (God’s) Name, they always remain in love with their beloved eternal God.”(7)

In conclusion, Guru Ji advises: “(O’ my friends), reflecting on the word of the Guru, we should read about and meditate on God. Also, stilling our ego, we should recite God’s Name. Yes, we should meditate on God, in a state of loving fear of God. In short O’ Nanak, as per Guru’s instruction we should enshrine (God’s) Name in our hearts.”(8-3-25)

The message of this *shabad* is that by reflecting on the word of the Guru (Granth Sahib Ji) we should wake up from our slumber of Maya, which keeps us involved in worldly desires. Shedding our ego, we should act on the advice of the Guru, and meditate on God’s Name with true love and devotion. Then we would obtain true peace.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੮ ਕਾਫੀ ॥

raag aasaa mehlaa 3 asatpadee-aa ghar 8 kaafee.

ਗੁਰ ਤੇ ਸਾਂਤਿ ਉਪਜੈ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ ॥

gur tay saaⁿtī oopjai jin tarisnaa agan bujhaa-ee.

ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਵਡੀ ਵਡਿਆਈ ॥੧॥

gur tay naam paa-ee-ai vadee vadi-aa-ee. ||1||

ਏਕੋ ਨਾਮੁ ਚੇਤਿ ਮੇਰੇ ਭਾਈ ॥

ayko naam chayt mayray bhaa-ee.

ਜਗਤੁ ਜਲੰਦਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਰਣਾਈ ॥੧॥ ਰਹਾਉ ॥

jagat jalandaa daykh kai bhaj pa-ay sarna-ee. ||1|| rahaa-o.

ਗੁਰ ਤੇ ਗਿਆਨੁ ਉਪਜੈ ਮਹਾ ਤਤੁ ਬੀਚਾਰਾ ॥

gur tay gi-aan oopjai mahaa tat beechaaraa.

ਗੁਰ ਤੇ ਘਰੁ ਦਰੁ ਪਾਇਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ ॥੨॥

gur tay ghar dar paa-i-aa bhagtee bharya bhandaaraa. ||2||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਬੂਝੈ ਵੀਚਾਰਾ ॥

gurmukh naam Dhi-aa-ee-ai boojhai veechaaraa.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਲਾਹ ਹੈ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥੩॥

gurmukh bhagat salaah hai antar sabad apaara. ||3||

ਗੁਰਮੁਖਿ ਸੂਖੁ ਉਪਜੈ ਦੁਖੁ ਕਦੇ ਨ ਹੋਈ ॥

gurmukh sookh oopjai dukh kaday na ho-ee.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀਐ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ॥੪॥

gurmukh ha-umai maaree-ai man nirmal ho-ee. ||4||

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਇਆ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਈ ॥

satgur mili-ai aap ga-i-aa taribhavan sojhee paa-ee.

ਨਿਰਮਲ ਜੋਤਿ ਪਸਰਿ ਰਹੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੫॥

nirmal jot pasar rahee jotee jot milaa-ee. ||5||

ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ਮਤਿ ਊਤਮ ਹੋਈ ॥

poorai gur samjhaa-i-aa mat ootam ho-ee.

ਅੰਤਰੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਨਾਮੇ ਸੁਖੁ ਹੋਈ ॥੬॥

antar seetal saāⁿt ho-ay naamay sukh ho-ee.
||6||

ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾਂ ਨਦਰਿ ਕਰੇਈ ॥
ਕਿਲਵਿਖ ਪਾਪ ਸਭ ਕਟੀਅਹਿ ਫਿਰਿ ਦੁਖੁ ਬਿਘਨੁ ਨ ਹੋਈ
॥੭॥

poora satgur taaⁿ milai jaaⁿ nadar karay-ee.
kilvikh paap sabh katee-ah fir dukh bighan
na ho-ee. ||7||

ਪੰਨਾ ੪੨੫

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ਆਪਣੈ ਹਥਿ ਵਡਿਆਈਆ ਦੇ ਨਾਮੇ ਲਾਏ ॥

aappai hath vadi-aa-ee-aa day naamay
laa-ay.

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਸਨਿ ਵਸਿਆ ਵਡਿਆਈ ਪਾਏ
॥੮॥੯॥੧੦॥੧੧॥੧੨॥

naanak naam niDhaan man
vasi-avadi-aa-eepaa-y. ||8||4||26||

Raag Asa Mehla-3

Astpadia Ghar-3

In the previous *shabad*, Guru Ji advised us that by reflecting on the word of the Guru we should wake up from our slumber of Maya, which keeps us involved in worldly desires. Shedding our ego, we should act on the advice of the Guru and meditate on God's Name with true love and devotion. Then we would obtain true peace. Now in this *shabad*, Guru Ji again clarifies why the guidance of the Guru is necessary to save us from the evils of the world and what are the special kinds of blessings, and divine virtues, which we can acquire only through the Guru's grace and in no other way.

He says: "(O' my friends, by listening to the) Guru, peace arises (in one's mind), which extinguishes the fire of (worldly) desire. It is from the Guru that we obtain (God's) Name and great glory."(1)

Therefore Guru Ji advises: "O' my brother, meditate on one Name (of God alone). Seeing the world burning (in evils), I have hastened to the shelter (of the Guru)." (1-pause)

Stating what kinds of merits one acquires by listening to the Guru, he says: "(O' my friends), after reflecting on the essence I have realized that by following the guidance of the Guru (divine) knowledge evolves (in us). From the Guru, I have found the house (of God, by virtue of which my) store houses have been filled with (God's) devotion."(2)

Therefore, stressing upon the importance of Guru in our lives, he advises: "(O' my friends), following Guru's guidance we should meditate on (God's) Name, Then we understand how to reflect on the essence (of Guru's message). When through the Guru we worship and praise (God), the word of the limitless (God) comes to reside within us."(3)

Describing what kinds of blessings we receive through the Guru, he says: "(O' my friends, the person who remains) a follower of the Guru, develops (spiritual) bliss within. Then no pain can ever afflict that person. It is through Guru's guidance, that we conquer our ego and our mind becomes immaculate."(4)

Continuing to describe the blessings obtained by seeking the shelter of the Guru, he says: "(O' my friends), upon meeting the true Guru (and acting on his advice, one's) self

(conceit) goes away, and one obtains the knowledge of all the three words. (Then one comes to realize that God's) immaculate light is pervading everywhere. (In this way) one's (own) soul gets attuned to the Prime soul (or God)."(5)

Stating what other virtues such a person acquires who is blessed with divine wisdom by the Guru, he says: "The one whom the perfect Guru has imparted the knowledge (about leading a spiritual life), that person's intellect becomes sublime. Complete peace and contentment develops within, and through God's Name, peace prevails in the mind."(6)

But regarding finding a true Guru, he says: "(O' my friends), the true Guru is obtained only when God casts His glance of grace. Then all one's evils and sins are dispelled and one never suffers any pain or obstruction (in life)."(7)

In conclusion, Guru Ji says: "All the glories are in (God's) own hand. Whomsoever He wants to shower with (these glories), He Himself first attaches that one to the Name (through the Guru). O' Nanak, in whose heart is enshrined God's Name obtains honor (both in this and the next world)."(8-4-26)

The message of this *shabad* is that in case we want to obtain honor both in this world and God's court, then by seeking Guru's guidance, we should dispel our ego and other evil thoughts, and meditate on God's Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸੁਣਿ ਮਨ ਮੰਨਿ ਵਸਾਇ ਤੂੰ ਆਪੇ ਆਇ ਮਿਲੈ ਮੇਰੇ ਭਾਈ ॥

suṅ man man vasa-ay tooṅ aapay aa-ay
milai mayray bhāa-ee.

ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚੈ ਚਿਤੁ ਲਾਈ ॥੧॥

an-din sachee bhagat̃ kar sachai chit̃ laa-ee.
||1||

ਏਕੋ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਸੁਖੁ ਪਾਵਹਿ ਮੇਰੇ ਭਾਈ ॥

ayko naam Dhi-aa-ay tooṅ sukh paavahi
mayray bhāa-ee.

ਰਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕਰਿ ਵਡੀ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥

ha-umai doojaa door kar vadee vadi-aa-ee.
||1|| rahaa-o.

ਇਸੁ ਭਗਤੀ ਨੋ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਵਿਣੁ ਸਤਿਗੁਰੁ
ਪਾਈ ਨ ਜਾਇ ॥

is bhagtee no sur nar mun jan lochday vin
sat̃gur paa-ee na jaa-ay.

ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਿਕੀ ਤਿਨ ਬੂਝ ਨ ਪਾਇ ॥੨॥

pandit̃ parh-day jot̃ikee tin boojh na paa-ay.
||2||

ਆਪੈ ਥੈ ਸਭੁ ਰਖਿਓਨੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥

aapai thai sabh rakh̃i-on kichh kahan na
jaa-ee.

ਆਪੇ ਦੇਇ ਸੁ ਪਾਈਐ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥੩॥

aapay day-ay so paa-ee-ai gur boojh
bujhāa-ee. ||3||

ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ ਦੇ ਸਭਨਾ ਕਾ ਸੋਈ ॥

jee-a jant̃ sabh tis day sabhnaa kaa so-ee.

ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜੇ ਦੂਜਾ ਹੋਈ ॥੪॥

mandaa kis no aakhee-ai jay doojaa ho-ee.
||4||

ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਏਕਾ ਸਿਰਿ ਕਾਰਾ ॥

iko hukam varat̃daa aykaa sir kaaraa.

ਆਪਿ ਭਵਾਲੀ ਦਿਤੀਅਨੁ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰਾ ॥੫॥

aap bhavaalee dit̃ee-an antar lobh vikaaraa.
||5||

ਇਕ ਆਪੇ ਗੁਰਮੁਖਿ ਕੀਤਿਅਨੁ ਬੂਝਨਿ ਵੀਚਾਰਾ ॥	ik aapay gurmukh keeti-an boojhan veechaaraa.
ਭਗਤਿ ਭੀ ਓਨਾ ਨੋ ਬਖਸੀਅਨੁ ਅੰਤਰਿ ਭੰਡਾਰਾ ॥੬॥	bhagat bhee onaa no bakhsee-an antar bhandaaraa. 6
ਗਿਆਨੀਆ ਨੋ ਸਭੁ ਸਚੁ ਹੈ ਸਚੁ ਸੋਝੀ ਹੋਈ ॥	gi-aanee-aa no sabh sach hai sach sojhee ho-ee.
ਓਇ ਭੁਲਾਏ ਕਿਸੈ ਦੇ ਨ ਭੁਲਨੀ ਸਚੁ ਜਾਣਨਿ ਸੋਈ ॥੭॥	o-ay bhulaa-ay kisai day na bhuln'ee sach jaanan so-ee. 7
ਘਰ ਮਹਿ ਪੰਚ ਵਰਤਦੇ ਪੰਚੇ ਵੀਚਾਰੀ ॥	ghar meh panch varatday panchay veechaaree.
ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਵਸਿ ਨ ਆਵਨੀ ਨਾਮਿ ਹਉਮੈ ਮਾਰੀ ॥੮॥੫॥੨੭॥	naanak bin satgur vas na aavn'ee naam ha-umai maaree. 8 5 27

Asa Mehla-3

In the previous *shabad*, Guru Ji advised us that in case we want to obtain honor both in this world and God's court, then by seeking Guru's guidance, we should dispel our ego and other evil thoughts, and meditate on God's Name with true love and devotion. Now in this *shabad* Guru Ji shows us; how to train our mind and what kind of advice we need to enshrine in ourselves. He also tells us how we should look at different kinds of people in the world, which includes both virtuous and evil-minded persons.

Addressing his mind, Guru Ji says: "Listen, O' my mind, keep God's Name enshrined in you. (By doing so) God Himself comes to meet us. So keeping attuned to the eternal (God), day and night perform true worship (of God)."(1)

Summarizing these benefits, Guru Ji says: "O my brother, meditate on the Name of one God alone. (By doing so) you would obtain peace. Also cast away (your) ego and duality (the love of entities other than God) from within you. (In this way) you would obtain great honor (both in this and the next world)."(1-pause)

Stressing the significance of God's worship, and from where it could be learnt, Guru Ji says: "(O' my friends), even the angels and sages crave for this (kind of true divine) worship. But without (seeking the shelter of) the true Guru, this worship cannot be obtained. The pundits and astrologers have kept reading (*Vedas* and books on astrology), but even they could not gain any understanding (about God's worship)."(2)

Explaining why it is so, Guru Ji says: "(O' my friends, God) has kept everything in His hand, (therefore) nothing can be said about this. The Guru has given me this understanding that whatever (God) gives us, we obtain only that."(3)

Some people believe that God is responsible for all good, and devil or *Satan* for all evil in the world. In this way they indirectly believe, as if two equal and parallel forces are controlling the world. But Guru Ji says: "(O' my friends), all the creatures and beings (in this world) have been created by that (God). He is the Master of all. So how can we label anyone bad? (We could do that, only) if there were a second (creator or master)."(4)

So, Guru Ji clarifies: "(O' my friends, in this world) the writ of the one (God) alone prevails, and every one has to perform only that task which (God) has written in that one's

forehead (or destiny). If there is greed and evil in some, (it is God) Himself who has given them this somersault (and they have got stuck in evil ways).”(5)

Now speaking about the other side of God’s command, Guru Ji says: “(On the other hand, God) has Himself made some Guru’s followers and they know and reflect (on the essence of divine knowledge). On them, God has also bestowed the gift of His worship and has filled their within with the storehouses of devotion.”(6)

Describing the way of thinking of such divinely wise persons, Guru Ji says: “(Such divinely) wise persons see the eternal God all around, and they become aware of the Truth. They are not led astray by anybody, because they know what is truth (and what is not, or what is good, and what is bad).”(7)

Guru Ji concludes this *shabad* by telling us the difference between ordinary people and the divinely wise ones. He says: “(Even though) within the minds of these (wise ones), the five sense organs also reside, but their inner sense organs have been trained to act wisely. (Therefore they do not pass the appropriate limit). However, O’ Nanak, (one thing is sure) that without the guidance of the true Guru, these passions do not come under the control of human beings, and it is only by meditating on God’s Name, that one can still one’s ego.”(8-5-27)

The message of this *shabad* is that if we seek the guidance of the Guru and meditate on God with sincere and focused mind, then our ego and other evil passions will be controlled and God would come to abide in our mind. Then we would be able to see Him prevailing in all good and evil people.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਘਰੈ ਅੰਦਰਿ ਸਭੁ ਵਥੁ ਹੈ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ॥

gharai andar sabh vath hai baahar kichh naahee.

ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਅੰਤਰਿ ਕਪਟ ਖੁਲਾਰੀ ॥੧॥

gur pargaadee paa-ee-ai antar kapat khulaahee. ||1||

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਭਾਈ ॥

satgur tay har paa-ee-ai bhaa-ee.

ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ ॥੧॥
ਰਹਾਉ ॥

antar naam niDhaan hai poorai satgur dee-aa dikhaa-ee. ||1|| rahaa-o.

ਹਰਿ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਲਏ ਪਾਏ ਰਤਨੁ ਵੀਚਾਰਾ ॥

har kaa gaahak hovai so la-ay paa-ay raTan veechaaraa.

ਅੰਦਰੁ ਖੋਲੈ ਦਿਬ ਦਿਸਟਿ ਦੇਖੈ ਮੁਕਤਿ ਭੰਡਾਰਾ ॥੨॥

andar kholai dib disat daykhai mukat bhandaaraa. ||2||

ਅੰਦਰਿ ਮਹਲ ਅਨੇਕ ਹਰਿ ਜੀਉ ਕਰੇ ਵਸੇਰਾ ॥

andar mahal anayk heh jee-o karay vasayraa.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ॥੩॥

man chingj-aa fal paa-isee fir ho-ay na fayraa. ||3||

ਪਾਰਖੀਆ ਵਥੁ ਸਮਾਲਿ ਲਈ ਗੁਰ ਸੋਝੀ ਹੋਈ ॥

paarkhee-aa vath samaal la-ee gur sojhee ho-ee.

ਨਾਮੁ ਪਦਾਰਥੁ ਅਮੁਲੁ ਸਾ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਈ ॥੪॥

naam padaarath amul saa gurmukh paavai ko-ee. ||4||

ਬਾਹਰੁ ਭਾਲੈ ਸੁ ਕਿਆ ਲਹੈ ਵਸੁ ਘਰੈ ਅੰਦਰਿ ਭਾਈ ॥
ਭਰਮੇ ਭੂਲਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥੫॥

baahar bhaalay so ki-aa lahai vath gharai
andar bhaa-ee.
bharmay bhoolaa sabh jag firai manmukh pat
gavaa-ee. ||5||

ਘਰੁ ਦਰੁ ਛੋਡੇ ਆਪਣਾ ਪਰ ਘਰਿ ਝੁਠਾ ਜਾਈ ॥
ਚੋਰੈ ਵਾਂਗੁ ਪਕੜੀਐ ਬਿਠੁ ਨਾਵੈ ਚੋਟਾ ਖਾਈ ॥੬॥

ghar dar chhoday aapnaa par ghar jhoothaa
jaa-ee.
chorai vaaⁿgoo pak^rhee-ai bin naavai chotaa
khaa-ee. ||6||

ਜਿਨੀ ਘਰੁ ਜਾਤਾ ਆਪਣਾ ਸੇ ਸੁਖੀਏ ਭਾਈ ॥
ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੀ ਵਡਿਆਈ ॥੭॥

Jinⁿee ghar jaataa aapnaa say sukhee-ay
bhaa-ee.
antar barahm pachhaani-aa gur kee
vadi-aa-ee. ||7||

ਆਪੇ ਦਾਨੁ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ॥
ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ
॥੮॥੬॥੨੮॥

aapay daan karay kis aakhee-ai aapay day-ay
bujhaa-ee.
naanak naam Dhi-aa-ay tooⁿ dar sachai
sobhaa paa-ee. ||8||6||28||

Asa Mehla-3

In stanza (6) of the previous *shabad*, Guru Ji stated that God has Himself made some Guru's followers and they know and reflect on the essence of divine knowledge. On them, God has also bestowed the gift of His worship and has filled their within with the storehouses of devotion. Now in this *shabad*, Guru Ji elaborates on this concept and explains how we can discover such treasures of divine knowledge, including the Divine Himself right within ourselves.

He says: "(O' my friends), within the home (of our mind) is everything (including God's Name); there is nothing outside (in forests or mountains). But it is only through the grace of the Guru we obtain (this benefit), when the doors (of ignorance blocking our intellect) are opened."(1)

Removing the doubt, whether this treasure is present only in certain persons, or is it present in every one, Guru Ji says: "(O' my friends, this) treasure of Name is within (all of us, but only the) true Guru has shown it (to those who have sought his shelter). Therefore it is (only) through the true Guru that we obtain to God, O' my brother." (1-pause)

Next, Guru Ji tells us what kind of a person is most likely to obtain the gift of Name. He says: "(O' my friends, the person who is the seeker of God finds out (this commodity) and obtains the jewel (of Name) by reflecting (on Guru's word). Then one opens up one's heart, and with the (divine) inner eye sees that there is present the store house (of the jewels of Name), which can easily provide salvation (from worldly bonds)."(2)

Guru Ji wants to tell us also that there is not just one but many such treasures in our body. So he says: "(O' my friends), within the palace of our heart are many treasures of (the wealth of God's Name). Our soul also resides within us. (The one who by Guru's grace finds these treasures) would obtain the fruit of one's heart's desire, and then there would not be anymore cycles (of births and deaths)."(3)

Guru Ji adds: “The keen appraisers who have obtained understanding from the Guru, have secured the benefit (of Name). Invaluable is the commodity of (God’s) Name, but only a rare person obtains it through the Guru.”(4)

Guru Ji now comments on those who try to find God outside their own mind (and go to jungles and mountains, or try to find Him through faith rituals). He says: “(O’ my friends), the treasure of (God’s) Name is within (our own selves), so the person who tries to find it outside (in jungles and mountains), what can that person get? (But still) lost in doubt, that person is roaming around the entire world and (such a) self-conceited person has lost honor.”(5)

Illustrating the above with an example, Guru Ji says: “To search for God outside our own body is like the behavior of a person who forsaking own house goes to another’s house (for some wealth). Such a person is caught like a thief and (bears punishment, similarly a person) without (God’s) Name suffers blows in God’s court.”(6)

Therefore, describing the result of efforts of those who try to find God in their own mind, Guru Ji says: “O’ brother, they who have understood their own home (and realized that) God resides within their own heart live in peace. But all this (happens by virtue of) the greatness and (grace) of the Guru.”(7)

In conclusion, Guru Ji says: “(O’ my friends), God Himself blesses a person (with the gift of His Name), we cannot name anyone else for this (gift). He Himself makes the person realize Him. Therefore, O’ Nanak, keep meditating on His Name, and (ultimately you would) obtain honor in the court of the true (God).” (8-6-28)

The message of this *shabad* is that in order to find God or obtain His Name, we need not go out and search outside in jungles and mountains, or do any faith rituals. All we need to do is to follow Guru’s advice and meditate on His Name with full concentration, and we would obtain Him and His Name within our own mind.

ਪੰਨਾ ੪੨੬

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ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਆਪੈ ਆਪੁ ਪਛਾਣਿਆ ਸਾਦੁ ਮੀਠਾ ਭਾਈ ॥

aapai aap pachhaani-aa saad meethaa
bhaa-ee.

ਹਰਿ ਰਸਿ ਚਾਖਿਐ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ਹਾ ਸਾਚੇ ਭਾਈ ॥੧॥

har ras chaakhi-ai mukat bha-ay Jin'aa
saacho bhaa-ee. ||1||

ਹਰਿ ਜੀਉ ਨਿਰਮਲ ਨਿਰਮਲਾ ਨਿਰਮਲ ਮਨਿ ਵਾਸਾ ॥
ਗੁਰਮਤੀ ਸਾਲਾਹੀਐ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥

har jee-o nirmal nirmalaa nirmal man vaasaa.
gurmatee salaah-ee-ai bikhi-aa maahi
udaasaa. ||1|| rahaa-o.

ਬਿਨੁ ਸਬਦੈ ਆਪੁ ਨ ਜਾਪਈ ਸਭ ਅੰਧੀ ਭਾਈ ॥

bin sabdai aap na jaap-ee sabh anDhee
bhaa-ee.

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੁ ਅੰਤਿ ਸਖਾਈ ॥੨॥

gurmatee ghat chaannaa naam ant
sakhaa-ee. ||2||

ਨਾਮੇ ਹੀ ਨਾਮਿ ਵਰਤਦੇ ਨਾਮੇ ਵਰਤਾਰਾ ॥

naamay hee naam varatday naamay
vartaaraa.

ਅੰਤਰਿ ਨਾਮੁ ਮੁਖਿ ਨਾਮੁ ਹੈ ਨਾਮੇ ਸਬਦਿ ਵੀਚਾਰਾ ॥੩॥	antar naam mukh naam hai naamay sabad veechaaraa. 3
ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥	naam sunee-ai naam mannee-ai naamay vadi-aa-ee.
ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੇ ਮਹਲੁ ਪਾਈ ॥੪॥	naam salaahay sadaa sadaa naamay mahal paa-ee. 4
ਨਾਮੇ ਹੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੇ ਸੋਭਾ ਪਾਈ ॥	naamay hee ghat chaanṇaa naamay sobḥaa paa-ee.
ਨਾਮੇ ਹੀ ਸੁਖੁ ਊਪਜੈ ਨਾਮੇ ਸਰਣਾਈ ॥੫॥	naamay hee sukh oopjai naamay sarṇaa-ee. 5
ਬਿਨੁ ਨਾਵੈ ਕੋਇ ਨ ਮੰਨੀਐ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥	bin naavai ko-ay na mannee-ai manmukh pat gavaa-ee.
ਜਮ ਪੁਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ ॥੬॥	jam pur baaDḥay maaree-ah birthaa janam gavaa-ee. 6
ਨਾਮੈ ਕੀ ਸਭ ਸੇਵਾ ਕਰੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਬੁਝਾਈ ॥	naamai kee sabḥ sayvaa karai gurmukh naam bujḥaa-ee.
ਨਾਮਹੁ ਹੀ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥੭॥	naamhu hee naam mannee-ai naamay vadi-aa-ee. 7
ਜਿਸ ਨੋ ਦੇਵੈ ਤਿਸੁ ਮਿਲੈ ਗੁਰਮਤੀ ਨਾਮੁ ਬੁਝਾਈ ॥	Jis no dayvai tis milai gurmatēe naam bujḥaa-ee.
ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੈ ਭਾਗਿ ਕੋ ਪਾਈ ॥੮॥੭॥੨੯॥	naanak sabḥ kichḥ naavai kai vas hai poorai bḥaag ko paa-ee. 8 7 29

Asa Mehla-3

In the previous shabad, Guru Ji told us, that if we want to find God or obtain His Name, we need not go and search outside in jungles and mountains or do any faith rituals. All we need to do is to follow Guru's advice and meditate on His Name with full concentration and we would obtain Him and His Name within our own mind. Actually, when we search for God within ourselves and find Him there, we then truly recognize ourselves and realize that we are not just a conglomeration of chemicals or elements, but also spark of the Divine Himself. In other words, to recognize God within ourselves means recognizing our true spiritual and divine self and realizing that in a way we are the manifestation of God and His Name or love and enlightenment. When we arrive at such a profound conclusion, we find it so pleasing that we like to go and delve further into God, His Name, and other such spiritual matters.

Therefore Guru Ji begins this *shabad* by stating: "O' brothers, they who have realized their own self, (they have found the) taste of (God's Name) to be sweet. They to whom God has seemed pleasing, by tasting the relish of God they have become free (from the worldly attachments)." (1)

Now laying the foundation for his divine instruction, Guru Ji says: "(O' my friends), God is absolutely immaculate, therefore He can come to reside only in an immaculate mind. If by living according to Guru's instruction we keep praising God, then even while living in the worldly atmosphere, we can remain unaffected by the worldly affairs (and keep ourselves immaculate for God's abode)." (1-pause)

He emphasizes: “O’ brothers, without the word (of the Guru) we cannot examine our self. Without (the guidance of the Guru’s) word, the entire world remains blind (in worldly attachments). When we meditate on God’s Name, as per Guru’s instruction, our heart obtains (spiritual) enlightenment, and (God’s) Name becomes our helper in the end.”(2)

Now Guru Ji explains the conduct of those Guru’s followers who meditate on God’s Name. He says: “(The Guru’s followers) always keep busy in worshipping (God’s) Name). Even while doing their worldly business, they remain attuned to (God’s) Name. Within them is Name, and on their tongue also there is always God’s Name. Through the word (of the Guru) they keep deliberating on the Name (God’s love, enlightenment, and power).”(3)

Advising us also to do likewise, Guru Ji says: “(O’ my friends), we should also listen to God’s Name, obey God’s Name because it is through the Name that we obtain honor. The person who always praises (God), through God’s Name finds out the mansion (of God and merges in Him).”(4)

Giving additional reasons for meditating on the Name, Guru Ji says: “(O’ my friends), it is through God’s Name that one’s mind is illuminated (with divine knowledge), and through the Name one obtains honor everywhere. It is through the Name that peace prevails in the mind. Therefore we should always remain in the shelter of (God’s) Name.”(5)

Warning us about the consequences of not meditating on God’s Name, he says: “(O’ my friends), without meditating on the Name, no one is acknowledged (in God’s court). So the self-conceited persons (who do not meditate on the Name) lose their honor. Bound in the city of death they are beaten (severely) and they waste their human life in vain.”(6)

Stating the blessings obtained by those who meditate on God’s Name, he says: “All serve (that person) who meditates on God’s Name. But only from the Guru can we learn how to meditate on the Name. It is because of meditation of Name that one is known, and only through the Name one gets glory (in this and the next world).”(7)

But cautioning us against any self- conceit, Guru Ji says: “Only that person receives (the gift of) Name to whom (God Himself) gives. Through Guru’s instruction He makes that person understand (what) Name is. O’ Nanak, everything is under the control of (God’s) Name. Only a rare one obtains (this gift when one’s) destiny has been so fulfilled.”(8-7-29)

The message of this *shabad* is that if we want to obtain honor and glory in this and the next world, then we should seek the Guru’s instruction. So that he may makes us recognize our true inner self (that we carry the essence of God). This will then make God’s Name sweet to us. Then even while living in this world of attachments, we would dedicate our mind, body and soul to meditating on God’s Name and singing His praises through the Guru’s word (or *Gurbani*). Ultimately God would bless us with His Name, and we would obtain honor and glory both in this world and God’s court.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਦੇਹਾਗਣੀ ਮਹਲ ਨ ਪਾਇਨੀ ਨ ਜਾਣਨਿ ਪਿਰ ਕਾ ਸੁਆਉ ॥

duhaaganeeh mahal na paa-in^hee na jaanⁿ
pir kaa su-aa-o.

ਫਿਕਾ ਬੋਲਹਿ ਨਾ ਨਿਵਹਿ ਦੂਜਾ ਭਾਉ ਸੁਆਉ ॥੧॥

fikaa boleh naa niveh doojaa bhaa-o su-aa-o.
||1||

ਇਹੁ ਮਨੁਆ ਕਿਉ ਕਰਿ ਵਸਿ ਆਵੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਠਾਕੀਐ ਗਿਆਨ ਮਤੀ ਘਰਿ ਆਵੈ ॥੧॥ ਚਹਉ ॥	ih manoo-aa ki-o kar vas aavai. gur parsaa-dee <u>th</u> aa-ke-ai gi-aan ma-tee <u>gh</u> ar aavai. 1 rahaa-o.
ਸੋਹਾਗਣੀ ਆਪਿ ਸਵਾਰੀਓਨੁ ਲਾਇ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲਦੀਆ ਨਾਮੇ ਸਹਜਿ ਸੀਗਾਰੁ ॥੨॥	sohaagane-ee aap savaaree-on laa-ay paraym pi-aar. satgur kai <u>b</u> haa- <u>nai</u> chal-dee-aa naamay sahj seegaar. 2
ਸਦਾ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੀ ਸੇਜ ਸੁਭਾਇ ॥ ਪਿਰ ਕੈ ਪ੍ਰੇਮਿ ਸੋਹੀਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇ ॥੩॥	sadaa raaveh pir aap- <u>n</u> aa sach-ee sayj su- <u>b</u> haa-ay. pir kai paraym mohee-aa mil pareetam sukh paa-ay. 3
ਗਿਆਨ ਅਪਾਰੁ ਸੀਗਾਰੁ ਹੈ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥ ਸਾ ਸਭਰਾਈ ਸੁੰਦਰੀ ਪਿਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥੪॥	gi-aan apaar seegaar hai so- <u>b</u> haavan- <u>tee</u> naar. saa sa- <u>b</u> h- <u>r</u> aa-ee sun- <u>d</u> ree pir kai hayt pi-aar. 4
ਸੋਹਾਗਣੀ ਵਿਚਿ ਰੰਗੁ ਰਚਿਓਨੁ ਸਚੈ ਅਲਖਿ ਅਪਾਰਿ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸਚੈ ਭਾਇ ਪਿਆਰਿ ॥੫॥	sohaagane-ee vich rang rakhi-on sachai ala- <u>k</u> h apaar. satgur sayvan aap- <u>n</u> aa sachai <u>b</u> haa-ay pi-aar. 5
ਸੋਹਾਗਣੀ ਸੀਗਾਰੁ ਬਣਾਇਆ ਗੁਣ ਕਾ ਗਲਿ ਹਾਰੁ ॥ ਪ੍ਰੇਮ ਪਿਰਮਲੁ ਤਨਿ ਲਾਵਣਾ ਅੰਤਰਿ ਰਤਨੁ ਵੀਚਾਰੁ ॥੬॥	sohaagane-ee seegaar ba- <u>n</u> aa-i-aa gu- <u>n</u> kaa gal haar. paraym pirmal <u>t</u> an laav- <u>n</u> aa an- <u>t</u> ar ra- <u>t</u> an veechaar. 6
ਭਗਤਿ ਰਤੇ ਸੇ ਉਤਮਾ ਜਤਿ ਪਤਿ ਸਬਦੈ ਹੋਇ ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਨੀਚ ਜਾਤਿ ਹੈ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਹੋਇ ॥੭॥ ਹਉ ਹਉ ਕਰਦੀ ਸਭ ਫਿਰੈ ਬਿਨੁ ਸਬਦੈ ਹਉ ਨ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹਉਮੈ ਗਈ ਸਚੈ ਰਹੇ ਸਮਾਇ ॥੮॥੯॥੩੦॥	<u>b</u> haga- <u>t</u> ra- <u>t</u> ay say oot- <u>m</u> aa ja- <u>t</u> pa- <u>t</u> sab- <u>d</u> ay ho-ay. bin naavai sa- <u>b</u> h neech jaat hai bistaa kaa keer- <u>h</u> aa ho-ay. 7 ha-o ha-o kar-dee sa- <u>b</u> h firai bin sab- <u>d</u> ai ha-o na jaa-ay. naanak naam ra- <u>t</u> ay <u>t</u> in ha-umai ga-ee sachai rahay samaa-ay. 8 8 30

Asa Mehla-3

In stanzas (3) and (6) of the previous *shabad*, Guru Ji indirectly contrasted the state and fate of the Guru's followers and self-conceited persons. In this *shabad*, he compares the Guru's followers with the wedded and united brides of God, and the self-conceited persons to the separated and deserted brides. Then he contrasts the conduct and fate of both categories for our spiritual guidance.

First taking the case of deserted brides, Guru Ji says: "The deserted brides (human souls separated from God) do not find the mansion of God, and do not know the relish of union with their Spouse. They speak insipid (language), do not bow to God, because they relish (more) the love of the other (worldly pleasures, instead of God)."(1)

Guru Ji stipulates that humans generally behave like the deserted wives because their mind is not in their control. Therefore Guru Ji raises this question and says: “How can this mind be kept under control? (The answer is that) through the Guru’s grace we should stop it from going astray. (Because) through the instruction of (divine) knowledge (imparted by the Guru, it easily) comes back to its house (in the heart and becomes stable).”(1-pause)

Now Guru Ji depicts the conduct of those Guru’s followers who like the wedded faithful wives remain imbued with the love of their beloved God. He says: “(O’ my friends), by imbuing them with love and affection (God has) Himself embellished the truly faithful brides (the Guru’s followers). They always conduct their lives according to the advice of the true Guru. To keep in a state of poise through meditation on the Name is their ornamentation.”(2)

Guru Ji adds: “They always enjoy their spouse (God) on the magnificent couch of their true heart. (In other words, they always keep Him enshrined in their heart). They are captivated by the love of their beloved (Groom) and upon meeting their dear Spouse they enjoy peace.”(3)

Illustrating the high spiritual state of their mind with an example, Guru Ji says: “In such a high spiritual state, the (divine) wisdom becomes the incomparable decoration of the glorious wife. Such a wife is considered the most favorite beautiful bride (of God), and she is always imbued with the love and affection of her beloved Master.”(4)

However, Guru Ji comments: “It is the eternal and limitless God Himself who has embellished the true wives (Guru’s followers) with His love. They keep serving their true Guru with true love and affection.”(5)

Now describing the conduct of truly wedded brides (the Guru’s followers), Guru Ji says: “(O’ my friends), the wedded brides of God have decked themselves with garlands (of spiritual) virtues around their necks. They apply the scent of love (on their bodies) and within them is the jewel of reflection (on the Guru’s word).”(6)

Summarizing the whole concept, Guru Ji says: “They who are imbued with devotion (to God’s Name), are the exalted ones. Because it is by reflecting on the (Guru’s) word that one obtains any high caste (status) or honor. They who are without God’s Name are all of low caste (status. In fact) without the Name they become like worms living in filth.”(7)

In closing, Guru Ji says: “(Without Name) the entire world is wandering in self-conceit, and without the (guidance of Guru’s) word ego does not go away. O’ Nanak, they who are imbued with the Name, their ego has gone away and they remain absorbed (in remembering the) eternal (God).”(8-8-30)

The message of this *shabad* is that if we want to reunite with God and enjoy His love and affection, as if we are His wedded and united favorite brides, then we should love God and His Name like the truly wedded and faithful wives who do everything out of love for their spouse.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਚੇ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਦਾ ਸਚੀ ਸੋਇ ॥

sachay ratay say nirmalay sadaa sachee
so-ay.

ਐਥੈ ਘਰਿ ਘਰਿ ਜਾਪਦੇ ਆਗੈ ਜੁਗਿ ਜੁਗਿ ਪਰਗਟੁ ਹੋਇ ॥੧॥

aithai ghar ghar jaapday aagai jug jug pargat ho-ay. ||1||

ਪੰਨਾ ੪੨੭

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ਏ ਮਨ ਰੂੜੇ ਰੰਗੁਲੇ ਤੂੰ ਸਚਾ ਰੰਗੁ ਚੜਾਇ ॥

ay man roorh^hai rangulay tooⁿ sachaa rang charh^haa-ay.

ਰੂੜੀ ਬਾਣੀ ਜੇ ਰਪੈ ਨਾ ਇਹੁ ਰੰਗੁ ਲਹੈ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

roor^hhee baⁿee jay rapai naa ih rang lahai na jaa-ay. ||1|| rahaa-o.

ਹਮ ਨੀਚ ਮੈਲੇ ਅਤਿ ਅਭਿਮਾਨੀ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰ ॥

ham neech mailay at^t abhimaanee doojai bh^haa-ay vikaar.

ਗੁਰਿ ਪਾਰਸਿ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਏ ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰ ॥੨॥

gur paaras mili-ai kanchan ho-ay nirmal jot^t apaar. ||2||

ਬਿਨੁ ਗੁਰ ਕੋਇ ਨ ਰੰਗੀਐ ਗੁਰਿ ਮਿਲਿਐ ਰੰਗੁ ਚੜਾਉ ॥

bin gur ko-ay na rangee-ai gur mili-ai rang char^haa-o.

ਗੁਰ ਕੈ ਭੈ ਭਾਇ ਜੋ ਰਤੇ ਸਿਫਤੀ ਸਚਿ ਸਮਾਉ ॥੩॥

gur kai bh^hai bh^haa-ay jo ratay siftee sach samaa-o. ||3||

ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

bh^hai bin laag na lag-ee naa man nirmal ho-ay.

ਬਿਨੁ ਭੈ ਕਰਮ ਕਮਾਵਣੇ ਝੂਠੇ ਠਾਉ ਨ ਕੋਇ ॥੪॥

bin bh^hai karam kamaavnay jh^hoothay th^haa-o na ko-ay. ||4||

ਜਿਸ ਨੋ ਆਪੇ ਰੰਗੇ ਸੁ ਰਪਸੀ ਸਤਸੰਗਤਿ ਮਿਲਾਇ ॥

Jis no aapay rangay so rapsee satsangat milaa-ay.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਤਸੰਗਤਿ ਉਪਜੈ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ ॥੫॥

pooray gur tay satsangat^t oopjai sehjay sach subh^haa-ay. ||5||

ਬਿਨੁ ਸੰਗਤੀ ਸਭਿ ਐਸੇ ਰਹਹਿ ਜੈਸੇ ਪਸੁ ਢੋਰ ॥

bin sangtee sabh^h aisay raheh jaisay pas dhor.

ਜਿਨ੍ਹਿ ਕੀਤੇ ਤਿਸੈ ਨ ਜਾਣਨੀ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਢੋਰ ॥੬॥

Jini^h keetay tisai na jaanⁿee bin naavai sabh^h chor. ||6||

ਇਕਿ ਗੁਣ ਵਿਹਾਝਹਿ ਅਉਗਣ ਵਿਕਣਹਿ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ik gun vihaajh^heh a-ugan vikⁿahi gur kai sahj subh^haa-ay.

ਗੁਰ ਸੇਵਾ ਤੋ ਨਾਉ ਪਾਇਆ ਵੁਠਾ ਅੰਦਰਿ ਆਇ ॥੭॥

gur sayvaa tay naa-o paa-i-aa vuth^haa andar aa-ay. ||7||

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਿਰਿ ਧੰਧੈ ਲਾਇ ॥

sabh^hnaa kaa daataa ayk hai sir DhanDhai laa-ay.

ਨਾਨਕ ਨਾਮੇ ਲਾਇ ਸਵਾਰਿਅਨੁ ਸਬਦੇ ਲਏ ਮਿਲਾਇ ॥੮॥੯॥੩੧॥

naanak naamay laa-ay savaari-an sabday la-ay milaa-ay. ||8||9||31||

Asa Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to reunite with God and enjoy His love and affection, as if we are His wedded and united favorite brides, then we should love God and His Name like the truly wedded and faithful wives who do everything out of love for their spouse. In Sikh philosophy, another way of expressing the same concept is to be dyed in the color of God's Name. Now in this *shabad*, Guru Ji once again describes the blessings of being dyed in the color of God's Name (His love). He also tells us from where

one can get dyed in this color, and what they miss who do not care for this kind of dying or being imbued in the love of the eternal God.

Guru Ji begins this *shabad* by saying: “(O’ my friends), they who are imbued with the love of the eternal (God) they become immaculate, and everlasting becomes their reputation. They are known in every house while in this life, and they are renowned throughout all the ages thereafter.”(1)

So Guru Ji says to his mind: “O’ my beautiful joyful mind, become dyed in the true love (of God). If you meditate on the beautiful word (Guru’s “*Bani*”), the color (intensity of) this love would never go away or fade.”(1-pause)

However Guru Ji wants to tell us that we cannot get ourselves dyed in this color of love of God without the guidance of the Guru. Stating why Guru’s guidance is so essential for imbuing ourselves with the love of that immaculate God, he says: “(O’ my friends), because of being attached to other (worldly riches) and worldly evils, we have become evil minded, low thinking, and extremely arrogant persons. But upon meeting the Guru who is like a philosopher’s stone, we become (pure like) gold, and the limitless light of God illuminates our mind.”(2)

Stressing upon the absolute necessity of the Guru, he says: “(The fact is that) without the Guru no one is imbued with (God’s love). But upon meeting the Guru, one is dyed in the color (of divine love). They who are dyed in the loving fear of the Guru, by singing His praises they become absorbed in the eternal (God).”(3)

Explaining the significance of loving fear of God, Guru Ji adds: “(O’ my friends), without the loving fear (of the Guru, the human mind) is not imbued (with God’s love), and the mind is not purified. By doing any ritualistic acts without fear (of God), one still remains impure, therefore he or she has no place (in God’s court).”(4)

However, Guru Ji cautions: “(O’ my friends), that one alone would be dyed (or imbued in God’s love) whom (God) Himself dyes, by uniting that one with the holy congregation (of the Guru). Because it is from the perfect Guru that the truly (purifying) congregation develops, (and there, one) imperceptibly is merged in the love of the eternal (God).”(5)

As for the necessity of the company of holy persons, Guru Ji says: “Without the true congregation (of saintly persons, people) remain (wild) like beasts and animals. They do not appreciate Him who created them. So without (God’s) Name they are all like thieves (who are only interested in robbing others of their worldly wealth).”(6)

Now describing the conduct of Guru’s followers, Guru Ji says: “There are some, who through the Guru given equipoise and disposition acquire virtues and renounce their faults. Through the Guru’s service they obtain God’s Name (and God) comes to reside in their hearts.”(7)

Lest any one become egoistical on account of one’s devotion or meditation on God’s Name, Guru Ji warns: “(O’ my friends), the Giver of all is the one (God alone). He yokes (each and every one) into one’s individual task. O’ Nanak, (it is He who has) embellished (some) by yoking them into (meditation of His) Name and has united them (with Him) through the word (of the Guru).”(8-9-31)

The message of this *shabad* is that it is only through the loving fear of the Guru; one gets imbued with the love of God's Name. Therefore we should always pray to God to unite us with the perfect Guru, so that he may purify us, and imbue us with God's love, and thus imbued with His love we may meditate on His Name, and may unnoticeably merge in Him.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਸਭ ਨਾਵੈ ਨੋ ਲੋਚਦੀ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਪਾਏ ॥

ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਸੁਖੁ ਤਿਸੁ ਜਿਸੁ ਮੰਨਿ ਵਸਾਏ ॥੧॥

ਤੂੰ ਬੇਅੰਤੁ ਦਇਆਲੁ ਹੈ ਤੇਰੀ ਸਰਣਾਈ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਨਾਮੇ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਹੈ ਬਹੁ ਬਿਧਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥

ਹੁਕਮੇ ਕਾਰ ਕਰਾਇਦਾ ਦੂਜਾ ਕਿਸੁ ਕਹੀਐ ਭਾਈ ॥੨॥

ਬੁਝਣਾ ਅਬੁਝਣਾ ਤੁਧੁ ਕੀਆ ਇਹ ਤੇਰੀ ਸਿਰਿ ਕਾਰ ॥

ਇਕਨਾ ਬਖਸਿਹਿ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਦਰਗਹ ਮਾਰਿ ਕਢੇ
ਕੁਝਿਆਰ ॥੩॥

ਇਕਿ ਧੁਰਿ ਪਵਿਤ ਪਾਵਨ ਹਰਿ ਤੁਧੁ ਨਾਮੇ ਲਾਏ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਊਪਜੈ ਸਚੈ ਸਬਦਿ ਬੁਝਾਏ ॥੪॥

ਇਕਿ ਕੁਚਲ ਕੁਚਲਿ ਵਿਖਲੀ ਪਤੇ ਨਾਵਹੁ ਆਪਿ ਖੁਆਏ ॥

ਨਾ ਓਨ ਸਿਧਿ ਨ ਬੁਧਿ ਹੈ ਨ ਸੰਜਮੀ ਫਿਰਹਿ ਉਤਵਤਾਏ ॥੫॥

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸ ਨੋ ਭਾਵਨੀ ਲਾਏ ॥

ਸਤੁ ਸੰਤੋਖੁ ਇਹ ਸੰਜਮੀ ਮਨੁ ਨਿਰਮਲੁ ਸਬਦੁ ਸੁਣਾਏ ॥੬॥

ਲੇਖਾ ਪੜਿ ਨ ਪਹੁਚੀਐ ਕਥਿ ਕਹਣੈ ਅੰਤੁ ਨ ਪਾਇ ॥

ਗੁਰ ਤੇ ਕੀਮਤਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਸੋਝੀ ਪਾਇ ॥੭॥

ਇਹੁ ਮਨੁ ਦੇਹੀ ਸੋਧਿ ਤੂੰ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥

ਨਾਨਕ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਾਈਐ ਗੁਰ ਕੈ ਹੇਤਿ
ਅਪਾਰਿ ॥੮॥੧੦॥੩੨॥

aasaa mehlāa 3.

sabh naavai no lochdee Jis kirpaa karay so
paa-ay.

bin naavai sabh dukh hai sukh tis Jis man
vasaa-ay. ||1||

too^N bay-ant da-i-aal hai tayree sarṇaa-ee.
gur pooray tay paa-ee-ai naamay
vadi-aa-ee. ||1|| rahaa-o.

antar baahar ayk hai baho biDh sarisat
upaa-ee.

hukmay kaar karaa-idaa doojaa kis
kahee-ai bhaa-ee. ||2||

bujh-naa abujh-naa tuDh kee-aa ih tayree
sir kaar.

ikn^haa bakh^ssihi mayl laihi ik dargeh maar
kadhay koorhi-aar. ||3||

ik Dhur pavit paavan heh tuDh naamay
laa-ay.

gur sayvaa tay sukh oopjai sachai sabad
bujhaa-ay. ||4||

ik kuchal kucheel vikhlee patay naavhu aap
khu-aa-ay.

naa on siDh na buDh hai na sanjmee fireh
utvaṭaa-ay. ||5||

naḍar karay Jis aapnee tis no bhaavnee
laa-ay.

sat santokh ih sanjmee man nirmal sabad
sunaa-ay. ||6||

laykhaa parh na pahoochee-ai kath kahnai
ant na paa-ay.

gur tay keemat paa-ee-ai sach sabad
sojhee paa-ay. ||7||

ih man dayhee soDh too^N gur sabad
veechaar.

naanak is dayhee vich naam niDhaan
hai paa-ee-ai gur kai hayt apaar.
||8||10||32||

Asa Mehla-3

Guru Ji concluded the previous *shabad* by stating that the Giver of all is the one God alone. He yokes each and every one into one's individual task. It is He who has embellished some by yoking them into meditation of His Name and has united them with Him through the word of the Guru. In this *shabad*, Guru Ji elaborates on this concept and tells us what is the best way that we can obtain the treasure of God's Name, for which the entire world craves.

He says: "(O' my friends, even though) the entire world craves for (the gift of God's) Name, only the one on whom (God) bestows His mercy obtains it. However without (God's) Name there is all pain, and only that person enjoys peace in whose mind He enshrines (the Name)." (1)

Therefore, Guru Ji humbly acknowledges and prays to God saying: "(O' God, I realize that) it is through the perfect Guru that we obtain the glory of (Your) Name. You are infinitely merciful. I have come to Your shelter (and pray to You to unite me with the Guru)." (1-pause)

Stressing upon the prevalence everywhere of the one same God, and how everyone has to behave according to God's command, Guru Ji says: "(O' my friends), it is the same one (God) both inside and out. In many different ways He has created this universe. It is according to His command that (He) makes (creatures) do their tasks; whom else could we say (as the giver of such commands)." (2)

Guru Ji notes another interesting thing, that on one hand everything works in accordance with God's command, but on the other hand, it is also up to Him who understands God's command and who does not, and also whom He blesses and whom He punishes. So humbly addressing God, Guru Ji says: "(O' God), it is You who has made this system, whether a person understands, or does not understand (Your command. So there are) some, becoming gracious upon whom You unite them (with You, while there are some) false ones, whom You banish (from Your court)." (3)

Observing some others upon whom God has been even more gracious, Guru Ji says: "(O' God, there are) some who are immaculate from the very beginning. (You) have yoked them to (meditation on Your) Name. Through Guru's service, they enjoy spiritual bliss. Through his true word (the *Gurbani*, the Guru) makes them understand (God's command)." (4)

Showing the other side of God's works, Guru Ji says: "(There are some) who are corrupt and depraved, and who indulge in immoral acts. (God has) Himself strayed them away from (His) Name. They have not obtained any success (in life); they have neither intellect, nor any discipline. So they keep wandering around unbalanced." (5)

Speaking again about those whom God blesses with His grace, Guru Ji says: "The person upon whom God casts His glance of grace, in that person He creates a sense of love (for Him). He recites to him the (Guru's) word, hearing which, the person's mind becomes immaculate. Then that person becomes a person of truth, contentment, and discipline." (6)

In order to remove the doubt of those who think that simply by reading or discoursing on religious books they can attain to God, Guru Ji says: "(O' my friends, simply) by reading or describing the accounts of God, we cannot reach Him. Nor by saying or uttering can we find His limit. It is from the Guru that we find His worth (and gain respect for God).

It is only through the true word (of the Guru) that we obtain (true) understanding (about Him).”(7)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), set right (your) mind and body by reflecting on the word of the Guru. Nanak (says), in this body is the treasure of (God’s) Name, which we can obtain only through the unbounded love of the Guru.”(8-10-32)

The message of this *shabad* is that God’s Name is the treasure of all peace and comforts. But it is only obtained through the grace of the Guru. However, it is up to God whom He wants to imbue with the love of Name, and whom He Himself strays away from the right path. Therefore we should always pray to God to show His mercy on us and yoke us into the service of the true Guru, so that he may yoke us into meditation on God’s Name.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਚਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥

sach raṭee-aa sohaagaṇee Jinaa gur kai
sabaḍ seegaar.

ਪੰਨਾ ੪੨੮

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ਘਰ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥

ghar hee so pir paa-i-aa sachai sabaḍ
veechaar. ||1||

ਅਵਗਣ ਗੁਣੀ ਬਖਸਾਇਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਈ ॥
ਹਰਿ ਵਰੁ ਪਾਇਆ ਕਾਮਣੀ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ॥੧॥ ਰਹਾਉ
॥

avgan guṇee bakhṣaa-i-aa har si-o liv laa-ee.
har var paa-i-aa kaamṇee gur mayl milaa-ee.
||1|| rahaa-o.

ਇਕਿ ਪਿਰੁ ਹਦੂਰਿ ਨ ਜਾਣਨੀ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ ॥

ik pir hadoor na jaanān^hee doojai bharam
bhulaa-ay.

ਕਿਉ ਪਾਇਨਿ ਡੋਹਾਗਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੨॥

ki-o paa-ini^h dohaagaṇee dukhee rain
vihaa-ay. ||2||

ਜਿਨ ਕੈ ਮਨਿ ਸਚੁ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

Jin kai man sach vasi-aa sachee kaar
kamaa-ay.

ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਹਜ ਸਿਉ ਸਚੇ ਮਾਹਿ ਸਮਾਇ ॥੩॥

an-din sayveh sahj si-o sachay maahi
samaa-ay. ||3||

ਦੋਹਾਗਣੀ ਭਰਮਿ ਭੁਲਾਈਆ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਹਿ ॥

duhaagaṇee bharam bhulaa-ee-aa koorh bol
bikh khaahi.

ਪਿਰੁ ਨ ਜਾਣਨਿ ਆਪਣਾ ਸੁੰਦੀ ਸੇਜ ਦੁਖੁ ਪਾਹਿ ॥੪॥

pir na jaanān aapṇaa sunjee sayj dukh paahi.
||4||

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਮਤੁ ਮਨ ਭਰਮਿ ਭੁਲਾਹਿ ॥

sachaa saahib ayk hai maṭ man bharam
bhulaahi.

ਗੁਰ ਪ੍ਰਭਿ ਸੇਵਾ ਕਰਹਿ ਸਚੁ ਨਿਰਮਲੁ ਮੰਨਿ ਵਸਾਹਿ ॥੫॥

gur poochh sayvaa karahi sach nirmal man
vasaahi. ||5||

ਸੋਹਾਗਣੀ ਸਦਾ ਪਿਰੁ ਪਾਇਆ ਹਉਮੈ ਆਪੁ ਗਵਾਇ ॥

sohaagaṇee sadaa pir paa-i-aa ha-umai aap
gavaa-ay.

ਪਿਰ ਸੇਤੀ ਅਨਦਿਨੁ ਗਹਿ ਰਹੀ ਸਚੀ ਸੇਜ ਸੁਖੁ ਪਾਇ ॥੬॥

pir saytee an-din geh rahee sachee sayj sukh
paa-ay. ||6||

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ ॥

mayree mayree kar ga-ay palai kichh na
paa-ay.

ਮਹਲੁ ਨਾਹੀ ਡੋਹਾਗਣੀ ਅੰਤਿ ਗਈ ਪਛੁਤਾਇ ॥੭॥

mahal naahee dohaaganeē anṭ ga-ee
pachhuṭaa-ay. ||7||

ਸੋ ਪਿਰੁ ਮੇਰਾ ਏਕੁ ਹੈ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥

so pir mayraa ayk hai aykas si-o liv laa-ay.

ਨਾਨਕ ਜੇ ਸੁਖੁ ਲੋੜਹਿ ਕਾਮਣੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ
ਵਸਾਇ ॥੮॥੧੧॥੩੩॥

naanak jay sukh lorheh kaamṇee har kaa
naam man vasaa-ay. ||8||11||33||

Asa Mehla-3

In this *shabad*, Guru Ji compares and contrasts the conduct of Guru's followers and self-conceited human beings by using the metaphors of wives who are truly faithful and united, and wives who are unfaithful and separated.

He says: "Those (Guru's followers) are (like) the truly united wives, who are imbued with truth and have embellished their lives with the Guru's word. By reflecting on (*Gurbani*) the true word of the Guru, they have met their spouse (God) within their own home (their heart)." (1)

Describing how the Guru followers' souls have their past sins pardoned and receive more blessings, he says: "The soul bride who has attuned herself to God, by virtue of her merits, has her faults forgiven. By uniting such a bride (soul) with Him, the Guru has united her with God. In this way the bride (soul) has obtained God as her Groom." (1-pause)

Now comparing the self-conceited persons to the unfaithful and separated wives, Guru Ji says: "There are some separated wives who are lost in the illusions of the other (worldly wealth) and do not realize that (God their) spouse is right in front of them. So how can they obtain Him? They spend the night (of their life) in pain." (2)

Returning to the Guru's followers who enshrine God in their minds, Guru Ji comments: "By doing the right thing (of singing praises of the eternal God), they in whose minds the eternal God comes to reside, by getting absorbed in that eternal (God) day and night, they serve (and worship) Him in (a state of peace and) poise." (3)

But as for the fate of the self-conceited ones, Guru Ji says: "The unfaithful separated wives are lost in the illusions (of worldly wealth. They ruin their lives) by eating the poison of telling lies. They do not recognize their spouse (God). Therefore the bed (of their heart) remains empty and they keep suffering in misery." (4)

Therefore, now addressing his own mind (and ours), Guru Ji says: "O' my mind, lest you get lost in doubts, (remember) that there is only one true Master. If by consulting the Guru you serve (and worship) Him, then you would enshrine that eternal immaculate (God) in your mind." (5)

So, in describing the peace and comfort which the Guru's followers or the united soul-brides of God enjoy, Guru Ji says: "(O' my friends), by shedding her self-conceit, a united bride has obtained the eternal Groom. Day and night she remains united with her Spouse and always enjoys the comfort (of His company) on the couch (of her heart)." (6)

But as for the miserable end of the self-conceited persons, who spend all their lives in running after worldly things, Guru Ji says: “(O’ my friends), they who departed (from the world) obsessed with their worldly relations or wealth, did not achieve anything in life. Like the deserted brides, they did not get to the mansion (of their Spouse), and ultimately they departed from (the world) in repentance.”(7)

In conclusion, Guru Ji says: “(O’ human souls), that eternal Spouse of mine is only one. So imbue yourself with the love of that one (God) alone. Nanak says, O’ beautiful bride (soul), if you long for (eternal) peace, then enshrine the Name of God in your heart.”(8-11-33)

The message of this *shabad* is that if we want to enjoy eternal peace, then seeking the shelter and guidance of the Guru (Granth Sahib Ji), we should shed our self-conceit, rise above our worldly attachments, and imbue ourselves with the love of our eternal spouse, God. One day we would realize His mansion right in our own heart, and live in the eternal bliss of His union.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਜਿਨ੍ਹਾ ਚਖਾਇਓਨੁ ਰਸੁ ਆਇਆ ਸਹਜਿ ਸੁਭਾਇ ॥

ਸਚਾ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧॥

ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਵਰਸਦਾ ਗੁਰਮੁਖਾ ਮੁਖਿ ਪਾਇ ॥

ਮਨੁ ਸਦਾ ਹਰੀਆਵਲਾ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖਿ ਸਦਾ ਦੋਹਾਗਣੀ ਦਰਿ ਖੜੀਆ ਬਿਲਲਾਹਿ ॥

ਜਿਨ੍ਹਾ ਪਿਰ ਕਾ ਸੁਆਦੁ ਨ ਆਇਓ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁੋ
ਕਮਾਹਿ ॥੨॥

ਗੁਰਮੁਖਿ ਬੀਜੇ ਸਚੁ ਜਮੈ ਸਚੁ ਨਾਮੁ ਵਾਪਾਰੁ ॥

ਜੋ ਇਤੁ ਲਾਹੈ ਲਾਇਅਨੁ ਭਗਤੀ ਦੇਇ ਭੰਡਾਰੁ ॥੩॥

ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਭੈ ਭਗਤਿ ਸੀਗਾਰਿ ॥

ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ ॥੪॥

ਜਿਨ੍ਹਾ ਪਿਰੁ ਰਾਵਿਆ ਆਪਣਾ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

ਸਦਾ ਪਿਰ ਕੈ ਸੰਗਿ ਰਹਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੫॥

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਮੁਖ ਉਜਲੇ ਪਿਰ ਕੈ ਭਾਇ ਪਿਆਰਿ ॥

ਸੇਜ ਸੁਖਾਲੀ ਪਿਰੁ ਰਵੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੬॥

aasaa mehlaa 3.

amrit̃ Jin^haa chhakhaa-i-on ras aa-i-aa sahj
sub^haa-ay.
sachaa vayparvaahu hai t̃is no t̃il na
t̃amaa-ay. ||1||

amrit̃ sachaa varas^daa gurmuk^haa muk^h
paa-ay.
man sad^daa haree-aav^laa sehjay har gun
gaa-ay. ||1|| rahaa-o.

manmuk^h sad^daa duhaagane^e dar kharhee-aa
billaahi.
Jin^haa pir kaa su-aad̃ na aa-i-o jo Dhur
lik^hi-aa so kamaahi. ||2||

gurmuk^h beejay sach jamai sach naam
vaapaar.
jo t̃i laahai laa-i-an bhagtee day-ay bhandaar.
||3||
gurmuk^h sad^daa sohaagane^e bhai bhagat
seegaar.
an-din raaveh pir aapⁿaa sach rak^hneh ur
Dhaar. ||4||

Jin^haa pir raavi-aa aapⁿaa tin^haa vitahu bal
jaa-o.
sad^daa pir kai sang rah^heh vichahu aap
gavaa-ay. ||5||

tan man seet^l muk^h ujlay pir kai bhaa-ay
pi-aar.
sayj suk^hhaalee pir ravai ha-umai tarisnaa
maar. ||6||

ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥
ਵਰੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਕੇਵਲ ਏਕੁ ਮੁਰਾਰਿ ॥੭॥

kar kirpaa ghar aa-i-aa gur kai hayt̃ apaar.
var paa-i-aa sohaaganeē kayval ayk muraar.
||7||

ਸਭੇ ਗੁਨਹ ਬਖਸਾਇ ਲਇਓਨੁ ਮੇਲੇ ਮੇਲਣਹਾਰਿ ॥

sabhay gunah bakh̄saa-ay la-i-on maylay
maylan̄haar.

ਨਾਨਕ ਆਖਣੁ ਆਖੀਐ ਜੇ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ
॥੮॥੧੨॥੩੪॥

naanak aakhan̄ aakhee-ai jay sun̄ Dharay
pi-aar. ||8||12||34||

Asa Mehla-3

In the previous *shabad* (8-10-32), Guru Ji told us that God's Name is the treasure of all peace and comforts, and is only obtained through the grace of the Guru. But it is up to God, whom He wants to imbue with the love of Name, and whom He Himself strays away from the right path. Now in this *shabad*, Guru Ji elaborates on this concept and cites some beautiful examples to illustrate how this nectar of God's Name continuously falls like rain. Still, only a few Guru's followers taste it, while the self-conceited ones remain devoid of it. He also tells how the self-conceited souls keep crying at God's door, while the Guru's followers have even their previous sins forgiven and get united with God.

He says: "(O' my friends), they whom God has helped to taste the nectar (of His Name), they have realized its relish in a very natural sort of way. (They have also realized that) the eternal (God) is carefree, and He does not have even an iota of avarice (for anything in return for His favors)." (1)

Now stating one of the unique things about the divine nectar, Guru Ji says: "(O' my friends), the nectar of God's Name always keeps raining, but it (only) falls into the mouths of the Guru's followers. By singing (God's) praises in a state of poise, their mind always remains in bloom." (1-pause)

But as for the self-conceited ones, he says: "The self-conceited (bride souls) always remain separated from God and standing at (God's) door, they wail endlessly. They, who have never realized the relish of union with (God) their spouse, (keep repeating their self-conceited misdeeds), and therefore keep suffering what is written in their destiny." (2)

Returning to the Guru's followers, he says: "The Guru's follower always sows the seed of true Name (in the field of the heart). Therefore only the true Name grows (in the body garden, and such a one) makes the true Name as one's trade. They whom (God) has engaged in this profitable (task), He bestows the store houses of (His) devotion on them." (3)

Further describing the merits of the Guru's followers, Guru Ji says: "The Guru's followers are like the eternally united brides (of God), who decorate themselves with the ornamentation of His fear and loving devotion. Day and night, they enjoy the company of their Spouse, and always keep Him enshrined in their hearts." (4)

Regarding such united bride (souls), he says: "I am a sacrifice to those (bride souls) who have enjoyed (the company of) their Spouse. By dispelling self-conceit from within, they always remain in the company of their Spouse." (5)

Describing the blessings enjoyed by such souls, he says: “(The bride souls) who remain imbued with the love of their Groom, their body and mind remain cool and calm, and they are recognized with honor (in God’s) court. By stilling their ego and (worldly) desire, they enjoy the company of their Spouse on the comfortable bed (of their heart).”(6)

But that is not all, Guru Ji goes on to say: “By virtue of the limitless love of the Guru, showing His mercy, she in the house (of whose heart God) has come to reside, that blessed united bride (soul) has obtained (God as) her Spouse, who is the one and only slayer of demons.”(7)

Guru Ji concludes the *shabad* by summarizing the blessings received by such a united wedded bride soul. “He says: “(O’ my friends, they who have taken the shelter of the Guru) have all their sins forgiven and the all powerful (God) has united them with Him. So Nanak says, we should utter such words, hearing which He may love us also.”(8-12-34)

The message of this *shabad* is that if we want this life of ours to pass in peace and poise, and even while alive we may enjoy the bliss of union with our spouse (God), then we should sing with true love and devotion the sweet words of *Gurbani* (in Guru Granth Sahib Ji), written in praise of that God by our Gurus and other Sikh saints.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਤਿਗੁਰ ਤੇ ਗੁਣ ਊਪਜੈ ਜਾ ਪ੍ਰਭੁ ਮੇਲੈ ਸੋਇ ॥

satgur tay gun oopjai jaa parabh maylai so-ay.

ਪੰਨਾ ੪੨੯

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ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ ॥੧॥

sehjay naam Dhi-aa-ee-ai gi-aan pargat ho-ay. ||1||

ਏ ਮਨ ਮਤ ਜਾਣਹਿ ਹਰਿ ਦੂਰਿ ਹੈ ਸਦਾ ਵੇਖੁ ਹਦੂਰਿ ॥

ay man mat jaaneh har door hai sadaa vaykh hadoor.

ਸਦ ਸੁਣਦਾ ਸਦ ਵੇਖਦਾ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥
ਰਹਾਉ ॥

sad sundaa sad vaykh-daa sabad rahi-aa bharpoor. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਤਿਨ੍ਹੀ ਇਕ ਮਨਿ ਧਿਆਇਆ ॥

gurmukh aap pachhaani-aa tin'ee ik man Dhi-aa-i-aa.

ਸਦਾ ਰਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਪਾਇਆ ॥੨॥

sadaa raveh pir aapnaa sachai naam sukh paa-i-aa. ||2||

ਏ ਮਨ ਤੇਰਾ ਕੋ ਨਹੀ ਕਰਿ ਵੇਖੁ ਸਬਦਿ ਵੀਚਾਰੁ ॥

ay man tayraa ko nahee kar vaykh sabad veechaar.

ਹਰਿ ਸਰਣਾਈ ਭਜਿ ਪਉ ਪਾਇਹਿ ਮੋਖ ਦੁਆਰੁ ॥੩॥

har sarnaa-ee bhaj pa-o paa-ih mokh du-aar. ||3||

ਸਬਦਿ ਸੁਣੀਐ ਸਬਦਿ ਬੁਝੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

sabad sunee-ai sabad bujhee-ai sach rahai liv laa-ay.

ਸਬਦੇ ਰਉਮੈ ਮਾਰੀਐ ਸਚੈ ਮਹਲਿ ਸੁਖੁ ਪਾਇ ॥੪॥

sabday ha-umai maaree-ai sachai mahal sukh paa-ay. ||4||

ਇਸੁ ਜੁਗ ਮਹਿ ਸੋਭਾ ਨਾਮ ਕੀ ਬਿਨੁ ਨਾਵੈ ਸੋਭ ਨ ਹੋਇ ॥

is jug meh sobhaa naam kee bin naavai sobh na ho-ay.

ਇਹ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾੜੇ ਜਾਦੀ ਬਿਲਮੁ ਨ ਹੋਇ ॥੫॥	ih maa-i-aa kee sobh ^h aa chaar dīhaa ^h ray jaad ^h ee bilam na ho-ay. 5
ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮੁਏ ਮਰਿ ਜਾਹਿ ॥ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਓ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਹਿ ॥੬॥	Jinee naam visaari-aa say mu-ay mar jaahi. har ras saad ^h na aa-i-o bistaa maahi samaahi. 6
ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਅਨਦਿਨੁ ਨਾਮੇ ਲਾਇ ॥ ਸਚੁ ਕਮਾਵਹਿ ਸਚਿ ਰਹਹਿ ਸਚੇ ਸਚਿ ਸਮਾਹਿ ॥੭॥	ik aapay bak ^h has milaa-i-an an-dīn naamay laa-ay. sach kamaaveh sach raheh sachay sach samaahi. 7
ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨ੍ਹਾ ਭਰਮਾਇ ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਸੀ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਇ ॥੮॥	bin sabdai sunee-ai na dayk ^h hee-ai jag bolaa an ^h aa bh ^h armaa-ay. bin naavai duk ^h paa-isee naam milai tisai rajaa-ay. 8
ਜਿਨ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਜਨ ਨਿਰਮਲ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਨਾਮੁ ਤਿਨ੍ਹਾ ਕਦੇ ਨ ਵੀਸਰੈ ਸੇ ਦਰਿ ਸਚੇ ਜਾਣੁ ॥੯॥੧੩॥੩੫॥	Jin ba ^h nee si-o chit ^h laa-i-aa say jan nirmal parvaan. naanak naam tin ^h aa kaday na veesrai say dar sachay jaan. 9 13 35

Asa Mehla-3

In the stanza before (1-pause) of the previous *shabad* (8-9-31), addressing his own mind (and indirectly us), Guru Ji said: “O’ my beautiful joyful mind, become dyed in the true love (of God). If you meditate on the beautiful word (*Bani* of the Guru), the color (or intensity of) this love will not go away or fade.” Now in this *shabad*, Guru Ji expounds on this theme, and even though apparently advising his own mind, he tells us what kind of advice we should give our minds, so that we may see the world in right perspective, and get engaged in the real task of meditating on God’s Name for which we have been blessed with this human birth.

Therefore first stressing upon the importance of the Guru’s guidance in our life, he says: “(O’ my friends), when that (God) unites us with the true Guru, virtues grow in us. Then if we meditate on (God’s) Name in a state of poise, (divine) knowledge becomes manifest in us.”(1)

But Guru Ji cautions his own mind (actually ours) and says: “O’ my mind, do not think that God is far away. You should always observe Him near you, by your side. (God) is always listening and seeing (whatever we do, say or think, and if you attune yourself to the Guru’s) word, you would see Him pervading everywhere.” (1-pause)

Describing the conduct and the blessings obtained by those who have acted on Guru’s advice, he says: “The Guru following souls who have recognized their (original) self, they have meditated on God with a single mind. They always enjoy the company of their Beloved spouse, and by attuning themselves to the eternal Name they enjoy peace.”(2)

Next, Guru Ji awakens us to another bitter reality of life, and says: “(O’ my mind), by reflecting upon (*Gurbani*, the Guru’s) word, you can see that (in reality) no one is yours. (No one will support you in the end). Therefore, hasten to the shelter of the Guru; (by doing so, we) find the door to salvation.”(3)

Explaining how we should seek the shelter of the Guru and what are its benefits, he says: “(O’ my mind), the person who remains attuned to the (Guru’s word realizes that) we should listen to (God’s Name) through the (Guru’s) word, and understand its significance. Through the (Guru’s) word we should still our ego. (This is how, one) enjoys the comfort of (living) in the mansion of the eternal (God).”(4)

Next, Guru Ji wants to caution us against our desires and attempts to gain worldly honors and glories. He says: “(O’ my friends), in this age the true glory is obtained through meditating on (God’s) Name; without meditating on the Name, no (true) glory is obtained. The glory of worldly riches is very short-lived, it does not take much time to disappear.”(5)

Guru Ji therefore warns: “They who have forsaken (God’s) Name, are (spiritually) dead (and they depart from this world in that spiritually dead state). They have not realized the relish of God’s (Name, therefore like a worm of filth, they) are consumed in the filth (of worldly evils).”(6)

On the other hand, talking about the Guru following souls, Guru Ji says: “There are some (fortunate ones), whom showing His mercy (God has) yoked to meditating on His Name day and night, and has Himself united them with Him. They always earn truth, live a truthful life, and ultimately merge in that absolute Truth.”(7)

However, once again stressing upon the significance of *Gurbani*, the Guru’s word, he says: “(O’ my friends), without the guidance of the (Guru’s) word, we can neither listen to (God’s) Name nor see Him. Without (the guidance of the Guru’s word), the world is wandering in doubt like a blind and dumb person. Without meditating on (God’s) Name it will suffer pain. However, (God’s) Name is obtained only through His Will.”(8)

In conclusion, Guru Ji says: “They who have attuned their mind to the (Guru’s) word are pure and approved (in God’s court). O’ Nanak, they never forget the Name and are recognized with honor at the true (God’s) door.”(9-13-35)

The message of this *shabad* is that if we want to enjoy true and lasting peace in this world, and want to be approved in the God’s court, then by reflecting on *Gurbani* we should attune our mind to God, and try to recognize Him pervading everywhere. Showing His mercy one day, God would Himself engage us in meditation of His Name day and night and would ultimately unite us with Him.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਸਬਦੋ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ੍ਹ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਇ ॥

ਵਿਚਰੁ ਆਪੁ ਗਇਆ ਨਾਉ ਮੰਨਿਆ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ
॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਕੀ ਪਤਿ ਹੋਇ ॥

ਸਫਲੁ ਤਿਨ੍ਹਾ ਕਾ ਜਨਮੁ ਹੈ ਤਿਨ੍ਹ ਮਾਨੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ
॥

ਹਉਮੈ ਮੇਰਾ ਜਾਤਿ ਹੈ ਅਤਿ ਕ੍ਰੋਧੁ ਅਭਿਮਾਨੁ ॥

ਸਬਦਿ ਮਰੈ ਤਾ ਜਾਤਿ ਜਾਇ ਜੋਤੀ ਜੋਤਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥੨॥

aasaa mehlā 3.

sabdo hee bhagat jaapday jin^{ki} kee baanee
sachee ho-ay.

vicharu aap ga-i-aa naa-o mani-aa sach
milaavaa ho-ay. ||1||

har har naam jan kee pat ho-ay.

safal tin^{na}aa kaa janam hai tin^{na} maanai sabh
ko-ay. ||1|| rahaa-o.

ha-umai mayraa jaat^{hai} hai at kroDh abhimaan.

sabad marai taa jaat^{hai} jaa-ay jotee jot milai
bhagvaan. ||2||

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸਫਲ ਜਨਮੁ ਹਮਾਰਾ ॥	pooraa satgur bhayti-aa safal janam hamaaraa.
ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਇਆ ਭਰੇ ਅਖੁਟ ਭੰਡਾਰਾ ॥੩॥	naam navai niDh paa-i-aa bharay akhut bhandaaraa. 3
ਆਵਹਿ ਇਸੁ ਰਾਸੀ ਕੇ ਵਾਪਾਰੀਏ ਜਿਨ੍ਹਾ ਨਾਮੁ ਪਿਆਰਾ ॥	aavahi is raasee kay vaapaaree-ay Jin ^h aa naam pi-aaraa.
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਧਨੁ ਪਾਏ ਤਿਨ੍ਹਾ ਅੰਤਰਿ ਸਬਦੁ ਵੀਚਾਰਾ ॥੪॥	gurmukh hovai so Dhan paa-ay tin ^h aa antar sabad veechaaraa. 4
ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਅਹੰਕਾਰੀ ॥	bhagtee saar na jaan ⁿ hee manmukh aha ⁿ kaaree.
ਧੁਰਹੁ ਆਪਿ ਖੁਆਇਅਨੁ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥੫॥	Dharahu aap khu-aa-i-an joo-ai baajee haaree. 5
ਬਿਨੁ ਪਿਆਰੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਹੋਇ ਸਰੀਰਿ ॥	bin pi-aarai bhagat na hova-ee naa sukh ho-ay sareer.
ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ ॥੬॥	paraym padaarath paa-ee-ai gur bhagtee man Dheer. 6
ਜਿਸ ਨੋ ਭਗਤਿ ਕਰਾਏ ਸੇ ਕਰੇ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ ॥	Jis no bhagat karaa-ay so karay gur sabad veechaar.
ਹਿਰਦੈ ਏਕੋ ਨਾਮੁ ਵਸੈ ਹਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ ॥੭॥	hirdai ayko naam vasai ha-umai dubiDhaa maar. 7
ਭਗਤਾ ਕੀ ਜਤਿ ਪਤਿ ਏਕੋ ਨਾਮੁ ਹੈ ਆਪੇ ਲਏ ਸਵਾਰਿ ॥	bhagtaa kee jat pat ayko naam hai aapay la-ay savaar.
ਸਦਾ ਸਰਣਾਈ ਤਿਸ ਕੀ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਾਰਜੁ ਸਾਰਿ ॥੮॥	sadaa sar ⁿ aa-ee tis kee Ji-o bhaavai ti-o kaaraj saar. 8
ਪੰਨਾ ੪੩੦	SGGS P-430
ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰ ਵੀਚਾਰਿ ॥	bhagat niraalee alaa ⁿ dee jaapai gur veechaar.
ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਭੈ ਭਗਤੀ ਨਾਮਿ ਸਵਾਰਿ ॥੯॥੧੪॥੩੬॥	naanak naam hirdai vasai bhai bhagtee naam savaar. 9 14 36

Asa Mehla-3

In the previous *shabad*, Guru Ji told us that if we want to enjoy true and lasting peace in this world, and that we are approved in God's court, then by reflecting on *Gurbani* we should attune our mind to God and try to recognize Him pervading everywhere. Showing His mercy God would one day Himself engage us in meditation of His Name day and night and would ultimately unite us with Him. Now in this *shabad*, he tells us how the Guru's word is essential for making one a true devotee of God and what kinds of blessings the devotees obtain by following Guru's advice.

Referring to the importance of the Guru's word and God's Name, he says: "(O' my friends), by following the (Guru's) word (of advice) the devotees whose speech is true, become known (in the world). They have believed in (God's) Name, (due to which) self-conceit has gone from their interior, and they have been united with the eternal (God)."(1)

Commenting further on the significance of God's Name in the life of devotees, Guru Ji says: "(O' my friends), for the devotees, God's Name is their honor. Their life is fruitful because every one respects them."(1-pause)

Next, describing how harmful is the sense of ego and selfhood, and how it can be dispelled, Guru Ji says: "(O' my friends), such is the inherent nature of ego and self (hood) that it brings out (of a person) extreme anger and arrogance. Only (by following Guru's advice, one becomes so humble, as if one has) died through the word, and then this basic trait goes away (from one's interior), and one's light is united with the light of God."(2)

Next, describing the blessings he has obtained by following his Guru, he says: "(O' my friends), by serving the perfect Guru (and following his advice), my life has become fruitful. I have obtained (the commodity of God's) Name, which is the treasure of (all the) nine types of wealth, and my storehouses are filled with this inexhaustible (wealth)."(3)

Describing how others now come to him for obtaining this commodity of Name, and what kinds of people do obtain it, Guru Ji says: "(Now, many) dealers of this commodity to whom (God's) Name is dear, come to me (for obtaining it. But only those who obtain it are Guru's followers within whom is true comprehension of the (Guru's) word)."(4)

But regarding the egocentrics, Guru Ji says: "The self-conceited arrogant persons do not know the essence of (true) devotion (of God. But in a way, they are helpless, because) from the very beginning (God) has Himself strayed them (away from the right path, so) they have lost the game (of life) in a gamble."(5)

Now, Guru Ji lays down the essentials for devotion to God. He says: "(O' my friends), without love of God, His (true) worship cannot be done, nor does any peace arise in the body. It is only when through the worship of the Guru that our mind becomes contented and we obtain this commodity of love (for God)."(6)

But also emphasizing the role of God's grace in this matter, Guru Ji says: "(O' my friends, only) the one whom God makes to do His worship, does so by reflecting on the word of the Guru. (When through the Guru's word), one stills one's ego and duality (the love of things other than God), then the one Name of God comes to reside within."(7)

Once again stating the basic qualities and traits of the devotees, and how God embellishes them, Guru Ji says: "(O' my friends), for the devotees, meditation on (God's) Name is their sole identification and honor, and (God) Himself causes them to be embellished (with other spiritual virtues). They always remain under His shelter, (and for any of their tasks they say to Him, "O' God, we are not going to anyone else for help, so) accomplish our task, howsoever You will."(8)

In closing, Guru Ji says: "The worship of God is a unique thing, but it is understood only through the reflection on the Guru's word. Because O' Nanak, one in whose heart God's Name comes to reside, the unique devotion of God, keeps one in the loving fear of God, (and by keeping one attuned to the eternal Name), embellishes one's life." (9-14-36)

The message of this *shabad* is that God's devotion cannot be obtained by indulging in any kinds of egoistical deeds, it is only when God Himself shows His grace and makes us reflect on the Guru's word, that His love develops in our mind, and embellishes our

life with His devotion. Therefore, we should always keep humbly praying to God to unite us with the Guru and make us reflect on the Guru's word.

ਆਸਾ ਮਹਲਾ ੩॥

ਅਨ ਰਸ ਮਹਿ ਭੋਲਾਇਆ ਬਿਨੁ ਨਾਮੈ ਦੁਖ ਪਾਇ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਜਿ ਸਚੀ ਬੁਝ ਬੁਝਾਇ ॥੧॥

ਏ ਮਨ ਮੇਰੇ ਬਾਵਲੇ ਹਰਿ ਰਸੁ ਚਚਿ ਸਾਦੁ ਪਾਇ ॥

ਅਨ ਰਸਿ ਲਾਗਾ ਤੂੰ ਫਿਰਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥੧॥
ਰਹਾਉ ॥

ਇਸੁ ਜੁਗ ਮਹਿ ਗੁਰਮੁਖ ਨਿਰਮਲੇ ਸਚਿ ਨਾਮਿ ਰਹਹਿ ਲਿਵ
ਲਾਇ ॥

ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਹੀ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ
॥੨॥

ਆਪੁ ਪਛਾਣਹਿ ਸਬਦਿ ਮਰਹਿ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ॥

ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਏ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥੩॥

ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਪਾਈਐ ਨਾ ਦੁਖੁ ਵਿਚਹੁ ਜਾਇ ॥

ਇਹੁ ਜਗੁ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ
॥੪॥

ਦੋਹਾਗਣੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਕਿਆ ਕਰਿ ਕਰਹਿ
ਸੀਗਾਰੁ ॥

ਅਨਦਿਨੁ ਸਦਾ ਜਲਦੀਆ ਫਿਰਹਿ ਸੇਜੈ ਰਵੈ ਨ ਭਤਾਰੁ ॥੫॥

ਸੋਹਾਗਣੀ ਮਹਲੁ ਪਾਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਅਪਣੇ ਸਹਿ ਲਈਆ ਮਿਲਾਇ ॥੬॥

ਮਰਣਾ ਮਨਹੁ ਵਿਸਾਰਿਆ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

ਮਨਮੁਖ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਹਿ ਜਮ ਦਰਿ ਹੋਹਿ ਖੁਆਰੁ
॥੭॥

ਆਪਿ ਮਿਲਾਇਅਨੁ ਸੇ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ॥
ਨਾਨਕ ਨਾਮਿ ਸਮਾਣੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ
॥੮॥੨੨॥੧੫॥੩੭॥

aasaa mehlaa 3.

an ras meh bhoolaa-i-aa bin naamai dukh
paa-ay.

satgur purakh na bhayti-o je sachee boojh
bujhaa-ay. ||1||

ay man mayray baavlay har ras chakh saad
paa-ay.

an ras laagaa tooⁿ fireh birthaa janam
gavaa-ay. ||1|| rahaa-o.

is jug meh gurmukh nirmalay sach naam
raheh liv laa-ay.

vin karmaa kichh paa-ee-ai nahee ki-aa kar
kahi-aa jaa-ay. ||2||

aap pachhaaneh sabad mareh manhu taj
vikaar.

gur sarna-ee bhaj pa-ay bakhsay
bakhsanhaar. ||3||

bin naavai sukh na paa-ee-ai naa dukh
vichahu jaa-ay.

ih jag maa-i-aa mohi vi-aapi-aa doojai
bharam bhulaa-ay. ||4||

duhaagane pir kee saar na jaanhee ki-aa
kar karahi seegaar.

an-din sadaa jaldee-aa fireh sayjai ravai na
bhataar. ||5||

sohaagane mahal paa-i-aa vichahu aap
gavaa-ay.

gur sabdee seegaaree-aa apnay seh la-ee-aa
milaa-ay. ||6||

marⁿaa manhu visaari-aa maa-i-aa moh
gubaar.

manmukh mar mar jameh bhee mareh jam
dar hohi khu-aar. ||7||

aap milaa-i-an say milay gur sabad veechaar.
naanak naam samaanay mukh ujlay tit sachai
darbaar. ||8||22||15||37||

Asa Mehla-3

In stanza (8) of the previous *shabad* (9-13-35), Guru Ji stated that without the guidance of the Guru's word, the world is wandering in doubt like a blind and dumb person. Without meditating on God's Name, it would suffer pain. Now in this *shabad*, Guru Ji warns us against wasting our lives in false pleasures and tells us what is the best and most profitable way to lead our life.

After observing the general conduct of human beings in this world, Guru Ji says: "(I see that an ordinary person) is lost in other (worldly) tastes, and without (the relish of God's) Name suffers in pain. Such a person has not met the true Guru who could impart to that person the true understanding (about the way to obtain and enjoy real peace)."(1)

Therefore, while addressing himself, Guru Ji advises us and says: "'O' my foolish mind, by tasting (God's) Name obtain (divine) relish. Attached to other (false) relishes, you are wandering around, and are wasting your life in vain."(1-pause)

Next Guru Ji describes the conduct of those pure and immaculate persons who under Guru's advice remain attached to God's Name. He says: "'(O' my friends), in this world the Guru's followers are immaculate, who keep attuned to the true Name. But nothing is obtained without good fortune; what else can be said (on this topic)?"(2)

However, it does not mean that one should stop doing everything, on the excuse that when God would show His grace only then one would start meditating on God's Name. Guru Ji advises: "One should realize oneself (and accept in one's mind one's own responsibility), and one should (so still one's ego) as if one has died to the world. Shedding all the evils from the mind, one should run to seek the shelter of the Guru, so that the forgiving (God) may forgive."(3)

Stressing the significance of God's Name once again, Guru Ji says: "'(O' my friends), without meditating on God's Name, we cannot obtain peace, nor does the pain from within (one's mind) dissipate. But this world is engrossed in the love of worldly wealth and power, and is lost in the illusions of the other (worldly things)."(4)

Illustrating the consequences of such a state with the help of a metaphor, Guru Ji says: "(The human beings who are in love with worldly riches, instead of love for God's Name are like) the deserted women who do not understand the worth of (God) their spouse. So what is the use of all their embellishments? Day and night they keep burning (in pain), because their spouse (God) does not come to enjoy the couch (of their heart)."(5)

But regarding the Guru following souls whom Guru Ji compares to the faithful united wives, he says: "Effacing their self- (conceit) from within, the faithful wives have attained the mansion (of God). They are embellished through the Guru's word, (and God) their Master has Himself united them with Him."(6)

Switching back to the false deserted wives, he says: "In the pitch darkness (of ignorance) created by their attachment to worldly wealth, self-conceited persons have forsaken even death from their minds. That is why the self-conceited persons die and endure birth again and again, and are continuously tortured at the door of the demon of death."(7)z

In conclusion, Guru Ji says: "Only those, whom God unites Himself are united (with Him) through deliberation on the Guru's word. O' Nanak, they who remain absorbed in God's Name, are honored in the eternal (God's) court."(8-15-37)

The message of this *shabad* is that if we want to avoid the fate of the deserted brides, so that we may not have to wander from door to door, and not have to suffer at the hands of the demon of death again and again, then instead of other false worldly relishes, we should seek the relish of the word of the Guru, and remain absorbed in meditating on God's Name, so that ultimately He may unite us with Him.

Detail of Shabads: Ashtpadis M: 1=22, Ashtpadis M: 3=15, Total=37

ਆਸਾ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੨

aasaa mehlāa 5 asatpadee-aa ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ ॥
ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ ॥੧॥

panch manaa-ay panch rusaa-ay.
panch vasaa-ay panch gavaa-ay. ||1||

ਇਨ੍ ਬਿਧਿ ਨਗਰੁ ਵੁਠਾ ਮੇਰੇ ਭਾਈ ॥
ਦੁਰਤੁ ਗਇਆ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਈ ॥੧॥ ਰਹਾਉ ॥

in^h biDh nagar vuthaa mayray bhaa-ee.
durat ga-i-aa gur gi-aan darirhaa-ee. ||1||
rahaa-o.

ਸਾਚ ਧਰਮ ਕੀ ਕਰਿ ਦੀਨੀ ਵਾਰਿ ॥
ਫਰਹੇ ਮੁਹਕਮ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰਿ ॥੨॥

saach Dharam kee kar deenee vaar.
farhay muhkam gur gi-aan beechaar. ||2||

ਨਾਮੁ ਖੇਤੀ ਬੀਜਹੁ ਭਾਈ ਮੀਤ ॥
ਸਉਦਾ ਕਰਹੁ ਗੁਰੁ ਸੇਵਹੁ ਨੀਤ ॥੩॥

naam khaytee beejahu bhaa-ee meet.
sa-udaa karahu gur sayvhu neet. ||3||

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਕੇ ਸਭਿ ਹਾਟ ॥
ਸਾਹ ਵਾਪਾਰੀ ਏਕੈ ਥਾਟ ॥੪॥
ਜੇਜੀਆ ਡੰਨੁ ਕੇ ਲਏ ਨ ਜਗਾਤਿ ॥
ਸਤਿਗੁਰਿ ਕਰਿ ਦੀਨੀ ਧੁਰ ਕੀ ਛਾਪ ॥੫॥

saaⁿt sahj sukh kay sabh haat.
saah vaapaaree aykai thaat. ||4||
jayjee-aa dann ko la-ay na jagaat.
satgur kar deenee Dhur kee chhaap. ||5||

ਵਖਰੁ ਨਾਮੁ ਲਦਿ ਖੇਪ ਚਲਾਵਹੁ ॥
ਲੈ ਲਾਹਾ ਗੁਰਮੁਖਿ ਘਰਿ ਆਵਹੁ ॥੬॥

vakhar naam lad khayp chalaavahu.
lai lahaa gurmukh ghar aavhu. ||6||

ਸਤਿਗੁਰੁ ਸਾਹੁ ਸਿਖ ਵਣਜਾਰੇ ॥
ਪੂੰਜੀ ਨਾਮੁ ਲੇਖਾ ਸਾਚੁ ਸਮੁਾਰੇ ॥੭॥

satgur saahu sikh vanjaaray.
poonjee naam laykhaa saach sam^haaray.
||7||

ਸੋ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥
ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥੮॥੧॥

so vasai it ghar Jis gur pooraa sayv.
abichal nagree naanak dayv. ||8||1||

Asa Mehla-5

Astpadia Ghar-2

In this beautiful hymn, Guru Ji touches the heights of poetic skills by employing the technique of “*Pun*” (using the same word again and again but with different meanings). In this *shabad*, Guru Ji uses the metaphor of rejuvenating a deserted and crime-infested town center to explain how a person who acts on the Guru given knowledge can drive out all the evil tendencies from within and enshrine noble virtues in their place.

He says: “(O’ my friends, the one who has acted upon Guru’s advice, that one has reconciled the five (qualities of truth, contentment, compassion, righteousness, and patience), and antagonized five (evils of lust, anger, greed, attachment, and ego). (In other words, has) enshrined these five (virtues) and driven out the five (evils)”(1)

Saying the same thing in a metaphorical language, he says: “O’ my brothers, in whom the Guru has instilled divine knowledge, that (body) town has been inhabited (with qualities), and sin has disappeared (from there).”(1-pause)

Using the metaphor of old towns, which used to be secured by solid boundary walls around them and locked gates, Guru Ji says: “(Upon receiving divine knowledge from the Guru, such a person) has secured his body (town) by erecting a boundary wall of truth and righteousness, and has installed firm solid doors of reflection on the wisdom given by the Guru. (So that any kind of evil passions like lust, anger and the rest may not re-enter the mind).”(2)

Now using the metaphors of farming and business, Guru Ji advises: “O’ my friends and brothers, sow the crop of God’s Name (in your body garden). Do the business (of trading in God’s Name), and daily serve (follow) the true Guru.”(3)

Describing the kind of blessed state such Guru’s followers attain by doing the business of dealing in God’s Name, he says: “(They who deal in the business of God’s Name, all their sense faculties become peaceful, as if) they have become shops of peace, poise, and bliss, in which both the traders and the bankers adopt the same single attitude (of truth).”(4)

Now referring to those days when the Muslim rulers of India used to levy a special tax called *Jazia* on their non- Muslim subjects, Guru Ji says: “(O’ my friends, they whom the true Guru has blessed with the gift of divine knowledge, he) has put the stamp of tax-waiver from the very beginning. Therefore, no one charges any kind of *Jazia*, fine, or toll tax (on their commodities of God’s Name).”(5)

Therefore, Guru Ji advises us and says: “(O’ my friends), you too should load the consignment of God’s Name, and after reaping its profit by Guru’s grace, come back to your home (the God’s mansion in your own heart).”(6)

Clarifying the concept of the town and the commodity that is traded, he says: “In this business (of Name), the true Guru is the wholesaler and his disciples are the retailers. The capital-stock is that of God’s Name and to enshrine the truth is to keep its account (by meditating on God’s Name and leading a truthful life).”(7)

Concluding the *shabad* and reverting to the metaphor of remodeled home in that re-inhabited (body) town, Guru Ji says: “O’ Nanak, only that person abides in this house whom the perfect Guru blesses with the service (of dealing in the merchandize of Name). Such a person becomes the resident of God’s unshaking township.” (8-1)

The message of this *shabad* is that we should seek the guidance of the Guru to drive out all the vices from within our mind and replace them with virtues. Then we should meditate on God’s Name. By doing so, we would reach God’s mansion, and enjoy peace and bliss forever.

ਪੰਨਾ ੪੩੧

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ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

aasaavaree mehlāa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਮੇਰੇ ਮਨ ਹਰਿ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਜਪਤ ਨਿਰਮਲ ਸਾਚੀ ਰੀਤਿ ॥੧॥
ਰਹਾਉ ॥

mayray man har si-o laagee pareet.
saaDhsang har har japat nirmal saachee reet.
||1|| rahaa-o.

ਦਰਸਨ ਕੀ ਪਿਆਸ ਘਣੀ ਚਿਤਵਤ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥
ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਮੁਰਾਰਿ ॥੧॥

darshan kee pi-aas ghaanee chitvat anik parkaar.
karahu anoograhu paarbarahm har kirpaa Dhaar muraar. ||1||

ਮਨੁ ਪਰਦੇਸੀ ਆਇਆ ਮਿਲਿਓ ਸਾਧ ਕੈ ਸੰਗਿ ॥
ਜਿਸੁ ਵਖਰ ਕਉ ਚਾਹਤਾ ਸੋ ਪਾਇਓ ਨਾਮਹਿ ਰੰਗਿ ॥੨॥

man pardaysee aa-i-aa mili-o saaDh kai sang.
jis vakhar ka-o chaahtaa so paa-i-o naameh rang. ||2||

ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਰਸ ਬਿਨਸਿ ਜਾਹਿ ਖਿਨ ਮਾਹਿ ॥
ਭਗਤ ਰਤੇ ਤੇਰੇ ਨਾਮ ਸਿਉ ਸੁਖੁ ਭੁੰਚਹਿ ਸਭ ਠਾਇ ॥੩॥

jaytay maa-i-aa rang ras binas jaahi khin maahi.
bhagat ratay tayray naam si-o sukh bhuⁿcheh sabh thaa-ay. ||3||

ਸਭੁ ਜਗੁ ਚਲਤਉ ਪੇਖੀਐ ਨਿਹਚਲੁ ਹਰਿ ਕੋ ਨਾਉ ॥
ਕਰਿ ਮਿਤ੍ਰਾਈ ਸਾਧ ਸਿਉ ਨਿਹਚਲੁ ਪਾਵਹਿ ਠਾਉ ॥੪॥

sabh jag chalta-o paykhee-ai nihchal har ko naa-o.
kar mitraa-ee saaDh si-o nihchal paavahi thaa-o. ||4||

ਮੀਤ ਸਾਜਨ ਸੁਤ ਬੰਧਪਾ ਕੋਊ ਹੋਤ ਨ ਸਾਥ ॥
ਏਕੁ ਨਿਵਾਹੂ ਰਾਮ ਨਾਮ ਦੀਨਾ ਕਾ ਪ੍ਰਭੁ ਨਾਥ ॥੫॥

meet saajan sut banDhpaa ko-oo hot na saath.
ayk nivaahoo raam naam deenaa kaa parabh naath. ||5||

ਚਰਨ ਕਮਲ ਬੋਹਿਥ ਭਏ ਲਗਿ ਸਾਗਰੁ ਤਰਿਓ ਤੇਹ ॥
ਭੋਟਿਓ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਾਚਾ ਪ੍ਰਭ ਸਿਉ ਨੇਹ ॥੬॥

charan kamal bohith bha-ay lag saagar tar-i-o tayh.
bhayti-o pooraa satguroo saachaa parabh si-o nayh. ||6||

ਸਾਧ ਤੇਰੇ ਕੀ ਜਾਚਨਾ ਵਿਸਰੁ ਨ ਸਾਸਿ ਗਿਰਾਸਿ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਤੇਰੈ ਭਾਣੈ ਕਾਰਜ ਰਾਸਿ ॥੭॥

saaDh tayray kee jaachnaa visar na saas giraas.
jo tuDh bhaavai so bhalaay tayrai bhaanaai kaaraj raas. ||7||

ਸੁਖ ਸਾਗਰ ਪ੍ਰੀਤਮ ਮਿਲੇ ਉਪਜੇ ਮਹਾ ਅਨੰਦ ॥

sukh saagar pareetam milay upjay mahaa anand.

ਕਹੁ ਨਾਨਕ ਸਭ ਦੁਖ ਮਿਟੇ ਪ੍ਰਭ ਭੇਟੇ ਪਰਮਾਨੰਦ ॥੮॥੧॥੨॥

kaho naanak sabh dukh mitay parabh bhaytay parmaanand. ||8||1||2||

Asawari Mehla-5

Ghar-3

In this *shabad* Guru Ji tells us what kind of joy and peace a person enjoys who falls in love with God. He also tells us how any kind of attachment with worldly riches or relatives is short-lived, and what kind of love can accompany us even after our death.

Addressing his own mind, and indirectly ours, Guru Ji says: “O’ my mind, (the person who is) imbued with the love of God, repeating God’s Name in the company of the saintly persons, becomes that person’s true and immaculate way of life.”(1-pause)

Describing the present state of his own mind, Guru Ji addresses God and says: “(O’ God), by thinking about Your many kinds of merits, an immense desire for (seeing) Your sight (has arisen in me. Therefore) O’ my God, the slayer of demons, show mercy (and bless me with Your sight).”(1)

Stating the benefits of joining the congregation of saints, Guru Ji says: “When after wandering around in myriad of existences, a foreigner (like) mind comes and joins the company of saints, by imbuing itself with the love of (God’s) Name the mind obtains the commodity which it has been wishing for (so many births).”(2)

Guru Ji notes that all other kinds of worldly loves are very short-lived, therefore he humbly says: “(O’ God), as are many kinds of worldly loves and relishes, they perish in an instant. (But) imbued with the love of Your Name, Your devotees enjoy peace everywhere.”(3)

Therefore, Guru Ji advises us and says: “(O’ my friend), we see that the entire world is transitory. The only everlasting thing is God’s Name. Therefore, (O’ mortal), make friendship with the saint (Guru) so that (by meditating on God’s Name in his company) you may obtain an everlasting place (of rest).”(4)

Guru Ji also cautions: “(O’ mortal), whether it be your friends, mates, sons or relatives, none will accompany you (after death). Only the Name of God, the Master of the meek is the everlasting companion (of any person).”(5)

Stating the blessings obtained by a person who seeks the shelter of the Guru, he says: “(O’ my friends), the person for whom the Guru’s lotus feet have become like a ship, and by attuning to those feet (the Guru’s words), that person has crossed the world ocean. (In other words), the person who has met (and followed) the perfect true Guru, has developed true love for God.”(6)

Therefore, expressing the earnest desire of true devotees of God, he says: “(O’ God), the prayer of Your saints is that even when they are taking a breath or putting a morsel (of food in their mouth), (You never leave their minds).” (7)

In conclusion, Guru Ji says: “(O’ my friends), a great sense of bliss arises in the person who meets beloved God. Nanak says, all the sorrows of that person are obliterated who meets God, the embodiment of supreme bliss.”(8-1-2-39)

The message of this *shabad* is that if we seek the guidance of the Guru, act on his advice and meditate on God’s Name with true love, then God would show us His sight and we would enjoy eternal bliss.

Detail of Shabads: AsaWari Ashtpadi M: 5=1, Asa Ashtpadi M: 5=1, Sub total=2, M: 1=22, M: 3=15, Total=39

ਆਸਾ ਮਹਲਾ ਪ ਬਿਰਹੜੇ ਘਰੁ ਖ ਛੰਤਾ ਕੀ ਜਤਿ

**aasaa mehlaa 5 birharhay ghar 4
chhanta kee jat**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਪਿਆਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ
॥੧॥

paarbrahm parabh simree-ai pi-aaray darsan
ka-o bal jaa-o. ||1||

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਬੀਸਰਹਿ ਪਿਆਰੇ ਸੋ ਕਿਉ ਤਜਣਾ ਜਾਇ
॥੨॥

jis simrat dukh beesrahi pi-aaray so ki-o
tajnaa jaa-ay. ||2||

ਇਹੁ ਤਨੁ ਵੇਚੀ ਸੰਤ ਪਹਿ ਪਿਆਰੇ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ
॥੩॥

ih tan vaychee sant peh pi-aaray pareetam
day-ay milaa-ay. ||3||

ਸੁਖ ਸੀਗਾਰ ਬਿਖਿਆ ਕੇ ਫੀਕੇ ਤਜਿ ਛੋਡੇ ਮੇਰੀ ਮਾਇ ॥੪॥

sukh seegaar bikhi-aa kay feekay taj chhoday
mayree maa-ay. ||4||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਜਿ ਗਏ ਪਿਆਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਪਾਇ
॥੫॥

kaam kroDh lobh taj ga-ay pi-aaray satgur
charnee paa-ay. ||5||

ਜੋ ਜਨ ਰਾਤੇ ਰਾਮ ਸਿਉ ਪਿਆਰੇ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ ॥੬॥

jo jan raatay raam si-o pi-aaray anat na
kaahoo jaa-ay. ||6||

ਹਰਿ ਰਸੁ ਜਿਨੀ ਚਾਖਿਆ ਪਿਆਰੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ
॥੭॥

har ras jin^{ee} chaakhi-aa pi-aaray taripat
rahay aaghaa-ay. ||7||

ਅੰਚਲੁ ਗਹਿਆ ਸਾਧ ਕਾ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਪਾਰਿ ਪਰਾਇ
॥੮॥੧॥੩॥

anchal gahi-aa saaDh kaa naanak bhai
saagar paar paraa-ay. ||8||1||3||

Asa Mehla-5

Birharrey Ghar-4

(Hymns depicting pain of separation on the tune of meters)

According to Dr. Bh. Vir Singh Ji, there is the practice among some Sikh groups to sing particular hymns at night while walking in the Golden Temple complex Amritsar. They begin their walk at the building called *Akal Bunga*, complete the bigger round (or “*Parkarma*”) of the holy pool, then enter the gate to the main temple, do the small round (around the temple), and end this practice called “*Chaunki Sahib*” with a prayer before

Guru Granth Sahib. This and the next *shabad* are two of those *shabads*, which are part of the group of hymns of this daily practice.

In this *shabad*, addressing one of the sikhs in the congregation, Guru Ji says: “O’ my dear (friend), we should always meditate on the all pervading God. I am a sacrifice to His sight.”(1)

Guru Ji asks: “O my dear (friend), how can we forsake Him, contemplating whom all our sorrows depart?”(2)

As for himself, Guru Ji says: “O’ dear, (I am ready) to sell my body to that saint (Guru) who may unite me with my beloved Spouse.”(3)

Now, as if addressing his mother, he says: “O’ my mother, I have renounced the relishes of all worldly comforts and decorations, because they all seem tasteless to me (as compared to the relish of God’s Name).”(4)

Describing what happened when he sought shelter of the true Guru, he says: “O’ my dear, (since the time I have) sought the shelter of the Guru’s feet (his Gurbani, all such evils as) lust, anger, and greed have departed (from my body).”(5)

Therefore, Guru Ji says: “O’ my dear, the devotees who are imbued with the love of God, (forsaking Him) they do not go anywhere else.”(6)

Stating the reason why it is so, he says: “O’ my dear, they who have tasted the relish of God’s (Name) remain fully satiated (and do not have any worldly desires).”(7)

In conclusion, Guru Ji says: “O’ Nanak, they who have grasped onto the support of the saint (Guru), they have crossed over the dreadful (worldly) ocean.”(8-1-3)

The message of the *shabad* is that if we want to cross over the dreadful worldly ocean, then seeking the shelter of the saint (Guru Granth Sahib Ji), we should follow the advice given in his sacred *Gurbani*. Further shedding our evil passions such as lust, anger and greed, we should meditate on God’s Name.

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਪਿਆਰੇ ਜਬ ਭੇਟੈ ਹਰਿ ਰਾਇ ॥੧॥ janam maran dukh katee-ai pi-aaray jab
bhaytai har raa-ay. ||1||

ਸੁੰਦਰੁ ਸੁਖਰੁ ਸੁਜਾਣੁ ਪ੍ਰਭੁ ਮੇਰਾ ਜੀਵਨੁ ਦਰਸੁ ਦਿਖਾਇ ॥੨॥ sundar sughar sujaan parabh mayraa jeevan
daras dikhaa-ay. ||2||

ਜੇ ਜੀਅ ਤੁਝ ਤੇ ਬੀਛੁਰੇ ਪਿਆਰੇ ਜਨਮਿ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥੩॥ jo jee-a tujh tay beechhuray pi-aaray janam
mareh bikh khaa-ay. ||3||

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ ਮਿਲੈ ਪਿਆਰੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ ॥੪॥ jis tooⁿ mayleh so milai pi-aaray tis kai
laaga-o paa-ay. ||4||

ਜੇ ਸੁਖੁ ਦਰਸਨੁ ਪੇਖਤੇ ਪਿਆਰੇ ਮੁਖ ਤੇ ਕਹਣੁ ਨ ਜਾਇ ॥੫॥ jo sukh darsan paykh-tay pi-aaray mukh tay
kahan na jaa-ay. ||5||

ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਪਿਆਰੇ ਜੁਗੁ ਜੁਗੁ ਰਹੀ ਸਮਾਇ ॥੬॥

saachee pareet na tut-ee pi-aaray jug jug
rahee samaa-ay. ||6||

ਪੰਨਾ ੪੩੨

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ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਪਿਆਰੇ ਤੇਰੀ ਅਮਰੁ ਰਜਾਇ ॥੭॥

jo tuDh bhavaai so bhalaa pi-aaray tayree
amar rajaa-ay. ||7||

ਨਾਨਕ ਰੰਗਿ ਰਤੇ ਨਾਰਾਇਣੈ ਪਿਆਰੇ ਮਾਤੇ ਸਹਜਿ ਸੁਭਾਇ
॥੮॥੨॥੪॥

naanak rang ratay naaraa-inai pi-aaray
maatay sajh subh-aa-ay. ||8||2||4||

Asa Mehla-5

In the previous *shabad*, Guru Ji stated the blessings obtained by a person who seeks the shelter of the Guru and follows his advice. One of the most important benefits of serving the Guru is that he unites us with our Beloved (God). In this *shabad*, Guru Ji describes the blessings we enjoy when we meet God.

He says: “O’ my dear, when we meet God the King, we are saved from the pain of (the cycles of) births and deaths.”(1)

Describing, some of the merits of God, Guru Ji says: “O’ my friend, handsome, virtuous, and all-wise is my God. When He shows His sight, (I feel so rejuvenated as if) I have obtained (a new lease on) life.”(2)

Describing the fate of those who are separated from God and do not remember Him, Guru Ji comments: “O’ my dear (God), they who are separated from You keep dying and taking birth, because they keep eating the poison (of worldly riches and power).” (3)

But feeling compassion even for the separated ones, Guru Ji says: “O’ dear God (these mortals are in a way helpless, because) only that person is united with You, whom You Yourself unite, and I bow to the feet of that person.”(4)

Regarding the kind of pleasures, one gets on seeing the sight of God, Guru Ji says: “O’ God, the happiness one receives upon seeing You, that pleasure cannot be described.”(5)

Once again, describing the excellence of the love with God, Guru Ji says: “(O’ God), if one gets imbued with true love for You, that love never breaks, it remains enshrined (in the heart) ages after ages.”(6)

Describing how much he loves and likes, whatever pleases His beloved God, Guru Ji says: “(O’ my dear God), whatever pleases You, that is the best thing, and Your command is unalterable.”(7)

Guru Ji concludes by describing the state of mind of those who are imbued with God’s love. He says: “O’ Nanak, they, who are imbued with the love of God, they remain fully absorbed in His love in a state of peace and poise.”(8-2-4)

The message of this *shabad* is that instead of running after worldly riches and powers, we should seek the guidance of the Guru and from him learn how to embrace the love

for God and His Name. Then all our pains of future births and deaths will end and we would enjoy an eternal state of peace and poise.

ਸਭ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਤੇ ਪਿਆਰੇ ਕਿਸੁ ਪਹਿ ਕਹਉ ਸੁਨਾਇ ॥੧॥	sabh biDh tum hee jaantay pi-aaray kis peh kaha-o sunaa-ay. 1
ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਤੇਰਾ ਦਿਤਾ ਪਹਿਰਹਿ ਖਾਇ ॥੨॥	too ⁿ daataa jee-aa sabhnaa kaa tayraa ditaah pahirahi khaa-ay. 2
ਸੁਖੁ ਦੁਖੁ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੇ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥੩॥	sukh dukh tayree aagi-aa pi-aaray doojee naahee jaa-ay. 3
ਜੋ ਤੂੰ ਕਰਾਵਹਿ ਸੋ ਕਰੀ ਪਿਆਰੇ ਅਵਰੁ ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ ॥੪॥	jo too ⁿ karaaveh so karee pi-aaray avar kichh karah najaa-ay. 4
ਦਿਨੁ ਰੈਣਿ ਸਭ ਸੁਹਾਵਣੇ ਪਿਆਰੇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥੫॥	din rainn sabh suhaavaṇay pi-aaray jit japee-ai har naa-o. 5
ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥੬॥	saa-ee kaar kamaavṇee pi-aaray Dhur mastak laykh likhaa-ay. 6
ਏਕੋ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ ॥੭॥	ayko aap varatdaa pi-aaray ghat ghat rahi-aa samaa-ay. 7
ਸੰਸਾਰ ਕੂਪ ਤੇ ਉਧਰਿ ਲੈ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥੮॥੩॥੨੨॥੧੫॥੨॥੪੨॥	sansaar koop tay udhar lai pi-aaray naanak har sarnaa-ay. 8 3 22 15 2 42

Asa Mehla-5

Ashpadi

In stanza (7) of the previous *shabad* addressing God, Guru Ji said: “(O’ my dear God) whatever pleases You is the best thing and Your command is unalterable.” Now in this *shabad*, he expounds further on this concept and shows us how we should completely surrender ourselves to God and believe that everything is in His hands. Because we have to do, whatever He wants us to do. He knows all the conditions of our heart, and what we are thinking inside our mind.

So addressing God, he says: “O’ my dear (God), You know all the conditions (of my heart; in how much pain or pleasure it is). So to whom may I narrate (the feelings of my heart)?”(1)

Acknowledging that whatever we get, it is according to His grace, Guru Ji says: “(O’ God), You are the Giver of all (creatures); they eat and wear whatever You have given them.”(2)

Not only for what we eat and wear, Guru Ji acknowledges that all our pain or pleasure is also according to His command. So he says: “O’ my dear (God it is according to) Your command, that a person suffers pain or enjoys pleasure, and there is no other place (from where these things originate).”(3)

But that is not all, even regarding our actions, Guru Ji says: “O’ my dear (God), whatever (good or bad deed) You make me do, I do that (because) nothing else could be done (against Your will).”(4)

Guru Ji adds: “O’ my dear (God), beautiful are all those days and nights, in which we meditate on Your Name.”(5)

Now humbly expressing our limitations, he says: “O’ my dear (God), we have to engage only in that task, which was written in our destiny from the very beginning.”(6)

Next acknowledging God’s omnipresence, Guru Ji says: “O’ my dear (God), You alone are pervading everywhere, and You are enshrined in each and every heart.”(7)

Guru Ji concludes his prayer, by saying: “O’ my dear (God), Nanak has sought Your refuge, pull him out of the well of the world (which is so filled up with the evils of worldly attachments).”(8-3-22-15-2-42)

The message of this *shabad* is that we should always live in love and gratitude to God, for all the gifts He has given us to eat or wear. During times of happiness we should be even more thankful to Him for His extra grace on us, and during adverse circumstances, we should accept it as God’s Will. Even when our mind waivers and feels depressed (due to some painful circumstances), we should go and seek His shelter, just like the child who clings to his mother even when she is punishing it.

Detail of Shabads: Birharrey =3, Ashtpadis M: 1 =22, M: 3 =15, M: 5 = 2, Total = 42.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ

raag aasaa mehlaa 1 patee likhee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥

sasai so-ay sarisat jin saajee sabhnaa saahib
ayk bha-i-aa.

ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨੁ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨੁ ਕਾ ਸਫਲੁ
ਭਇਆ ॥੧॥

sayvat rahay chit jinⁿ kaa laagaa aa-i-aa tinⁿ
kaa safal bha-i-aa. ||1||

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥
ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥੧॥ ਰਹਾਉ ॥

man kaahay bhoolay moorh manaa.
jab laykhaa dayveh beeraa ta-o parhi-aa.
||1|| rahaa-o.

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥

eevrhee aad purakh hai daataa aapay sachaa
so-ee.

ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੇ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ
॥੨॥

aynaa akhraa meh jo gurmukh boojhai tis sir
laykh na ho-ee. ||2||

ਉੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

oorhai upmaa ta kee keejai jaa kaa ant na
paa-i-aa.

ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥੩॥

sayvaa karahi say-ee fal paavahi jinⁿee sach
kamaa-i-aa. ||3||

ਛੋਕੇ ਛਿਆਨੁ ਬੂਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥

nyanyai nyi-aan boojhai jay ko-ee parhi-aa
pandit so-ee.

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥੪॥

sarab jee-aa meh ayko jaanai ta ha-umai
kahai na ko-ee. ||4||

*Raag Asa Mehla-1**Patti Likhi*

According to Dr. Bh. Vir Singh Ji, “it is believed that Guru Nanak Dev Ji composed this *shabad* when, at the age of about 7 years, he was taken to the school teacher for his education. The teacher wrote the alphabet on a wooden tablet (or *Patti*) for the student to copy the words repeatedly. But Guru Nanak Ji wrote an entire new hymn in the poetic style of starting each new stanza with a letter of the alphabet.”

Personal Note- In 1994 the author had the good fortune of visiting Gurdwara Patti Sahib (near Nankana Sahib in Pakistan), where sitting on bare brick floors, in the middle of summer season, some poor Sikh children were learning Punjabi and Gurbani using Pattis (or wooden slates).

Beginning with the letter Sassa—S of the *Gurmukhi* Alphabet Guru Ji gives his sermon as under: -

Sassa

God, who created the universe, is the sole Master of all. Profitable became the advent of those persons into this world, who kept remembering that God and whose mind remained attuned to Him.”(1)

“O’ my foolish mind, why are you getting strayed (from the true path of life); you will only be counted as educated when you render account (in God’s court, and your account is cleared).”(1-pause)

Ewarri

The beneficent God, who is the primal source of all life and the Giver of all, He Himself is the eternal (God). The Guru’s follower who recognizes (that true One) in these letters, in that (follower’s) account (there is no debt).”(2)

Oorra

We should sing praise of that God whose limit cannot be found. They alone obtain the fruit (of achieving the object of human life), who serve Him (by meditating on His Name) and practicing truth.”(3)

Gangaan

Only that person is a scholar and a Pundit who understands divine knowledge and is really educated who understands that it is the one God alone who pervades all hearts and then such a person does not utter any words of self-conceit.” (4)

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੁਏ ਵਿਣੁ ਸਾਬੂਣੈ ਉਜਲਿਆ ॥

kakai kays pundar jab hoo-ay vin saaboonai
ujli-aa_

ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੂ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ
॥੫॥

jam raajay kay hayroo aa-ay maa-i-aa kai
sangal banDh la-i-aa. ||5||

ਖਧੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ ਖਰਦੁ ਦੀਆ ॥
ਬੰਧਨਿ ਜਾ ਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ ਹੁਕਮੁ
ਪਇਆ ॥੬॥

khakhai khundkaar saah aalam kar khareed
jin kharach dee-aa.
banDhan jaa kai sabh jag baaDhi-aa avree
kaa nahee hukam pa-i-aa. ||6||

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੋਡੀ ਗਲੀ ਗੋਬਿੰਦੁ ਗਰਬਿ ਭਇਆ ॥
ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਆਵੀ ਸਾਜੀ ਚਾੜਣ ਵਾਰੈ ਤਈ ਕੀਆ
॥੭॥
ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥

gagai go-ay gaa-ay jin chhodee galee gobid
garab bha-i-aa.
gharh bhaaNday jin aavee saajee chaarhan
vaahai ta-ee kee-aa. ||7||
ghaghai ghaal sayvak jay ghaalai sabad
guroo kai laag rahai.

ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ
॥੮॥

buraa bhala jay sam kar jaanai in biDh
saahib ramat rahai. ||8||

Kakka

Some people cheat themselves by thinking that they can always do God's worship when they would become old, so they keep engrossed in worldly affairs throughout their youth and middle age, but even when old age arrives, still they find themselves bound in their worldly affairs. Describing this situation, Guru Ji says: "When (a person becomes old and when the) hair become grey and starts shining without soap, then (even if one wants one cannot meditate on God. Because on one side one finds that health wise one has become weak and the time of death has come so near, as if) the agents of the demon of death have come (to take one away. On the other side), one is bound in the bonds of worldly attachments. (Therefore one cannot meditate on God at all)."(5)

Khakha

Now regarding God's control over our lives, Guru Ji says: "(O' my friend), that God who is the King of the entire universe; whose command the entire universe is bound to obey, and no one else's command has any validity, (He has all creatures under His control, as if) after buying them all (like slaves, has given them) the sustenance (of life breaths)."(6)

Gagga

(The mortal does not remember that) God who has created this universe, but becoming arrogant, the mortal starts claiming to be the supporter of the earth, based on shallow talk. (However the truth is that just) as after molding the pots a potter bakes them in an oven, (similarly after creating the creatures, God perfects them by making them go in and out of the world)."(7)

Ghagha

(O' my friends, if instead of indulging in self-conceit and arrogance), becoming a true servant a person performs hard labor like the servants, remains attuned to the Guru's word and deems both good and bad circumstance as equal, and continues to contemplate the Master, (then that person is approved in God's court)."(8)

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ ਜੁਗਾ ॥

chachai char vayd jin saajay chaaray
khaanee char jugaa.

ਜੁਗੁ ਜੁਗੁ ਜੋਗੀ ਖਾਣੀ ਭੋਗੀ ਪੜਿਆ ਪੰਡਿਤੁ ਆਪਿ ਥੀਆ ॥੯॥

jug jug jogee khaanee bhogee parhi-aa
pandit aap thee-aa. ||9||

ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ ॥ *chhachhai chhaa-i-aa vartee sabh antar tayraa kee-aa bharam ho-aa.*

ਪੰਨਾ ੪੩੩

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ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ ਤੇਰਾ ਕਰਮੁ ਹੋਆ ਤਿਨੁ ਗੁਰੂ ਮਿਲਿਆ ॥੧੦॥ *bharam upaa-ay bhulaa-ee-an aapay tayraa karam ho-aa tinu guru mili-aa. ||10||*

Chacha

He, who created the four *Vedas*, all the four sources of life (eggs, placenta, perspiration, and earth), and the four ages; (that God has Himself been) the highest Yogi, the enjoyer of all things, and (the most learned) scholar, age after age. (Therefore, we should not feel proud of our paltry education, worldly possessions, or divine knowledge etc.)”(8)

Chhachha

Next addressing God, he says: “(O’ God, the mortals are helpless too because) a shadow (of illusion) created by You has spread over the world, and doubt created by You has arisen (in the minds of the mortals). You have Yourself strayed some in doubt, however some on whom You have bestowed Your grace, they have obtained the Guru’s (guidance).”(9)

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ ਭਵਿਆ ॥ *jajai jaan mangat jan jaachai lakh cha-oraaseeh bheekh bhavi-aa.*
 ਏਕੋ ਲੇਵੈ ਏਕੋ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ ॥੧੧॥ *ayko layvai ayko dayvai avar na doojaa mai suni-aa. ||11||*

ਝਝੈ ਝੂਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਦੇਣਾ ਸੁ ਦੇ ਰਹਿਆ ॥ *jhajhai jhoor marahu ki-aa paraanee jo kichh daynaa so day rahi-aa.*
 ਦੇ ਦੇ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਜਿਉ ਜੀਆ ਕਾ ਰਿਜਕੁ ਪਇਆ ॥੧੨॥ *day day vaykhai hukam chalaa-ay ji-o jee-aa kaa rijak pa-i-aa. ||12||*

ਵੰਵੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥ *njanjai nadar karay jaa daykhaa doojaa ko-ee naahee.*
 ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥੧੩॥ *ayko rav rahi-aa sabh thaa-ee ayk vasi-aa man maahee. ||13||*

Jajja

Next, commenting on the state of a mortal, Guru Ji says: “(O’ my friend), deem a mortal to be a beggar, who begs from the eternal (God. In fact the mortal) has been roaming around in millions of existences begging (for one thing or the other. The mortal should realize that in all the creatures, it is only) one God, who gives or begs, I have nor heard about any other (giver or beggar).”(11)

Jhajha

Therefore advising the mortals not to continue complaining and crying for more and more wealth and possessions, Guru Ji asks: “O’ mortals, why are you worrying yourself to death (and continuing to beg for more and more? Remember that whatever He) has decided to give you, He is giving (it to you without even your asking). Also while giving, He sees

it, and executes His command (to make sure that) all creatures receive their destined sustenance.”(12)

Janjan

So, Guru Ji humbly acknowledges, and says: “(O’ my friends), only when (God) casts His graceful glance, that I am able to see (that except for the one God) there is no other, there is no second (Giver of creatures). There is only one (God) who pervades all places and who abides in the hearts (of all).”(13)

ਟੈ ਟੰਭੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਉਠਿ
ਚਲਣਾ ॥
ਜੂਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ ਹਰਿ ਸਰਣਾ
॥੧੪॥

tatai tanch karahu ki-aa paraanee gharhee ke
muhat ke uth chalnaa.
joo-ai janam na haarahu apnaa bhaaj
parhahu tum har sarna. ||14||

ਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ ਕਾ ਚਿਤੁ
ਲਾਗਾ ॥
ਚਿਤੁ ਲਾਗਾ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਤਉ ਪਰਸਾਦੀ ਸੁਖੁ ਪਾਇਆ
॥੧੫॥

thathai thaadh vartee tin antar har charnee
jin^h kaa chit laagaa.
chit laagaa say-ee jan nistaray ta-o
parsaadee sukh paa-i-aa. ||15||

Tatta

Now advising us against wasting too much time and energy in worldly ostentations, Guru Ji says: “(O’ mortals, why do you indulge in all these ostentations (to gather and display your wealth and possessions)? In a moment or so, you will have to depart (from this world. So), do not lose (the opportunity of) your human birth (in unnecessary involvements, instead) you should hasten to seek the shelter of God.”(14)

Thatha

Next, stating the benefit of seeking the shelter of God, Guru Ji says: “Calmness pervades the hearts of those whose minds are attached to God’s feet (His Name). O’ God, only those have been saved, whose minds has been attuned (to You), and by Your grace they have obtained peace.”(15)

ਭਡੈ ਭੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਸਭੁ ਚਲਣਾ ॥
ਤਿਸੈ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ
॥੧੬॥

dadai damf karahu ki-aa paraanee jo kichh
ho-aa so sabh chalnaa.
tisai sarayvhu taa sukh paavhu sarab nirantrar
rav rahi-aa. ||16||

ਢਵੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਤਿਸੁ ਨਿਸਤਾਰੇ ਜਾ ਕਉ ਨਦਰਿ
ਕਰੇ ॥੧੭॥

dhadhhai dhaahi usaarai aapay ji-o tis bhaavai
tivali karay.
kar kar vaykhai hukam chalaay tis nistaaray
jaa ka-o nadar karay. ||17||

ਣਾਣੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੇਈ ॥
ਆਪੇ ਆਪਿ ਮਿਲਾਏ ਕਰਤਾ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ॥੧੮॥

naanaai ravaṭ rahai ghat antar har gun gaavai
so-ee.
aapay aap milaa-ay kartaa punrap janam na
ho-ee. ||18||

Dadda

Once again advising us against a false show of our wealth or possessions, Guru Ji says: “O’ mortals, why do you put up false shows? Because whatever has been created (in this world) has to depart (from here). You can find peace only if you remember (that God) pervades in all.”(16)

Dhaddha

Regarding this universe, he says: “(O’ my friends, God) dismantles and builds (this universe) on His own. As it pleases Him, so He does. After creating again and again, He watches over (His creatures) and executes His command. He saves him on whom He showers His grace.”(17)

Naana

Now telling another secret about those who instead of wasting their time in false worldly ostentations sing God’s praises, he says: “In whose heart (God) becomes manifest, that person starts singing praises of (God). The Creator then Himself unites (that person) with Himself, and such a person does not go through (the cycles of) births (and deaths) again.”(18)

ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

tatai taaroo bhavjal ho-aa taa kaa ant na
paa-i-aa.

ਨਾ ਤਰ ਨਾ ਤੁਲਹਾ ਹਮ ਬੁਡਸਿ ਤਾਰਿ ਲੇਹਿ ਤਾਰਣ ਰਾਇਆ
॥੧੯॥

naa tar naa tulhaa ham boodas taar layhi
taaran raa-i-aa. ||19||

ਬਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ ॥

thathai thaana thaanan tar so-ee jaa kaa
kee-aa sabh ho-aa.

ਕਿਆ ਭਰਮੁ ਕਿਆ ਮਾਇਆ ਕਹੀਐ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਭਲਾ
॥੨੦॥

ki-aa bharam ki-aa maa-i-aa kahee-ai jo tis
bhaavai so-ee bhala. ||20||

Tatta

Now praying to God, Guru Ji says: “(O’ God), this dreadful worldly ocean has become so deep that the extent of its depth cannot be known. We neither have any boat nor any raft, so we are drowning in it. O’ our Savior King, please help us swim across (this ocean).”(19)

Thatha

Through the letter, “*Thatha*”, Guru Ji tells us: “(That God) by whose doing everything has happened is pervading in all places and the interspaces. (The person who believes that) whatever pleases Him is the only best thing, (for that person) neither any doubt nor any worldly allurements has any meaning.”(20)

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

dadai dos na day-oo kisai dos karammaa
aapni-aa.

ਜੇ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

jo mai kee-aa so mai paa-i-aa dos na deejai
avar janaa. ||21||

ਧਧੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ ॥

DhaDhai Dhaar kalaa jin chhodee har cheejee
jin rang kee-aa.

ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਇਆ
॥੨੨॥

tis daa dee-aa sabhnee lee-aa karmee
karmee hukam pa-i-aa. ||22||

ਨੰਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨਾ ਸੰਮੁਲਿਆ ॥

nannai naah bhog nit bhogai naa deethaa
naa sammli-aa.

ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ ॥੨੩॥

galee ha-o sohagan bhainay kant na
kabahooⁿ mai mili-aa. ||23||

Dadda

Often most of us blame others for our problems and suffering. We do not realize that with a few exceptions, all our pain and suffering is the result of our own past deeds (in this life or in previous lives). Therefore, Guru Ji says: "I do not blame any other (for my problems, because I have realized that) the fault lies with my own actions. Whatever I did (in the past), I received its result. (Therefore I say that we should not) blame other people (for our sorrows or losses)." (21)

Dhadha

Mentioning one more factor in the fate of creatures, Guru Ji says: "(That God), after assuming His own power has infused power (in His creatures. It is) He who has filled everything with its own color (or beauty). All have received what He has given to them. (But this giving is not arbitrary). His command (regarding the extent of pain or pleasure in each creature's destiny) has been issued according to the past deeds of that individual." (22)

Nanna

Now putting himself in the place of some fake scholars and saints, who behave as if they daily see and enjoy the company of God, Guru Ji says: "That Groom (God) daily enjoys the company of the (united wedded brides. I have) neither seen, nor ever remembered (Him in my heart). O' sister, just with my lectures (I behave as if I am His) wedded and united bride, (but the fact is that) the Groom has never met me." (23)

ਪਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥

papai paatīsaahu parmaysar vaykhan ka-o
parpanch kee-aa

ਦੇਖੈ ਬੂਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ
॥੨੪॥

daykhai boojhai sabh kichh jaanai antar
baahar rav rahi-aa. ||24||

ਫਫੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥

fafai faahee sabh jag faasaa jam kai sangal
bandh la-i-aa.

ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ
ਪਇਆ ॥੨੫॥

gur pargaadee say nar ubray je har
sarnaagat bhaj pa-i-aa. ||25||

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪਤਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥

babai baajee khaylan laagaa cha-uparh
keetay chaar jugaa.

ਪੰਨਾ ੪੩੪

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ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਵਾਲਣਿ ਆਪਿ ਲਗਾ
॥੨੬॥

jee-a jant sabh saaree keetay paasaa
dhaalān aap lagaa. ||26||

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ ਕਉ ਭਉ
ਪਇਆ ॥
ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ
॥੨੭॥

bh**h**abhai bh**h**aaleh say fal paavahi gur
parsaa**d**ee jin^h ka-o bh**h**a-o pa-i-aa.
manmuk**h** fireh na cheet**e**h moor**h**ay lakh
cha-oraaseeh fayr pa-i-aa. ||27||

Pappa

Regarding God and this creation, Guru Ji says: “(O’ my friends), God is the king (of the entire universe). He has created this (entire) expanse of the universe for us to behold (and appreciate). He sees and knows everything (about the state of our minds) because He pervades everywhere, both outside and inside (our hearts).”(24)

Phapha

However, commenting on the state of the world, Guru Ji says: “(O’ my friends), the entire world is caught in the noose of death (of worldly attachments in one form or another. Therefore) it has been bound in the chains of the demon of death. By Guru’s grace, those persons have escaped (from this noose), who have hastened to the shelter of God.” (25)

Babba

Comparing the working of this world, and the fate of the creatures, with the game of *Chauparr*, (a game like *Luddo* with four sides or tracks on the four sides of a square, in which the players move their individual pieces according to the throw of the dice. The piece which after going through all the four tracks ultimately reaches the central square or “home” is said to have completed its turn successfully). So using this illustration, Guru Ji says: “God is playing with the universe, like one plays the game of *Chauparr*. In this game, He has made the four ages like the four tracks of His game. All the human beings and creatures serve as individual game-pieces and He Himself is engaged in throwing the dice, (and is enjoying the play, in which like the game-pieces, some persons are successfully completing their mortal journey, while others keep going around and around like the pieces of the *Chauparr* game).”(26)

Bhabbha

Stating briefly, why some humans win while others lose in the game of life, Guru Ji says: “By Guru’s grace, they in whose hearts has been enshrined the fear (of God), try to find that God and obtain the fruit of their efforts. But, the self-conceited fools continue to go around in (different directions), and do not remember (God). So they keep going through the cycles of myriad existences.”(27)

ਮੰਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨੁ ਮਰਣੁ ਭਇਆ ਤਬ ਚੇਤਵਿਆ ॥
ਕਾਇਆ ਭੀਤਰਿ ਅਵਰੇ ਪਤਿਆ ਮੰਮਾ ਅਖਰੁ ਵੀਸਰਿਆ
॥੨੮॥

mammai moh maran ma**D**husoodan maran
bh**h**a-i-aa **t**ab chay**t**vi-aa.
kaa-i-aa bh**h**eetar avro par**h**i-aa mammaa
akh**h**ar veesri-aa. ||28||

ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇ ਕਰਿ ਸਚੁ ਪਛਾਣੈ ॥
ਗੁਰਮੁਖਿ ਆਖੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਏਕੇ ਜਾਣੈ ॥੨੯॥

ya-yai janam na hovee ka**d** hee jay kar sach
pach**h**aanai.
gurmuk**h** aakh**h**ai gurmuk**h** booj**h**ai gurmuk**h**
ayko jaanai. ||29||

ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ ॥	raarai rav rahi-aa sabh antar jaytay kee-ay jantaa.
ਜੰਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਇਆ ॥੩੦॥	jant upaa-ay DhanDhai sabh laa-ay karam ho-aa tin naam la-i-aa. 30
ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਨਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥	lalai laa-ay DhanDhai jin chhodee meethaa maa-i-aa moh kee-aa.
ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਇਆ ॥੩੧॥	khaanaa peenaa sam kar sahnaa bhaanaai taa kai hukam pa-i-aa. 31
ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ ॥	vavai vaasuday-o parmaysar vaykhan ka-o jin vays kee-aa.
ਵੇਖੈ ਚਾਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੩੨॥	vaykhai chaakhai sabh kichh jaanai antar baahar rav rahi-aa. 32
ਤਾੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ ॥	rhaarhai raarh karahi ki-aa paraanee tiseh Dhi-aavahu je amar ho-aa.
ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਓਸੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਕੀਆ ॥੩੩॥	tiseh Dhi-aavahu sach samaavahu os vitahu kurbaan kee-aa. 33
ਹਾਹੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਆ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥	haahai hor na ko-ee daataa jee-a upaa-ay jin rijak dee-aa.
ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਆ ॥੩੪॥	har naam Dhi-aavahu har naam samaavahu an-din laahaa har naam lee-aa. 34
ਆਇਤੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੋਡੀ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥	aa-irhai aap karay jin chhodee jo kichh karana so kar rahi-aa.
ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥੩੫॥੧॥	karay karaa-ay sabh kichh jaanai naanak saa-ir iv kahi-aa. 35 1

Mamma

Commenting on the general human nature, Guru Ji also says: “Due to worldly attachments, one remembers *Maut* and *Madhusudan* (death and God), only when one realizes that the time of departure from this world has come very near. Otherwise, one keeps reading about all other miscellaneous things, (but not about God or death), as if one has completely forgotten about the letter “M” (for *Maut* and *Madhusudan*, or death and God).”(28)

Yayya

Therefore telling us the way to avoid this cycle of births and deaths altogether, and what a Guru’s follower does in this regard, Guru Ji says: “One would not be born (or die) ever again if one recognizes the eternal God. Therefore a Guru’s follower always utters, understands, and knows the only one (God, who is pervading everywhere).”(29)

Raara

Expanding on the above concept, Guru Ji says: “(A Guru’s follower understands) that as many are the creatures that (God) has created, He is pervading in all of them. After creating these creatures He has yoked them all to (their respective) tasks. But those on whom has been bestowed His grace, they have meditated on (His) Name.”(30)

Lalla

Now regarding the role of worldly attachments, and how a person ought to take the pains and pleasures of this world, Guru Ji says: “(That God) who has yoked this world to its different tasks, He has also made the worldly attachment seem sweet (and pleasing to the human beings. Therefore a person has to eat and drink and also bear the pain and pleasure with equal regard, because it is according to His will that an order (giving pleasure or pain) is issued.”(31)

Vaava

Once again clarifying the concept about one God who has created this universe, Guru Ji says: “(O’ my friends), it is the absolute all pervading God who has assumed this creative form to see (the play of the world). He sees, ponders and knows everything, and is pervading both inside and out.” (32)

Raarra

Now advising us against unnecessary squabbles and arguments, Guru Ji says: “O’ mortal, why do you enter into heated arguments or quarrels with others (regarding which god to worship. I say) worship (that God), who is immortal. If you meditate on Him, you would merge in that eternal (God). I have sacrificed myself for that (God).”(33)

Haaha

Also making it clear that except for the one God who has created us, there is no other who is the Giver of any gifts, Guru Ji says: “(O’ my friends, remember that) there is no other Giver, except that God who after creating the creatures has given them their daily sustenance. Therefore, you should meditate on God’s Name and merge in God’s Name. (They who do like this) every day, have obtained the profit of God’s Name.”(34)

Aairra

In conclusion of this hymn of his, composed at such a young age of only seven years, Guru Ji says: “He who has Himself created (the universe) is doing what He has to do. (That God) does and causes everything done on His own. This is what poet Nanak has (understood and) proclaimed (to the world).”(35-1)

The message of this whole chapter ‘Patti Likhi’ is that we should accept with grace whatever God does or causes to be done in His Will and we should always deem Him near and meditate on His Name.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਪਟੀ

raag aasaa mehlaa 3 patee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਅਯੋ ਅੰਕੈ ਸਭੁ ਜਗੁ ਆਇਆ ਕਾਏ ਘੰਕੈ ਕਾਲੁ ਭਇਆ ॥

ayo anyai sabh jag aa-i-aa kaakhai ghanyai
kaal bha-i-aa.

ਰੀਰੀ ਲਲੀ ਪਾਪ ਕਮਾਣੇ ਪਤਿ ਅਵਗਣ ਗੁਣ ਵੀਸਰਿਆ ॥੧॥

reeree lalee paap kamaanay parh avgan gun
veesri-aa. ||1||

ਮਨ ਐਸਾ ਲੇਖਾ ਤੂੰ ਕੀ ਪੜਿਆ ॥
ਲੇਖਾ ਦੇਣਾ ਤੇਰੇ ਸਿਰਿ ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥

man aisaa laykhaa tooⁿ kee parhi-aa.
laykhaa daynaa tayrai sir rahi-aa. ||1||
rahaa-o.

ਸਿਧੰਢਾਇਐ ਸਿਮਰਹਿ ਨਾਹੀ ਨੰਨੈ ਨਾ ਤੁਧੁ ਨਾਮੁ ਲਇਆ ॥
ਛਛੈ ਛੀਜਹਿ ਅਹਿਨਿਸਿ ਮੂੜੇ ਕਿਉ ਛੂਟਹਿ ਜਸਿ ਪਾਕੜਿਆ
॥੨॥

siDhaⁿnyaa-ee-ai simrahi naahee nannai naa
tuDh naam la-i-aa.
chhachhai chheejeah ahinis moorhay ki-o
chhooteh jam paakrhi-aa. ||2||

ਬਬੈ ਬੂਝਹਿ ਨਾਹੀ ਮੂੜੇ ਭਰਮਿ ਭੁਲੇ ਤੇਰਾ ਜਨਮੁ ਗਇਆ ॥
ਅਣਹੋਦਾ ਨਾਉ ਧਰਾਇਓ ਪਾਧਾ ਅਵਰਾ ਕਾ ਭਾਰੁ ਤੁਧੁ ਲਇਆ
॥੩॥

babai boojheh naahee moorhay bharam
bhulay tayraa janam ga-i-aa.
anhodaa naa-o Dharaa-i-o paaDhaa avraa
kaa bhaar tuDh la-i-aa. ||3||

ਜਜੈ ਜੋਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹਿਗਾ
॥
ਏਕੁ ਸਬਦੁ ਤੂੰ ਚੀਨਹਿ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਹਿਗਾ
॥੪॥

jajai jot hir la-ee tayree moorhay ant ga-i-aa
pachhutaavhigaa.
ayk sabad tooⁿ cheeneh naahee fir fir joonee
aavhigaa. ||4||

ਤੁਧੁ ਸਿਰਿ ਲਿਖਿਆ ਸੇ ਪਤੁ ਪੰਡਿਤ ਅਵਰਾ ਨੋ ਨ ਸਿਖਾਲਿ
ਬਿਖਿਆ ॥

tuDh sir likhi-aa so parh pandit avraa no na
sikhaal bikhi-aa.

ਪੰਨਾ ੪੩੫

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ਪਹਿਲਾ ਫਾਰਾ ਪਇਆ ਪਾਧੇ ਪਿਛੇ ਦੇ ਗਲਿ ਚਾਟੜਿਆ ॥੫॥

pahilaa faahaa pa-i-aa paaDhay pichho day
gal chaatrhi-aa. ||5||

Raag Asa Mehla-3

“Patti”

Third Guru Amar Das Ji composed this hymn titled *Patti* (the wooden slate, similar to the previous *Patti* composed by first Guru Nanak Dev Ji. But in this *Patti*, instead of Gurmukhi (in which Guru Granth Sahib Ji is written), Guru Amar Das Ji uses the alphabet similar to that of Hindi/Sanskrit. In the olden days (the Hindu accountants called) *Paadhas* used this script. The messages associated with the different letters (or group of letters) of this *Alphabet* are as under:

Ayo, Anghaaiy, Ka, Khaaiy, Kanghey, Riri, Lallie:

Guru Ji says: Letters *Ayo, Anghaaiy, Ka, Khaaiy, and Kanghey* (should remind us) that death is hovering over the head of this entire world, which has come into existence. (But still forgetting about death, human beings) have forsaken virtues and getting engrossed in faults, they keep committing sins.”(1)

Therefore addressing his mind, Guru Ji says: “O’ my mind, what kind of accounting you have learnt, that when you render account (to God), you would still be responsible for rendering further account (of your deeds).” (1-pause)

Sindh Ghanya, Nanna, Chhachha

Through the invocation *Sindh Ghanya* (blessing), Guru Ji admonishes and asks: “(O’ mortal), you do not contemplate on (the Master of the world), and the letter *Nanna* says, that you have never meditated upon (God’s) Name. O’ fool, the letter *Chhachha*, should remind you that day after day (your body) weakens. (I wonder,) how would you save yourself when the demons (of death) come and catch hold of you?”(2)

Babba

Now directly addressing that *Paadha* (the accounts teacher), Guru Ji says: “O’ fool, you do not understand (the right way of life). Lost in doubt, your (entire human) birth has gone to waste. Without having the desired merits, you have got yourself called a *Paadha*. In this way, you have assumed the false responsibility of teaching (accounts) to others.”(3)

Jajja

Through the letter, *Jajja*, Guru Ji cautions and says: “O’ fool, (because of your ignorance), your divine light (knowledge) has been taken away (by your sins). When in the end you go from here, you would repent. You do not meditate on the essence of the one word (of God); therefore you would fall into existences again and again.”(4)

Therefore addressing that pundit, Guru Ji says: “O’ pundit, first read what has been written in your destiny. Do not teach (this false knowledge) to others, (because, the consequence of such teaching is that) first of all, the noose (of death) is tied (around the neck of) the teacher, and after that around the necks of the disciples.”(5)

ਸਸੈ ਸੰਜਮੁ ਗਇਓ ਮੂੜੇ ਏਕੁ ਦਾਨੁ ਤੁਧੁ ਕੁਥਾਇ ਲਇਆ ॥

sasai sanjam ga-i-o moorhay ayk daan tuDh
kuthaa-ay la-i-aa.

ਸਾਈ ਪੁੜੀ ਜਜਮਾਨ ਕੀ ਸਾ ਤੇਰੀ ਏਤੁ ਧਾਨਿ ਖਾਧੈ ਤੇਰਾ
ਜਨਮੁ ਗਇਆ ੬॥

saa-ee putree jajmaan kee saa tayree ayt
Dhaan khaaDhai tayraa janam ga-i-aa. ||6||

ਮਮੈ ਮਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਪਇਆ ॥

mammāi mat̄ hir la-ee tayree moorhay
ha-umai vadaa rog pa-i-aa.

ਅੰਤਰ ਆਤਮੈ ਬਹੁਮੁ ਨ ਚੀਨਿਆ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ
ਭਇਆ ॥੭॥

an̄tar aat̄mai barahm na cheen^{hi}-aa maa-i-aa
kaa muhtaaj bha-i-aa. ||7||

ਕਕੈ ਕਾਮਿ ਕ੍ਰੋਧਿ ਭਰਮਿਓਹੁ ਮੂੜੇ ਮਮਤਾ ਲਾਗੇ ਤੁਧੁ ਹਰਿ
ਵਿਸਰਿਆ ॥

kakai kaam kroDh bharmi-ohu moorhay
mamtaa laagay tuDh har visri-aa.

ਪਰਹਿ ਗੁਣਹਿ ਤੂੰ ਬਹੁਤੁ ਪੁਕਾਰਹਿ ਵਿਣੁ ਬੁਝੇ ਤੂੰ ਭੁਝਿ ਮੁਆ
॥੮॥

par^heh guṇeh tooⁿ bahut̄ pukaareh viṇ
boojhay tooⁿ doob mu-aa. ||8||

ਤਤੈ ਤਾਮਸਿ ਜਲਿਓਹੁ ਮੂੜੇ ਥਥੈ ਥਾਨੁ ਭਰਿਸਟੁ ਹੋਆ ॥

tatai taamas jali-ohu moorhay thathai thaan
bharisat ho-aa.

ਘਘੈ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਤੂੰ ਮੂੜੇ ਦਦੈ ਦਾਨੁ ਨ ਤੁਧੁ ਲਇਆ
॥੯॥

ghaghai ghar ghar fireh tooⁿ moorhay dadai
daan na tuDh la-i-aa. ||9||

Sassa

Now cautioning the pundit against accepting monetary gifts from his host at the time of his daughter’s marriage, and eating at his house, Guru Ji says: “O’ fool, you have abandoned your self-control, and have accepted charity at one undesirable occasion. The daughter of

your host is also like your own daughter. (According to your own rules, any person who lives at the expense of his daughter loses the merit of all good deeds done in his life. So by accepting money for the marriage of your host's daughter) and by sustaining yourself on this charity, your life has gone to waste.”(6)

Mamma

Therefore commenting on the character of the pundit, Guru Ji says: “O’ fool, (the truth is that) greed has robbed you of your intellect, and on top of that you have been afflicted with the chronic disease of ego, (that you are a great scholar). But you have not recognized the God residing in your mind, because you have become dependent on money.”(7)

Kakka

Continuing to speak truth to that pundit, Guru Ji says: “O’ fool, (you try to teach others, but) you yourself have been strayed by lust and anger, and being attached to the desire for owning every thing for yourself, you have forsaken God. (No doubt), you read, reflect and do too much lecturing (to others), but without understanding (the true way of life), you yourself are drowned (in this worldly ocean).”(8)

Tatta, Thatha, Ghagha, Dadda

But that is not all, Guru Ji adds: O’ fool, you have been burnt with wrath. The place (of your heart, where God’s Name could reside) is polluted (with greed). You roam from one house to the other asking for alms, but you have never obtained the (true) charity (of God’s Name from anyone).”(9)

ਪਪੈ ਪਾਰਿ ਨ ਪਵਹੀ ਮੂੜੇ ਪਰਪੰਚਿ ਤੂੰ ਪਲਚਿ ਰਹਿਆ ॥

papai paar na pavhee moorhay parpanch
tooⁿ palach rahi-aa.

ਸਚੈ ਆਪਿ ਖੁਆਇਓਹੁ ਮੂੜੇ ਇਹੁ ਸਿਰਿ ਤੇਰੈ ਲੇਖੁ ਪਇਆ
॥੧੦॥

sachai aap khu-aa-i-ohu moorhay ih sir tayrai
laykh pa-i-aa. ||10||

ਭਭੈ ਭਵਜਲਿ ਭੁਬੋਹੁ ਮੂੜੇ ਮਾਇਆ ਵਿਚਿ ਗਲਤਾਨੁ ਭਇਆ ॥

bhabhai bhavjal dubohu moorhay maa-i-aa
vich galtaan bha-i-aa.

ਗੁਰ ਪਰਸਾਦੀ ਏਕੇ ਜਾਣੈ ਏਕ ਘੜੀ ਮਹਿ ਪਾਰਿ ਪਇਆ
॥੧੧॥

gur parsaadee ayko jaanai ayk gharhee meh
paar pa-i-aa. ||11||

ਵਵੈ ਵਾਰੀ ਆਈਆ ਮੂੜੇ ਵਾਸੁਦੇਉ ਤੁਧੁ ਵੀਸਰਿਆ ॥

vavai vaaree aa-ee-aa moorhay vaasuday-o
tuDh veesri-aa.

ਏਹ ਵੇਲਾ ਨ ਲਗਸਹਿ ਮੂੜੇ ਫਿਰਿ ਤੂੰ ਜਮ ਕੈ ਵਸਿ ਪਇਆ
॥੧੨॥

ayh vaylaa na leh sahi moorhay fir tooⁿ jam
kai vas pa-i-aa. ||12||

ਝਝੈ ਕਦੇ ਨ ਝੁਰਹਿ ਮੂੜੇ ਸਤਿਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂੰ ਵਿਖਾ
॥

jhajhai kaday na jhooreh moorhay satgur kaa
updays sun tooⁿ vikhaa.

ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ
॥੧੩॥

satgur baajhahu gur nahee ko-ee niguray
kaa hai naa-o buraa. ||13||

ਧਧੈ ਧਾਵਤ ਵਰਜਿ ਰਖੁ ਮੂੜੇ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਪਇਆ ॥

DhaDhai Dhaavaṭ varaj rakh moorhay antar
tayrai niDhaan pa-i-aa.

ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਹਰਿ ਰਸੁ ਪੀਵਹਿ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹਿ
ਪਇਆ ॥੧੪॥

gurmukh hoveh taa har ras peevah jugaa
jugantar khaahi pa-i-aa. ||14||

Pappa

Continuing to show the mirror of his true character to that pundit, Guru Ji says: “O’ fool, you are so involved in worldly affairs, that you will not swim across (the worldly ocean). (In accordance with your past deeds,) you have been punished by the eternal (God), and this is what has been written in your destiny, (that you would remain lost in illusions).”(10)

Bhabha

Guru Ji adds: “O’ fool, you are drowning in the dreadful (worldly) ocean, because you are so much absorbed in worldly allurements (that nothing else comes to your mind). But by Guru’s grace, the person who realizes the one God alone, that person swims across (the worldly ocean) in an instant.”(11)

Vavva

Reminding the pundit about the significance of this one opportunity which he will not have again, Guru Ji says: “O’ fool, (it was by great good destiny, that) your turn (for human birth came in which you could reunite with God), but that God has completely gone out of your mind. O’ fool, you are not going to get this opportunity (again), and you would be left at the mercy of the demon of death, (who may make you go through the pains of birth and death forever).”(12)

Jhajjha

Therefore advising him, Guru Ji says: “O’ fool, just listen, and follow the instruction of the true Guru. (I assure you that if you do that) you would never have to repent. (However, remember) that without the true Guru there is no other Guru (in this world), and the person who is without (the guidance of any) Guru, even his name is inauspicious.”(13)

Dhadha

Advising him further, Guru Ji says: “O’ fool, restrain your wandering mind (from searching for wealth in so many places, because) within you resides the treasure (of God’s Name). If you follow Guru’s advice, then you can partake from this elixir of God and you could keep enjoying this (divine food) ages after ages.”(14)

ਗਗੈ ਗੋਬਿੰਦੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥

gagai gobid̥ chit̥ kar moorhay galee kinai na
paa-i-aa.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਇ ਮੂੜੇ ਪਿਛਲੇ ਗੁਨਹ ਸਭ ਬਖਸਿ
ਲਇਆ ॥੧੫॥

gur kay charan hirdai vasaa-ay moorhay
pichhlay gunah sabh bakh̄as la-i-aa. ||15||

ਹਾਹੈ ਹਰਿ ਕਥਾ ਬੁਝੁ ਤੂੰ ਮੂੜੇ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

haahai har kathaā boojh̄ tooⁿ moorhay t̄aa
sadaa sukh̄ ho-ee.

ਮਨਮੁਖਿ ਪੜਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ
ਹੋਈ ॥੧੬॥

manmukh̄ par̄heh̄ tayt̄aa dukh̄ laagai vin̄
satgur mukat̄ na ho-ee. ||16||

ਰਾਰੈ ਰਾਮੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਹਿਰਦੈ ਜਿਨ੍ਹੈ ਕੈ ਰਵਿ ਰਹਿਆ ॥

raarai raam chit̄ kar moorhay hirdai jin^h kai
rav rahi-aa.

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਰਾਮੁ ਪਛਾਤਾ ਨਿਰਗੁਣ ਰਾਮੁ ਤਿਨੀ ਬੁਝਿ
ਲਇਆ ॥੧੭॥

gur parsaadee jin^hee raam pachhaataa
nirgun̄ raam tin^hee boojh̄ lahi-aa. ||17||

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ਅਕਥੁ ਨ ਜਾਈ ਹਰਿ ਕਥਿਆ ॥ tayraa ant na jaa-ee lakhi-aa akath na jaa-ee
har kathi-aa.
ਨਾਨਕ ਜਿਨ੍ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ੍ ਕਾ ਲੇਖਾ naanak jin^{hi} ka-o satgur mili-aa tin^{hi} kaa
ਨਿਬੜਿਆ ॥੧੮॥੧॥੨॥ laykhaa nibhri-aa. ||18||1||2||

Gagga

Telling that pundit (and all of us), the most important thing in this regard, Guru Ji says: “O’ foolish (mortal), enshrine God’s (Name) in your mind. (Remember that) no one has (ever) obtained to God by mere talk. By enshrining the Guru’s feet (his Gurbani) in your heart, you would get all your previous sins pardoned.”(15)

Haaha

Guru Ji further advises and says: “O’ fool, understand (the essence in the discourse) of God. Then there would always be peace. But more the self-conceited persons read about worldly riches (instead of God), more they are afflicted with pain. (In short), without (the guidance of) the true Guru a person cannot be emancipated.”(16)

Raara

Suggesting a way to obtain some help and guidance in this matter, Guru Ji says: “O’ fool, meeting those in whose minds God is already pervading, enshrine God in your mind (also). Because by Guru’s grace those who have identified God, they have understood (His existence in the mind as well).”(17)

Guru Ji concludes this hymn by addressing God and stating the blessings obtained by those who have met the true Guru. He says: “O’ God, Your limit cannot be comprehended. You are indescribable and cannot be described. But, O’ Nanak, they who have been blessed with the true Guru’s (guidance), their account has been settled (in God’s court).”(18-2)

The message of this chapter *Patti* is that instead of involving ourselves in false pursuits of worldly riches, or following misguided paths out of our Ego, we should seek and act on the guidance of true Guru (Guru Granth Sahib Ji) and meditate on God’s Name, only then will we find acceptance in God’s court.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੧

raag aasaa mehlaa 1 **chhanṭ ghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^{na}kaar satgur prasaad.

ਮੁੰਧੁ ਜੋਬਨਿ ਬਾਲੜੀਏ ਮੇਰਾ ਪਿਰੁ ਰਲੀਆਲਾ ਰਾਮ ॥

munDh joban baalrhee-ay mayraa pir
ralee-aalaa raam.

ਧਨ ਪਿਰ ਨੇਹੁ ਘਣਾ ਰਸਿ ਪ੍ਰੀਤਿ ਦਇਆਲਾ ਰਾਮ ॥

Dhan pir nayhu ghaanaa ras pareet da-i-aalaa
raam.

ਪੰਨਾ ੪੩੬

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ਧਨ ਪਿਰਹਿ ਮੇਲਾ ਹੋਇ ਸੁਆਮੀ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ ॥

Dhan pih maylaa ho-ay su-aamee aap
parabh kirpaa karay.

ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪਿਰ ਕੈ ਸਾਤ ਸਰ ਅੰਮ੍ਰਿਤ ਭਰੇ ॥

sayjaa suhaavee sang pir kai saat sar amrit
bharay.

ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸਾਚੇ ਸਬਦਿ ਮਿਲਿ ਗੁਣ
ਗਾਵਓ ॥
ਨਾਨਕਾ ਹਰਿ ਵਰੁ ਦੇਖਿ ਬਿਗਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ ॥੧॥

ਮੁੰਧ ਸਹਜਿ ਸਲੋਨਤੀਏ ਇਕ ਪ੍ਰੇਮ ਬਿਨੰਤੀ ਰਾਮ ॥

ਮੈ ਮਨਿ ਤਨਿ ਹਰਿ ਭਾਵੈ ਪ੍ਰਭ ਸੰਗਮਿ ਰਾਤੀ ਰਾਮ ॥

ਪ੍ਰਭ ਪ੍ਰੇਮਿ ਰਾਤੀ ਹਰਿ ਬਿਨੰਤੀ ਨਾਮਿ ਹਰਿ ਕੈ ਸੁਖਿ ਵਸੈ ॥

ਤਉ ਗੁਣ ਪਛਾਣਹਿ ਤਾ ਪ੍ਰਭੁ ਜਾਣਹਿ ਗੁਣਹ ਵਸਿ ਅਵਗਣ
ਨਸੈ ॥

ਤੁਧੁ ਬਾਝੁ ਇਕੁ ਤਿਲੁ ਰਹਿ ਨ ਸਾਕਾ ਕਹਣਿ ਸੁਨਣਿ ਨ ਧੀਜਏ
॥

ਨਾਨਕਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਿ ਪੁਕਾਰੇ ਰਸਨ ਰਸਿ ਮਨੁ ਭੀਜਏ
॥੨॥

ਸਖੀਹੋ ਸਹੋਲਤੀਹੋ ਮੇਰਾ ਪਿਰੁ ਵਣਜਾਰਾ ਰਾਮ ॥

ਹਰਿ ਨਾਮੋ ਵਣਜਝਿਆ ਰਸਿ ਮੋਲਿ ਅਪਾਰਾ ਰਾਮ ॥

ਮੋਲਿ ਅਮੋਲੋ ਸਚ ਘਰਿ ਢੋਲੋ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮੁੰਧ ਭਲੀ ॥

ਇਕਿ ਸੰਗਿ ਹਰਿ ਕੈ ਕਰਹਿ ਰਲੀਆ ਹਉ ਪੁਕਾਰੀ ਦਰਿ ਖਲੀ
॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸ੍ਰੀਧਰ ਆਪਿ ਕਾਰਜੁ ਸਾਰਏ ॥

ਨਾਨਕ ਨਦਰੀ ਧਨ ਸੋਹਾਗਣਿ ਸਬਦੁ ਅਭ ਸਾਧਾਰਏ ॥੩॥

ਹਮ ਘਰਿ ਸਾਚਾ ਸੋਹਿਲਤਾ ਪ੍ਰਭ ਆਇਅੜੇ ਮੀਤਾ ਰਾਮ ॥

ਰਾਵੇ ਰੰਗਿ ਰਾਤਝਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ ਰਾਮ ॥

ਆਪਣਾ ਮਨੁ ਦੀਆ ਹਰਿ ਵਰੁ ਲੀਆ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਵਏ
॥

ਤਨੁ ਮਨੁ ਪਿਰ ਆਰੈ ਸਬਦਿ ਸਭਾਰੈ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਵਏ
॥

ਬੁਧਿ ਪਾਠਿ ਨ ਪਾਈਐ ਬਹੁ ਚਤੁਰਾਈਐ ਭਾਇ ਮਿਲੈ ਮਨਿ
ਭਾਣੈ ॥

ਨਾਨਕ ਠਾਕੁਰ ਮੀਤ ਹਮਾਰੇ ਹਮ ਨਾਹੀ ਲੋਕਾਣੈ ॥੪॥੧॥

kar dā-i-aa ma-i-aa dā-i-aal saachay sabad
mil gun gaava-o.

naankaa har var daykh bigsee munDh man
omaaha-o. ||1||

munDh sahj salonrhee-ay ik paraym binantee
raam.

mai man tan har bhaavai parabh sangam
raatee raam.

parabh paraym raatee har binantee naam har
kai sukh vasai.

tā-o gun pachhaaneh taa parabh jaaneh
gunah vas avgan nasai.

tuDh baajh ik til reh na saakaa kahan sunan
na Dheej-ay.

naankaa pari-o pari-o kar pukaaray rasan ras
man bheej-ay. ||2||

sakheeho sahaylrheeho mayraa pir vanjaaraa
raam.

har naamo vananjrihi-aa ras mol apaaraa
raam.

mol amolo sach ghar dholo parabh bhaavai
taa munDh bhalee.

ik sang har kai karahi ralee-aa ha-o pukaaree
dar khalee.

karan kaaran samrath sareeDhar aap kaaraj
saar-ay.

naanak nadree Dhan sohagan sabad abh
saaDhaar-ay. ||3||

ham ghar saachaa sohilrhaa parabh
aa-i-arhay meetaa raam.

raavay rang raat-rhi-aa man lee-arhaa deetaa
raam.

aapnaa man dee-aa har var lee-aa ji-o
bhaavai ti-o raav-ay.

tan man pir aagai sabad sabhaagai ghar
amrit fal paav-ay.

buDh paath na paa-ee-ai baho chaturaa-ee-ai
bhaa-ay milai man bhaanai.

naanak thaakur meet hamaaray ham naahee
lokaanay. ||4||1||

Raag Asa Mehla 1

Chant Ghar1

According to Dr. Bh. Vir Singh, this *shabad* is in the form of a dialogue between two girl friends, in which the elder one who is already happily married and is enjoying the immense love of her most charming spouse, is describing her happiness to her younger (and somewhat uninformed) younger friend. Hearing this talk of happiness, the younger girl

also becomes eager to find such a youthful mate, but the elder happily married friend then clarifies that she is not speaking of an ordinary mortal human spouse, but is speaking about the immortal God Himself. The older friend may be a mature *Gursikh* (Guru's follower) who knows and practices the appropriate Sikh way of life, but the younger friend may be similar to a person who is still learning and is not sure about what it means to be a *Gursikh*.

So in this context, using the metaphor of a mature happily united bride, advising her younger teenager friend, who according to the customs of those days, although married, but is still living in her parents' home, Guru Ji assumes the role of the older friend, says: "O' my youthful teenager bride, my spouse is very colorful and sportive. Just as there is immense love between the bride and the groom, similarly with the emotions of love, He is very kind (to His devotee). However, the union between the bride (soul) and the spouse (God) happens only when God Himself shows His mercy. Upon union with (God), her spouse, the couch (of the soul bride's mind) becomes embellished, and all the seven pools (the five sense faculties, mind, and intellect) become filled with the nectar (of God's) Name. (Therefore, I suggest that you should pray to God, and say, "O' merciful eternal (God), show mercy and kindness (upon me, so that) becoming attuned to the (divine) word, I may sing Your praises. O' Nanak, (the bride, who keeps praying like that, one day she is blessed with the sight of God, and) upon seeing her spouse God, the (bride soul) blooms (with happiness), and in the mind of that immature teenager bride there arises an intense feeling of love."(1)

Next on behalf of the immature bride (Sikh soul), Guru Ji says to her elder friend: "O' the calm and composed bride, with beautiful bewitching eyes, I have a loving submission to make. (Please teach me also, that) God may look pleasing to my mind and body, and I may be imbued with love for union with God."

Now answering that question on behalf of the mature bride soul, Guru Ji says: "(O' my dear friend, I tell you that the bride soul, who) becomes imbued with God's love and continues praying before Him, by attuning herself to God's Name, she lives in a state of (spiritual) peace. If you comprehend His qualities, you would know God, and then (His) merits would also abide in you, your faults would hasten away, (and then you would say), "(O' God), I cannot live even for a moment without You, and by merely saying or hearing (about You, my mind) is not consoled. O' Nanak, (then like a song bird, the bride soul who keeps saying, "O' my beloved, O' my beloved", her mind and tongue get fully immersed in the love (of God, her beloved spouse)."(2)

Now Guru Ji addresses all his friends (the *Gursikhs*) and says: "O' my friends and mates, my spouse (God) is a dealer (of love. The bride soul), who has bought God's Name; she knows that the price of its relish is limitless. Yes, that God is priceless, and that Beloved resides in the true home (of her heart), and if it so pleases God, the bride soul also becomes virtuous. There are some (brides), who enjoy playful frolics in the company of God, while I, a very insignificant woman, am standing (outside His) door, am crying (to let me in also. But the fact is that) God Himself is competent to do and accomplish anything, and He Himself accomplishes the task (of anyone's union with Him). In short, O' Nanak, blessed is that united bride (soul), who makes the word (of the Guru) as the support of her heart."(3)

Finally, as if expressing her joy on behalf of the teenager human bride, on experiencing union with her beloved spouse (God), Guru Ji says: "(O' my friends), in the home (of my heart) the true song of happiness (is playing), (because in my heart) God, my (true) friend has come. Imbued with love, my Beloved is enjoying my company, and we have exchanged

our hearts. Yes, I have given my heart (and have) obtained God as my spouse, and now as it pleases Him, He enjoys (my company). (On the basis of my personal experience, I have concluded that the bride soul who) through the auspicious word (of the Guru), surrenders her mind and body before her Groom (God), she obtains the immortalizing fruit (of God's Name) in her own heart. (O' my friends), we do not obtain (God) by our wisdom, scriptural readings, or too much cleverness; He meets only that bride (soul) who by loving Him, becomes pleasing to His mind. Nanak says that now (God, my) Master has become my friend, and I (am no longer) a stranger to Him.”(4-1)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, then becoming like an innocent loving and faithful bride of God, like saintly *Gursikh* souls, we should surrender our mind, body, and soul to our beloved groom (God), and lovingly keep praying at His door. One day, showing His mercy, He would listen to our prayers, and let us enter His mansion (in our own heart), and would accept us in His eternal union.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਅਨਹਦੋ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ ॥
ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ ॥

ਅਨਦਿਨੁ ਰਾਤਾ ਮਨੁ ਬੈਰਾਗੀ ਸੁੰਨ ਮੰਡਲਿ ਘਰੁ ਪਾਇਆ ॥

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥

ਆਸਣਿ ਬੈਸਣਿ ਬਿਰੁ ਨਾਰਾਇਣੁ ਤਿਤੁ ਮਨੁ ਰਾਤਾ ਵੀਚਾਰੇ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੇ ॥੧॥

ਤਿਤੁ ਅਗਮ ਤਿਤੁ ਅਗਮ ਪੁਰੇ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ਰਾਮ ॥

ਸਚੁ ਸੰਜਮੋ ਸਾਰਿ ਗੁਣਾ ਗੁਰ ਸਬਦੁ ਕਮਾਈਐ ਰਾਮ ॥

ਸਚੁ ਸਬਦੁ ਕਮਾਈਐ ਨਿਜ ਘਰਿ ਜਾਈਐ ਪਾਈਐ ਗੁਣੀ
ਨਿਧਾਨਾ ॥

ਤਿਤੁ ਸਾਖਾ ਮੂਲੁ ਪਤੁ ਨਹੀ ਡਾਲੀ ਸਿਰਿ ਸਭਨਾ ਪਰਧਾਨਾ ॥

ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥

ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈਐ ॥੨॥

ਗੁਰੁ ਸਾਗਰੇ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਣੇਰੇ ਰਾਮ ॥

ਪੰਨਾ ੪੩੭

ਕਰਿ ਮਜਨੋ ਸਪਤ ਸਰੇ ਮਨ ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ ॥

aasaa mehlāa 1.

anhado anhad vaajai run jhunkaaray raam.
mayraa mano mayraa man raataa laal
pi-aaray raam.

an-din raataa man bairaagee sunn mandal
ghar paa-i-aa.

aad purakh aprampar pi-aaraa satgur alakh
lakh-aa-i-aa.

aasan baisan thir naaraa-in tit man raataa
veechaaray.

naanak naam ratay bairaagee anhad run
jhunkaaray. ||1||

tit agam tit agam puray kaho kit bidh
jaa-ee-ai raam.

sach sanjamo saar gunaa gur sabad
kamaa-ee-ai raam.

sach sabad kamaa-ee-ai nij ghar jaa-ee-ai
paa-ee-ai gunee niDhaanaa.

tit saakhaa mool pat nahee daalee sir
sabhnaa parDhaanaa.

jap tap kar kar sanjam thaakee hath nigrahi
nahee paa-ee-ai.

naanak sahj milay jagjeevan satgur boojh
bujhaa-ee-ai. ||2||

gur saagro ratnaagar tit ratan ghanayray
raam.

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kar majno sapat saray man nirmal mayray
raam.

ਨਿਰਮਲ ਜਲਿ ਨਾਏ ਜਾ ਪ੍ਰਭ ਭਾਏ ਪੰਚ ਮਿਲੇ ਵੀਚਾਰੇ ॥
ਕਾਮੁ ਕਰੇਧੁ ਕਪਟੁ ਬਿਖਿਆ ਤਜਿ ਸਚੁ ਨਾਮੁ ਉਚਿ ਧਾਰੇ ॥
ਹਉਮੈ ਲੋਭ ਲਹਰਿ ਲਬ ਥਾਕੇ ਪਾਏ ਦੀਨ ਦਇਆਲਾ ॥
ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ
॥੩॥

ਹਉ ਬਨੁ ਬਨੋ ਦੇਖਿ ਰਹੀ ਤ੍ਰਿਣੁ ਦੇਖਿ ਸਬਾਇਆ ਰਾਮ ॥
ਤ੍ਰਿਭਵਣੋ ਤੁਝਹਿ ਕੀਆ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ ਰਾਮ ॥
ਤੇਰਾ ਸਭੁ ਕੀਆ ਤੂੰ ਬਿਰੁ ਥੀਆ ਤੁਧੁ ਸਮਾਨਿ ਕੋ ਨਾਹੀ ॥
ਤੂੰ ਦਾਤਾ ਸਭ ਜਾਚਿਕ ਤੇਰੇ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ ॥
ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੀਜੈ ਦਾਤੇ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਨਾਨਕੁ ਕਹੈ ਵੀਚਾਰਾ
॥੪॥੨॥

nirmal jal n^{aa}-ay jaa parabh bhaa-ay panch
milay veechaaray.
kaam karoDh kapat bikhi-aa taj sach naam
ur Dhaaray.
ha-umai lobh lahar lab thaakay paa-ay deen
da-i-aalaa.
naanak gur samaan tirath nahee ko-ee
saachay gur gopaalaa. ||3||

ha-o ban bano daykh rahee tarin daykh
sabaa-i-aa raam.
taribhavno tujheh kee-aa sabh jagat
sabaa-i-aa raam.
tayraa sabh kee-aa tooⁿ thir thee-aa tuDh
samaan ko naahee.
tooⁿ daataa sabh jaachik tayray tuDh bin kis
saalaahae.
anmangi-aa daan deejai daataay tayree
bhagat bharay bhandaaraa.
raam naam bin mukat na ho-ee naanak kahai
veechaaraa. ||4||2||

Asa Mehla 1

In the concluding stanza of the previous *shabad*, using the metaphor of a young innocent bride experiencing the union of her beloved spouse, Guru Ji had said, “(O’ my friends), in the home (of my heart) the true song of happiness (is playing, because in my heart) God, my (true) friend has come. Continuing that same metaphor in this *shabad*, Guru Ji now describes in greater detail what kind of joys such a bride (soul) experiences in her heart.

So once again, on behalf of that loving and fortunate bride, he says: “(O’ my *Gursikh* friends and mates, in my heart) the free-flowing music of the continuously ringing (divine) word is playing, accompanied as if with the melodious music of bells and anklets. (Upon listening to this divine music), my mind is deeply imbued with love of my beloved (God). Yes, my detached mind is attuned night and day to my God and remains in the state of profound trance (where no thoughts arise in the mind). The true Guru has revealed to me that primal, limitless, and incomprehensible dear God. By reflecting on the word (of the Guru), my mind remains absorbed in the meditation of that God, who remains eternally seated on His throne. O’ Nanak, those detached persons, who are imbued with the love of (God’s) Name, within them continue to play the melodious sounds of the freely-flowing (divine) melody like the ringing of bells and anklets.”(1)

Now, as if on behalf of another young bride who has not yet experienced the joy of union with her beloved, Guru Ji says to this united bride: “(O’ my friend, please tell me), in what way can we go to the unapproachable city of that unapproachable (God)?”

Answering on behalf of the united bride, Guru Ji says: “(O’ my friend, we can reach that city) by practicing truth, self-discipline, and enshrining God’s virtues in the mind. Also, we have to lead our life in accordance with the word of the Guru. In this way, when we act in accordance with the eternal word of the Guru, we go and remain in our own home, (which in fact is the home of God in our own heart), and we find (God) the treasure of all virtues.

(That God) has no stem, root, leaves, or branch, He is the supreme Master of all. (In other words, He has neither any lesser gods nor goddesses under Him, nor any authority above Him, therefore we need not pray before any other power except Him). The entire (world) has grown weary of practicing worship, penance, and self-discipline again and again, but no one has ever obtained Him through obstinacy or control of their senses. O' Nanak, the one whom the true Guru has imparted the correct understanding, God meets them in a very unnoticeable yet natural way.”(2)

Explaining the above concept, Guru Ji says: “(O' my friends), the Guru is like an ocean and a jewel mine, in there are innumerable jewels (of divine knowledge. Therefore, even to my own mind, I say), O' my mind, take a bath in (the holy congregation, which would bring you the merit of bathing in all) the seven auspicious pools, and in this way you would purify yourself, O' my mind. (However, one) can bathe in this pure water only when it so pleases God; then by reflecting on the (Guru's) word, one obtains all the five merits (of truth, contentment, compassion, patience, and righteousness). Also shedding lust, anger, deceit, and the poison (of worldly riches, such a person) enshrines the true Name in the heart, and stilling the waves of ego and greed (arising in the mind), obtains the merciful Master of the meek. (In short), O' Nanak, there is no pilgrimage place, equal (in merit) to the Guru). The Guru is the embodiment of the eternal God.”(3)

Guru Ji concludes the *shabad* by acknowledging God's omnipresence and praying to Him for the charity of His Name. He says: “O' God, I have searched all the woods and forests, and have also seen (all the vegetation including) blades of grass. (I have concluded) that it is You who has created all the three worlds and the entire universe. Everything is Your creation. (Even though, this world is perishable, yet) You are eternal, and there is none equal to You. You are the Giver and all are Your beggars. So, then why should I praise anyone else except You? O' the Giver, You bestow gifts without asking, and Your storehouses are full with Your devotion. Nanak expresses this (profound) thought, that without (meditation on) God's Name, no salvation is possible (from worldly attachments and other evils).”(4-2)

The message of this *shabad* is that if we want to obtain salvation from our worldly attachments and other evils in the world, and if want to enjoy such a supreme state of peace that within our mind we listen to the free-flowing melody of divine music, then we should reflect and act on the invaluable advice given in the *Gurbani* and cherish the Name of that God who is the creator and sustainer of the entire universe.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਰਾਮ ॥

ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ ॥

ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ ॥

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ ॥

ਕਰਮ ਧਰਮ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਸੁਰਤਿ ਮੁਕਤਿ ਕਿਉ ਪਾਈਐ
॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਈਐ
॥੧॥

aasaa mehlaa 1.

mayraa mano mayraa man raataa raam
pi-aaray raam.

sach saahibo aad purakh aprampro Dhaaray
raam.

agam agochar apar apaaraa paarbarahm
parDhaano.

aad jugaadee hai bhee hosee avar jhoothaa
sabh maano.

karam Dharam kee saar na jaanai surat
mukat ki-o paa-ee-ai.

naanak gurmukh sabad pachhaanai ahinis
naam Dhi-aa-ee-ai. ||1||

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ਰਾਮ ॥
 ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ਸੰਗਿ ਨ ਜਾਈ ਰਾਮ ॥
 ਮਾਤਾ ਪਿਤ ਭਾਈ ਸੁਤ ਚਤੁਰਾਈ ਸੰਗਿ ਨ ਸੰਪੈ ਨਾਰੇ ॥
 ਸਾਇਰ ਕੀ ਪੁਤ੍ਰੀ ਪਰਹਰਿ ਤਿਆਗੀ ਚਰਣ ਤਲੈ ਵੀਚਾਰੇ ॥
 ਆਦਿ ਪੁਰਖਿ ਇਕੁ ਚਲਤੁ ਦਿਖਾਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥
 ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੨॥

mayraa mano mayraa man maani-aa naam
 sakhaa-ee raam.
 ha-umai mamtaa maa-i-aa sang na jaa-ee
 raam.
 maataa pit bhaa-ee sut chaturaa-ee sang na
 sampai naaray.
 saa-ir kee putree parhar ti-aagee charan talai
 veechaaray.
 aad purakh ik chalat dikhaa-i-aa jah daykhaa
 tah so-ee.
 naanak har kee bhagat na chhoda-o sehjay
 ho-ay so ho-ee. ||2||

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚੁ ਸਮਾਲੇ ਰਾਮ ॥
 ਅਵਗਣ ਮੇਟਿ ਚਲੇ ਗੁਣ ਸੰਗਮ ਨਾਲੇ ਰਾਮ ॥
 ਅਵਗਣ ਪਰਹਰਿ ਕਰਣੀ ਸਾਰੀ ਦਰਿ ਸਚੈ ਸਚਿਆਰੇ ॥
 ਆਵਣੁ ਜਾਵਣੁ ਠਾਕਿ ਰਹਾਏ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੇ ॥
 ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਸਖਾ ਤੂੰ ਸਚਿ ਮਿਲੈ ਵਡਿਆਈ ॥
 ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਪਰਗਾਸਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ ॥੩॥

mayraa mano mayraa man nirmal saach
 samaalay raam.
 avgan mayt chalay gun sangam naalay raam.
 avgan parhar karnee saaree dar sachai
 sachi-aaro.
 aavan jaavan thaak rahaa-ay gurmukh tat
 veechaaro.
 saajan meet sujaan sakhaa tooⁿ sach milai
 vadi-aa-ee.
 naanak naam ratan pargaasi-aa aisee gurmat
 paa-ee. ||3||

ਸਚੁ ਅੰਜਨੋ ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨਿ ਰਾਤਾ ਰਾਮ ॥
 ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੋ ਦਾਤਾ ਰਾਮ ॥
 ਜਗਜੀਵਨੁ ਦਾਤਾ ਹਰਿ ਮਨਿ ਰਾਤਾ ਸਹਜਿ ਮਿਲੈ ਮੇਲਾਇਆ ॥
 ਸਾਧ ਸਭਾ ਸੰਤਾ ਕੀ ਸੰਗਤਿ ਨਦਰਿ ਪ੍ਰਭੂ ਸੁਖੁ ਪਾਇਆ ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਰਤੇ ਬੈਰਾਗੀ ਚੂਕੇ ਮੋਹ ਪਿਆਸਾ ॥
 ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਵਿਰਲੇ ਦਾਸ ਉਦਾਸਾ ॥੪॥੩॥

sach anjano anjan saar niranjan raataa raam.
 man tan rav rahi-aa jagjeevano daataa raam.
 jagjeevan daataa har man raataa sahj milai
 maylaa-i-aa.
 saadh sabhaa santaa kee sangat nadar
 parabhoosukh paa-i-aa.
 har kee bhagat ratay bairagee chookay moh
 pi-aasaa.
 naanak ha-umai maar pateenay virlay daas
 udaasaa. ||4||3||

Asa Mehla 1

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation from our worldly attachments and other evils in the world, and if want to enjoy such a supreme state of peace that within our mind we hear the free-flowing melody of divine music, then we should reflect and act on the invaluable advice given in the Gurbani and cherish the Name of that God who is the creator and sustainer of the entire universe. Now, in this *shabad* Guru Ji shares with us the kind of bliss his mind enjoys by meditating on God's Name.

He says: "(O' my friends), my mind has been imbued with the love of my beloved God, who is the eternal Master of all and who has been in existence from the very beginning, and is limitless, the supporter of all creatures, inaccessible, incomprehensible, and the supreme all-pervading God. He has been there from even before the beginning of the universe and the ages, and is present now and will be present forever, so you should consider all else as false (or perishable. My mind) does not know anything about the righteous deeds and rituals (as prescribed in *Vedas* or *Shastras*), nor it knows how to obtain

salvation. O' Nanak, under the guidance of the Guru, it knows (only one thing, that day and night) we should meditate on God's Name.”(1)

Now Guru Ji describes the effect of understanding (*Gurbani*), the Guru's word. He says: “(Following, Guru's instruction), my mind is fully convinced, that (only) God's Name is our (truly faithful) companion. (I also understand that our) ego, attachment and worldly wealth do not accompany us (after death). Even our mother, father, brother, son, our cleverness, nor our wife would accompany us. Therefore I have completely abandoned the (worldly wealth, which is believed to be) the daughter of the worldly ocean); and by virtue of deliberation (upon the Guru's word, I have so completely renounced attachment to it, just as if I have) trampled it under my feet. The primal God has shown me a wonder that wherever I look, I see Him. Therefore, (I) Nanak, would not forsake the worship of God. (I believe that) whatever is happening is happening in its natural way.”(2)

Describing further the effect of meditating on the eternal God in his mind, he says: “(O' my friends), by meditating on the eternal God, my mind has become pure. I have effaced my vices and always keep company with the virtues. The person, who by discarding the vices through the Guru does the righteous deed (of meditating on God's Name), is recognized as truthful at the eternal (God's) door. By reflecting on the essence through the Guru, such a person ends his or her comings and goings (or the rounds of births and deaths). Therefore I say), O' God, You are my friend, mate, and all knowing companion. By getting attuned to Your true (Name), honor is obtained at Your gate. O' Nanak, I have obtained such Guru's instruction, that the jewel of (divine) knowledge has become manifest (in my mind).”(3)

Guru Ji concludes the *shabad* by describing the bliss his mind is experiencing upon receiving the divine knowledge as stated above. He says: “(O' my friends, I now realize that) the slaver of truth is the supreme slaver of all, (by applying which, my mind) has been imbed with the love of the immaculate God. Now the Giver of life to the world pervades my body and mind. Yes, my mind is imbued with God, the Giver of life to the world. He is unnoticeably obtained when the Guru unites a person with Him. Peace is obtained by joining the congregation of saints, the company of holy persons, and through the grace of God. Those are the (truly) detached persons, who are imbued with the worship of God and who shed their attachment and thirst for worldly riches and power. But O' Nanak, such real devotees are rare, who after stilling their ego have become contented (with whatever God has given them).”(4-3)

The message of this *shabad* is that if by following Guru's advice we meditate upon God's Name with sincere devotion and humility, our mind becomes imbued with God's love; shedding all the attachments, ego and vices it becomes immaculate and enjoys supreme bliss in union with God.

ਪੰਨਾ ੪੩੮

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੨

raag aasaa mehlaa 1 chhanṭ ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥

tooⁿ sabhnee thaa-ee jithai ha-o jaa-ee
saachaa sirjanhaar jee-o.

ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਜੀਉ ॥

sabhnaa kaa daataa karam biDhaataa dookh
bisaaranhaar jee-o.

ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਸੁਆਮੀ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

ਕੋਟ ਕੋਟੰਤਰ ਪਾਪਾ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੋਵੈ ॥

ਹੰਸ ਸਿ ਹੰਸਾ ਬਗ ਸਿ ਬਗਾ ਘਟ ਘਟ ਕਰੇ ਬੀਚਾਰੁ ਜੀਉ ॥

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥੧॥

ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ਹ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ
ਸੰਸਾਰਿ ਜੀਉ ॥

ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ ਕਬਹੁ ਨ ਆਵਹਿ
ਹਾਰਿ ਜੀਉ ॥

ਤੇ ਕਬਹੁ ਨ ਹਾਰਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਸਾਰਹਿ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ
ਨ ਆਵੈ ॥

ਜੰਮਣੁ ਮਰਣੁ ਤਿਨ੍ਹਾ ਕਾ ਚੂਕਾ ਜੋ ਹਰਿ ਲਾਗੇ ਪਾਵੈ ॥

ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਹਰਿ ਫਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰ
ਧਾਰਿ ਜੀਉ ॥

ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ਹ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ
ਸੰਸਾਰਿ ਜੀਉ ॥੨॥

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਣੁ
ਜੀਉ ॥

ਤਾ ਕੀ ਸੇਵ ਕਰੀਜੈ ਲਾਹਾ ਲੀਜੈ ਹਰਿ ਦਰਗਹ ਪਾਈਐ ਮਾਣੁ
ਜੀਉ ॥

ਹਰਿ ਦਰਗਹ ਮਾਨੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜੋ ਨਰੁ ਏਕੁ ਪਛਾਣੈ ॥

ਓਹੁ ਨਵ ਨਿਧਿ ਪਾਵੈ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਵੈ ਨਿਤ ਹਰਿ ਗੁਣ
ਆਖਿ ਵਖਾਣੈ ॥

ਅਹਿਨਿਸਿ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ਹਰਿ ਉਤਮੁ ਪੁਰਖੁ ਪਰਧਾਨੁ
ਜੀਉ ॥

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਹਉ ਤਿਸੈ
ਵਿਟਹੁਕੁਰਬਾਨੁ ਜੀਉ ॥੩॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ
ਜਾਹਿ ਜੀਉ ॥

ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ਜਾ ਤਿਸੁ ਭਾਵੈ ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ
ਜੀਉ ॥

ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਸੁਆਮੀ ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ॥

ਤਿਨ੍ਹ ਜਰਾ ਨ ਮਰਣਾ ਨਰਕਿ ਨ ਪਰਣਾ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ
॥

ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਿ ਸੂਕਹਿ ਨਾਹੀ ਨਾਨਕ ਪੀੜ ਨ ਖਾਹਿ
ਜੀਉ ॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ੍ਹ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ
ਜਾਹਿ ਜੀਉ ॥੪॥੧॥੪॥

dookh bisaaranhaara su-aamee keetaa jaa kaa
hovai.

kot kotantar paapaa kayray ayk gharhee meh
khovai.

hans se hansaa bag se bagaa ghat ghat
karay beechaar jee-o.

tooⁿ sabhnee thaa-ee jithai ha-o jaa-ee
saachaa sirjanhaara jee-o. ||1||

jiniⁿ ik man Dhi-aa-i-aa tiniⁿ sukhiⁿ paa-i-aa tay
virlyai sansaar jee-o.

tiniⁿ jam nayriⁿ na aavai gur sabad kamaavai
kabahu na aavahi haar jee-o.

tay kabahu na haareh har har gun saareh
tiniⁿ jam nayriⁿ na aavai.

jaman maran tiniⁿaa kaa chookaa jo har
laagay paavai.

gurmat har ras har fal paa-i-aa har har naam
ur Dhaar jee-o.

jiniⁿ ik man Dhi-aa-i-aa tiniⁿ sukhiⁿ paa-i-aa tay
virlyai sansaar jee-o. ||2||

jini jagat upaa-i-aa DhanDhai laa-i-aa tisai
vitahu kurbaan jee-o.

taa kee sayv kareejai laahaa leejai har
dargeh paa-ee-ai maan jee-o.

har dargeh maan so-ee jan paavai jo nar ayk
pachhaanai.

oh nav niDh paavai gurmat har Dhi-aavai nit
har gun aakh vakhaanai.

ahinis naam tisai kaa leejai har ootam purakh
parDhaan jee-o.

jini jagat upaa-i-aa DhanDhai laa-i-aa ha-o
tisai vitahu kurbaan jee-o. ||3||

naam lain se soheh tiniⁿ sukhiⁿ fal hoveh
maaneh say jiniⁿ jaahi jee-o.

tiniⁿ fal tot na aavai jaa tis bhaavai jay jug
kaytay jaahi jee-o.

jay jug kaytay jaahi su-aamee tiniⁿ fal tot na
aavai.

tiniⁿ jaraa na marna narak na parnaa jo har
naam Dhi-aavai.

har har karahi se sookeh naahee naanak
peerh na khaahi jee-o.

naam lainiⁿ se soheh tiniⁿ sukhiⁿ fal hoveh
maaneh say jiniⁿ jaahi jee-o. ||4||1||4||

Raag Asa Mehla 1

Chhant Ghar 2

In the concluding stanza of the previous *shabad* (4-2), while addressing God, Guru Ji said: “O’ God, I have searched all the woods and forests, and have also seen (all the vegetation including) blades of grass. (I have concluded) that it is You who has created all the three worlds and the entire universe. Everything is Your creation. (Even though this world is perishable, yet) You are eternal, and no one is equal to You. You are the Giver and all are Your beggars. So, then why should I praise anyone else except You?” Now in this *shabad*, Guru Ji himself sings God’s praise, and thus shows us how to pray to our Creator and truly enshrine Him in our heart.

Addressing his beloved God, Guru Ji says: “O’ God, wherever I go, (I see) that You are present everywhere: You are the eternal Creator. You are the Giver of all and the architect of the destiny of all, according to their past deeds. You are the Master; the dispeller of sorrows on whose doing everything is done. (O’ my friends). He can efface in an instant the millions upon millions of sins. From an ordinary virtuous person to the most immaculate one, and from a minor offender to the most heinous sinner, He duly considers (the condition of) each and every heart. Yes O’ God, wherever I go, (I see) that You are present in all places: You are the eternal Creator.”(1)

Now, describing the blessings obtained by those who have meditated on such a God, Guru Ji says: “(O’ my friends, they) who have contemplated upon Him with single-minded devotion have obtained peace, (but) they are rare in the world. They, who act on the word of Guru (lead their life in accordance with the Guru’s advice), never suffer defeat (in the game of life), and even the demon (or fear) of death does not touch them. Yes, they never suffer defeat, because they meditate on the essence of God and the demon of death does not bother them at all. They who have taken the shelter of God, their (cycles of) births and deaths have ended. By following the Guru’s advice, they have obtained the fruit of the elixir of God and have enshrined God’s Name in their heart. Yes, they who have meditated on God with a single-minded devotion have obtained peace, (but such persons) are rare in the world.”(2)

Now Guru Ji expresses his gratitude to God and gives his advice to us, he says: “I am a sacrifice to that (God) who has created this world and assigned all to their tasks. We should gather the profit of serving Him, because in this way we obtain glory in God’s court. Only that person obtains honor in God’s court, who realizes the one God. The person who meditates on God according to Guru’s instruction, and day after day sings His praises, obtains all (the nine) treasures (of wealth). Therefore, day and night we should also meditate on the Name of that (God) alone, who is the most supreme Being. I am a sacrifice to Him who has created the world and yoked everyone to his or her task.”(3)

Finally, describing the blessings obtained by those who meditate on God’s Name, he says: “(O’ my friends), they who meditate on God’s Name are honored both in (this and the next) world, and obtain the fruits of (spiritual) peace. If it so pleases God, they never experience any shortage in the gifts of comforts, even after the passing of so many ages. They, who meditate on God’s Name neither suffer from the fear of old age, nor death and nor (made to suffer any mental tortures, like) being thrown into hell. O’, Nanak, they who continually utter God’s Name, their (inner peace never) withers, and no pain ever devours (their inner happiness, because they believe that both pain and pleasure are God’s gifts). They who

meditate on God's Name look beautiful and reap the fruit of peace and comfort. (In short), they are honored both in (this and the next) world, and they depart from here after winning (the game of life).”(4-1-4)

The message of the *shabad* is that we should have firm faith that God is pervading everywhere, it is He who has created the universe and has yoked everyone to one's role in life. They who meditate on God's Name enjoy the fruits of peace and glory in this and the next world, and depart from here as winners in the game of life.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੩ ॥

aasaa mehlāa 1 chhant ghar 3.

ਤੂੰ ਸੁਣਿ ਹਰਣਾ ਕਾਲਿਆ ਕੀ ਵਾੜੀਐ ਰਾਤਾ ਰਾਮ ॥
ਬਿਖੁ ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤਾ ਰਾਮ ॥
ਫਿਰਿ ਹੋਇ ਤਾਤਾ ਖਰਾ ਮਾਤਾ ਨਾਮ ਬਿਨੁ ਪਰਤਾਪਏ ॥

tooⁿ sun harṇaa kaali-aa kee vaarhee-ai
raataa raam.
bikh fal meethaa chaar din fir hovai taataa
raam.
fir ho-ay taataa kharaa maataa naam bin
partaapa-ay.

ਪੰਨਾ ੪੩੯

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ਓਹੁ ਜੇਵ ਸਾਇਰ ਦੇਇ ਲਹਰੀ ਬਿਜੁਲ ਜਿਵੈ ਚਮਕਏ ॥
ਹਰਿ ਬਾਬੁ ਰਾਖਾ ਕੋਇ ਨਾਹੀ ਸੋਇ ਤੁਝਹਿ ਬਿਸਾਰਿਆ ॥
ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਹਰਣਾ ਕਾਲਿਆ ॥੧॥

oh jayv saa-ir day-ay lahree bijul jivai
chamka-ay.
har baabū raakhaa ko-ay naahee so-ay tujheh
bisaari-aa.
sach kahai naanak chait ray man mareh
harṇaa kaali-aa. ||1||

ਭਵਰਾ ਫੂਲਿ ਭਵੰਤਿਆ ਦੁਖੁ ਅਤਿ ਭਾਰੀ ਰਾਮ ॥
ਮੈ ਗੁਰੁ ਪੂਛਿਆ ਆਪਣਾ ਸਾਚਾ ਬੀਚਾਰੀ ਰਾਮ ॥
ਬੀਚਾਰਿ ਸਤਿਗੁਰੁ ਮੁਝੈ ਪੂਛਿਆ ਭਵਰੁ ਬੋਲੀ ਰਾਤਓ ॥
ਸੂਰਜੁ ਚੜਿਆ ਪਿੰਡੁ ਪੜਿਆ ਤੇਲੁ ਤਾਵਣਿ ਤਾਤਓ ॥
ਜਮ ਮਗਿ ਬਾਧਾ ਖਾਹਿ ਚੋਟਾ ਸਬਦ ਬਿਨੁ ਬੇਤਾਲਿਆ ॥
ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਭਵਰਾ ਕਾਲਿਆ ॥੨॥

bhavraa fool bhavanti-aa dukh at bhaaree
raam.
mai gur poochhi-aa aapnaa saachaa
beechaaree raam.
beechar satgur mujhai poochhi-aa bhavar
baylee raata-o.
sooraj charhi-aa pind parhi-aa tayl taavan
taata-o.
jam mag baadhāa khaahi chotaa sabad bin
baytaali-aa.
sach kahai naanak chait ray man mareh
bhavraa kaali-aa. ||2||

ਮੇਰੇ ਜੀਅਤਿਆ ਪਰਦੇਸੀਆ ਕਿਤੁ ਪਵਹਿ ਜੰਜਾਲੇ ਰਾਮ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਕੀ ਫਾਸਹਿ ਜਮ ਜਾਲੇ ਰਾਮ ॥
ਮਛੁਲੀ ਵਿਛੁੰਨੀ ਨੈਣੁ ਰੁੰਨੀ ਜਾਲੁ ਬਧਿਕਿ ਪਾਇਆ ॥
ਸੰਸਾਰੁ ਮਾਇਆ ਮੇਰੁ ਮੀਠਾ ਅੰਤਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਭਗਤਿ ਕਰਿ ਚਿਤੁ ਲਾਇ ਹਰਿ ਸਿਉ ਛੋਡਿ ਮਨਹੁ ਅੰਦੋਸਿਆ ॥

mayray jee-arhi-aa pardaysee-aa kit paveh
janjaalay raam.
saachaa saahib man vasai kee faaseh jam
jaalay raam.
machhulee vichhunnee nain runnee jaal
baDhik paa-i-aa.
sansaar maa-i-aa moh meethaa ant bharam
chukaa-i-aa.
bhagat kar chit laa-ay har si-o chhod manhu
andaysi-aa.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਜੀਅਤਿਆ ਪਰਦੇਸੀਆ ॥੩॥	sach kahai naanak chayt ray man jee-arhi-aa pardaysee-aa. 3
ਨਦੀਆ ਵਾਹ ਵਿਛੁੰਨਿਆ ਮੇਲਾ ਸੰਜੋਗੀ ਰਾਮ ॥	nadee-aa vaah vichhunni-aa maylaa sanjogee raam.
ਜੁਗੁ ਜੁਗੁ ਮੀਠਾ ਵਿਸੁ ਭਰੇ ਕੇ ਜਾਣੈ ਜੋਗੀ ਰਾਮ ॥	jug jug meethaa vis bharay ko jaanai jogee raam.
ਕੋਈ ਸਹਜਿ ਜਾਣੈ ਹਰਿ ਪਛਾਣੈ ਸਤਿਗੁਰੂ ਜਿਨਿ ਚੇਤਿਆ ॥	ko-ee sahj jaanai har pachhaanai satguroo jin chayti-aa.
ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਭਰਮਿ ਭੂਲੇ ਪਚਰਿ ਮੁਗਧ ਅਚੇਤਿਆ ॥	bin naam har kay bharam bhoolay pacheh mugaDh achayti-aa.
ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਨ ਰਿਦੈ ਸਾਚਾ ਸੇ ਅੰਤਿ ਧਾਰੀ ਰੁੰਨਿਆ ॥	har naam bhagat na ridai saachaa say ant Dhaahee runni-aa.
ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸਬਦਿ ਸਾਚੈ ਮੇਲਿ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥੪॥੧॥੫॥	sach kahai naanak sabaD saachai mayl chiree vichhunni-aa. 4 1 5

Asa Mehla Chhant

In this *shabad* Guru Ji uses very beautiful images to instruct our mercurial mind about entrapment in the temptations of worldly riches and power, and to remember that all these seemingly delightful pursuits will bring us big problems and ultimately death.

Imagining his mind as a black deer leaping in the forest of the world, which is full of so many entrapping bushes with poisonous fruits, he says: “Listen O’ black deer, why are you in love with this (worldly) orchard? The poisonous fruit (of worldly riches) seems sweet only for a few days, but then it becomes very troublesome. (Yes this fruit, for whose taste you are extremely intoxicated, becomes very painful without God’s Name. (Even otherwise, like the) waves of the ocean, or the flashes of lightning, (this relish of worldly riches is) very short lived. Without God there is no other savior, and you have forsaken the same. Nanak says the truth, O’ my black deer (like) mind, meditate on God, otherwise you would get (spiritually) killed (in the pursuit of false worldly pleasures).”(1)

Next Guru Ji takes the example of a black bee, which flies from flower to flower to enjoy their relishes. Comparing our mind to this black bee which keeps on jumping from one worldly luxury to another in search of pleasures, Guru Ji says: “Hear O’ my black bee (like) mind, you fly from one flower (like worldly pleasure) to the other. Extremely severe pain is awaiting you. By truly reflecting on your situation, I asked my Guru (about you). Yes, I have reflected on your condition and asked the Guru what will happen to this black bee (like mind), which is imbued with the love of the flowers (of worldly pleasures). He replied that when the night of life ends and the sun rises, the body collapses like a mound of mud, and the soul suffers so much pain, as if put into a hot cauldron of oil. (Yes, O’ my black bee like mind), without following the word of the true Guru, like a ghost bound in the chains of the devil, you would suffer pain. Nanak says the truth: “O’ my mind, meditate on God, (otherwise like a foolish black bee) you would die (a painful death).”(2)

Now, addressing his soul (who is like an alien in this world), Guru Ji says: “O’ my stranger soul, why are you caught in (worldly) entanglements)? If the true God comes to abide in the heart, then you will not be entrapped in the noose of death. When the fisherman casts his net (in the water, then due to its greed for the bait) the fish gets caught, and gets separated from the water (without which it cannot survive, and it suffers so much pain as if it is) crying with tearful eyes. Similarly, the attachment for the world appears pleasing

(to people), and it is only in the end (at the time of death, that one realizes the truth about worldly riches, as) its illusion is removed. (Therefore O' my soul), devote yourself to the worship (of God) with full concentration of your mind, and cast away the doubts of your mind. Nanak says, O' my stranger soul, meditate on that eternal God.”(3)

Guru Ji concludes the *shabad* with another beautiful example to make his point. He says: “(O' my friends, just as) the rivers, which once separated, reunite only by chance, (similarly the souls which once separated from God, meet Him again by a rare chance only). It is only a rare yogi, who understands that although the worldly attachment appears sweet, yet it is always full of poison (and brings one a spiritual death). But only a rare person, who has remembered the true Guru, understands this truth in a state of equipoise. Without meditating on God's Name, (most of the people) remain beguiled in doubt and are unknowingly consumed in the poison (of worldly riches and power). Yes, they who do not meditate on God's Name, and who do not enshrine the True (God) in their mind, ultimately cry bitterly (and repent) in the end. Nanak says, by attuning to His true word, the eternal (God) unites the long separated (souls) with Him.” (4-1-5)

The message of this *shabad* is that the worldly pleasures and relishes, which at this time appear so enticing to us, will bring us pain and suffering in the end. Therefore, instead of being entangled in such false worldly pleasures or conflicts, we should seek the guidance of the Guru, and meditate on God's Name; otherwise we will keep suffering in the never-ending pain of births and deaths.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur pargaad.

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੧ ॥

aasaa mehlaa 3 chhant ghar 1.

ਹਮ ਘਰੇ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ਰਾਮ ॥

ham gharay saachaa sohilaa saachai sabad suhaa-i-aa raam.

ਧਨ ਪਿਰ ਮੇਲੁ ਭਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ ॥

Dhan pir mayl bha-i-aa parabh aap milaa-i-aa raam.

ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਸਚੁ ਮੰਨਿ ਵਸਾਇਆ ਕਾਮਣਿ ਸਹਜੇ ਮਾਤੀ ॥

parabh aap milaa-i-aa sach man vasaa-i-aa kaaman sehjay maatee.

ਗੁਰ ਸਬਦਿ ਸੀਗਾਰੀ ਸਚਿ ਸਵਾਰੀ ਸਦਾ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥

gur sabad seegaaree sach savaaree sadaa raavay rang raatee.

ਆਪੁ ਗਵਾਏ ਹਰਿ ਵਰੁ ਪਾਏ ਤਾ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਇਆ ॥

aap gavaa-ay har var paa-ay taa har ras man vasaa-i-aa.

ਕਹੁ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਸਵਾਰੀ ਸਫਲਿਉ ਜਨਮੁ ਸਬਾਇਆ ॥੧॥

kaho naanak gur sabad savaaree safli-o janam sabaa-i-aa. ||1||

ਦੂਜੜੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲੀ ਹਰਿ ਵਰੁ ਨ ਪਾਏ ਰਾਮ ॥

doojrhai kaaman bharam bhulee har var na paa-ay raam.

ਕਾਮਣਿ ਗੁਣੁ ਨਾਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਰਾਮ ॥

kaaman gun naahee birthaa janam gavaa-ay raam.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਮਨਮੁਖਿ ਇਆਣੀ ਅਉਗਣਵੰਤੀ ਝੂਚੇ ॥

birthaa janam gavaa-ay manmukh i-aanee a-uganvantee jhooray.

ਆਪਣਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਤਾ ਪਿਰੁ ਮਿਲਿਆ ਹਦੂਚੇ ॥

aapnaa satgur sayv sadaa sukh paa-i-aa taa pir mili-aa hadooray.

ਦੇਖਿ ਪਿਰੁ ਵਿਗਸੀ ਅੰਦਰਹੁ ਸਰਸੀ ਜਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥

daykh pir vigsee andrahu sarsee sachai sabad subhaa-ay.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲਾਣੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ
ਪਾਏ ॥੨॥

ਪੰਨਾ ੪੪੦

ਪਿਰੁ ਸੰਗਿ ਕਾਮਣਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥

ਅੰਤਰਿ ਸਬਦਿ ਮਿਲੀ ਸਹਜੇ ਤਪਤਿ ਬੁਝਾਈ ਰਾਮ ॥

ਸਬਦਿ ਤਪਤਿ ਬੁਝਾਈ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ਸਹਜੇ ਹਰਿ ਰਸੁ
ਚਾਖਿਆ ॥

ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਪਣੇ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਸਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ
॥

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਮੋਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ ਪਾਈ ॥

ਨਾਨਕ ਬਿਨੁ ਭਗਤੀ ਜਗੁ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ ਮਿਲਾਈ
॥੩॥

ਸਾ ਧਨ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹਰਿ ਜੀਉ ਮੇਲਿ ਪਿਆਰੇ ਰਾਮ
॥

ਸਾ ਧਨ ਹਰਿ ਕੈ ਰਸਿ ਰਸੀ ਗੁਰੁ ਕੈ ਸਬਦਿ ਅਪਾਰੇ ਰਾਮ ॥

ਸਬਦਿ ਅਪਾਰੇ ਮਿਲੇ ਪਿਆਰੇ ਸਦਾ ਗੁਣ ਸਾਰੇ ਮਨਿ ਵਸੇ ॥

ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਵਗਣ ਨਸੇ ॥

ਜਿਤੁ ਘਰਿ ਨਾਮੁ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਸੋਹਿਲੜਾ ਜੁਗ ਚਾਰੇ
॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਅਨਦੁ ਹੈ ਹਰਿ ਮਿਲਿਆ ਕਾਰਜ ਸਾਰੇ
॥੪॥੧॥੬॥

naanak vin naavai kaaman bharam
bhulaanee mil pareetam sukh paa-ay. ||2||

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pir sang kaaman jaani-aa gur mayl milaa-ee
raam.

antar sabad milee sehjay tapat bujhaa-ee
raam.

sabad tapat bujhaa-ee antar saa᳚ aa-ee
sehjay har ras chaakhi-aa.

mil pareetam apnay sadaa rang maanay
sachai sabad subhaakhi-aa.

parh parh pandit monee thaakay bhaykhee
mukat na paa-ee.

naanak bin bhagtee jag ba-uraanaa sachai
sabad milaa-ee. ||3||

saa Dhan man anad bha-i-aa har jee-o mayl
pi-aaray raam.

saa Dhan har kai ras rasee gur kai sabad
apaaray raam.

sabad apaaray milay pi-aaray sadaa gun
saaray man vasay.

say suhaavee jaa pir raavee mil pareetam
avgan nasay.

jit ghar naam har sadaa Dhi-aa-ee-ai
sohilraa jug chaaray.

naanak naam ratay sadaa anad hai har
mili-aa kaaraj saaray. ||4||1||6||

Asa Mehla 3

In the previous *shabad* (4-1-4), Guru Ji advised us that we should firmly believe that God pervades everywhere. It is He who has created the universe and has yoked every one to one's role in life. They who meditate on His Name enjoy the fruits of peace and glory in this and the next world, and depart from here as winners. Now in this *shabad*, he tells us from his personal experience, how we can meet God and what kind of bliss we enjoy when we are blessed with this union.

He says, "(O' my friends), a true blissful song is singing in my home (of the heart), which is adorned with the true word (of God). This bliss is due to the reason that the union of the bride (soul) and the spouse (God) has taken place. But it is God Himself who has brought about this union. The way God has brought about this union is that first He enshrined truth in the mind (of the bride) and she was imperceptibly intoxicated with His love. When embellished by (*Gurbani*), the Guru's word, she is adorned with truthful (living) and imbued with His love, she always enjoys (God's company). When a bride soul sheds her self (conceit, and finds her) groom God, then she enshrines God's relish in her mind. So Nanak says, that the bride (soul) who is embellished through Guru's word, all her life becomes fruitful."(1)

Next, commenting on the state of those brides who remain in duality (the love of worldly things instead of God), Guru Ji says: “In duality, the bride (soul) is lost in doubt and she does not obtain union with her spouse (God). Such a woman has no merit and she wastes her life in vain. Yes, the foolish self-conceited bride who is without any merits wastes her life in vain and keeps repenting. But when, by serving her true Guru (by following his advice), she finds eternal peace, she meets her God right in front of her. Then upon seeing her Spouse, she blooms with joy in her heart and she becomes absorbed in the beautiful word of the true (God). O’ Nanak, (we have to remember that) without (meditating) on God’s Name, the human bride remains straying in doubts, and only upon meeting her spouse does she obtain peace.”(2)

Now, Guru Ji describes the bliss enjoyed by the bride (soul) who has been united with her groom (God) through the Guru. He says: “(O’ my friend), the bride (soul) after uniting whom with him, the Guru has united with (God), she has realized her spouse (God) in her company. Then through the word (of the Guru), her fire (of desire) is extinguished and calmness prevails within her, and she imperceptibly enjoys the relish of God’s (Name). Meeting her spouse (God), she always enjoys the bliss of love, and through the true word (of the Guru) utters words in praise of God. The scholars and silent sages have exhausted themselves by continually reading (the scriptures, and by simply) adopting (holy) garbs they have not obtained salvation. In short, O’ Nanak, without (God’s) worship, the world has gone crazy (in the love for worldly riches, and it is only) through the true word (of the Guru, that God) unites any (bride soul with Him).”(3)

Finally, Guru Ji describes the blissful life of those Guru following souls who become united with God. He says: “Bliss reigns in the mind of that bride (soul) whom God has united with Him. Through the infinite word of the Guru, that bride is enraptured in the relish of God. Yes, through the infinite word of the Guru that bride is totally intoxicated in the relish of God’s love. She meets her beloved through the word of praise of the limitless God and always enshrines His merits in her mind. (These merits) remain embedded in her mind. Her couch (of mind) looks beautiful when she enjoys her beloved God, and meeting the dear spouse all her faults disappear. (O’ my friend), in the heart in which there is always meditation on God’s Name, there continually (plays a song of joy. O’ Nanak, they who are imbued with the love of God’s Name are always in bliss, and upon meeting God, all their tasks are accomplished.”(4-1-6)

The message of this *shabad* is that the bride soul, who has experienced the joy of the presence of God in her heart, always remains in a state of peace, bliss, and happiness. But the bride soul, who is caught in love of worldly riches and power, she is full of faults, and cannot obtain to God by outside rituals, studies, or holy garbs. The only way to experience union with God in our own heart is to meditate on His Name with true love and devotion.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਆਸਾ ਮਹਲਾ ੩ ਚੰਤ ਘਰੁ ੩ ॥

aasaa mehlaa 3 chhant ghar 3.

ਸਾਜਨ ਮੇਰੇ ਪ੍ਰੀਤਮਹੁ ਤੁਮ ਸਹ ਕੀ ਭਗਤਿ ਕਰੇਹੋ ॥

saajan mayray pareetmahu tum sah kee
bhagat karayho.

ਗੁਰੁ ਸੇਵਹੁ ਸਦਾ ਆਪਣਾ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਹੋ ॥

gur sayvhu sadaa aapnaa naam padaarath
layho.

ਭਗਤਿ ਕਰਹੁ ਤੁਮ ਸਹੈ ਕੇਰੀ ਜੋ ਸਹ ਪਿਆਰੇ ਭਾਵਏ ॥
ਆਪਣਾ ਭਾਣਾ ਤੁਮ ਕਰਹੁ ਤਾ ਫਿਰਿ ਸਹ ਖੁਸੀ ਨ ਆਵਏ ॥

ਭਗਤਿ ਭਾਵ ਇਹੁ ਮਾਰਗੁ ਬਿਖੜਾ ਗੁਰ ਦੁਆਰੈ ਕੋ ਪਾਵਏ ॥
ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਕਰੇ ਕਿਰਪਾ ਸੇ ਹਰਿ ਭਗਤੀ ਚਿਤੁ ਲਾਵਏ
॥੧॥

ਮੇਰੇ ਮਨ ਬੈਰਾਗੀਆ ਤੂੰ ਬੈਰਾਗੁ ਕਰਿ ਕਿਸੁ ਦਿਖਾਵਹਿ ॥
ਹਰਿ ਸੋਹਿਲਾ ਤਿਨੁ ਸਦ ਸਦਾ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥
ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੋਡਿ ਪਾਖੰਡੁ ਸੇ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਪਛਾਣਏ ॥
ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਣਾ ਹਰੀ ਕੇਰਾ ਸੋਈ ਸਰਬ ਸੁਖ ਪਾਵਏ ॥
ਇਵ ਕਹੈ ਨਾਨਕੁ ਸੇ ਬੈਰਾਗੀ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਵਏ
॥੨॥

ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ ॥
ਮਨ ਸਿਆਣਪ ਛੋਡੀਐ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ ॥
ਸਾਥਿ ਤੇਰੈ ਸੇ ਸਹੁ ਸਦਾ ਹੈ ਇਕੁ ਖਿਨੁ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹੇ ॥
ਜਨਮ ਜਨਮ ਕੇ ਤੇਰੇ ਪਾਪ ਕਟੇ ਅੰਤਿ ਪਰਮ ਪਦੁ ਪਾਵਹੇ ॥
ਸਾਚੇ ਨਾਲਿ ਤੇਰਾ ਗੰਢੁ ਲਾਰੈ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੇ ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਹਰਿ ਤੇਰੈ ਸਦਾ
ਨਾਲੇ ॥੩॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ
॥
ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥

ਪੰਨਾ ੪੪੧

ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥
ਤਿਥੈ ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ
ਬੰਮਿ ਰਹਾਇਆ ॥
ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ
ਘਰਿ ਵਸਿਆ ਆਏ ॥੪॥

bhagat karahu tum sahai kayree jo sah
pi-aaray bhāav-ay.
aapṇaa bhāṇaa tum karahu taa fir sah
khusee na aav-ay.

bhagat bhāav ih maarag bikh-rhaa gur
du-aarai ko paav-ay.
khai naanak jis karay kirpaa so har bhagtee
chit laav-ay. ||1||

mayray man bairaaagee-aa tooⁿ bairaaag kar
kis dikhāaveh.
har sohilaā tīnⁱ sadḍ sadāa jo har gun
gaavahi.
kar bairaaag tooⁿ chhod pakhand so saho
sabh kichh jaan-ay.
jal thal mahee-al ayko so-ee gurmukh hukam
pachhaan-ay.
[jin hukam pachhaatāa haree kayraa so-ee
sarab sukḥ paav-ay.
iv khai naanak so bairaaagee an-dīn har liv
laav-ay. ||2||

jah jah man tooⁿ Dhaavḍaa tah tah har tayrai
naalay.
man si-aanap chhodee-ai gur kaa sabad
samaalay.
saath tayrai so saho sadāa hai ik khin har
naam samaalay.
janam janam kay tayray paap katay ant
param pad paavhay.
saachay naal tayraa ganḍh laagai gurmukh
sadāa samaalay.
i-o khai naanak jah man tooⁿ Dhaavḍaa tah
har tayrai sadāa naalay. ||3||

satgur mili-ai Dhaavatḥ thamiⁱ-aa nij ghar
vasi-aa aa-ay.
naam vihaajhay naam la-ay naam rahay
samaa-ay.

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Dhaavatḥ thamiⁱ-aa satgur mili-ai ḍasvaa
du-aar paa-i-aa.
tithai amritḥ bhōjan sahj Dhun upjai jitḥ sabad
jagatḥ thamiⁱ rahaa-i-aa.
tah anayk vaajay sadāa anadḥ hai sachay
rahi-aa samaa-ay.
i-o khai naanak satgur mili-ai Dhaavatḥ
thamiⁱ-aa nij ghar vasi-aa aa-ay. ||4||

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥
 ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥
 ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ ॥
 ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਹਿ ॥
 ਮਾਇਆ ਮੋਹਣੀ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਭਵਾਹਿ ॥
 ਗਾਰਬਿ ਲਾਗਾ ਜਾਹਿ ਮੁਗਧ ਮਨ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹੇ ॥
 ਅਹੰਕਾਰੁ ਤਿਸਨਾ ਰੋਗੁ ਲਗਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਹੇ ॥
 ਮਨਮੁਖ ਮੁਗਧ ਚੇਤਹਿ ਨਾਹੀ ਅਗੈ ਗਇਆ ਪਛੁਤਾਵਹੇ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਵਹੇ ॥੬॥
 ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ ॥
 ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ ਖੋਹੁ ॥
 ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ ॥
 ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ ॥
 ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਲਾਗਿ ਰਹੁ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ ਨਿਮਾਣਾ ਹੋਇ ਰਹੁ ॥੭॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥
 ਮਹਾ ਅਨੰਦੁ ਸਹਜੁ ਭਇਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ ॥
 ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ਮੰਨਿ ਵਸਾਇਆ ਅਵਗਣ ਸਭਿ ਵਿਸਾਰੇ ॥
 ਜਾ ਤਿਸੁ ਭਾਣਾ ਗੁਣ ਪਰਗਟ ਹੋਏ ਸਤਿਗੁਰ ਆਪਿ ਸਵਾਰੇ ॥
 ਸੋ ਜਨ ਪਰਵਾਣੁ ਹੋਏ ਜਿਨ੍ਹੀ ਇਕੁ ਨਾਮੁ ਦਿਤਿਆ ਦੁਤੀਆ ਭਾਉ ਚੁਕਾਇਆ ॥
 ਇਉ ਕਹੈ ਨਾਨਕੁ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥੮॥

ਇਕਿ ਜੰਤ ਭਰਮਿ ਭੁਲੇ ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ॥
 ਦੂਜੈ ਭਾਇ ਫਿਰਹਿ ਰਹਿਮੈ ਕਰਮ ਕਮਾਏ ॥

man tooⁿ jot^s saroop hai aapⁿaa mool pach^haan.
 man har jee tayrai naal hai gurmatee rang maan.
 mool pach^haan^{eh} taaⁿ saho jaan^{eh} maranⁿ jeevanⁿ kee soj^hee ho-ee.
 gur p^arsaa^dee ayko jaan^{eh} taaⁿ doo^jaa bh^aaa-o na ho-ee.
 man saaⁿt^u aa-ee v^ajee va^Dhaa-ee taa ho-aa parvaanⁿ.
 i-o kahai naanak man tooⁿ jot^s saroop hai apⁿaa mool pach^haan. ||5||

man tooⁿ gaarab ati-aa gaarab la^di-aa jaahi.
 maa-i-aa mohⁿee mohi-aa fir fir joonee bh^aavaahi.
 gaarab laagaa jaahi muga^Dh man ant^t ga-i-aa pach^hutaavhay.
 ahaⁿkaar tisnaa rog lagaa birthaa janam gavaavhay.
 manmuk^h muga^Dh cheeteh naahee agai ga-i-aa pach^hutaavhay.
 i-o kahai naanak man tooⁿ gaarab ati-aa gaarab la^di-aa jaavhay. ||6||
 man tooⁿ mat^t maanⁿ karahi je ha-o kich^h jaan^daa gurmuk^h nimaan^a hohu.
 ant^ar agi-aan ha-o bu^Dh hai sach sabadⁿ mal k^hohu.
 hohu nimaan^aaa satguroo agai mat^t kich^h aap lakh^aavhay.
 aapⁿai ahaⁿkaar jagat^t jali-aa mat^t tooⁿ aapⁿaa aap gavaavhay.
 sat^tgur kai bh^aaan^ai karahi kaar sat^tgur kai bh^aaan^ai laag rahu.
 i-o kahai naanak aap ch^hhad suk^h paavahi man nimaan^aaa ho-ay rahu. ||7||

D^han so vaylaa jit^t mai sat^tgur mili-aa so saho chit^t aa-i-aa.
 mahaa anandⁿ sahj bh^a-i-aa man tan suk^h paa-i-aa.
 so saho chit^t aa-i-aa man vasaa-i-aa avganⁿ sab^h visaaray.
 jaa tis bh^aaan^aaa gunⁿ pargat ho-ay sat^tgur aap savaaray.
 say jan parvaanⁿ ho-ay jin^hee ik naam dir^hi-aa dut^{ee}-aa bh^aaa-o chukaa-i-aa.
 i-o kahai naanak D^han so vaylaa jit^t mai sat^tgur mili-aa so saho chit^t aa-i-aa. ||8||

ik jant^t bh^aaram bh^ulay tin seh aap bh^ulaa-ay.
 doo^jai bh^aaa-ay fireh ha-umai karam kamaa-ay.

ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ਕੁਮਾਰਗਿ ਪਾਏ ਤਿਨ ਕਾ ਕਿਛੁ ਨ
ਵਸਾਈ ॥
ਤਿਨ ਕੀ ਗਤਿ ਅਵਗਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ਜਿਨਿ ਇਹ ਰਚਨ
ਰਚਾਈ ॥

tin seh aap bhulaa-ay kumaarag paa-ay tin
kaa kichh na vasaa-ee.
tin kee gat avgat too'nhai jaaneh jin ih rachan
rachaa-ee.

ਹੁਕਮੁ ਤੇਰਾ ਖਰਾ ਭਾਰਾ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ਜਾ ਤੁਧੁ ਭਰਮਿ ਭੁਲਾਏ
॥੯॥

hukam tayraa kharaa bhaaraa gurmukh kisai
bujhaa-ay.
i-o kahai naanak ki-aa jant vichaaray jaa
tuDh bharam bhulaa-ay. ||9||

ਪੰਨਾ ੪੪੨

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ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ॥
ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਸੁਆਮੀ ਤੇਰੀ ਕੁਦਰਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥
ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ਜਾ ਕਉ ਤੁਧੁ ਮੰਨਿ ਵਸਾਈ ਸਦਾ ਤੇਰੇ
ਗੁਣ ਗਾਵਹੇ ॥
ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਵਹੇ ॥
ਜਿਸ ਨੇ ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਸੁ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਈ ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ
॥੧੦॥੨॥੨॥੫॥੨॥੨॥੨॥

sachay mayray saahibaa sachee tayree
vadi-aa-ee.
tooⁿ paarbarahm bay-ant su-aamee tayree
kudrat kahan na jaa-ee.
sachee tayree vadi-aa-ee jaa ka-o tuDh man
vasaa-ee sadaa tayray gun gaavhay.
tayray gun gaavahi jaa tuDh bhaaveh sachay
si-o chit laavhay.
jis no tooⁿ aapay mayleh so gurmukh rahai
samaa-ee.
i-o kahai naanak sachay mayray
saahibaa sachee tayree vadi-aa-ee.
||10||2||2||5||2||7||

Asa Mohalla 3

Chhant Ghar 3

In the previous *shabad* Guru Ji taught us that the bride soul who has experienced the joy of the presence of God in her heart always remains in a state of peace, bliss, and happiness. But the bride soul caught in the love of worldly riches and power is full of faults and cannot obtain to God by mere rituals, studies, or holy garbs. The only way to experience union with God in our own heart is to meditate on His Name with true love and devotion. Now in this *shabad* Guru Ji describes in detail the way to meet God. He first tells us how difficult is this path, and then he explains how first we need to renounce our own cleverness and follow the Guru's word. Next he tells us how our mind is but a small replica of God, but how, getting intoxicated with arrogance, is losing its true identity, and thus how can we regain this identity and once again become united with God?

First addressing us as his dear friends, Guru Ji suggests: "O' my dear friends, keep on worshipping (God) our Spouse. Always keep serving (and following) our Guru, and receive from him the commodity of (God's) Name. Yes, perform the worship of the Spouse, which pleases our Beloved groom. But if you do only what pleases your mind, (such as doing rituals or pilgrimages), then the Groom would not be pleased. However, the way of loving devotion is very difficult, and only a rare person adopts this way through the guidance of the Guru. Nanak says, the one on whom (God) shows mercy, only that one attunes the mind to (such a true) devotion of God."(1)

Advising his mind (and indirectly us) against a false show of detachment (from the world) and devotion to God, Guru Ji says: “O’ my (falsely) detached mind, to whom are you showing your detachedness? Because, they who always sing praises of God, a song of divine bliss continually plays within them. (Therefore O’ my mind), shed your hypocrisy and have true longing (for God, because) He knows everything (inside one’s mind). The one God is pervading in all waters, lands, and the sky, and the Guru’s follower understands (God’s) command. They who have realized God’s will, receive all comforts. Nanak says, that person is truly detached who day and night keeps attuned to God.”(2)

Reminding his mind how God is always with us, Guru Ji says: “O’ my mind, wherever you go, God always remains with you. Therefore O’ my mind, we should abandon our own cleverness and always remember and act (in accordance with *Gurbani*), the Guru’s word. If just for a moment you (truly) meditate on God’s Name, then you would realize that God is always with you. Then sins of your myriad births will be washed off and in the end you will attain the supreme state (of salvation). O’ my dear mind, if through the Guru you always meditate on God, you will form a close friendship with the eternal (God). Thus Nanak says, O’ my mind wherever you go, there God is always with you.”(3)

Next, describing what kinds of blessings we enjoy when we truly meet and start following Guru’s advice, he says: “(O’ my friends), upon meeting the true Guru (and following his advice), the wandering mind stops (running around) and it comes to abide in its own house, (the God’s home in our body). Then it acquires the Name by meditating on (God’s) Name, and remains absorbed in the Name. Yes, on meeting the true Guru the outgoing mind is held fast and one enters the tenth Gate (the door to the God’s mansion within us). There (in the tenth gate) rises the divine tune of spiritual equipoise, which is like an immortalizing food for the soul, and (the sound of) that word with which God has kept the universe supported. There continually play countless musical instruments, and always the free word keeps playing. Nanak says this is how the outgoing mind is held and comes to abide in its own home.”(4)

Next, Guru Ji wants to wake up the mind and make it realize its divine origin, so that it may not constantly run after false temptations, which are against its own essence.

Guru Ji says: “O’ mind, you are the spark of the divine Light, you should recognize your (true) origin. O’ my mind, God is (always) with you, following Guru’s instruction, enjoy His love. If you realize your origin, then you will easily know God and you will understand what is (spiritual) birth and death. If, through Guru’s grace, you come to realize that there is only one (God, who pervades all hearts), then no other attachment would arise in you. In this way, when peace prevails in the mind, the sounds of joy would ring within you, and you would be approved (in God’s court). Therefore, Nanak says, O’ my mind, you are the spark of (divine) Light, realize your (true) origin.” (5)

However, reminding his mind (actually us), how, instead of recognizing its divine origin it is filled with arrogance, Guru Ji says: “O’ my mind you are stiffened with haughtiness, and you will depart from the world smeared with this inflated ego. You have been enticed by the enchanting worldly riches (and because of this) you would be made to go through existences again and again. O’ foolish mind, if you go to the next world inflated with ego, then you would repent in the end. This way, afflicted with the maladies of self-conceit and desire, you would waste your life in vain. O’ foolish self-conceited mind, you do not remember (God), you would repent when you go to the next world. This is what Nanak

says, that O' my mind, you are inflated with pride and you would depart from this world laden with pride."(6)

So advising his mind (actually ours), Guru Ji says: "O' my mind, do not feel proud that you know something. Instead, following Guru's advice, you should become humble. Within you are ignorance and an egoistic intellect; cleanse this dirt through the true Guru's word. Becoming completely humble, you should bow before the true Guru, and do not at all try to assert your ego. Through self-conceit the world has burnt itself; do not destroy yourself (like the rest of the world). You should do whatever is the advice of the true Guru, and remain attached to what the true Guru likes. This is what Nanak says, that O' my mind remain humble, because only by shedding self-(conceit) can one obtain peace."(7)

Now, sharing with us the delight he felt when he met his true Guru, he says: "Blessed was the time when I met the true Guru, (and by his grace) that Master came to reside in my mind. Then great bliss and ecstasy prevailed and I felt peace both in my mind and body. Yes, when I remembered that Master (and the Guru) enshrined Him in my mind, (then) all my faults were destroyed. When it so pleased Him, merits became manifest (in me) and the true Guru himself accomplished all my tasks. The devotees who meditated on the Name of one (God) and who got rid of their sense of duality were approved (in God's court). Therefore, this is what Nanak says, that blessed was that time when he met the true Guru and that Spouse came to reside in his mind."(8)

Now Guru Ji once again thinks of the self-conceited persons who do not remember God and continue to wander in a myriad of painful births and deaths. Showing his compassion even to those, Guru Ji comments on their situation and says: "There are some creatures that are strayed in doubt, whom the Master Himself has strayed. (Instead of God, such creatures) continually wander in the love of other (worldly riches) and continue to act out of their self-conceit. The Master Himself has strayed them and put them on the wrong path, and so there is nothing under their control."

Therefore addressing God, Guru Ji says: "(O' God), You (yourself) know their high or low state (of mind). (It is You), who has created this world (of good and bad persons).

Your command is truly strict (because some creatures are treading the wrong path,) and it is only a rare person whom You cause to understand this command through the Guru. Therefore this is what Nanak says, that what can the poor creatures do if You stray them in doubt?"(9)

In the end Guru Ji expresses his thanks on behalf of those, who by God's grace have realized the truth and become united with Him. He says: "Eternal is Your glory, O' my eternal Master. You are the supreme infinite Master; no one can describe the limit of Your power. Yes, Your glory is eternal. They, within whose heart You have enshrined (this glory), always sing Your praise. However, they sing Your praise only if it so pleases You and they always remain attuned to the true One. Whom You Yourself unite through the Guru, remains absorbed in You. This is what Nanak says, that O' my eternal Master, eternal is Your glory."(10-2-7-5-2-7)

The message of this beautiful *shabad* is that we should make our mind understand that it is the spark of the divine Light; it should recognize its divine roots and true essence. Following Guru's advice we should love and worship our God from the core of our heart. Abandoning our ego and cleverness, we should follow Guru's advice

in complete humility and meditate on God's Name. Then our mind would stop wandering after worldly temptations and would become stable and poised in the tenth Gate, where it would enjoy the elixir of the free melody of divine music, in union with God.

Detail of Shabads: Chhant M: 1=5, Chhant M: 3=2, Total= 7

ਰਾਗੁ ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥
 ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੁਖੁ ਗਵਾਇਆ ॥
 ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ
 ਪਾਇਆ ॥
 ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥
 ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥੧॥
 ਮਨਮੁਖਾ ਮਨਮੁਖਿ ਮੁਏ ਮੇਰੀ ਕਰਿ ਮਾਇਆ ਰਾਮ ॥
 ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਵੈ ਦੁਰਗੰਧਿ ਮਝੈ ਚਿਤੁ ਲਾਇਆ ਰਾਮ ॥
 ਲਾਇਆ ਦੁਰਗੰਧਿ ਮਝੈ ਚਿਤੁ ਲਾਗਾ ਜਿਉ ਰੰਗੁ ਕਸੰਭੁ
 ਦਿਖਾਇਆ ॥
 ਖਿਨੁ ਪੂਰਬਿ ਖਿਨੁ ਪਛਮਿ ਛਾਏ ਜਿਉ ਚਕੁ ਕੁਮ੍ਹਿਆਰਿ
 ਭਵਾਇਆ ॥
 ਦੁਖੁ ਖਾਵਹਿ ਦੁਖੁ ਸੰਚਹਿ ਭੋਗਹਿ ਦੁਖ ਕੀ ਬਿਰਧਿ ਵਧਾਈ ॥
 ਨਾਨਕ ਬਿਖਮੁ ਸੁਹੇਲਾ ਤਰੀਐ ਜਾ ਆਵੈ ਗੁਰ ਸਰਣਾਈ ॥੨॥

ਮੇਰਾ ਠਾਕੁਰੇ ਠਾਕੁਰੁ ਨੀਕਾ ਅਗਮ ਅਥਾਹਾ ਰਾਮ ॥
 ਹਰਿ ਪੂਜੀ ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਮੇਰੇ ਸਤਿਗੁਰ ਸਾਹਾ ਰਾਮ ॥
 ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਨਾਮੁ ਬਿਸਾਹੀ ਗੁਣ ਗਾਵੈ ਗੁਣ ਭਾਵੈ ॥
 ਨੀਦ ਭੂਖ ਸਭ ਪਰਹਰਿ ਤਿਆਗੀ ਸੁੰਨੇ ਸੁੰਨਿ ਸਮਾਵੈ ॥
 ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ ਆਵਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਏ ॥
 ਨਾਨਕ ਮਨੁ ਤਨੁ ਅਰਪਿ ਗੁਰ ਆਗੈ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਏ
 ॥੩॥

ਰਤਨਾ ਰਤਨ ਪਦਾਰਥ ਬਹੁ ਸਾਗਰੁ ਭਰਿਆ ਰਾਮ ॥
 ਬਾਣੀ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ਹੁ ਹਥਿ ਚੜਿਆ ਰਾਮ ॥

raag aasaa **chhant** mehlāa 4 ghar 1

ik-o^ᳵkaar **satgur** p^ᳵarsaad.

jeevno mai jeevan paa-i-aa gurmukh bhāa-ay
 raam.
 har naamo har naam dayvai mayrai paraan
 vasaa-ay raam.
 har har naam mayrai paraan vasaa-ay sabh
 sansaa dookh gavaa-i-aa.
 adisat agochar gur bachan Dhi-aa-i-aa
 pavitar param pad paa-i-aa.
 anhad Dhun vaajeh nit vaajay gaa-ee satgur
 baṅee.
 naanak daat karee parabh daatai jotee jot
 samaaṅee. ||1||
 manmukhaa manmukh mu-ay mayree kar
 maa-i-aa raam.
 khin aavai khin jaavai durganDh marhai chit
 laa-i-aa raam.
 laa-i-aa durganDh marhai chit laagaa ji-o
 rang kasumbh dikhāa-i-aa.
 khin poorab khin pachham chhāa-ay ji-o chak
 kumⁱ-aar bhavaa-i-aa.
 dukh khaaveh dukh saⁿcheh bhogeh dukh
 kee biraDh vaDhāa-ee.
 naanak bikham suhaylaa taree-ai jaa aavai
 gur sarnāa-ee. ||2||

mayraa thaakuro thaakur neekaa agam
 athaahaa raam.
 har poojee har poojee chaahee mayray
 satgur saahaa raam.
 har poojee chaahee naam bisaahee gun
 gaavai gun bhāavai.
 need bhookh sabh parhar ti-aagee sunnay
 sunn samaavai.
 vanjaaray ik bhāatee aavahi laahaa har naam
 lai jaahay.
 naanak man tan arap gur aagai jis paraapat
 so paa-ay. ||3||
 ratnaa ratan padaarath baho saagar bhari-aa
 raam.
 baṅee gurbaaṅee laagay tinⁱ hath charhi-aa
 raam.

ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨੁ ਹਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਰਤਨੁ ਅਪਾਰਾ
॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਤੋਲਕੁ ਪਾਇਆ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ
॥

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ
ਦਿਖਾਈ ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥੪॥੧॥੮॥

gurbaanee laagay tinⁿ hath charhi-aa
nirmolak raṭan apaaraa.

har har naam atolak paa-i-aa tayree bhagat
bharay bhandaaraa.

samund virol sareer ham daykhi-aa ik vasat
anoop dikhaa-ee.

gur govind govind guroo hai naanak bhayd
na bhaa-ee. ||4||1||8||

Rag Asa Chhant Mohalla 4 Ghar 1

In the previous *shabad*, Guru Ji advised us that, abandoning our ego and cleverness; we should follow Guru's advice in complete humility and meditate on God's Name. Then our mind would stop wandering after worldly temptations and would become stable and poised in the tenth Gate, where it would enjoy the elixir of the free melody of divine music, in union with God. In this *shabad* Guru Ji shares his personal blissful experience he enjoyed upon meeting the Guru and following his advice (the *Gurbani*).

He says: "(O' my friends, now) I have found (the true way of) life, because following Guru's advice I have started loving God. The Guru has given me (the elixir of God's) Name, and has enshrined God's Name in my (life) breaths. Since the time (the Guru) has enshrined God's Name in my breaths, I have dispelled all my doubt and pain. Through Guru's word I have meditated on that God who is invisible and beyond the reach of ordinary sense organs. By virtue of this meditation, I have obtained the immaculate supreme status. Since the time, I have begun singing the hymns of the Guru; a celestial sound of freely flowing music has started continuously ringing in my mind. O' Nanak, the benefactor God has blessed me with His bounty and my light has merged in the (supreme) Light."(1)

Contrasting the Guru follower's life with the conduct of the self-conceited persons, Guru Ji says: "(O' my friends), the self-conceited ones die clamoring 'this is mine, that is mine', and running after worldly riches. In an instant their mind feels elated and in another (upon hearing about some worldly loss) it feels depressed because they have attached their mind to (the love of) the foul smelling body. Yes, their mind is attached (to the love of) the foul smelling body. (However, this physical pain and pleasure) is like the color of a safflower (which is very bright to see, but soon fades away. Their pain and pleasure is like) the shade of a tree, which sometimes is in the east, and sometimes in west, and keeps changing directions like the turning of a potter's wheel. (The net result is that the self-conceited persons) suffer in pain, amass pain, live in pain, and multiply (their sources of) pain. But O' Nanak, when a person comes to the shelter of the Guru, then he or she is able to swim across the arduous (worldly) ocean with great ease."(2)

Next, describing the unique qualities of God and the way to unite with Him, Guru Ji says: "My Master is of very distinctive and excellent qualities; He is unfathomable and unapproachable. That is why I beseech my banker, the true Guru for the capital stock of God's Name. (I know that the person), who desires the capital stock of God's (Name), purchases the commodity of God's Name, always sings praises of God, and only praises of God seem sweet to that person. Shedding all sleep or hunger (for worldly things), such a person merges in the absolute trance (of divine meditation in which no thoughts arise. In this way, the dealers who come only for this one purpose depart with the profit of God's

Name. O' Nanak, surrender your mind and body before the Guru, and buy the capital stock of Name from the Guru. (However know that this stock of Name is obtained only by the one) who is predestined to receive it.”(3)

Finally, Guru Ji tells us about the invaluable advice contained in the *Gurbani* and the merits obtained from it, if one reads it carefully, and faithfully acts upon it. He says: “(O' my friends), this sea (of the human body) is filled with many jewels (of spiritual advice). They who keep their mind attuned to the Guru's word (*Gurbani*) lay their hands (on these jewels). Yes, they who are attuned to *Gurbani*, (who keep learning and acting upon the advice contained in *Guru Granth Sahib*), they have found the priceless jewel (of the Name of) the limitless God. They have obtained the jewel of God's Name of immeasurable worth, because (O' God), Your storehouses are filled to the brim with (the jewels of) Your devotion. When, I too dived and searched in the sea of my body, (the Guru) showed me a thing of unparalleled beauty. (On seeing which), Nanak says, Guru is God, and God is Guru, and there is no difference (between the two, O' my) brothers.”(4-1-8)

The message of this *shabad* is that we should have complete faith in our Guru (Guru Granth Sahib Ji). It is full of most precious jewels of spiritual advice and God's Name. So we should carefully read, understand and act on the advice contained therein, so that one-day we too may enjoy the bliss of God's union.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਝਿਮਿ ਝਿਮੇ ਝਿਮਿ ਝਿਮਿ ਵਰਜੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ ॥

ਪੰਨਾ ੪੪੩

ਗੁਰਮੁਖੇ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥

ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ ਜਗਤ ਨਿਸਤਾਰਾ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥

ਕਲਿਜੁਗਿ ਰਾਮ ਨਾਮੁ ਬੋਹਿਥਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲਘਾਈ ॥

ਹਲਤਿ ਪਲਤਿ ਰਾਮ ਨਾਮਿ ਸੁਹੇਲੇ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਾਰੀ ॥

ਨਾਨਕ ਦਾਤਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੀ ॥੧॥

ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਜਪਿਆ ਦੁਖ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ਰਾਮ ॥

ਗੁਰ ਪਰਚੈ ਗੁਰ ਪਰਚੈ ਧਿਆਇਆ ਮੈ ਹਿਰਦੈ ਰਾਮੁ ਰਵਾਇਆ ਰਾਮ ॥

ਰਵਿਆ ਰਾਮੁ ਹਿਰਦੈ ਪਰਮ ਗਤਿ ਪਾਈ ਜਾ ਗੁਰ ਸਰਣਾਈ ਆਏ ॥

ਲੋਭ ਵਿਕਾਰ ਨਾਵ ਡੁਬਈ ਨਿਕਲੀ ਜਾ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿਤਾਏ ॥

ਜੀਆ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ॥

aasaa mehlaa 4.

jhim jhimay jhim jhim varsai amrit Dhaaraa raam.

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gurmukhay gurmukh nadree raam pi-aaraa raam.

raam naam pi-aaraa jagat nistaaraa raam naam vadi-aa-ee.

kalijug raam naam bohithaa gurmukh paar laghaa-ee.

halat palat raam naam suhaylay gurmukh karnee saaree.

naanak daat da-i-aa kar dayvai raam naam nistaaree. ||1||

raamo raam naam japi-aa dukh kilvikh naas gavaa-i-aa raam.

gur parchai gur parchai Dhi-aa-i-aa mai hirdai raam ravaa-i-aa raam.

ravi-aa raam hirdai param gat paa-ee jaa gur saranaa-ee aa-ay.

lobh vikaar naav dubdee niklee jaa satgur naam dirhaa-ay.

jee-a daan gur poorai dee-aa raam naam chit laa-ay.

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੇਵੈ ਨਾਨਕ ਗੁਰ ਸਰਣਾਏ ॥੨॥

aap kirpaal kirpaa kar dayvai naanak gur
sarnaay. ||2||

ਬਾਣੀ ਰਾਮ ਨਾਮ ਸੁਣੀ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸੁਹਾਏ ਰਾਮ ॥

baṇee raam naam sunḏee siDh kaaraj sabh
suhaa-ay raam.

ਰੋਮੇ ਰੋਮਿ ਰੋਮਿ ਰੋਮੇ ਮੈ ਗੁਰਮੁਖਿ ਰਾਮੁ ਧਿਆਏ ਰਾਮ ॥

romay rom rom romay mai gurmukh raam
Dhi-aa-ay raam.

ਰਾਮ ਨਾਮੁ ਧਿਆਏ ਪਵਿਤੁ ਹੋਇ ਆਏ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ
ਕਾਈ ॥

raam naam Dhi-aa-ay pavit ho-ay aa-ay tis
roop na raykh-i-aa kaa-ee.

ਰਾਮੇ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਭ ਤਿਸਨਾ ਭੂਖ ਗਵਾਈ ॥

raamo raam ravi-aa ghat antar sabh tarisnaa
bhookh gavaa-ee.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੀਗਾਰੁ ਸਭੁ ਹੋਆ ਗੁਰਮਤਿ ਰਾਮੁ ਪ੍ਰਗਾਸਾ ॥

man tan seetal seegaar sabh ho-aa gurmat
raam pargaasaa.

ਨਾਨਕ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਮ ਦਾਸਨਿ ਦਾਸਨਿ ਦਾਸਾ
॥੩॥

naanak aap anoograhu kee-aa ham daasan
daasan daasaa. ||3||

ਜਿਨੀ ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਅਭਾਗੀ
ਰਾਮ ॥

jinee raamo raam naam visaari-aa say
manmukh moorh abhaagee raam.

ਤਿਨ ਅੰਤਰੇ ਮੋਹੁ ਵਿਆਪੈ ਖਿਨੁ ਖਿਨੁ ਮਾਇਆ ਲਾਗੀ ਰਾਮ ॥

tin antray moh vi-aapai khin khin maa-i-aa
laagee raam.

ਮਾਇਆ ਮਲੁ ਲਾਗੀ ਮੂੜ ਭਏ ਅਭਾਗੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਨਹ
ਭਾਇਆ ॥

maa-i-aa mal laagee moorh bha-ay abhaagee
jin raam naam nah bhaa-i-aa.

ਅਨੇਕ ਕਰਮ ਕਰਹਿ ਅਭਿਮਾਨੀ ਹਰਿ ਰਾਮੇ ਨਾਮੁ ਚੋਰਾਇਆ ॥

anayk karam karahi abhimaanee har raamo
naam choraai-aa.

ਮਹਾ ਬਿਖਮੁ ਜਮ ਪੰਥੁ ਦੁਹੇਲਾ ਕਾਲੂਖਤ ਮੋਹ ਅੰਧਿਆਰਾ ॥

mahaa bikhm jam panth duhaylaa
kaalookhat moh anDhi-aaraa.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰਾ
॥੪॥

naanak gurmukh naam Dhi-aa-i-aa ta
paa-ay mokh du-aaraa. ||4||

ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਗੁਰੂ ਰਾਮੁ ਗੁਰਮੁਖੇ ਜਾਣੈ ਰਾਮ ॥

raamo raam naam guroo raam gurmukh
jaanai raam.

ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਊਭੁ ਪਇਆਲੀ ਭਰਮਦਾ ਇਕਤੁ ਘਰਿ
ਆਣੈ ਰਾਮ ॥

ih manoo-aa khin oobh paa-i-aalee
bharmadaa ikat ghar aanai raam.

ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ ਹਰਿ ਰਾਮੇ
ਨਾਮੁ ਰਸਾਏ ॥

man ikat ghar aanai sabh gat mit jaanai har
raamo naam rasaa-ay.

ਜਨ ਕੀ ਪੈਜ ਰਥੈ ਰਾਮ ਨਾਮਾ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ ਤਰਾਏ ॥

jan kee paij rakhai raam naamaa par-hilaad
udhaar taraa-ay.

ਰਾਮੇ ਰਾਮੁ ਰਮੇ ਰਮੁ ਊਚਾ ਗੁਣ ਕਹਤਿਆ ਅੰਤੁ ਨ ਪਾਇਆ ॥

raamo raam ramo ram oochaa gun kehti-aa
ant na paa-i-aa.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸੁਣਿ ਭੀਨੇ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥

naanak raam naam sun bheenay raamai
naam samaa-i-aa. ||5||

ਜਿਨ ਅੰਤਰੇ ਰਾਮ ਨਾਮੁ ਵਸੈ ਤਿਨ ਚਿੰਤਾ ਸਭ ਗਵਾਇਆ
ਰਾਮ ॥

jin antray raam naam vasai tin chintaa sabh
gavaa-i-aa raam.

ਸਭਿ ਅਰਥਾ ਸਭਿ ਧਰਮ ਮਿਲੇ ਮਨਿ ਚਿੰਦਿਆ ਸੋ ਫਲੁ
ਪਾਇਆ ਰਾਮ ॥

sabh arthaa sabh Dharam milay man
chindi-aa so fal paa-i-aa raam.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਰਾਮ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ
ਨਾਮੁ ਗੁਣ ਗਾਏ ॥

man chindi-aa fal paa-i-aa raam naam
Dhi-aa-i-aa raam naam gun gaa-ay.

ਦੁਰਮਤਿ ਕਬੁਧਿ ਗਈ ਸੁਧਿ ਹੋਈ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਏ ॥

durmat kabuDh ga-ee suDh ho-ee raam
naam man laa-ay.

ਪੰਨਾ ੪੪੪

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ਸਫਲੁ ਜਨਮੁ ਸਰੀਰੁ ਸਭੁ ਹੋਆ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿਆ
॥

ਨਾਨਕ ਹਰਿ ਭਜੁ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ
ਵਾਸਿਆ ॥੬॥

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨੁ ਦੂਜੈ ਚਿਤੁ ਨ ਲਾਇਆ
ਰਾਮ ॥

ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨੁ ਕਰਿ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ
ਭਾਇਆ ਰਾਮ ॥

ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ਅੰਤਿ
ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ ॥

ਰਾਮ ਨਾਮ ਧਨੁ ਪੂੰਜੀ ਸੰਚੀ ਨਾ ਭੂਝੈ ਨਾ ਜਾਈ ॥

ਰਾਮ ਨਾਮੁ ਇਸੁ ਜਗ ਮਹਿ ਤੁਲਹਾ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਾਮੁ ਪਛਾਤਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ
॥੭॥

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਸਤੇ ਸਤਿ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ਰਾਮ ॥

ਸੇਵਕੋ ਗੁਰ ਸੇਵਾ ਲਾਗਾ ਜਿਨਿ ਮਨੁ ਤਨੁ ਅਰਪਿ ਚੜਾਇਆ
ਰਾਮ ॥

ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ ਸੇਵਕ ਭਾਇ
ਮਿਲਾਏ ॥

ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਕਾ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥

ਗੁਰੁ ਸਿਖੁ ਸਿਖੁ ਗੁਰੁ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥

ਰਾਮ ਨਾਮ ਮੰਤੁ ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ
ਸੁਭਾਏ ॥੮॥੨॥੯॥

safal janam sareer sabh ho-aa jit raam naam
pargaasi-aa.

naanak har bhaj sadaa din raatee gurmukh
nij ghar vaasi-aa. ||6||

jin sarDhaa raam naam lagee tin doojai chit
na laa-i-aa raam.

jay Dhartee sabh kanchan kar deejai bin
naavai avar na bhaa-i-aa raam.

raam naam man bhaa-i-aa param sukh
paa-i-aa ant chaldi-aa naal sakhaa-ee.

raam naam Dhan poonjee sanchee naa
doobai naa jaa-ee.

raam naam is jug meh tulhaa jamkaal nayrh
na aavai.

naanak gurmukh raam pachhaataa kar kirpaa
aap milaavai. ||7||

raamo raam naam satay sat gurmukh
jaani-aa raam.

sayvko gur sayvaa laagaa jin man tan arap
charhaa-i-aa raam.

man tan arpi-aa bahut man sarDhi-aa gur
sayvak bhaa-ay milaa-ay.

deenaa naath jee-aa kaa daataa pooray gur
tay paa-ay.

guroo sikh sikh guroo hai ayko gur updays
chala-ay.

raam naam mant hirjai dayvai naanak milan
subhaa-ay. ||8||2||9||

Asa Mohalla 4

This *shabad* is the pictorial representation of the most pleasant scene when, during the rainy season, a slow, steady and soft rain falls like a sprinkle on the ground and we can watch the beauty of the rain along with the freshness of the vegetation, or even walk in the rain and feel and enjoy its soft coolness on our body. Guru Ji uses this beautiful scene to describe the bliss he enjoys in his mind from the soft rain of this divine nectar of God's Name.

He says: "Softly, subtly and slowly the rain of God's nectar is trickling down (in my mind). It is through the Guru that a Guru's follower is able to enjoy the sight of God. This dear Name of God is the emancipator of the world. All the glory lies in God's Name. In this *Kalyug* (the present age), God's Name is like a ship, and through the Guru (God helps a person) to cross the worldly ocean. Following the advice of the Guru, they who deem it as the most sublime deed, by meditating on God's Name, have obtained peace both in this world and the next. Therefore, O' Nanak, showing His mercy, upon whom God bestows this gift, he or she is emancipated through God's Name."(1)

On the basis of his personal experience, describing the kinds of merits and blessings one obtains by meditating on God's Name, Guru Ji says: "(O' my friends, I say that) they who have meditated on God's Name have annihilated all their sins and sufferings. Upon meeting the Guru, I myself have contemplated on God's Name and have enshrined God in my heart. (I notice that) when I sought the refuge of the Guru and enshrined God's Name, I obtained the supreme state (of bliss). Furthermore, when the true Guru made me cherish God's Name, my life, which was sinking like a boat laden with the load of greed and sins, was saved. (Therefore, I conclude that) whom the perfect Guru has blessed with the gift of spiritual life, that person has attuned the mind to God's Name. So Nanak says, that when a person comes to the shelter of the Guru, the merciful God Himself shows kindness and blesses with the gift (of His Name)"(2)

Describing the bliss and benefits of meditating on God's Name, he says: "(O' my friends), the one who has listened to (*Gurbani*) the Guru's word (in praise) of God's Name, all that one's tasks have been beautifully accomplished. Therefore by Guru's grace, I am meditating on God's Name with each and every pore of my body. (I have found out that) by meditating on the Name of that God who does not have any form or feature, people have been rendered immaculate. (As a result,) only God alone resides in their hearts, and all their (worldly) hunger and thirst has vanished. The mind and body of such a person has become cool and calm, all (spiritual) decoration has become fruitful; and by following Guru's instruction, God has become manifest (in that person. But this bliss is not due to one's own efforts), Nanak says, it is God Himself who has shown kindness, and such a one is (only) a servant of the servants (of God)."(3)

Now, Guru Ji compares the above state of Guru's followers with those of the egocentrics, who instead of following the Guru's advice, think they themselves are more intelligent and follow their own mind. Regarding such persons, Guru Ji says: "Those egocentrics who have forsaken God's Name are foolish unfortunate persons. Within them prevails the worldly attachment, and at every moment the worldly concerns keep afflicting them. Yes, they who are not interested in God's Name, their minds are soiled by worldly concerns and such fools always remain unfortunate. These arrogant persons do many kinds of (ritualistic) deeds, but they shirk away from God's Name. (Therefore, they have to tread on) the path of the demon of death, which is very arduous, painful, and darkened by the dirt of (worldly) attachments. But O' Nanak, who has meditated on (God's) Name under the guidance of the Guru finds the door to salvation."(4)

Next Guru Ji provides general advice for the benefit of all people. He says: "Through the Guru, a Guru's follower realizes that God's Name itself is the Guru. This Name itself is the all-pervading God. He brings the follower's mind to one (stable) place, which in a moment is in (such high spirits, as if it is in) the sky, and in the next (it feels so depressed, as if it is) underground. (Yes, a Guru's follower) brings stability to his or her mind and understands the way to achieve a high spiritual state, and so relishes the taste of God's Name. Like the devotee *Parahalaad*, God's Name saves the honor of its devotees. (O' my friends), the all-pervading God is the highest of all. By uttering God's praises, no one has reached the limit (of His merits). O' Nanak, by hearing God's Name, (the devotees) whose hearts have been steeped (in God's love) remain absorbed in His Name."(5)

Describing, how the conduct of those Guru's followers becomes so virtuous, and the blessings they obtain, in whose heart God's Name gets enshrined, Guru Ji says: "(O' my friends), they within whom God's Name abides, they have forsaken all their worries. They have obtained all the objects of life and faith, and all the wishes of their heart have been

fulfilled. Yes, because they have meditated upon God's Name and have sung praises of God's Name, they have obtained the fruit of their heart's desire. When they attuned their mind to God's Name, their bad inclination and evil intellect went away, and they obtained right understanding; when God's Name became manifest in them, their entire body and human birth became fruitful (and approved in God's court). Therefore O' Nanak, you also continue meditating on God's Name day and night, so that by Guru's grace you may also abide in your own home (the abode of God)."(6)

Next Guru Ji describes the state of mind of those who are imbued with the love of God's Name. He says: "(O' my friends), they in whom develops a loving faith in God's Name, their mind does not care for anything else. (So much so that), even if you make the entire earth into gold (and offer it to them, still) except (God's) Name, nothing else lures them. God's Name seems so loving to them because (through it) they obtain supreme happiness (in life), and even in the end it accompanies them while departing from the world. (Therefore,) they gather the wealth of God's Name, which is neither drowned by water, nor gets lost (in any other way. O' my friends), God's Name is (like) a ship in this world, (the one who meditates on the Name); even the demon of death cannot come near that one. O' Nanak, they, who by seeking the shelter of the Guru, have realized God showing His mercy, He unites them with Him."(7)

In closing, Guru Ji says: "(O' my friends), everlasting is God's Name. Only a Guru's follower has realized this truth. But it is only a rare servant who has dedicated him or herself to the Guru's service (and, following Guru's guidance,) has surrendered and offered his or her mind and body (to the Guru). The Guru's servant who thus offers his or her body and mind, and within whose mind is extreme faith (for the Guru), the Guru unites that person with such loving sentiments (with God). Through the perfect Guru, (such a servant) obtains God, who is the support of the support less and master of all beings. (Then, such a disciple reaches that high stage) where the disciple is Guru and the Guru is disciple, (no difference remains between the two), and they both propagate the same mission (of God's Name). In short, O' Nanak, the Guru enshrines God's Name in the mind of the disciple who imperceptibly meets God." (8-2-9)

The message of this beautiful *shabad* is that when we humbly and whole-heartedly surrender our mind and body to the Guru and act on his advice, the Guru enshrines God's Name in our heart. When that happens, all our faults including ego and greed for worldly riches go away, and our body and mind become immaculate, contented and calm, and we enjoy a soft, sublime and supreme bliss of God's Name, which can only be compared to the ecstasy experienced when a soft, subtle and sweet little sprinkling of rain falls on the ground and causes all of nature to appear sweet, serene and divinely beautiful.

Detail of Shabads: Chhant M: 4=2, Chhantt M: 3=2, Chhantt M: 1=5, Total=9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥

aasaa chhant mehlaa 4 ghar 2.

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ
ਜੀਉ ॥

har har kartaa dookh binaasan patit paavan
har naam jee-o.

ਹਰਿ ਸੇਵਾ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਉਤਮੁ ਹਰਿ ਹਰਿ
ਕਾਮੁ ਜੀਉ ॥

ਹਰਿ ਉਤਮੁ ਕਾਮੁ ਜਪੀਐ ਹਰਿ ਨਾਮੁ ਹਰਿ ਜਪੀਐ ਅਸਥਿਰੁ
ਹੋਵੈ ॥

ਜਨਮ ਮਰਣ ਦੋਵੈ ਦੁਖ ਮੇਟੇ ਸਹਜੇ ਹੀ ਸੁਖਿ ਸੋਵੈ ॥

ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਦੁ ਨਾਕੁਰੁ ਹਰਿ ਜਪੀਐ ਆਤਮ ਰਾਮੁ
ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ
ਜੀਉ ॥੧॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਉਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰੁ
ਭਾਇ ਜੀਉ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਪਤੀਐ ਗੁਰਮੁਖਿ ਹਰਿ ਸੁਣੀਐ ਹਰਿ ਜਪਤ
ਸੁਣਤ ਦੁਖੁ ਜਾਇ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਦੁਖੁ ਬਿਨਸਿਆ ਹਰਿ ਨਾਮੁ ਪਰਮ
ਸੁਖੁ ਪਾਇਆ ॥

ਸਤਿਗੁਰੁ ਗਿਆਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੋਰੁ
ਗਵਾਇਆ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਲਿਖਿ
ਪਾਇ ਜੀਉ ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਉਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰੁ
ਭਾਇ ਜੀਉ ॥੨॥

ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਲਾਹਾ
ਪਦੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥

ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਭ੍ਰਮੁ ਚੂਕਾ ਆਵਣੁ
ਜਾਣੁ ਜੀਉ ॥

ਪੰਨਾ ੪੪੫

ਆਵਣ ਜਾਣਾ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇਆ
॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖੁ ਦੁਖੁ ਉਤਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਇਆ ॥

ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ ਭਾਗੁ ਲਿਖਿ ਪਾਇਆ ਤਿਨ
ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਲਾਹਾ
ਪਦੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥੩॥

ਜਿਨੁ ਹਰਿ ਮੀਨੁ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਉਤਮੁ ਹਰਿ
ਹਰਿ ਲੋਗੁ ਜੀਉ ॥

ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਗੁਰੁ ਸਬਈ ਹਰਿ ਰਸ
ਭੋਗੁ ਜੀਉ ॥

ਹਰਿ ਰਸ ਭੋਗੁ ਮਹਾ ਨਿਰਜੋਗੁ ਵਡਭਾਗੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥

ਸੇ ਧੰਨੁ ਵਡੇ ਸਤ ਪੁਰਖਾ ਪੂਰੇ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ
॥

ਜਨੁ ਨਾਨਕੁ ਰੇਣੁ ਮੰਗੈ ਪਗ ਸਾਧੂ ਮਨਿ ਚੂਕਾ ਸੋਗੁ ਵਿਜੋਗੁ
ਜੀਉ ॥

har sayvaa bhaa-ee param gat paa-ee har
ootam har har kaam jee-o.

har ootam kaam japee-ai har naam har
japee-ai asthir hovai.

janam maran dovai dukh maytay sehjay hee
sukh sovai.

har har kirpaa Dhaarahu thaakur har japee-ai
aatam raam jee-o.

har har kartaa dookh binaasan patit paavan
har naam jee-o. ||1||

har naam padaarath kalijug ootam har
japee-ai satgur bhaa-ay jee-o.

gurmukh har parhee-ai gurmukh har
sunee-ai har japat sunat dukh jaa-ay jee-o.

har har naam japi-aa dukh binsi-aa har naam
param sukha paa-i-aa.

satgur gi-aan bali-aa ghat chaanan agi-aan
anDhayr gavaa-i-aa.

har har naam tinee aaraaDhi-aa jin mastak
Dhur likh paa-ay jee-o.

har naam padaarath kalijug ootam har
japee-ai satgur bhaa-ay jee-o. ||2||

har har man bhaa-i-aa param sukha paa-i-aa
har lahaa pad nirbaan jee-o.

har pareet lagaa-ee har naam sakhaa-ee
bharam chookaa aavan jaan jee-o.

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aavan jaanaa bharam bha-o bhaagaa har har
har gun gaa-i-aa.

janam janam kay kilvikh dukh utray har har
naam samaa-i-aa.

jin har Dhi-aa-i-aa Dhur bhaag likh paa-i-aa
tin safal janam parvaan jee-o.

har har man bhaa-i-aa param sukha paa-i-aa
har lahaa pad nirbaan jee-o. ||3||

jin⁴ har meeth lagaanaa tay jan parDhaanaa
tay ootam har har log jee-o.

har naam vadaa-ee har naam sakhaa-ee gur
sabdee har ras bhog jee-o.

har ras bhog mahaa nirjog vadbhaagee har
ras paa-i-aa.

say Dhan vaday sat purkhaa pooray jin
gurmat naam Dhi-aa-i-aa.

jan naanak rayn mangai pag saaDhoo man
chookaa sog vijog jee-o.

ਜਿਨ੍ਹ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਉਤਮ ਹਰਿ
ਹਰਿ ਲੋਗ ਜੀਉ ॥੪॥੩॥੧੦॥

jinⁿ har meeth lagaanaa tay jan parDhaanaa
tay ootam har har log jee-o. ||4||3||10||

Asa Chhant Mohalla 4

Ghar 2

In the previous *shabad*, Guru Ji told us that when we humbly and whole-heartedly surrender our mind and body to the Guru and act on his advice, the Guru enshrines God's Name in our heart. When that happens, all our faults including ego and greed for worldly riches go away, and our body and mind become immaculate, contented and calm, and we enjoy a soft, sublime and supreme bliss of God's Name. Now in this *shabad*, Guru Ji elaborates on the merits of meditating on God's Name and tells us how this is the most sublime deed in this world.

Stating why God's Name is the most sublime deed in this world, Guru Ji says: "(O' my friends), God the creator, is the destroyer of sorrows, and His Name is the purifier of sinners. (The person to whom) service (and devotion) of God seems pleasing has attained the supreme (spiritual) status, because the service of God is the most exalted deed. Therefore we should perform the most exalted deed of meditating on God's Name, because by meditating on the Name our mind becomes stable. (The person who meditates on the Name eliminates the pain of (future) births and deaths, and very naturally sleeps (lives in a state of peace))."

Therefore, we should pray to God and say: "O' my Master, show mercy on us, (and bless us so that) we may continually meditate on the all-pervading God. (Because, O my friends) that God, the creator is the destroyer of pains, and purifier of sinners is God's Name." (1)

Next, while elaborating on the merits of God's Name, Guru Ji also tells us how the guidance of the Guru is essential in this endeavor. He says: "(O' my friends, although without doubt) the commodity of God's Name is sublime in *Kalyug* (the present age, but) we should contemplate on God while we are imbued with the love of the true Guru. We should read about God and listen about God under the guidance of the Guru; (in this way,) by contemplating and listening about God, (all our) pain goes away. The person who has meditated on (God's) Name, his or her pain has vanished and through God's Name, and such has obtained supreme bliss. His or her mind is illuminated with the (divine) knowledge given by the Guru, and the darkness of ignorance is dispelled. However only they repeat God's Name in whose destiny it was so preordained from the beginning. (Once again), God's Name is the most sublime commodity in *Kalyug* (the present age), but we should contemplate on God, while being imbued with the love of the true Guru." (2)

Now describing the blessings obtained by those to whom God's Name seems sweet, Guru Ji says: "(O' my friends), the person to whose mind it is pleasing to repeat God's Name has obtained the highest spiritual (status). Such a person has attained that high spiritual state (of mind) where no worldly desire can touch him or her. Thus, for the one who has been imbued with the love of God, doubt has been dispelled, and the coming and going (in and out of this world) has ended. Yes, for the one who has sung praises of God, coming and going and dread and doubt have fled away. Sins and sorrows accumulated from births after births have been removed, and he or she has merged in God's Name. (In this way) they who have contemplated on God have obtained what was written in their pre-ordained destiny,

their (human) birth has become fruitful and approved (in God's court). To their mind, God's Name has seemed pleasing (because they) have obtained the most sublime state of bliss, the profit of God's Name, and the status where no (worldly) desire arises."(3)

Continuing to describe the blessings enjoyed by those who find God's Name pleasing to their hearts, Guru Ji says: "(O' my friends), they to whom God's Name seems dear become honorable and most exalted persons in the world. (For them), God's Name is their glory, God's Name is their companion, and they enjoy the relish of God's elixir through the Guru's word. Yes, they enjoy the elixir of God (as a result of which) they remain extremely detached (from worldly temptations), because through great good fortune they have obtained the elixir of God. Therefore, they are blessed and truly perfect, who according to Guru's instruction, have meditated on God's Name. Therefore, servant Nanak prays for the dust of the feet (of the most humble servant) of the saint (Guru, through which) the pain of separation (from God) is removed. (O' my friends), honorable and most exalted (in the world) are those to whom God seems sweet; they are the most distinguished beloveds of God."(4-3-10)

The message of this *shabad* is that to meditate on God's Name is the most sublime deed. By doing so, our sins and pains of myriad of births are washed away. Therefore they to whom God's Name seems sweet become the most honorable and exalted persons in the world and the distinguished beloveds of God.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥

ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥

ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥੧॥

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤ੍ਰੈ ਪਗ ਟਿਕਿਆ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਧ ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੈਰੈ ਠਾਕੁਰਿ ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੨॥

aasaa mehlaa 4.

satjugh sabh santokh sareeraa pag chaaray
Dharam Dhi-aan jee-o.

man tan har gaavahi param sukh paavahi har
hirdai har gun gi-aan jee-o.

gun gi-aan padaarath har har kirtaarath
sobhaa gurmukh ho-ee.

antar baahar har parab ayko doojaa avar
na ko-ee.

har har liv laa-ee har naam sakhaa-ee har
dargeh paavai maan jee-o.

satjugh sabh santokh sareeraa pag chaaray
Dharam Dhi-aan jee-o. ||1||

taytaa jug aa-i-aa antar jor paa-i-aa jat
sanjam karam kamaa-ay jee-o.

pag cha-uthaa khisi-aa tarai pag tiki-aa man
hirdai kroDh jalaa-ay jee-o.

man hirdai kroDh mahaa bisloDh nirap
Dhaaveh larh dukh paa-i-aa.

antar mamtaa rog lagaanaa ha-umai
ahaⁿkaar vaDhaa-i-aa.

har har kirpaa Dhaaree mayrai thaakur bikh
gurmat har naam leh jaa-ay jee-o.

taytaa jug aa-i-aa antar jor paa-i-aa jat
sanjam karam kamaa-ay jee-o. ||2||

ਜਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ
ਉਪਾਇ ਜੀਉ ॥

ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗੁ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ
ਕਮਾਇ ਜੀਉ ॥

ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ
ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥

ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੋ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰੁ ਮਲੁ
ਲਹਿ ਜਾਇ ਜੀਉ ॥

ਜਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ
ਉਪਾਇ ਜੀਉ ॥੩॥

ਪੰਨਾ ੪੪੬

ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ
ਟਿਕਾਇ ਜੀਉ ॥

ਗੁਰੁ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ
ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥

ਹਰਿ ਕੀਰਤਿ ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਖੇਤੁ ਜਮਾਇਆ ॥

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ
॥

ਜਨ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ
ਜੀਉ ॥

ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ
ਟਿਕਾਇ ਜੀਉ ॥੪॥੪॥੧੧॥

jug du-aapur aa-i-aa bharam bharmaa-i-aa
har gopee kaan^h upaa-ay jee-o.

tap taapan taapeh jag punn aaramb^heh at
kiri-aa karam kamaa-ay jee-o.

kiri-aa karam kamaa-i-aa pag du-ay
khiskaa-i-aa du-ay pag tikai tikaa-ay jee-o.

mahaa juDh joDh baho keen^hay vich ha-umai
pachai pachaa-ay jee-o.

deen da-i-aal gur saaDh milaa-i-aa mil satgur
mal leh jaa-ay jee-o.

jug du-aapur aa-i-aa bharam bharmaa-i-aa
har gopee kaan^h upaa-ay jee-o. ||3||

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kalijug har kee-aa pag tarai khiskee-aa pag
cha-uthaa tikai tikaa-ay jee-o.

gur sabad kamaa-i-aa a-ukhaDh har paa-i-aa
har keerat har saa^h paa-ay jee-o.

har keerat rut aa-ee har naam vadaa-ee har
har naam khayt jamaa-i-aa.

kalijug beej beejay bin naavai sabh laahaa
mool gavaa-i-aa.

jan naanak gur pooraa paa-i-aa man hirdai
naam lakhaa-ay jee-o.

kaljug har kee-aa pag tarai khiskee-aa pag
cha-uthaa tikai tikaa-ay jee-o. ||4||4||11||

Asa Mohalla 4

In the previous *shabad*, Guru Ji advised us that to meditate on God's Name is the most sublime deed of all. By doing so, our sins and pains of a myriad of births are washed away. Therefore, they to whom God's Name seems sweet become the most honorable and exalted persons in the world, and the distinguished beloveds of God. Now in this *shabad*, Guru Ji illustrates how, with the passage of time, human beings continually slipped from spiritual and moral values, what method or *mantra* people have used for salvation in different ages, and how the *mantra* of God's Name stands out as the most effective method throughout all ages particularly in the present age called *Kalyug*.

Starting with the very first period of human history, which was called *Sat Jug* (the Age of Truth), Guru Ji says; "In the *Sat Jug*, (they say, that the faith residing in human) bodies, was supported on the four legs (or pillars of compassion, charity, penance, and truth), which are necessary for contentment, complete faith, and contemplation (of God). Therefore, with full concentration of their) minds and bodies, people used to sing praises of God, enjoyed the supreme state of bliss, and within their hearts God and divine knowledge were enshrined. (Yes, they who secured) the commodity of divine knowledge became successful (in achieving their life's goal), by singing praises of God, and by Guru's grace they were honored everywhere. Both inside and out, (they saw) only one God and no other or second god. They had attuned their mind to God, and for them God's Name was their constant companion, so they used to obtain honor in God's court. Yes, in the *Sat Jug*, there

was contentment in all (human) bodies, and (their faith was supported) on the four legs (or pillars) and contemplation (upon God).”(1)

Commenting on the next age called *Treta* (the Second Age), Guru Ji says: “When *Treta* came, (many differences exerted their influence) on the (minds of people), and they started practicing deeds of celibacy, and self discipline. In this age, the fourth foot (or pillar) slipped away, and faith was supported (only on) three pillars, and the minds (of human beings) were burnt by anger. In this age people’s hearts and minds were inflamed by anger. This anger in the minds (of people) was like the most dangerous poison of a scorpion, (because of which) the kings rushed to wage battles and suffered in pain. Their inner self was diseased with the malady of selfhood that multiplied their arrogance and ego. (But, they on whom), God my Master showed mercy, their poison was removed by meditating on God’s Name, by meditating on God’s Name, under Guru’s guidance. (Yes, when,) the *Treta* age came, (many kinds of differences dominated people’s minds), and they started practicing deeds of celibacy and self discipline.”(2)

Moving on to the third age called *Duappar*, Guru Ji says: “When the *Duappar* age came, human beings were strayed in doubt and God created (great persons) like *Krishna* and *gopies* (the milk maids who used to sport with him. In that age people) engaged in penances, they initiated sacred feasts and charities, and performed many kinds of rites and rituals. (When in this way, the people) performed these rites and rituals, two pillars (of faith) slipped away, and it was left standing on (the remaining) two pillars. (So in this age), warriors waged many great wars, and in their ego, they destroyed (others), and were destroyed themselves. (But even in that age), those whom the merciful Master of the meek, united with the Guru saint, on meeting with that true Guru, the dirt (of their ego) was washed away (and they would obtain) salvation. So when the *Duappar* age came, human beings were lured by doubt, and God created beings like *Krishna* and *gopies* (the milk maids).”(3)

Finally commenting on the fourth or present age, called *Kalyug*, Guru Ji says: “When God ushered the (present) era of *Kalyug*, (the situation became so bad, as if) three pillars (of) faith slipped away, and it was left standing only on the fourth pillar. (But even in this age, they who) act upon the word (or advice) of the Guru obtain the medicine of God’s (Name) and sing praises of God; He blesses them with (spiritual) peace. Yes, now has come the season for praise of God, and God’s Name has been granted glory.”

(In other words, in this age only that person obtains glory who) tends the field of God’s Name. (But, any person who indulges in any sort of rituals in the present age, or in other words) grows any seed other than that of God’s Name in *Kalyug*, that person loses both the profit and the principle originally invested. However, slave Nanak has found the perfect Guru who has made him realize God’s Name in his heart. Yes, when God ushered in the age of *Kalyug*, three pillars (of faith) slipped away, and it has been left supporting itself on only the fourth pillar.”(4-4-11)

The message of the *shabad* is that with the passage of time our spiritual and moral values have degenerated so much that truth, righteousness, and other such qualities have become very scarce, and we are all burning in our ego, attachment, and anger and other vices. But even in such circumstances, we can find true solace and peace if we follow our Guru’s guidance, sing God’s praises, and meditate on God’s Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ
ਮੀਠ ਲਗਾਨ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ
ਮਸਤਕਿ ਭਾਗੁ ਪੁਰਾਨ ਜੀਉ ॥

ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਹਰਿ ਨਾਮਿ ਸੁਹਾਗੁ ਹਰਿ ਨਾਮੈ ਹਰਿ ਗੁਣ
ਗਾਇਆ ॥

ਮਸਤਕਿ ਮਣੀ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰਗਟੀ ਹਰਿ ਨਾਮੈ ਹਰਿ ਸੋਹਾਇਆ
॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਪ੍ਰਭੁ ਪਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਨੂਆ ਮਾਨ
ਜੀਉ ॥

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ
ਮੀਠ ਲਗਾਨ ਜੀਉ ॥੧॥

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਉਤਮ ਜਨ
ਪਰਧਾਨ ਜੀਉ ॥

ਤਿਨ੍ ਹਮ ਚਰਣ ਸਰੋਵਹ ਖਿਨੁ ਖਿਨੁ ਪਗ ਧੋਵਹ ਜਿਨ ਹਰਿ ਮੀਠ
ਲਗਾਨ ਜੀਉ ॥

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਮੁਖਿ ਭਾਗਾ ਰਤੀ
ਚਾਰੇ ॥

ਗੁਰਮਤਿ ਹਰਿ ਗਾਇਆ ਹਰਿ ਹਾਰੁ ਉਰਿ ਪਾਇਆ ਹਰਿ ਨਾਮਾ
ਕੰਠਿ ਧਾਰੇ ॥

ਸਭ ਏਕ ਦ੍ਰਿਸਟਿ ਸਮਤੁ ਕਰਿ ਦੇਖੈ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨ
ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਉਤਮ ਜਨ
ਪਰਧਾਨ ਜੀਉ ॥੨॥

ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ
ਰਸੁ ਹੋਇ ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਵਿਗਾਸਿਆ ਬੀਜਾ ਅਵਰੁ
ਨ ਕੋਇ ਜੀਉ ॥

ਅਵਰੁ ਨ ਕੋਇ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਇ ਜਿਨਿ ਪੀਆ ਸੋ ਬਿਧਿ ਜਾਣੈ
॥

ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਪੂਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ ਪਛਾਣੈ ॥

ਨਾਮੇ ਸੇਵਿ ਨਾਮੇ ਆਰਾਧੈ ਬਿਨੁ ਨਾਮੈ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥

ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ
ਰਸੁ ਹੋਇ ਜੀਉ ॥੩॥

ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਵਿ ਲੇਵਹੁ
ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ ॥

ਮੋਹ ਚੀਕੜਿ ਫਾਥੇ ਨਿਘਰਤ ਹਮ ਜਾਤੇ ਹਰਿ ਬਾਂਹ ਪ੍ਰਭੁ ਪਕਰਾਇ
ਜੀਉ ॥

ਪ੍ਰਭਿ ਬਾਂਹ ਪਕਰਾਈ ਉਤਮ ਮਤਿ ਪਾਈ ਗੁਰ ਚਰਣੀ ਜਨੁ ਲਾਗਾ
॥

aasaa mehlaa 4.

har keeraṭ man bhāa-ee param gaṭ paa-ee
har man ṭan meethḥ lagaan jee-o.

har har ras paa-i-aa gurmatḥ har Dhi-aa-i-aa
Dhur mastak bhāag puraana jee-o.

Dhur mastak bhāag har naam suhaag har
naamai har gunḥ gaa-i-aa.

mastak manḥee pareet baho pargatee har
naamai har sohaa-i-aa.

jotee joṭ milee parabḥ paa-i-aa mil satgur
manoo-aa maan jee-o.

har keeraṭ man bhāa-ee param gaṭ paa-ee
har man ṭan meethḥ lagaan jee-o. ||1||

har har jas gaa-i-aa param pad paa-i-aa ṭay
ootam jan parDhaan jee-o.

ṭin^h ham charanḥ sarayveh khin khin pag
Dhovah jin har meethḥ lagaan jee-o.

har meethāa laa-i-aa param sukhḥ paa-i-aa
mukḥ bhāagaa raṭee charay.

gurmatḥ har gaa-i-aa har haar ur paa-i-aa
har naamaa kanthḥ Dhaaray.

sabhḥ ayk darisat samatḥ kar daykhai sabḥ
aatam raam pachhaan jee-o.

har har jas gaa-i-aa param pad paa-i-aa ṭay
ootam jan parDhaan jee-o. ||2||

saṭsangatḥ man bhāa-ee har rasan rasaa-ee
vich sangatḥ har ras ho-ay jee-o.

har har aaraaDhi-aa gur sabadḥ vigaasi-aa
beejaa avar na ko-ay jee-o.

avar na ko-ay har amritḥ so-ay jin pee-aa so
biDhḥ jaanai.

Dhan Dhan guroo poora parabḥ paa-i-aa
lag sangatḥ naam pachhaanai.

naamo sayv naamo aaraaDhai bin naamai
avar na ko-ay jee-o.

saṭsangatḥ man bhāa-ee har rasan rasaa-ee
vich sangatḥ har ras ho-ay jee-o. ||3||

har da-i-aa parabḥ Dhaarahu paakhanḥ ham
taarahu kadḥ layvhu sabadḥ subhāa-ay
jee-o.

moh cheekarḥ faathay nighratḥ ham jaatay
har baa^h parabḥhoo pakraa-ay jee-o.

parabḥ baa^h pakraa-ee ootam matḥ paa-ee
gur charṇee jan laagaa.

ਪੰਨਾ ੪੪੭

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ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਆਰਾਧਿਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ
ਸਭਾਗਾ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇ
ਜੀਉ ॥

ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ
ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ ॥੪॥੫॥੧੨॥

har har naam japi-aa aaraaDhi-aa mukh
mastak bhaag sabhaagaa.

jan naanak har kirpaa Dhaaree man har har
meethaa laa-ay jee-o.

har da-i-aa parabh Dhaarahu paakhan ham
taarahu kadh layvhu sabad subhaa-ay
jee-o. ||4||5||12||

Asa Mohalla-4

In the previous *shabad*, Guru Ji described how, with the passage of time, our spiritual and moral values have degenerated so much that truth, righteousness, and other such qualities have become very scarce, and we are all, in a sense, burning in our passions like ego, attachment, and anger. But even in such circumstances, we can find true solace and peace if we follow our Guru's guidance, sing God's praises and meditate on God's Name with true love and devotion. Now in this *shabad* he further explains the benefits of praising God and meditating on His Name.

Guru Ji says: “(The human bride soul) to whose mind the praise of God has become pleasing has obtained the highest (spiritual) state, and so God becomes pleasing to her body and mind. Through the Guru's instruction, she (the human bride soul) who has meditated on God and tasted the relish of God's Name, her pre-ordained destiny is awakened. By attuning her mind to God's Name she obtains God as her Master; she always remains absorbed in God's Name and continually sings God's praises. On her forehead appear the shining jewels of (God's) love, and through God's Name she looks divinely beautiful. Her soul unites with the (Prime) soul, she obtains God, and upon meeting the eternal Guru, her mind is convinced (and becomes habituated to remembering God). Yes, she to whom the praise of God became pleasing obtained the highest (spiritual) state, and God became pleasing to her body and mind.”(1)

Elaborating on the merits of God's praise, Guru Ji says: “They who sing God's praise obtain the supreme (spiritual) rank, and are considered as the most distinguished persons (in the world). They to whom God seems sweet (I respect them so highly that I would like to) most humbly serve them and wash their feet again and again. Yes, those to whom God has seemed pleasing have enjoyed the highest state of bliss; (and they look so beautiful, as if) the beautiful jewel of (good) fortune has started shining on their face. (O' my friends), following Guru's instruction, she who sings praises of God and has enshrined God's Name in her heart, (as if she has) put a necklace of God's Name around her heart, she looks upon all with the same single glance (of love) and realizes that God is in all. Yes, they who sing God's praise obtain the supreme (spiritual) rank and are (considered) the most distinguished persons (in the world).”(2)

Next, Guru Ji describes the excellence of the society of saints or those who gather together and sing God's praise with utmost sincerity and concentration of mind. He says: “(The bride soul), to whose mind the society of saints seems pleasing, (is like a bride whose) tongue is imbued with the love of the relish of God's Name, because the holy society abounds in God's relish. She who has meditated on God's Name, her heart blooms in joy through the Guru's word, and she sees no one else (anywhere) except God. Yes to

her, no one else is visible (anywhere) except God, and she always drinks the (spiritual) life-giving nectar of God's Name. She alone who has partaken of this nectar knows about her (spiritual) state. (At all times she says), blessed again and again is the Guru, (through whom) she has obtained the perfect God, and uniting with the congregation (of the Guru), she becomes intimate with God. She always meditates on (God's) Name and contemplates only on God's Name; except for God's Name, nothing else exists for her. Yes, she to whose mind the society of saints seems pleasing, her tongue is imbued with the love of the relish of God's Name, because the holy society itself abounds in God's relish."(3)

Finally, Guru Ji shows us how we should pray to God and describes the result of a sincere prayer. So, praying on our behalf, he says: "O' God, show mercy on us, and help the stone, like sinners, like us to cross (the dreadful worldly ocean), and pull us out (of the ocean) by uniting us with the beautiful word (of the Guru). Because we are stuck in the mud of (worldly) attachment, and we are sinking fast, O' God, hold out Your hand to us. (Hearing such a prayer, the human bride to whom) God has held out His hand, she has obtained the sublime wisdom, and she has sought the Guru's shelter. Then she has started meditating and contemplating on God's Name, as if on her face and forehead good fortune has been awakened. Slave Nanak says, she on whom God has become merciful, to her mind God's Name has become sweet." (Therefore, we should pray and say to God), "O' God, show mercy on us, and help us, the stone, like sinners, to cross (the worldly ocean), and by uniting us with the beautiful word (of the Guru) pull us out (of the ocean)."(4-5-12)

The message of this *shabad* is that if in spite of all our previous misdeeds and sins, we want to enjoy true bliss and ecstasy, and plead for God's mercy and be ferried across this worldly ocean, then we should sing the praises of God in the company of the holy saints and meditate on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ
ਮਨਿ ਚਾਉ ਜੀਉ ॥
ਜੇ ਜਨ ਮਰਿ ਜੀਵੈ ਤਿਨੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ
ਭਾਉ ਜੀਉ ॥
ਮਨਿ ਹਰਿ ਹਰਿ ਭਾਉ ਗੁਰੁ ਕਰੇ ਪਸਾਉ ਜੀਵਨ ਮੁਕਤੁ ਸੁਖੁ
ਹੋਈ ॥
ਜੀਵਣਿ ਮਰਣਿ ਹਰਿ ਨਾਮਿ ਸੁਹੇਲੇ ਮਨਿ ਹਰਿ ਹਰਿ ਹਿਰਦੈ
ਸੋਈ ॥
ਮਨਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਗੁਰਮਤਿ ਹਰਿ ਰਸਿਆ ਹਰਿ ਹਰਿ
ਰਸ ਗਟਾਕ ਪੀਆਉ ਜੀਉ ॥
ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ
ਮਨਿ ਚਾਉ ਜੀਉ ॥੧॥

ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ
ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥
ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਇਹੁ ਜੀਅਤਾ ਰਖਿਆ ਨ
ਜਾਇ ਜੀਉ ॥
ਕਿਉ ਜੀਉ ਰਖੀਜੈ ਹਰਿ ਵਸਤੁ ਲੋੜੀਜੈ ਜਿਸ ਕੀ ਵਸਤੁ ਸੇ ਲੈ
ਜਾਇ ਜੀਉ ॥
ਮਨਮੁਖ ਕਰਣ ਪਲਾਵ ਕਰਿ ਭਰਮੇ ਸਭਿ ਅਉਖਧ ਦਾਹੁ ਲਾਇ
ਜੀਉ ॥

aasaa mehlaa 4.

man naam japaanaa har har man bhaanaa
har bhagaṭ janaa man chaa-o jee-o.
jo jan mar jeevay tin^h amrit^h peevay man
laagaa gurmat^h bhaa-o jee-o.
man har har bhaa-o gur karay pasaa-o
jeevan mukat^h suk^h ho-ee.
jeevan maran^h har naam suhaylay man har
har hirḡai so-ee.
man har har vasi-aa gurmat^h har rasi-aa har
har ras gataak pee-aa-o jee-o.
man naam japaanaa har har man bhaanaa
har bhagaṭ janaa man chaa-o jee-o. ||1||

jag maran^h na bhaa-i-aa nit^h aap lukaa-i-aa
mat^h jam pakrai lai jaa-ay jee-o.
har antar baahar har parab^h ayko ih
jee-arhaa rak^hi-aa na jaa-ay jee-o.
ki-o jee-o rak^hheejai har vasat^h lor^hheejai jis kee
vasat^h so lai jaa-ay jee-o.
manmuk^h karan^h palaav kar bharmay sab^h
a-ukha^hD^h daaroo laa-ay jee-o.

ਜਿਸ ਕੀ ਵਸਤੁ ਪ੍ਰਭੁ ਲਏ ਸੁਆਮੀ ਜਨ ਉਬਰੇ ਸਬਦੁ ਕਮਾਇ
ਜੀਉ ॥

ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ
ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥੨॥

ਹਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ
ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥

ਹਰਿ ਸੋਭਾ ਪਾਈ ਹਰਿ ਨਾਮਿ ਵਡਿਆਈ ਹਰਿ ਦਰਗਹ ਪੈਧੇ
ਜਾਨਿ ਜੀਉ ॥

ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਹਰਿ ਨਾਮੈ ਸੀਧੇ ਹਰਿ ਨਾਮੈ ਤੇ ਸੁਖੁ
ਪਾਇਆ ॥

ਜਨਮ ਮਰਣ ਦੋਵੈ ਦੁਖ ਮੇਟੇ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਆ ॥

ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਰਲਿ ਏਕੋ ਹੋਏ ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਏਕ ਸਮਾਨਿ
ਜੀਉ ॥

ਹਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ
ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥੩॥

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ
ਹੋਇ ਜੀਉ ॥

ਗੁਰੁ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ ਹਰਿ ਰਸਕਿ ਰਸਾਏ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖਿ
ਚੋਇ ਜੀਉ ॥

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਮੁਆ ਜੀਵਾਇਆ ਫਿਰਿ ਬਾਹੁੜਿ
ਮਰਣੁ ਨ ਹੋਈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮਰ ਪਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ
ਸੋਈ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕੈ ਹੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਕੋਇ
ਜੀਉ ॥

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ
ਹੋਇ ਜੀਉ ॥੪॥੬॥੧੩॥

jis kee vasat̃ parabh̃ la-ay su-aamee jan
ubray sabad̃ kamaa-ay jee-o.

jag marañ na bh̃aa-i-aa nit̃ aap lukaa-i-aa
mat̃ jam pakrai lai jaa-ay jee-o. ||2||

Dhur marañ likh̃aa-i-aa gurmukh̃ sohaa-i-aa
jan ubray har har Dhi-aan jee-o.

har sobh̃aa paa-ee har naam vadi-aa-ee har
dargeh paiDhay jaan jee-o.

har dargeh paiDhay har naamai seeDhay har
naamai tay sukh̃ paa-i-aa.

janam marañ d̃ovai dukh̃ maytay har raamai
naam samaa-i-aa.

har jan parabh̃ ral ayko ho-ay har jan parabh̃
ayk samaan jee-o.

Dhur marañ likh̃aa-i-aa gurmukh̃ sohaa-i-aa
jan ubray har har Dhi-aan jee-o. ||3||

jag upjai binsai binas binaasai lag gurmukh̃
asthir ho-ay jee-o.

gur man̄tr̄ drih̄-aa-ay har rasak rasaa-ay
har amrit̄ har mukh̃ cho-ay jee-o.

har amrit̄ ras paa-i-aa mu-aa jeevaa-i-aa fir
baahur̄ marañ na ho-ee.

har har naam amar pad̃ paa-i-aa har naam
samaavai so-ee.

jan naanak naam aDhaar tayk hai bin naavai
avar na ko-ay jee-o.

jag upjai binsai binas binaasai lag gurmukh̃
asthir ho-ay jee-o. ||4||6||13||

Asa mohalla-4

Chhant

This *shabad* is a commentary on the world, which is subject to the continuous process of births and deaths. So in this *shabad* Guru Ji describes the (life conduct) of those *Gursikhs* (Guru's followers), who by meditating on God's Name escape from this cycle of births and deaths and obtain an eternal state of bliss in union with God.

Speaking about such *Gursikhs*, Guru Ji says: “(O my friends, the devotees) always meditate on (God's) Name in their minds, God's Name seems sweet to their minds, and in their minds there always remains a craving to meditate on God's Name. The devotees who live by completely subduing their ego drink the (spiritual) life-giving nectar because through Guru's instruction their minds become imbued with the love (of God). Yes, they upon whom the Guru is gracious, love for God develops in their minds, and even while performing their worldly duties, they are emancipated (from worldly bonds) and live in peace. Because in their minds that (God) is enshrined, by meditating on God's Name they live in peace (both during) their life and at (the time of) death. God comes to reside in their minds, and through Guru's instruction, God's Name always permeates in their hearts, as if they drink the nectar of God's relish with great zeal and in big gulps. (Yes, the devotees)

always meditate on (God's) Name in their minds, God's Name seems sweet to their minds, and in their minds there always remains a yearning to meditate on God's Name.”(1)

Commenting on the universal worldly desire to avoid death, Guru Ji says: “In the whole world no one likes to die; everyone always tries to hide (somewhere), lest the demon of death may catch hold and take that one away. But the same one God abides both within and without the body, and this soul cannot be hidden from Him. So how could we keep this soul (safe from death), because when God needs this soul (for some other purpose), He, to whom this soul belongs, takes it back? The self-conceited persons (do not understand this simple fact and they) wander in pathetic lamentations trying all sorts of cures and remedies (to avoid death). But still, He to whom this thing belongs, that God takes it back. However, by following Guru's word, the devotees are saved from (the fear of death). In the entire world no one likes to die; but everyone always tries to hide lest the demon of death catch hold and take him or her away.”(2)

Contrary to the general desire of ordinary persons to hide from death, Guru Ji describes the life conduct and general attitude of Guru followers on this matter. He says: “(O' my friends, The Guru's followers know) that everyone in the world is predestined to die, (therefore, to them this predestined death) seems sweet; so these devotees are saved (from the fear of death by remaining attuned) to meditation on God. By meditating on God's Name, they obtain glory and go to God's court with honor. Yes, they are honored in God's court, through God's Name they are perfected, and through God's Name they obtain peace. Their pains of both birth and death are erased, and they merge in God's Name. In this way, joining together, God's slaves and God become one, and the slave and God become alike. (Yes, the Guru's followers know) that everyone in the world is predestined to die (therefore to them this predestined death) seems sweet. So these devotees are saved (from the fear of death by remaining attuned) to meditation on God.”(3)

Guru Ji concludes the *shabad* by saying: “(O' my friends, this world) continues being born, and dying again and again. But by following Guru's advice, a person becomes immortal. The person in whom the Guru implants the mantra (of God's Name), and on whose tongue he enshrines the relish of God's nectar, such a person permeates this divine relish in the heart. The one in whose heart the Guru has put the relish of God (deem that) he has given new life to a (spiritually) dead person, and such a person does not again have to die (spiritually). Because through God's Name, that person obtains immortal status and always remains absorbed in God's Name. O' slave Nanak, (for such a person), God's Name is the only support and prop, and except God's Name, that person does not depend on anything else. Yes, the world is born to die and is ultimately destroyed, but by following Guru's advice one becomes eternal.”(4-4-6)

The message of this *shabad* is that we should not hide from the fact that the entire world is in the continuous process of being born and dying. The only way to end this painful process is by following Guru's advice, singing God's praises, and meditating on God's Name with so much love and devotion that one day God shows His grace on us and unites us with Him, and then like Him we also become immortal.

ਪੰਨਾ ੪੪੮

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ਆਸਾ ਮਹਲਾ ੪ ਛੰਤਾ॥

aasaa mehlāa 4 chhant.

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ
ਜੀਉ ॥

ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿ ਵਡਿਆਈ ਮੇਰਾ ਗੋਵਿੰਦੁ
ਅਲਖ ਅਪਾਰ ਜੀਉ ॥

ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਆਪੁ ਆਪਣਾ ਜਾਣੈ ॥

ਕਿਆ ਇਹ ਜੰਤ ਵਿਚਾਰੇ ਕਹੀਅਹਿ ਜੋ ਤੁਧੁ ਆਖਿ ਵਖਾਣੈ ॥

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸੋ ਗੁਰਮੁਖਿ ਕਰੇ ਵੀਚਾਰੁ
ਜੀਉ ॥

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ
ਜੀਉ ॥੧॥

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ
ਜਾਇ ਜੀਉ ॥

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਸਭ ਮਹਿ ਰਹਿਆ
ਸਮਾਇ ਜੀਉ ॥

ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਅਲਖੁ
ਲਖਾਇਆ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ
ਜਾਇ ਜੀਉ ॥੨॥

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ
ਜੀਉ ॥

ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਆਪੇ ਪੁਰਖੁ ਸੁਜਾਨੁ
ਜੀਉ ॥

ਪੁਰਖੁ ਸੁਜਾਨੁ ਤੂੰ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰਹੈ ਵਰਤਹਿ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

ਹਰਿ ਸਭ ਮਹਿ ਰਵਿਆ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਲਖਿਆ ਹਰਿ
ਨਾਮੁ ਜੀਉ ॥

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ
ਜੀਉ ॥੩॥

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਇ ਜੀਉ ॥

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭ ਤੇਰੈ ਸਬਦਿ ਸਮਾਇ
ਜੀਉ ॥

ਸਭ ਸਬਦਿ ਸਮਾਵੈ ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤੇਰੈ ਸਬਦਿ ਵਡਿਆਈ ॥

ਗੁਰਮੁਖਿ ਬੁਧਿ ਪਾਈਐ ਆਪੁ ਗਵਾਈਐ ਸਬਦੇ ਰਹਿਆ
ਸਮਾਈ ॥

ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ
ਜੀਉ ॥

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਇ ਜੀਉ ॥੪॥੧੧੪॥

vadaa mayraa govind agam agochar aad
niranjan nirankaar jee-o.

taa kee gat kahee na jaa-ee amit vadi-aa-ee
mayraa govind alakh apaar jee-o.

govind alakh apaar aprampar aap aapnaa
jaanaai.

ki-aa ih jant vichaaray kahee-ahi jo tuDh
aakh vakhaanaai.

jis no nadar karahi tooN apnee so gurmukh
karay veechaar jee-o.

vadaa mayraa govind agam agochar aad
niranjan nirankaar jee-o. ||1||

tooN aad purakh aprampar kartaa tayraa paar
na paa-i-aa jaa-ay jee-o.

tooN ghat ghat antar sarab niranantar sabh meh
rahi-aa samaa-ay jee-o.

ghat antar paarbarahm parmaysar taa kaa
ant na paa-i-aa.

tis roop na raykh adisat agochar gurmukh
alakh lakhaa-i-aa.

sadaa anand rahai din raatee sehjay naam
samaa-ay jee-o.

tooN aad purakh aprampar kartaa tayraa paar
na paa-i-aa jaa-ay jee-o. ||2||

tooN sat parmaysar sadaa abhinaasee har har
guneee niDhaan jee-o.

har har parabh ayko avar na ko-ee tooN
aapay purakh sujaan jee-o.

purakh sujaan tooN parDhaan tuDh jayvad
avar na ko-ee.

tayraa sabad sabh tooNhai varteh tooN aapay
karahi so ho-ee.

har sabh meh ravi-aa ayko so-ee gurmukh
lakh-i-aa har naam jee-o.

tooN sat parmaysar sadaa abhinaasee har har
guneee niDhaan jee-o. ||3||

sabh tooNhai kartaa sabh tayree vadi-aa-ee
ji-o bhaavai tivai chala-ay jee-o.

tuDh aapay bhaavai tivai chalaaveh sabh
tayrai sabad samaa-ay jee-o.

sabh sabad samaavai jaaN tuDh bhaavai
tayrai sabad vadi-aa-ee.

gurmukh buDh paa-ee-ai aap gavaa-ee-ai
sabdai rahi-aa samaa-ee.

tayraa sabad agochar gurmukh paa-ee-ai
naanak naam samaa-ay jee-o.

sabh tooNhai kartaa sabh tayree vadi-aa-ee
ji-o bhaavai tivai chala-ay jee-o.

||4||7||14||

Asa Mohalla-4

In the previous *shabad*, Guru Ji advised us that we should not hide from the fact that the whole world is in the continuous process of being born and dying. The only way to end this painful process is by following Guru's advice, singing God's praises, and meditating on God's Name with so much love and devotion that one day God shows His grace on us and unites us with Him, and then like Him we also become immortal. Now in this *shabad*, Guru Ji shows us how to sing praises of God and meditate on His Name.

First addressing us, he says: "(O' my friends), my God is the greatest. He is inaccessible, beyond the grasp of our sense faculties, the root of all creation, untarnished by the filth of worldly attachment, and formless. His state cannot be described, His glory is immeasurable; my God is incomprehensible and limitless, and only He knows about Himself. (O' God), what can be said about these poor (human) creatures who try to speak about You or describe You. (O' God), the person on whom You cast Your graceful glance, only that person reflects on You through the Guru's instruction. Yes, my God is supreme. He is inaccessible, beyond the grasp of our sense faculties, the root of all creation, and untarnished by the filth of worldly attachment, and formless."(1)

Now, Guru Ji directly addresses God and says: "O' God, You are the primal person, the limitless creator, Your limit cannot be found. You pervade each and every heart and pervade everything. Yes, the transcendent God who abides in all hearts, His limit cannot be found. (This is because) He does not have any (particular) shape or form, is invisible, and incomprehensible. However, through Guru's grace, the unknowable (God) is known. (Such a God knowing person) always remains in a state of bliss and imperceptibly merges in His Name."(2)

Continuing his address to God, Guru Ji says: "O' God, You are the eternal supreme Master, always imperishable and the treasury of all virtues. You are the only one God and Master, and You Yourself are the sagacious supreme Being. Yes, You are the sagacious Being, You are supreme, and no one is equal to You. It is Your command, and only You pervade everywhere, and whatever You Yourself do that alone happens. That one God pervades all things, and a Guru's follower has understood what is God's Name. (O' God), You are the eternal supreme Master, always imperishable and the treasure of all virtues."(3)

In conclusion, Guru Ji says: "(O' God), You are the creator of everything, and everything is Your glory, and as You wish You so direct (the universe). Yes, You manage the world as it pleases You and all remain attuned to Your word (of command). But the entire (universe) is attuned to Your command only when it so pleases You, and it is according to Your word (or command that anyone obtains) honor. But when, by seeking the shelter of the Guru, we obtain virtuous intellect and shed our self-(conceit), only then through the Guru's word that Creator seems to be pervading everywhere. Yes, (O God), You are the creator of everything, and everything is Your glory, and as You wish You so direct (the universe)."(4-5-7-14)

The message of this *shabad* is that we should recognize that it is God who is the creator of the universe and whatever happens is according to His Will or Command. The best thing for us to do is to try to understand His Will through the Guru's word and always accept it gracefully and remain merged in His Name.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥

aasaa mehlaa 4 chhant ghar 4.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਚਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥

har amrit bhinnay lo-innaa man paraym
raṭannaa raam raajay.

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵਿੰਨਾ ॥

man raam kasvatee laa-i-aa kanchan
sovinnaa.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੇ ਭਿੰਨਾ ॥

gurmukh rang chalooli-aa mayraa man tano
bhinnaa.

ਪੰਨਾ ੪੪੯

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ਜਨੁ ਨਾਨਕੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਸਭੁ ਜਨਮੁ ਧਨੁ ਧੰਨਾ ॥੧॥

jan naanak musak jhakoli-aa sabh janam
Dhan Dhannaa. ||1||ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ ਅਣੀਆ ਰਾਮ
ਰਾਜੇ ॥har paraym baṇee man maari-aa aṇee-aalay
aṇee-aa raam raajay.

ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ ਕੀ ਸੋ ਜਾਣੈ ਜਰੀਆ ॥

jis laagee peer piramm kee so jaanai
jaree-aa.

ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥

jeevan mukat so aakhee-ai mar jeevai
maree-aa.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ ਤਰੀਆ ॥੨॥

jan naanak satgur mayl har jag dutar
taree-aa. ||2||

ਹਮ ਮੂਰਖੁ ਮੁਗਧੁ ਸਰਣਾਗਤੀ ਮਿਲੁ ਗੋਵਿੰਦ ਰੰਗਾ ਰਾਮ ਰਾਜੇ ॥

ham moorakh mugaDh sarnaagatee mil
govind rangaa raam raajay.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਇਕ ਮੰਗਾ ॥

gur poorai har paa-i-aa har bhagat ik
mangaa.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥

mayraa man tan sabad vigaasi-aa jap anat
tarangaa.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਸਤਸੰਗਾ ॥੩॥

mil sant janaa har paa-i-aa naanak
satsangaa. ||3||ਦੀਨ ਦਇਆਲ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਪੁਭ ਹਰਿ ਰਾਇਆ ਰਾਮ
ਰਾਜੇ ॥deen da-i-aal sun bayntee har parabh har
raa-i-aa raam raajay.ਹਉ ਮਾਗਉ ਸਰਣਿ ਹਰਿ ਨਾਮ ਕੀ ਹਰਿ ਹਰਿ ਮੁਖਿ ਪਾਇਆ
॥ha-o maaga-o saraṇ har naam kee har har
mukh paa-i-aa.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥

bhagat vachhal har birad hai har laaj
rakhaa-i-aa.

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ ॥੪॥੮॥੧੫॥

jan naanak sarnaagatee har naam taraa-i-aa.
||4||8||15||

Asa Mohalla-4

Chhant Ghar-4

In the previous *shabad*, Guru Ji advised us that we should recognize that it is God who is the creator of the universe and whatever happens is according to His will or command. The best thing for us to do is to try to understand His will through the Guru's word and always accept it gracefully and remain merged in His Name. As explained elsewhere, God's Name is God's love. Therefore, in this *shabad* Guru Ji is now sharing with us the sublime bliss he

experiences when imbued with the love of God. He senses that not only his mind, but also each and every part of his body is enjoying the sweet soft touch and fragrance of God's love, just as every flower, every petal and every blade of grass looks so beautiful with the shining drops of the morning dew.

Guru Ji says: "(O' my friends), my mind is imbued with the love of God the King. (As a result) my eyes are (in such a state of spiritual joy, as if they are wet) with the dew-like drops of God's elixir. (I feel that) God has rubbed my mind on the touchstone (of the love of His Name) and found it (immaculate like) pure gold. By Guru's grace, it was (imbued with such pure love for God, as if it has been) dyed deep red, and both my body and mind were infused (with God's) love. (In other words, by Guru's grace,) Nanak's life (has been so embellished, as if someone has) perfumed it with the fragrance of *Sandal* scent, (and my human) birth has been completely blessed."(1)

Now, Guru Ji compares himself to that lover who feels as if he or she has been struck with the arrows of love of the cupid, which although give a very sharp and unbearable pain, yet they seem most sweet. He says: "God has struck me with the sharp arrows of His sweet loving words. These shafts of love are so pointed and sharp that only the person who has suffered the pangs of love knows what enduring of these shafts of love means. (That person) alone is called "saved while alive," who while still living (in the world, become so free from worldly attachments, as if he or she has) come to life (again) after death. (Therefore I pray), O' God, unite slave Nanak with the true Guru (so that by following his instruction and meditating on Your Name, I may) swim across the dreadful worldly ocean."(2)

Next, Guru Ji shares with us his story of how he obtained that supreme state. But again while telling this story, he does not claim any credit for himself. Instead he says: "(I said), O' God, we the pure blind fools have come to Your shelter, (and pray), O' the colorful God the King, come and meet us. It was through the perfect Guru that I obtained God, and asked Him only for His (loving) devotion. By meditating (on God, who is like an) ocean with limitless waves, through the word of the Guru, my mind and body were delighted. In short, by meeting the saintly people, Nanak obtained God in the congregation of saints."(3)

But even after obtaining that supreme state of bliss, Guru Ji remains humble and still prays: "O' God the King, the merciful Master of the meek, listen to our prayer. I seek the refuge of Your Name. O' God, (if You bestow Your grace, only then can I utter Your Name. (O' my friends, it is God's) ancient tradition that He loves the devotees and saves their honor. (Therefore, O' God), slave Nanak has come to (Your) shelter, (showing Your mercy, help him) swim across (the worldly ocean)."(4-8-1)

The message of this *shabad* is that if we want to enjoy the supreme bliss and the relish of sharp arrows of God's love, then we should first humbly pray to God and ask Him to unite us with the true Guru, who may enshrine the true love of God's Name in us, and through his divine word unite us with Him. But even when we are able to meet God and enjoy the bliss of the nectar of His love and Name, we should not feel proud, but instead deem it as the grace of our Guru who imparted to us the right instruction; and we should continually pray to God to keep us united with Him in spite of our many mistakes and shortcomings.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਗੁਰਮੁਖਿ ਢੂੰਢਿ ਢੂੰਢੇਇਆ ਹਰਿ ਸਜਣੁ ਲਧਾ ਰਾਮ ਰਾਜੇ ॥

ਕੰਚਨ ਕਾਇਆ ਕੋਟ ਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ ॥

ਹਰਿ ਹਰਿ ਹੀਰਾ ਰਤਨੁ ਹੈ ਮੇਰਾ ਮਨੁ ਤਨੁ ਵਿਧਾ ॥

ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਰਸਿ ਗੁਧਾ ॥੧॥

ਪੰਥੁ ਦਸਾਵਾ ਨਿਤ ਖੜੀ ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ ਰਾਜੇ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੇਤਾਇ ਗੁਰ ਹਰਿ ਮਾਰਗਿ ਚਾਲੀ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਹਉਮੈ ਬਿਖੁ ਜਾਲੀ ॥

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਬਨਵਾਲੀ
॥੨॥

ਗੁਰਮੁਖਿ ਪਿਆਰੇ ਆਇ ਮਿਲੁ ਮੈ ਚਿਰੀ ਵਿਛੁੰਨੇ ਰਾਮ ਰਾਜੇ ॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਹਰਿ ਨੈਣ ਰਸਿ ਭਿੰਨੇ ॥

ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸਿ ਗੁਰੁ ਮਿਲਿ ਹਰਿ ਮਨੁ ਮੰਨੇ ॥

ਹਉ ਮੂਰਖੁ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ ॥੩॥

ਗੁਰ ਅੰਮ੍ਰਿਤੁ ਭਿੰਨੀ ਦੇਹੁਰੀ ਅੰਮ੍ਰਿਤੁ ਬੁਰਕੇ ਰਾਮ ਰਾਜੇ ॥

ਜਿਨਾ ਗੁਰਬਾਣੀ ਮਨਿ ਭਾਈਆ ਅੰਮ੍ਰਿਤਿ ਛਕਿ ਛਕੇ ॥

ਗੁਰ ਤੁਨੈ ਹਰਿ ਪਾਇਆ ਚੂਕੇ ਧਕ ਧਕੇ ॥

ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਨਾਨਕੁ ਹਰਿ ਇਕੇ
॥੪॥੯॥੧੬॥

aasaa mehlaa 4.

gurmukh dhoondh dhoodhaydi-aa har sajan
laDhaa raam raajay.

kanchan kaa-i-aa kot garh vich har har
siDhaa.

har har heeraa rajan hai mayraa man tan
viDhaa.

Dhur bhaag vaday har paa-i-aa naanak ras
guDhaa. ||1||

panth dasavaava nit kharhee munDh joban
baalee raam raajay.

har har naam chaytaa-ay gur har maarag
chaalee.

mayrai man tan naam aaDhaar hai ha-umai
bikh jaalee.

jan naanak satgur mayl har har mili-aa
banvaalee.||2||

gurmukh pi-aaray aa-ay mil mai chiree
vichhunay raam raajay.

mayraa man tan bahut bairaaagi-aa har nain
ras bhinnay.

mai har parabh pi-aaraa das gur mil har man
mannay.

ha-o moorakh kaarai laa-ee-aa naanak har
kammay. ||3||

gur amrit bhinnee dayhuree amrit burkay
raam raajay.

jinaa gurbaagee man bhaa-ee-aa amrit
chhak chhakay.

gur tuthai har paa-i-aa chookay Dhak
Dhakay.

har jan har har ho-i-aa naanak har ikay.
||4||9||16||

Asa Mohalla-4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the supreme bliss and the feel of the sharp cupid-like arrows of God's love, then we should first humbly pray to God and ask Him to unite us with the true Guru who may enshrine the true love of God's Name in us and through his divine word unite us with Him. Now in this *shabad*, Guru Ji shares his own experience how his Guru united him with God and what kind of bliss he enjoys on finding God within his own body. He uses a very beautiful metaphor of comparing the body to a solid castle of gold in which God abides like a priceless diamond, and tells us how the Guru can also help us become one with that God.

He says: "(O' my friends), after searching and seeking through the Guru, I have found my friend God the King (in my own body). So, this body has become (like) a golden fortress,

because God has become manifest in it. (O' my friends), I find that God is like a jewel or a diamond who has pierced my mind and body (with His love. I feel that) by a great and good predestined fortune, Nanak has found God and now he is saturated with the relish of God's (Name)."(1)

Now expressing his keen longing to see God, Guru Ji uses the metaphor of a young bride standing by the roadside to find the whereabouts of her beloved from the passing strangers. He says: "O' God, (like) a young and naive bride, I always stand (by the roadside) asking (passers-by) the way to (Your mansion. I keep praying to my Guru, and saying to him), O' Guru, help me remember God's Name so that I may tread on the path (leading to) God. (O' God), Your Name is the mainstay of my mind and body (by virtue of which) I may burn away the poison of ego. (O' God), unite slave Nanak with You through the true Guru, (because I know that it is only through the Guru, that anyone has) met (You), the Master of this (worldly) forest."(2)

Continuing to express his craving for his beloved God, and making his love-filled prayers, Guru Ji once again addresses God and says: "(O' God), I have been separated from You for a very long time; please come and meet me through the Guru. O' my God the King, my body and mind feel very lonesome and my eyes tear in the relish of God's love. O' God, please tell me about the Guru (so that by meeting him) my mind may be convinced (about the need of Your love, O') God. Nanak says, (it appears that the Guru) has yoked me a fool, to a divine assignment (of meditating on God's Name myself, and inspiring others to do the same)."(3)

In conclusion, Guru Ji says: "(The Guru is so full of the divine love that he continues profusely inspiring his disciples with it, as if) the nectar-infused body of the Guru continually sprinkles handfuls on all (who come near him). They to whose mind the Guru's words seem sweet are satiated by drinking the nectar (of God's Name)."

"On all whom the Guru has become gracious, they have obtained God and their ups and downs (in life) are ended. Because, O' Nanak, by repeating God's Name, God's devotee becomes (the embodiment of) God, and becomes one with Him."(4-9-16)

The message of this *shabad* is that our body is like the golden fortress of God. If we love Him with an intense emotion, like the young bride separated from the beloved, and we meditate on His Name as instructed by the Guru, then all our worldly problems come to an end, and we find Him in our body and become one with Him.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ ਰਾਮ
ਰਾਜੇ ॥

ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਜੇ ॥

ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ ਹੈ ਗੁਰੁ ਸਾਹੁ ਸਾਬਾਸੇ ॥

ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਤਿਨੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਲਿਖਤੁ ਲਿਲਾਟਿ
ਲਿਖਾਸੇ ॥੧॥

ਸਚੁ ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਸਭੁ ਜਗਤੁ ਵਣਜਾਰਾ ਰਾਮ ਰਾਜੇ ॥

aasaa mehlāa 4.

har amrit̃ bhagat̃ bhandaar hai gur satgur
paasay raam raajay.

gur satgur sachaa saahu hai sikh̃ day-ay har
raasay.

Dhan Dhan vanjaaraa vanaj hai gur saahu
saabaasay.

jan naanak gur tiñ'ee paa-i-aa jin Dhuṛ likhat̃
lilaat̃ likhaasay. ||1||

sach saahu hamaaraa tooṅ Dhanee sabh̃
jagat̃ vanjaaraa raam raajay.

ਸਭ ਭਾਂਡੇ ਤੁਹੈ ਸਾਜਿਆ ਵਿਚਿ ਵਸਤੁ ਹਰਿ ਥਾਰਾ ॥

ਜੋ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ ਕੋਈ ਕਰੇ
ਵੇਚਾਰਾ ॥

ਪੰਨਾ ੪੫੦

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿਆ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰਾ ॥੨॥

ਹਮ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਬਰਹ ਸੁਆਮੀ ਤੂੰ ਅਪਰ ਅਪਾਰੋ ਰਾਮ
ਰਾਜੇ ॥

ਹਰਿ ਨਾਮੁ ਸਾਲਾਹਹ ਦਿਨੁ ਰਾਤਿ ਏਹਾ ਆਸ ਆਧਾਰੋ ॥

ਹਮ ਮੂਰਖ ਕਿਛੁਅ ਨ ਜਾਣਹਾ ਕਿਵ ਪਾਵਹ ਪਾਰੋ ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸ ਪਨਿਹਾਰੋ ॥੩॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੈ ਹਮ ਸਰਣਿ ਪ੍ਰਭ ਆਏ ਰਾਮ ਰਾਜੇ ॥

ਹਮ ਭੂਲਿ ਵਿਗਾੜਹ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਲਾਜ ਰਖਾਏ ॥

ਹਮ ਬਾਰਿਕ ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥

ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾਵਿਆ ਹਰਿ ਪੈਜ ਰਖਾਏ
॥੪॥੧੦॥੧੭॥

sabh bhaaⁿday tuDhai saaji-aa vich vasat^t har
thaaaraa.

jo paavahi bhaaⁿday vich vasat^t saa niklai
ki-aa ko-ee karay vaychaaraa.

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jan naanak ka-o har bakh^si-aa har bhagat^t
bhandaaraa. ||2||

ham ki-aa gunⁿ tayray vithreh su-aamee tooⁿ
apar apaaro raam raajay.

har naam saalaahah dinⁿ raat^t ayhaa aas
aaDhaaro.

ham moorakhⁿ kich^hoo-a na jaanⁿhaa kiv
paavah paaro.

jan naanak har kaa d^uas hai har d^uas
panihaaro. ||3||

ji-o bhaavai ti-o rak^hn lai ham saraⁿ para^bhⁿ
aa-ay raam raajay.

ham bhoolⁿ vigaarⁿhah dinⁿas raat^t har laaj
rak^hhaa-ay.

ham baarik tooⁿ gurⁿ pit^a hai d^uay mat^t
samj^hhaa-ay.

jan naanak d^uas har kaaⁿdhi-aa har paij
rak^hhaa-ay. ||4||10||17||

Asa mohalla-4

Chhant

In the previous *shabad*, Guru Ji advised us that our body is like a golden fortress of God. If we love Him with an intense emotion, like the young bride separated from her beloved, and we meditate on His Name as instructed by the Guru, then all our worldly problems come to an end, and we find Him in our body and become one with Him. Naturally, the question arises why it is essential to obtain instruction from the Guru for meditating on God's Name, why can we not do it on our own? In this *shabad*, Guru Ji answers that question and also shows us how we need to pray to God that he also blesses us with God's Name.

Guru Ji says: "(O' my friends, only) the true Guru has the storehouse of the nectar of God's devotion. The true Guru is the eternal merchant (of this treasure) and he gives the commodity of God's (Name) to his disciples. Blessed is the trader who trades in this (consecrated) commodity. The merchant Guru applauds (that person) who deals in this trade. Slave Nanak says, only they have obtained the Guru in whose (destiny) it was so written from the beginning."(1)

Now entering into prayer on behalf of all humans, Guru Ji says: "O' God, You are our eternal Banker and the entire world is Your merchant. All these (creatures are like) vessels that You have fashioned, whatever thing (or intellect) is within them is all Yours. Whatever thing (or intellect, You put) in a vessel, only that comes out; so what else can the poor

(creature) do. However, upon slave Nanak God has bestowed the storehouse of (His) devotion.”(2)

Continuing to express his gratitude and humble prayer, Guru Ji says: “O’ God, which of Your merits we can describe, because You are beyond any end or limit. Day and night we sing praises of God’s Name (because in this lies) our only hope and this is our only support. We foolish persons do not know anything, so how can we find Your limit? Slave Nanak is but a servant of God, nay, also the servile water-carrier of God’s servants.”(3)

In closing, Guru Ji says: “O’ God, we have come to Your refuse, save us howsoever it pleases You. Day and night we make mistakes and harm ourselves, O’ God, save our honor. We are (Your) children, You are our Guru and father, and rectify us by giving (right) instruction. Slave Nanak is called God’s servant, may God save his honor.” (4-10-17)

The message of this *shabad* is that no doubt we are full of shortcomings and faults, but if we truly and humbly follow the Guru’s advice and approach Him like an innocent child, confess our faults, and humbly pray to Him to forgive our previous sins and put us on the right track from now on, then surely, like a kind father and Master, God would shower His grace upon us, forgive all our past misdeeds, and would embrace us in His union.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਰਾਮ ਰਾਜੇ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥

ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੇ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ
ਰਾਜੇ ॥

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥

ਹੁਣਿ ਵੜੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥

ਮਨਮੁਖਾ ਨੇ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥੨॥

ਤੂੰ ਹਰਿ ਤੇਰਾ ਸਭੁ ਕੇ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਰਾਮ ਰਾਜੇ ॥

ਕਿਛੁ ਹਾਥਿ ਕਿਸੈ ਦੈ ਕਿਛੁ ਨਾਹੀ ਸਭਿ ਚਲਹਿ ਚਲਾਏ ॥

ਜਿਨੁ ਤੂੰ ਮੇਲਹਿ ਪਿਆਰੇ ਸੇ ਤੁਧੁ ਮਿਲਹਿ ਜੋ ਹਰਿ ਮਨਿ ਭਾਏ
॥

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਹਰਿ ਨਾਮਿ ਤਰਾਏ ॥੩॥

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ
ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥

aasaa mehlā 4.

jīn mastak Dhur har likhi-aa tīnaa satgur
mili-aa raam raajay.

agi-aan anDhayraa kati-aa gur gi-aan ghat
bali-aa.

har laDhaa raṭan paḍaaratho fir bahurh na
chali-aa.

jan naanak naam aaraaDhi-aa aaraaDh har
mili-aa. ||1||

jinee aisaa har naam na chayti-o say kaahay
jag aa-ay raam raajay.

ih maanas janam ḡulambh hai naam binaa
birthaa sabh jaa-ay.

huṅ vaṭai har naam na beejī-o agai bhukhaa
ki-aa khaa-ay.

manmukhaa no fir janam hai naanak har
bhaa-ay. ||2||

ṭooⁿ har ṭayraa sabh ko sabh tuDh upaa-ay
raam raajay.

kichh haath kisai ḡai kichh naahee sabh
chaleh chala-ay.

jīn¹ ṭooⁿ mayleh pi-aaray say tuDh mileh jo
har man bhaa-ay.

jan naanak satgur bhayti-aa har naam
ṭaraa-ay. ||3||

ko-ee gaavai raagee naagee bayḍee baho
bhaaṭ kar nahee har har bheejai raam
raajay.

ਜਿਨਾ ਅੰਤਰਿ ਕਪਟ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ॥	jinaa anṭar kapat vikaar hai ṭinaa ro-ay ki-aa keejai.
ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ ॥	har kartāa sabh kichh jaandaa sir rog hath deejai.
ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥੪॥੧੧॥੧੮॥	jinaa naanak gurmukh hirdaa suDh hai har bhagat har leejai. 4 11 18

Asa mohalla-4

Chhant

Guru Ji concluded the first stanza of the previous *shabad* with the remark that “only they have obtained the Guru, in whose (destiny) it was so written from the beginning.” He now begins this *shabad* with the same premise, and tells us how unfortunate they are who miss this opportunity of human birth to meditate on God’s Name, and how important it is to sing God’s praises, not just formally, but with true loving devotion from the core of one’s heart.

He says: “(O’ my friends, only) they in whose destiny it was so written from the very beginning meet the true Guru. (By Guru’s grace), their darkness of ignorance is dispelled (and their minds) are illuminated with the wisdom of the Guru. They find the precious jewel of (God’s) Name (which, once enshrined in their mind) is not lost again. O’ slave Nanak, they who have meditated on God’s Name have met God through meditation.”(1)

Now commenting on the state and fate of those who do not care to meditate on such a valuable Name, Guru Ji says: “O’ God, they who have not cherished such a (meritorious) Name, why have they come to this world (at all)? This human birth is so extremely difficult to obtain, but without (meditating on) the Name it all goes to waste. (If a farmer does not sow the seeds of a crop when the earth is in the right state of moisture, his crop does not grow well and he has little to eat. Similarly) if now during the right opportunity (a person) does not sow (the seed of God’s) Name, then on what shall that (spiritually) hungry person survive (in the next life)? O’ Nanak, the self-conceited persons continue to suffer the pains of birth and death again and again, that is God’s desire (for such people).” (2)

But Guru Ji takes pity even on these self-conceited persons and prays to God on their behalf and says: “O’ God, every one is Yours, O’ my God the king, You have created all (persons). Nothing is in the hands of anyone else; all act in whatever way (You) make them act. O’ my Beloved, only they who are pleasing to (Your) mind, You unite (with Yourself), become united with You. Slave Nanak says, (they) who have met the Guru (and followed his advice, the true Guru) has saved them through (meditation on God’s) Name.”(3)

Finally, Guru Ji comments on the different modes of worship by different persons such as through singing, discoursing or reading sacred books. He says: “(O’ my friends), some one sings praises of God to the accompaniment of music, someone blows the horn, someone reads scriptures (and tries to please God) in many different ways, (but) God the King is not pleased (unless, there is sincerity in one’s heart). Therefore, they within whom is fraud and sin, what good does their (outwards) “crying” do (for them? Just as, if) we may try to cover a wound with our hand, (still it soon becomes apparent to everyone, similarly even if we try to hide our evils), God the Creator knows everything. Therefore, O’ Nanak, by following Guru’s instruction, only the one whose heart becomes pure obtains (the precious commodity) of God’s devotion.”(4-11-18)

The message of this *shabad* is that it is by great good fortune that one meets the true Guru and obtains the gift of God's Name. So without wasting any time, we should engage ourselves in meditating on God's Name through the Guru. Because if we do not avail this precious opportunity of human birth, then we shall have nothing to depend upon after our death. However, we should never dream of impressing God with scholarly discourses or melodious musical songs without true inner love for Him in our heart, because God knows everything including the tiniest thought in our mind. In short, only those persons meet God who according to Guru's instruction meditate on God with true love and devotion.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਖਤ ਸਿਆਣੇ ਰਾਮ
ਰਾਜੇ ॥
ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥
ਹਰਿ ਸੰਤਾ ਨੋ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਹਰਿ ਮਾਣੁ ਨਿਆਣੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਦੀਬਾਣੁ ਹੈ ਹਰਿ ਤਾਣੁ ਸਤਾਣੇ ॥੧॥

ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਬਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ ॥
ਗੁਰਸਿਖੀ ਸੋ ਬਾਨੁ ਭਾਲਿਆ ਲੈ ਧੂਰਿ ਮੁਖਿ ਲਾਵਾ ॥
ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਬਾਇ ਪਈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥
ਜਿਨ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਪੂਜਿਆ ਤਿਨ ਹਰਿ ਪੂਜ ਕਰਾਵਾ ॥੨॥

ਗੁਰਸਿਖਾ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਨਾਮ ਹਰਿ ਤੇਰੀ ਰਾਮ
ਰਾਜੇ ॥

ਪੰਨਾ ੪੫੧

ਕਰਿ ਸੇਵਹਿ ਪੂਰਾ ਸਤਿਗੁਰੂ ਭੁਖ ਜਾਇ ਲਹਿ ਮੇਰੀ ॥
ਗੁਰਸਿਖਾ ਕੀ ਭੁਖ ਸਭ ਗਈ ਤਿਨ ਪਿਛੈ ਹੋਰ ਖਾਇ ਘਨੇਰੀ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਪੁੰਨੁ ਬੀਜਿਆ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ਹਰਿ
ਪੁੰਨ ਕੇਰੀ ॥੩॥

ਗੁਰਸਿਖਾ ਮਨਿ ਵਾਧਾਈਆ ਜਿਨ ਮੇਰਾ ਸਤਿਗੁਰੂ ਡਿਠਾ ਰਾਮ
ਰਾਜੇ ॥
ਕੋਈ ਕਰਿ ਗਲ ਸੁਣਾਵੈ ਹਰਿ ਨਾਮ ਕੀ ਸੋ ਲਗੈ ਗੁਰਸਿਖਾ ਮਨਿ
ਮਿਠਾ ॥
ਹਰਿ ਦਰਗਹ ਗੁਰਸਿਖ ਪੈਨਾਈਅਹਿ ਜਿਨ ਮੇਰਾ ਸਤਿਗੁਰੂ
ਤੁਠਾ ॥
ਜਨ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਹਰਿ ਹਰਿ ਮਨਿ ਵੁਠਾ
॥੪॥੧੨॥੧੯॥

aasaa mehlaa 4.

jīn anṭar har har pareet hai ṭay jan sugharh
si-aanay raam raajay.
jay baahrahu bhul chuk bolday bhee kharay
har bhaanay.
har santaa no hor thaa-o naahee har maan
nimaanay.
jan naanak naam deebaana hai har taan
sataanay. ||1||

jithai jaa-ay bahai mayraa satguroo so thaana
suhaavaa raam raajay.
gusikheeⁿ so thaana bhaali-aa lai Dhoor mukh
laavaa.
gursikhaa kee ghaal thaa-ay pa-ee jin har
naam Dhi-aavaa.
jinⁿ naanak satgur pooji-aa jin har pooj
karaavaa. ||2||

gursikhaa man har pareet hai har naam har
ṭayree raam raajay.

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kar sayveh pooraa satguroo bhukh jaa-ay leh
mayree.
gursikhaa kee bhukh sabh ga-ee tin pichhai
hor khaa-ay ghanayree.
jan naanak har punn beej-aa fir tot na aavai
har pun kayree. ||3||

gursikhaa man vaaDhaa-ee-aa jin mayraa
satguroo dithaa raam raajay.
ko-ee kar gal sunaavai har naam kee so lagai
gursikhaa man mithaa.
har dargeh gursikh painaa-ee-ah jinⁿaa
mayraa satgur tuthaa.
jan naanak har har ho-i-aa har har man
vuthaa. ||4||12||19||

Asa Mohalla-4

In the previous *shabad*, Guru Ji told us that only those persons meet God who, according to Guru's instruction, meditate on God with true love and devotion. Now, in this *shabad* he describes the merits and traits of those Guru's followers who have imbued their hearts with true love for God and the blessings they receive from God.

He says: "They in whose heart is enshrined (true) love for God are the wisest and most prudent persons. Even if by mistake they happen to utter some inappropriate words, still they remain very dear to God. (In fact), God's saints have no other place (or person) to go for support. The devotees of God have this faith (in their minds, that)

God preserves the honor of the meek. (In short,) O' Nanak, God's Name is the support (of the devotees) and God is their stronghold."(1)

According to Dr. Bh. Vir Singh Ji, this stanza appears to refer to the incident when, due to the jealousy of *Daatoo*, the son of Guru Angad Dev Ji, the third Guru Amardas Ji, left *Goendwaal*, for *Basarke* and hid himself in a secluded place. But his devotees led by *Bh. Buddha Ji* successfully searched him out. From then on, the place where Guru Ji sat became so sacred for his sikhs that they applied its dust to their foreheads. In the process they also became worthy of respect.

Therefore, Guru Ji says: "Blessed and beautiful is the place where my true Guru goes and sits down. (For his devotees, that place) becomes very pleasing. The Gursikhs (Guru's followers) have discovered that (sacred) place and have applied its dust to their foreheads. The hard work of the *Gurusikhs*, who have meditated on God's Name, has been approved (in God's court). O' Nanak, they who have worshipped the true Guru (served him with love and respect), God has (in turn, caused them to be) worshipped (served and respected) by others."(2)

Now describing the state of mind of the *Gursikhs* and how much they love God, he says: "O' God, the Guru's disciples enshrine in their minds love for You and Your Name. Deeming their Guru as infallible, they keep serving him (by doing whatever he requests. By virtue of which), all their hunger for (worldly things) and their sense of ego is removed. Yes, all the hunger (for worldly things) of the *Gurusikhs* goes away, (and becoming inspired by their example); many others also partake (this divine food of God's Name). In short O' Nanak they, who have sown the seed (of God's Name) never feel a shortage (of their desire) for such virtuous deeds." (3)

Guru Ji concludes the *shabad* by describing the sense of bliss and delight in the minds of *Gursikhs*. He says: "The *Gursikhs* who have seen my true Guru (and followed his advice), felicitations abide in their minds. Anyone who talks about God's Name appears very endearing to the mind of the *Gursikhs*. They, on whom my true Guru has become gracious, are honored in God's court. O' Nanak, the devotee in whose mind God has come to reside has become the embodiment of God (Himself)."(4-12-19)

The message of this *shabad* is that we should always meditate on God with true love and devotion. We should also follow the advice of our true Guru (Granth Sahib Ji), with reverence and complete faith in its infallibility. By doing so, not only our own hunger for worldly things and sense of ego would dissipate, but also becoming inspired by us, others would meditate on God's Name and obtain salvation.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਿਨ੍ਹਾ ਭੋਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ
ਰਾਮ ਰਾਜੇ ॥

ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਨਾਮਿ ਤਰਾਵੈ ॥੧॥

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨਾ ਫਿਰਿ ਬਿਖਨੁ ਨ
ਹੋਈ ਰਾਮ ਰਾਜੇ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਇਆ ਤਿਨ ਪੂਜੇ ਸਭੁ ਕੋਈ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨਾ ਸੁਖੁ ਸਦ ਹੋਈ ॥

ਜਿਨ੍ਹਾ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਤਿਨ੍ਹਾ ਮਿਲਿਆ ਹਰਿ ਸੋਈ
॥੨॥

ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਹੈ ਤਿਨੁ ਹਰਿ ਰਖਣਹਾਰਾ ਰਾਮ
ਰਾਜੇ ॥

ਤਿਨੁ ਕੀ ਨਿੰਦਾ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨੁ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥

ਜਿਨ ਹਰਿ ਸੋਤੀ ਮਨੁ ਮਾਨਿਆ ਸਭ ਦੁਸਟ ਝਖ ਮਾਰਾ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਖਣਹਾਰਾ ॥੩॥

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ
ਰਾਜੇ ॥

ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ
॥੪॥੧੩॥੨੦॥

aasaa mehlaa 4.

jin^{aa}aa bhayti-aa mayraa pooraa satguroo tin
har naam darirh-aavai raam raajay.

tis kee tarisnaa bhukh sabh utrai jo har naam
Dhi-aavai.

jo har har naam Dhi-aa-igday tin^{aa} jam nayrh
na aavai.

jan naanak ka-o har kirpaa kar nit japai har
naam har naam taraavai. ||1||

jinee gurmukh naam Dhi-aa-i-aa tinaa fir
bighan na ho-ee raam raajay.

jinee satgur purakh manaa-i-aa tin poojay
sabh ko-ee.

jin^{ee}ee satgur pi-aaraa sayvi-aa tin^{aa}aa sukh
sad ho-ee.

jin^{aa}aa naanak satgur bhayti-aa tin^{aa}aa mili-aa
har so-ee. ||2||

jin^{aa}aa antar gurmukh pareet hai tin^{aa} har
rakhanhaaraa raam raajay.

tin^{aa} kee ningaa ko-ee ki-aa karay jin^{aa} har
naam pi-aaraa.

jin har saytee man maani-aa sabh dusat
jhakh maaraa.

jan naanak naam Dhi-aa-i-aa har
rakhanhaaraa. ||3||

har jug jug bhagat upaa-i-aa paj rakh-daa
aa-i-aa raam raajay.

harnaakhas dusat har maari-aa parahlaad
taraa-i-aa.

aha^{aa}kaaree-aa nindkaa pith day-ay
naamday-o mukh laa-i-aa.

jan naanak aisaa har sayvi-aa ant la-ay
chhadaa-i-aa. ||4||13||20||

Asa Mohalla-4

In the previous *shabad*, Guru Ji advised us that we should always meditate on God with true love and devotion. We should also follow the advice of our true Guru with reverence and complete faith in its infallibility. By doing so, our own hunger for worldly things and sense of ego would dissipate, and others would honor us and follow our example. Now in this *shabad*, Guru Ji elaborates on the blessings received by those who sincerely follow the advice of the true Guru and meditate on God's Name.

He says: "They who have seen my true Guru (and followed his advice), he motivates them to meditate fervently on God's Name. They who meditate on God's Name, all their thirst and hunger (for worldly things) disappears. Even the Demon of Death does not come near those who meditate on God's Name. O' God, show this kindness on slave Nanak, that every

day he may contemplate on God's Name, (because) God's Name helps (a person) swim across (the dreadful worldly ocean).”(1)

Listing the blessings enjoyed by those who meditate on the Name through the Guru, he says: “No obstruction comes again (in the tasks) of those, who following Guru's guidance, have meditated on (God's) Name. In fact, (by following Guru's advice), they who have won the approval of their true Guru, everyone (respects and) venerates them. They who have served the dear true Guru always enjoy peace. O' Nanak, they who have met the true Guru (and followed his advice), that God has Himself come to meet them.”(2)

Describing how God protects His lovers from the jealousy and slander of the self-conceited and evil persons, Guru Ji says: “They within whom is God's love, God is their savior. How can anyone slander those to whom God's Name is dear? For those whose minds are convinced of God's (protection, any attempts) by evildoers against them are in vain. In short, O' Nanak, God is the savior of those who have meditated on God's Name.”(3)

Guru Ji concludes this *shabad* by referring to the legendary stories telling how God saved the life and honor of His devotees. First, he refers to the devotee *Parahalad* who wanted to meditate on God, but his own father *Harnakash* wanted him to abandon God and instead worship him. After all his efforts and threats failed to make *Parahalad* abandon his faith, *Harnakash* tried to kill his own son by tying him to a red-hot iron pillar. Just at the right moment God emerged out of the pillar in the form of *Nar Singh* (half man, half lion). He then killed *Harnakash* and saved *Parahalad*. The second story relates to devotee *Namdev*—a low caste cloth-printer, whom the local self-conceited pundits had banished from a temple. But still he kept singing God's praise while sitting at the back of this temple. Ultimately, God turned the face of the temple towards *Namdev* and its back towards the pundits, thus humiliating them.

Referring to these and other such examples, Guru Ji says: “Throughout all ages, God has been creating devotees and saving their honor. (For example,) God killed the villain *Harnakash* and saved (the devotee) *Parahalad*. (Similarly,) He turned His back towards the egotistical slanderers and His face toward *Namdev*. In short, O' Nanak, the devotees who have served such a God (by meditating on His Name), He has ultimately liberated them.”(4-6-13-20)

The message of this *shabad* is that if following the advice of the true Guru we meditate on God's Name with love and devotion, then all our thirst and hunger for worldly things will cease. God will ultimately save our honor and respect, and protect us from the efforts of our enemies to harm us in any way.

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੫

aasaa mehlaa 4 chhanṭ ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ ॥

mayray man pardaysee vay pi-aaray aa-o
gharay.

ਹਰਿ ਗੁਰੂ ਮਿਲਾਵਹੁ ਮੇਰੇ ਪਿਆਰੇ ਘਰ ਵਸੈ ਹਰੇ ॥

har guroo milaavhu mayray pi-aaray ghar
vasai haray.

ਰੰਗਿ ਰਲੀਆ ਮਾਣਹੁ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਕਿਰਪਾ ਕਰੇ ॥

rang ralee-aa maanhu mayray pi-aaray har
kirpaa karay.

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮੇਰੇ ਪਿਆਰੇ ਮੇਲੇ ਹਰੇ ॥੧॥

gur naanak tuthaa mayray pi-aaray maylay haray. ||1||

ਮੈ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੇ ਪਿਆਰੇ ਭਾਉ ਕਰੇ ॥

mai paraym na chaakhi-aa mayray pi-aaray bhaa-o karay.

ਮਨਿ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝੀ ਮੇਰੇ ਪਿਆਰੇ ਨਿਤ ਆਸ ਕਰੇ ॥

man trisnaa na bujhee mayray pi-aaray nit aas karay.

ਨਿਤ ਜੋਬਨੁ ਜਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਜਮੁ ਸਾਸ ਹਿਰੇ ॥

nit joban jaavai mayray pi-aaray jam saas hiray.

ਭਾਗ ਮਣੀ ਸੋਹਾਗਣਿ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਉਰਿ ਧਾਰੇ ॥੨॥

bhaag manee sohagan mayray pi-aaray naanak har ur Dhaaray. ||2||

ਪੰਨਾ ੪੫੨

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ਪਿਰ ਰਤਿਅਕੇ ਮੈਡੇ ਲੋਇਣ ਮੇਰੇ ਪਿਆਰੇ ਚਾੜਕ ਬੁੰਦ ਜਿਵੈ ॥

pir ratī-arhay maiday lo-in mayray pi-aaray chaatrik boond jivai.

ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਬੁੰਦ ਪੀਵੈ ॥

man seetal ho-aa mayray pi-aaray har boond peevai.

ਤਨਿ ਬਿਰਹੁ ਜਗਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਨੀਦ ਨ ਪਵੈ ਕਿਵੈ ॥

tan birahu jagaavai mayray pi-aaray need na pavai kivai.

ਹਰਿ ਸਜਣੁ ਲਧਾ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਗੁਰੂ ਲਿਵੈ ॥੩॥

har sajan laDhaa mayray pi-aaray naanak guroo livai. ||3||

ਚਰਿ ਚੇਤੁ ਬਸੰਤੁ ਮੇਰੇ ਪਿਆਰੇ ਭਲੀਅ ਰੁਤੇ ॥

charh chayt basant mayray pi-aaray bhalee-a rutay.

ਪਿਰ ਬਾਝੜਿਅਹੁ ਮੇਰੇ ਪਿਆਰੇ ਅੰਗਣਿ ਧੁੜਿ ਲੁਤੇ ॥

pir baajh-rhi-ahu mayray pi-aaray aa'gan Dhoorh lutay.

ਮਨਿ ਆਸ ਉਡੀਣੀ ਮੇਰੇ ਪਿਆਰੇ ਦੁਇ ਨੈਨ ਜੁਤੇ ॥

man aas udeenee mayray pi-aaray du-ay nain jutay.

ਗੁਰੁ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਉ ਮਾਤ ਸੁਤੇ ॥੪॥

gur naanak daykh vigsee mayray pi-aaray ji-o maat sutay. ||4||

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਮੇਰੇ ਪਿਆਰੇ ਸਤਿਗੁਰੁ ਸੁਣਾਈਆ ॥

har kee-aa katha kahaanee-aa mayray pi-aaray satguroo sunaa-ee-aa.

ਗੁਰੁ ਵਿਟੜਿਅਹੁ ਹਉ ਘੋਲੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਨਿ ਹਰਿ ਮੇਲਾਈਆ ॥

gur vitrhi-ahu ha-o gholee mayray pi-aaray jin har maylaa-ee-aa.

ਸਭਿ ਆਸਾ ਹਰਿ ਪੂਰੀਆ ਮੇਰੇ ਪਿਆਰੇ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ॥

sabh aasaa har pooree-aa mayray pi-aaray man chingdi-arhaa fal

ਹਰਿ ਤੁਠਤਾ ਮੇਰੇ ਪਿਆਰੇ ਜਨੁ ਨਾਨਕੁ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥

har tuth-rhaa mayray pi-aaray jan naanak naam samaa-i-aa. ||5||

ਪਿਆਰੇ ਹਰਿ ਬਿਨੁ ਪ੍ਰੇਮੁ ਨ ਖੇਲਸਾ ॥

pi-aaray har bin paraym na khaylsaa.

ਕਿਉ ਪਾਈ ਗੁਰੁ ਜਿਤੁ ਲਗਿ ਪਿਆਰਾ ਦੇਖਸਾ ॥

ki-o paa-ee gur jit lag pi-aaraa daykhsaa.

ਹਰਿ ਦਾਤੜੇ ਮੇਲਿ ਗੁਰੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੇਲਸਾ ॥

har daat-rhay mayl guroo mukh gurmukh maylsaa.

ਗੁਰੁ ਨਾਨਕੁ ਪਾਇਆ ਮੇਰੇ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਸਾ ॥੬॥੧੪॥੨੧॥

gur naanak paa-i-aa mayray pi-aaray Dhur mastak laykh saa. ||6||14||21||

Asa Mohalla-4

Chhant Ghar-5

This *shabad* is another example of the heights of Guru Ji's poetry in which he compares the longing and loneliness of the human soul when separated from God, and the ecstasy it enjoys on meeting Him, to the love-filled feelings and pain felt by a bride separated from her groom, and the happiness she enjoys when she meets her beloved spouse.

Guru Ji begins by affectionately addressing his own mind and his saintly friends and says: "O' my wandering mind, come back to your own home, (and instead of thinking about worldly things, think about God inside you). O' my dear friend, unite me with the Guru God, so that God may keep residing in the house (of my heart). May God be gracious to you, so that imbued with the love of God you may enjoy the pleasures of life. Nanak says, O' my dear (mind), if the Guru becomes gracious on you, he would unite you with God."(1)

Now humbly blaming himself for his separation, Guru Ji describes the state of his mind, and says: "O' my dear, I have not tasted the love of God with full dedication of my mind, because the thirst of my mind (for worldly pleasures) has not been quenched and so it continually builds new worldly desires every day. O' my dear, every day my youth is wasted and the demon of death is covetously looking forward to take away my life breaths. O' Nanak, fortunate is that (soul)-bride who keeps God enshrined in her heart."(2)

Comparing himself to that bride whose eyes are moist with tears on account of her separation from her beloved groom, Guru Ji says: "O' my dear, just as a *papeeha* (the pied cuckoo) keeps on chirping for that special (*swanti*) drop of rain, my eyes are imbued with the love of my beloved. O' my dear, my mind feels consoled when it drinks the (*swanti*) drop of God's (Name). O' my dear, the pangs of separation keep my body awake, howsoever I may try I cannot fall asleep. But lo, my dear, by Guru's grace Nanak has (suddenly) found beloved God (within himself)!"(3)

Next, Guru Ji draws the picture of this bride in the month of *Chait* (mid March- mid April), which signals the beginning of spring season. In this season the withered leaves and grass start turning green and it is considered the harbinger of a season of joy, union and happiness for an Indian bride. But if the bride is separated from her spouse, she still feels sad and gloomy. Using this metaphor, Guru Ji expresses the feelings of that love-filled bride, saying: "O' my dear, the month of *Chait* has begun and the pleasant season of spring has arrived. But without my beloved (God, instead of greenery), dust is blowing in the courtyard (of my heart, and I feel choked). In my mind is the craving to see my beloved (God) and I remain sad without seeing Him. (Therefore, instead of feasting on the pleasant scenery of spring season), both my eyes are fixed on Him. Now) upon seeing Guru Nanak, my soul feels delighted like a mother seeing her son, (because now I know that he would surely unite me with my beloved God)."(4)

So that we may also draw some inspiration from the story of his union with his beloved God, Guru Ji describes how he became imbued with the love of his God and ultimately obtained the bliss of His union.

He says: "O my dear, it was my true Guru who told me the tales and legends of God. I am a sacrifice to the Guru who has (imbued me with the love of God) and has united me with that God. (On meeting Him), all my wishes have been fulfilled and I have obtained the

fruits of my heart's desire. O' my dear, God has become gracious on me and slave Nanak has merged in His Name.”(5)

Guru Ji concludes the *shabad* by pledging not to seek any other love except the love of God; and addressing both his friend and God Himself, Guru Ji says: “O' my dear, except for God, I would not play the game of love with anyone else. O' my dear, tell me how can I find the Guru, following whom I could see my beloved (God). O' my benefactor God, unite me with the Guru, through whom I may unite with You. O' my Beloved, (by Your grace) I have obtained Guru Nanak (because) such was my pre-ordained destiny (written by You).” (6-14-21)

The message of this *shabad* is that if we have a deep and sincere longing for God like the love of a faithful bride for her beloved spouse, and if by good fortune we meet such a true Guru who guides us on the right path, then we would be united with our beloved God and would enjoy the bliss of His company.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ਪ ਛੰਤ ਘਰੁ ੧ ॥

raag aasaa mehlāa 5 chhant̃ ghar 1.

ਅਨਦੋ ਅਨਦੁ ਘਣਾ ਮੈ ਸੋ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥

ando anad̃ ghanāa mai so parabh̃ deethāa raam.

ਚਾਖਿਅਤਾ ਚਾਖਿਅਤਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ ॥

ch̃aakhi-arhāa ch̃aakhi-arhāa mai har ras meethāa raam.

ਹਰਿ ਰਸੁ ਮੀਠਾ ਮਨ ਮਹਿ ਵੂਠਾ ਸਤਿਗੁਰੁ ਤੂਠਾ ਸਹਜੁ ਭਇਆ ॥

har ras meethāa man meh voothāa satgur toothāa sahj bh̃a-i-aa.

ਗੁਰੁ ਵਸਿ ਆਇਆ ਮੰਗਲੁ ਗਇਆ ਪੰਚ ਦੁਸਟ ਓਇ ਭਾਗਿ ਗਇਆ ॥

garihu vas aa-i-aa mangal gaa-i-aa panch d̃usat o-ay bh̃haag ga-i-aa.

ਸੀਤਲ ਆਘਾਣੇ ਅੰਮ੍ਰਿਤੁ ਬਾਣੇ ਸਾਜਨ ਸੰਤ ਬਸੀਠਾ ॥

seet̃al aaghaañay amrit̃ baañay saajan sant̃ baseethāa.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਸੋ ਪ੍ਰਭੁ ਨੈਣੀ ਡੀਠਾ ॥੧॥

kaho naanak har si-o man maani-aa so parabh̃ nainee deethāa. ||1||

ਸੋਹਿਅਤੇ ਸੋਹਿਅਤੇ ਮੇਰੇ ਬੰਕ ਦੁਆਰੇ ਰਾਮ ॥

sohi-arh̃ay sohi-arh̃ay mayray bank̃ d̃u-aaray raam.

ਪਾਹੁਨਤੇ ਪਾਹੁਨਤੇ ਮੇਰੇ ਸੰਤ ਪਿਆਰੇ ਰਾਮ ॥

paahunarh̃ay paahunarh̃ay mayray sant̃ pi-aaray raam.

ਸੰਤ ਪਿਆਰੇ ਕਾਰਜ ਸਾਰੇ ਨਮਸਕਾਰ ਕਰਿ ਲਗੇ ਸੇਵਾ ॥

sant̃ pi-aaray kaaraj saaray namaskaar kar lagay sayvaa.

ਆਪੇ ਜਾਣੀ ਆਪੇ ਮਾਣੀ ਆਪਿ ਸੁਆਮੀ ਆਪਿ ਦੇਵਾ ॥

aapay jaañjee aapay maañjee aap su-aamee aap d̃ayvaa.

ਅਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਧਾਰਨ ਧਾਰੇ ॥

apnāa kaaraj aap savaaray aapay Dh̃aaran Dh̃aaray.

ਕਹੁ ਨਾਨਕ ਸਹੁ ਘਰ ਮਹਿ ਬੈਠਾ ਸੋਹੇ ਬੰਕ ਦੁਆਰੇ ॥੨॥

kaho naanak saho ghar meh baithāa sohay bank̃ d̃u-aaray. ||2||

ਨਵ ਨਿਧੇ ਨਉ ਨਿਧੇ ਮੇਰੇ ਘਰ ਮਹਿ ਆਈ ਰਾਮ ॥

nav niDh̃ay na-o niDh̃ay mayray ghar meh aa-ee raam.

ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥

sabh̃ kichh̃ mai sabh̃ kichh̃ paa-i-aa naam Dh̃i-aa-ee raam.

ਨਾਮੁ ਧਿਆਈ ਸਦਾ ਸਖਾਈ ਸਹਜ ਸੁਭਾਈ ਗੋਵਿੰਦਾ ॥

naam Dh̃i-aa-ee sadaa sakhāa-ee sahj subh̃aa-ee govingdāa.

ਗਣਤ ਮਿਟਾਈ ਚੁਕੀ ਧਾਈ ਕਦੇ ਨ ਵਿਆਪੈ ਮਨ ਚਿੰਦਾ ॥

ਗੋਵਿੰਦ ਗਾਜੇ ਅਨਹਦ ਵਾਜੇ ਅਚਰਜ ਸੋਭ ਬਣਾਈ ॥

ਕਹੁ ਨਾਨਕ ਪਿਰੁ ਮੇਰੈ ਸੰਗੇ ਤਾ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ॥੩॥

ਸਰਸਿਅੜੇ ਸਰਸਿਅੜੇ ਮੇਰੇ ਭਾਈ ਸਭ ਮੀਤਾ ਰਾਮ ॥

ਪੰਨਾ ੪੫੩

ਬਿਖਮੇ ਬਿਖਮੁ ਅਖਾੜਾ ਮੈ ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਰਾਮ ॥

ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਹਰਿ ਹਰਿ ਕੀਤਾ ਤੂਟੀ ਭੀਤਾ ਭਰਮ ਗੜਾ ॥

ਪਾਇਆ ਖਜਾਨਾ ਬਹੁਤੁ ਨਿਧਾਨਾ ਸਾਣਬ ਮੇਰੀ ਆਪਿ ਖੜਾ ॥

ਸੋਈ ਸੁਗਿਆਨਾ ਸੋ ਪਰਧਾਨਾ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ ਕੀਤਾ ॥

ਕਹੁ ਨਾਨਕ ਜਾਂ ਵਲਿ ਸੁਆਮੀ ਤਾ ਸਰਸੇ ਭਾਈ ਮੀਤਾ
॥੪॥੧॥

ganat mitaa-ee chookee Dhaa-ee kadaj na
vi-aapai man chingdaa.

govind gaajay anhad vaajay achraj sobh
banaa-ee.

kaho naanak pir mayrai sangay taa mai nav
niDh paa-ee. ||3||

sarsi-arhay sarsi-arhay mayray bhaa-ee sabh
meetaa raam.

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bikhmo bikhm akhaarhaa mai gur mil jeetaa
raam.

gur mil jeetaa har har keetaa tootee bheetaa
bharam garhaa.

paa-i-aa khajaanaa bahut niDhaanaa saanath
mayree aap kharhaa.

so-ee sugi-aanaa so parDhaanaa jo parabh
apnaa keetaa.

kaho naanak jaaN val su-aamee taa sarsay
bhaa-ee meetaa. ||4||1||

Asa Mohalla-5

Chhant

In the previous *shabad*, Guru Ji depicted the image of a lonely bride who was feeling the pangs of separation. Now using the metaphor of extreme sense of happiness and ecstasy enjoyed by this same bride when she discovers that her beloved groom is coming to wed her, to express his own happiness on being united with his Beloved (God).

Speaking on behalf of that happy soul-bride Guru Ji says: "I am feeling great bliss because I have seen my God. Yes, I have tasted the sweet relish of God's (Name). This sweet relish of God's (Name) has been enshrined in my mind, (because) the true Guru has become merciful on me and my mind is now in equipoise. My mind has now come under control; it is now singing songs of joy because the five evil passions (of lust, anger, greed, attachment and self-conceit), which used to mislead and trouble it) have fled away. Since the time my friendly saint (Guru) has become the intermediary (between me and God, my sense faculties) have become cool and calm with his nectar of sweet words. Nanak says, "my mind has become intimate with God, and I have seen that God with my own eyes."(1)

Metaphorically describing the scene of his marriage or union with God, Guru Ji says: "(O' my friends, my sense faculties have become like) beautiful gates of my mind, because my beloved saints have arrived as guests. These dear saints are accomplishing all my tasks. Therefore, after bowing to (that Guru God), all my sense faculties are engaged in serving Him. (In this marriage), God Himself is (leading) the groom's party and Himself the bride's party; He Himself is the bridegroom and Himself the deity. He Himself accomplishes His task and He Himself sustains the union. Nanak says that my groom (God) is residing in my heart, and its gates (sense faculties) look beautiful."(2)

Now Guru Ji describes the blessings he enjoys on enshrining God in his mind. He says: “(O’ my friends, now) I only meditate on God’s Name because I have received (all) nine treasures (of the world) in the house (of my mind). Yes, by meditating on (God’s) Name, I have obtained everything and in a matter of fact way I have even) met God. (That God) has erased all the accounts (of my deeds, therefore all) my wanderings have ceased, and now no worry can ever afflict me. God’s is resounding within me (and I fully enjoy the relish of meditating on God’s Name. Because within me) the melody of free-flowing music is playing, which has created a scene of astonishing glory. Nanak says when my Spouse is with me I feel that I have obtained all nine treasures (of happiness).”(3)

Finally Guru Ji describes the kinds of blessings this marriage (or union) with God has brought. He says: “(O’ my friends, all my sense faculties which are now like my) siblings and friends have been very much pleased. Joining with the Guru, I have won over the most difficult battlefield (of worldly life. What I did is that) joining with the Guru, I repeated God’s Name and won over the battlefield, because the wall of the fortress of doubt has been demolished. (As a result of this victory,) I have obtained an inexhaustible treasure of many virtues, and (now) God Himself is standing as my helper. (All these blessings are not due to my own wisdom or special status, but I say that person) whom God makes His own is the most knowledgeable and distinguished. Nanak says when our Master (God) is on our side, all our siblings and friends are also pleased (with us).”(4-1)

The message of this *shabad* is that when we long to meet God like the young faithful bride separated from her beloved groom, God does come to reside in our heart. Then we enjoy an extremely wonderful sense of happiness and ecstasy, as if God has come and wedded us like His beautiful bride. This union not only makes us happy but pleases all our friends and relatives as well, and we enjoy every kind of pleasure.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਕਥਾ ਹਰਿ ਅਕਥ ਕਥਾ ਕਿਛੁ ਜਾਇ ਨ ਜਾਣੀ ਰਾਮ ॥
 ਸੁਰਿ ਨਰ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥
 ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ ॥
 ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥
 ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਜੋਤਿ ਜੋਤਿ ਸਮਾਣੀ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਪ੍ਰਸਾਦੀ ਸਦਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀ ॥੧॥

ਹਰਿ ਸੰਤਾ ਹਰਿ ਸੰਤ ਸਜਨ ਮੇਰੇ ਮੀਤ ਸਹਾਈ ਰਾਮ ॥
 ਵਡਭਾਗੀ ਵਡਭਾਗੀ ਸਤਸੰਗਤਿ ਪਾਈ ਰਾਮ ॥
 ਵਡਭਾਗੀ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਲਾਥੇ ਦੂਖ ਸੰਤਾਪੈ ॥
 ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਕ੍ਰਮ ਭਉ ਭਾਗੇ ਆਪੁ ਮਿਟਾਇਆ ਆਪੈ ॥
 ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਈ ॥

aasaa mehlaa 5.

akthaa har akath katha kichh jaa-ay na
 jaanee raam.
 sur nar sur nar mun jan sahj vakhhaanee
 raam.
 sehjay vakhhaanee ami-o baneer charan kamal
 rang laa-i-aa.
 jap ayk alakh parabh niranjan man chingdi-aa
 fal paa-i-aa.
 taj maan moh vikaar doojaa jotee jot
 samaanee.
 binvant naanak gur pargaadee sadaa har
 rang maanee. ||1||

har santaa har sant sajan mayray meet
 sahaa-ee raam.
 vadbhaagee vadbhaagee satsangat paa-ee
 raam.
 vadbhaagee paa-ay naam Dhi-aa-ay laathay
 dookh santapai.
 gur charnee laagay bharam bha-o bhaagay
 aap mitaa-i-aa aapai.
 kar kirpaa maylay parabh apunai vichhurh
 kateh na jaa-ee.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਦਾ ਹਰਿ ਸਰਣਾਈ ॥੨॥	binvant̃ naanak daas tayraa sadaa har sarnaa-ee. 2
ਹਰਿ ਦਰੇ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਤੇਰੇ ਭਗਤ ਪਿਆਰੇ ਰਾਮ॥	har daray har dar sohan tayray bhagat pi-aaray raam.
ਵਾਰੀ ਤਿਨ ਵਾਰੀ ਜਾਵਾ ਸਦ ਬਲਿਹਾਰੇ ਰਾਮ ॥	vaaree tin vaaree jaavaa sad balihaaray raam.
ਸਦ ਬਲਿਹਾਰੇ ਕਰਿ ਨਮਸਕਾਰੇ ਜਿਨ ਭੇਟਤ ਪ੍ਰਭੁ ਜਾਤਾ ॥	sad balihaaray kar namaskaaray jin bhaytat parabh jaataa.
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਸਭ ਬਾਈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥	ghat ghat rav rahi-aa sabh thaa-ee pooran purakh biDhaataa.
ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥	gur pooraa paa-i-aa naam Dhi-aa-i-aa joo-ai janam na haaray.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਾਖੁ ਕਿਰਪਾ ਧਾਰੇ ॥੩॥	binvant̃ naanak sarañ tayree raakh̃ kirpaa Dhaaray. 3
ਬੇਅੰਤਾ ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕੇਤਕ ਗਾਵਾ ਰਾਮ ॥	bay-antaa bay-ant̃ guñ tayray kaytak gaavaa raam.
ਤੇਰੇ ਚਰਣਾ ਤੇਰੇ ਚਰਣ ਪੁੰਜਿ ਵਡਭਾਗੀ ਪਾਵਾ ਰਾਮ ॥	tayray charnaa tayray charañ Dhoorh vadbhaagee paavaa raam.
ਹਰਿ ਪੂਤੀ ਨ੍ਰਾਈਐ ਮੈਲੁ ਗਵਾਈਐ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਭੇ ॥	har Dhoorhee n^aa-ee-ai mail gavaa-ee-ai janam marañ dukh laathay.
ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਹਦੂਰੇ ਪਰਮੇਸਰੁ ਪ੍ਰਭੁ ਸਾਥੇ ॥	ant̃ar baahar sadaa hadooray parmaysar parabh saathay.
ਮਿਟੇ ਦੂਖ ਕਲਿਆਣ ਕੀਰਤਨ ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਵਾ ॥	mitay dookh̃ kali-aañ keertan bahurh̃ jon na paavaa.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਸਰਣਿ ਤਰੀਐ ਆਪਣੇ ਪ੍ਰਭੁ ਭਾਵਾ ॥੪॥੨॥	binvant̃ naanak gur sarañ taree-ai aapnay parabh bhaavaa. 4 2

Asa Mohalla-5

In the opening lines of the second stanza of the previous *shabad*, Guru Ji stated that his sense faculties have become like beautiful gates of his heart, because his beloved saints have arrived as guests. These dear saints are accomplishing all his tasks. Therefore, after bowing to that Guru God, all his sense faculties are engaged in serving Him. In other words, he is expressing his deep gratitude to his saint (Guru) for uniting him with his beloved God. Now in this *shabad* Guru Ji describes to us how the saints and God's other devotees help us unite with God.

He says: "(O' my friends), the indescribable discourse of God cannot be explained (through our own egotistical cleverness). It is only the devotees with angelic and sagely disposition who have discoursed on this matter while in a state of peace and poise. (These saints and sages, who) in a state of equipoise have given this divine discourse with their nectar-like words have (first) imbued themselves with the love of God's lotus feet. By meditating on the one unknowable and immaculate God, they have obtained the fruit of their heart's desire. Shedding ego, attachment, sin and the sense of duality, their light has merged in the supreme light (of God). Nanak humbly submits that by the grace of Guru they have always enjoyed the love of God forever."(1)

Guru Ji now describes how direct association with the saints helps a person unite with God. Speaking from his own experience, he says: "(O' my friends), God's saints are my friends, mates, and supporters. It is by great good fortune that I have found the company of such

holy persons. The person, who by good fortune finds (such a holy company) and meditates on the (God's) Name, all of that person's pains and sorrows are removed. Yes, they who have resorted to the shelter of the Guru, their doubts and dreads have vanished, and they have themselves erased their self-(conceit). Then showing His grace, God has united them with Him and after that they are never separated (from Him). Therefore, Nanak prays, O' God, (I am) Your servant, please always keep me in Your refuge."(2)

Continuing his prayer, Guru Ji says: "O' God, (standing at) Your gate, Your devotees look beautiful. May I always be a sacrifice to them? (Yes, I wish that) I may salute and be a sacrifice to them, by meeting them I have realized God. (Now I know that God), the perfect architect of destiny, pervades each and every heart. The person who meets the perfect Guru meditates on (God's) Name, and does not lose (the human) birth in a gamble. O' God, Nanak prays, showing mercy, save him (too from losing his human birth in a gamble)." (3)

Finally, Guru Ji shows us how to pray to God and what kinds of gifts to ask from Him. He says: "O' limitless God, innumerable are Your merits, how many of these may I sing? It would be my great good fortune if I could simply obtain the dust of Your feet (perform Your most humble service). Because, by bathing in the dust of Your feet, we can wash off all the dirt (of our evil tendencies) and end our pains of birth and death. (We also realize that) both within and without, God is always in front of us. (In short, O' my friends) by singing God's praise, my pains and sufferings have been removed and now I would not again go through existences. Nanak prays that, by seeking the shelter of the Guru, we swim across (the worldly ocean. In this way, through the Guru I too could) become pleasing to my God"(4-2)

The message of this *shabad* is that if we sing God's praises through hymns composed by His devotees in their moments of love, peace, and poise, or join the company of holy saints and meditate on God's Name, then all our evil tendencies will be dispelled, and showing His mercy God would unite us with Himself.

ਆਸਾ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੪

aasaa **chhanṭ** mehlaa 5 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar **satgur** pargaad.

ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਬੋਧਿਆ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ਰਾਮ
ਰਾਜੇ ॥
ਮਿਲਿ ਸੰਤਸੰਗਤਿ ਆਰਾਧਿਆ ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਰਾਮ
ਰਾਜੇ ॥
ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਠੇ ॥
ਗੁਣ ਨਿਧਿ ਗਾਇਆ ਸਭ ਦੂਖ ਮਿਟਾਇਆ ਰਹਿਮੈ ਬਿਨਸੀ
ਗਾਠੇ ॥

har charan kamal man bayDhi-aa **kichh** aan
na meethaa raam raajay.
mil sant संगat aaraaDhi-aa har **ghat** ghatay
deethaa raam raajay.
har **ghat** ghatay deethaa amrito voothaa
janam maran **dukh** naathay.
gun niDh gaa-i-aa **sabh** dookh mitaa-i-aa
ha-umai binsee gaathay.

ਪੰਨਾ ੪੫੪

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ਪ੍ਰਿਉ ਸਹਜ ਸੁਭਾਈ ਛੋਡਿ ਨ ਜਾਈ ਮਨਿ ਲਾਗਾ ਰੰਗੁ ਮਜੀਠਾ
॥
ਹਰਿ ਨਾਨਕ ਬੋਧੇ ਚਰਨ ਕਮਲ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ॥੧॥

pari-o sahj **subh**aa-ee **chhod** na jaa-ee man
laagaa rang majeethaa.
har naanak bayDhay charan kamal **kichh** aan
na meethaa. ||1||

ਜਿਉ ਰਾਤੀ ਜਲਿ ਮਾਛੁਲੀ ਤਿਉ ਰਾਮ ਰਸਿ ਮਾਤੇ ਰਾਮ ਰਾਜੇ ॥

ji-o raatee jal maachhulee tī-o raam ras
maatay raam raajay.

ਗੁਰ ਪੂਰੈ ਉਪਦੇਸਿਆ ਜੀਵਨ ਗਤਿ ਭਾਤੇ ਰਾਮ ਰਾਜੇ ॥
 ਜੀਵਨ ਗਤਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਏ ॥
 ਹਰਿ ਰਤਨ ਪਦਾਰਥੋ ਪਰਗਟੇ ਪੂਰਨੋ ਛੇਡਿ ਨ ਕਤਹੂ ਜਾਏ ॥
 ਪ੍ਰਭੁ ਸੁਘਰੁ ਸਰੂਪੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਤਾ ਕੀ ਮਿਟੈ ਨ ਦਾਤੇ ॥
 ਜਲ ਸੰਗਿ ਰਾਤੀ ਮਾਛੁਲੀ ਨਾਨਕ ਹਰਿ ਮਾਤੇ ॥੨॥
 ਚਾੜ੍ਹਕੁ ਜਾਚੈ ਬੁੰਦ ਜਿਉ ਹਰਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ਰਾਜੇ ॥
 ਮਾਲੁ ਖਜੀਨਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਰਾਮ ਰਾਜੇ ॥
 ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਪੁਰਖੁ ਨਿਰਾਰਾ ਤਾ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀਐ
 ॥
 ਹਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਬਿਸਰੈ ਕਬਹੂੰ ਗੁਰ ਸਬਦੀ ਰੰਗੁ
 ਮਾਣੀਐ ॥
 ਪ੍ਰਭੁ ਪੁਰਖੁ ਜਗਜੀਵਨੋ ਸੰਤ ਰਸੁ ਪੀਵਨੋ ਜਪਿ ਭਰਮ ਮੋਹ ਦੁਖ
 ਭਾਰਾ ॥
 ਚਾੜ੍ਹਕੁ ਜਾਚੈ ਬੁੰਦ ਜਿਉ ਨਾਨਕ ਹਰਿ ਪਿਆਰਾ ॥੩॥

gur poorai updaysi-aa jeevan gat̃ bhaat̃ay
 raam raajay.
 jeevan gat̃ su-aamee ant̃arjaamee aap lee-ay
 lar̃h laa-ay.
 har raṭan pdaaratho pargato poorno chhod
 na kathoo jaa-ay.
 parabh̃ sughar saroop sujaan su-aamee tãa
 kee mitai na daat̃ay.
 jal sang raat̃ee maachhulee naanak har
 maat̃ay. ||2||
 chaat̃rik jaachai boond̃ ji-o har paraan
 aDhaaraa raam raajay.
 maal̃ khajeena sut̃ bharaat̃ meet̃ sabhhoo^N
 tãy pi-aaraa raam raajay.
 sabhhoo^N tãy pi-aaraa purakh̃ niraaraa tãa
 kee gat̃ nahee jaanee-ai.
 har saas giraas na bisrai kabahoo^N gur
 sabd̃ee rang maane-ai.
 parabh̃ purakh̃ jagjeevano sant̃ ras peevno
 jap bharam moh dukh daaraa.
 chaat̃rik jaachai boond̃ ji-o naanak har
 pi-aaraa. ||3||

ਮਿਲੇ ਨਰਾਇਣ ਆਪਣੇ ਮਾਨੋਰਥੋ ਪੂਰਾ ਰਾਮ ਰਾਜੇ ॥
 ਵਾਠੀ ਭੀਤਿ ਭਰੰਮ ਕੀ ਭੋਟਤ ਗੁਰੁ ਸੁਰਾ ਰਾਮ ਰਾਜੇ ॥
 ਪੂਰਨ ਗੁਰ ਪਾਏ ਪੁਰਬਿ ਲਿਖਾਏ ਸਭ ਨਿਧਿ ਦੀਨ ਦਇਆਲਾ
 ॥
 ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਸੁੰਦਰ ਗੁਰ ਗੋਪਾਲਾ ॥
 ਸੂਖ ਸਰਜ ਆਨੰਦ ਘਨੇਰੋ ਪਤਿਤ ਪਾਵਨ ਸਾਧੂ ਧੂਰਾ ॥
 ਹਰਿ ਮਿਲੇ ਨਰਾਇਣ ਨਾਨਕਾ ਮਾਨੋਰਥੋ ਪੂਰਾ ॥੪॥੧॥੩॥

milay naraa-iñ aap̃ṇay maanoratho pooraa
 raam raajay.
 dhaat̃hee bheet̃ bharamm kee bhayat̃ gur
 sooraa raam raajay.
 pooran gur paa-ay purab̃ likh̃aa-ay sabh̃ niDh̃
 deeñ da-i-aalaa.
 aad̃ maDh̃ ant̃ parabh̃ so-ee sundar gur
 gopaalaa.
 sookh̃ sahj aanand̃ ghanayray pat̃it̃ paavan
 saaDhoo Dhooraa.
 har milay naraa-iñ naankaa maanoratho
 pooraa. ||4||1||3||

Asa Chhant Mohalla-5

Ghar-4

In the previous *shabad*, Guru Ji told us that if we sing God's praises through the hymns and sermons composed by His devotees in their moments of love, peace, and poise, or if we join the company of holy saints and meditate on God's Name, then all our evil tendencies will be dispelled, and God, showing His mercy, would unite us with Himself. Now in this *shabad* Guru Ji describes the state of mind of the devotees, who have been totally imbued with the love of God and the kind of bliss and comforts such devotees enjoy.

He says: "(O' my friends), nothing else seems pleasing (to that person whose) mind has been pierced (captivated) by the immaculate love of the lotus feet of God. Joining the society of saints, such a person meditates on God and is able to see Him present in every heart. When one can see (God) in every heart, the immortalizing nectar of God's Name comes to abide in that one and (all his or her pains, including) pain of birth and death, go

away. By singing praises of God, the treasure of all virtues, such a person dispels all the pain, and the tangled (presence) of ego within that person is destroyed. In a very natural sort of way, God always remains with that person, and never abandons him or her. Like the deep red color of *Majeeth*, that person's mind is imbued with fast love of God. In short, O' Nanak, nothing else seems pleasing to the person whose mind is pierced with (the love) of God's lotus feet."(1)

Illustrating the embellishing effect on the minds of those whom the Guru has graced with his divine message, Guru Ji says: "(O' my friends, they whom) the perfect Guru has embellished with the instruction (of meditation on God's Name) are intoxicated with the relish of God's Name, just as a fish is deeply imbued with a love for water. The perfect Guru teaches them the way to obtain salvation in life. God the Giver of salvation is the inner-knower of all hearts. He Himself unites (such Guru's followers) with Him. That all pervasive God reveals the jewel (of God's Name) in them and never goes away abandoning them. God is accomplished, beauteous and sagacious Master, His gifts never exhaust., Just as the fish is imbued with a love of water, O' Nanak such persons remain imbued with the love of God."(2)

Now illustrating with another beautiful example the love of Guru's followers for God's Name, Guru Ji says: "(O' my friends), Just as a *Papeeha*, (the pied-cuckoo) craves for the drop of rain, God's (Name) is the support of a Guru's follower's life-breaths. To them, (God) is dearer than all the wealth, treasures, sons (and daughters), brothers (and sisters), and friends. Yes, (to them) the detached God, whose state cannot be known, is dearer than all others. With each breath and morsel of food, God does not depart from their minds, and they enjoy His love through the word of the Guru. The saints drink the nectar of the Name of that God, that supreme Being who is the life of the universe; and by so meditating (on His Name) they have cast away the pain of doubt and (worldly) attachment. In short O' Nanak, just as a *Papeeha* craves for the special drop of rain, so God is dear (to His devotees)."(3)

Guru Ji concludes the *shabad* by saying: "(O' my friends), they who are united with God, their purpose in this life is accomplished. Their wall of doubt crumbles upon meeting the brave Guru (and comprehending his message). However, only those meet the perfect Guru in whose destiny it has been so prescribed by the Treasure of all (virtues) and the merciful Master of the meek. (They firmly believe that) gorgeous Guru God is present in the beginning, the middle, and the end. They who are blessed with the dust of the feet (most humble service) of saints enjoy peace, poise, and immense bliss, which can sanctify even the sinners. In short O' Nanak, the person who is united with the immaculate God, that person's purpose in life is accomplished." (4-1-3)

The message of this *shabad* is that they who imbue themselves with the love of the lotus feet of God (the immaculate words uttered by the saints in praise of God) achieve the object of their life, which is re-union with that God from whom they had been separated for a long time.

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੬

aasaa mehlāa 5 chhanṭ ghar 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rsaad^ḷ.

ਸਲੋਕੁ ॥

salok.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨੁ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ ॥੧॥

ਛੰਤੁ ॥

ਜਲ ਦੁਧ ਨਿਆਈ ਰੀਤਿ ਅਬ ਦੁਧ ਆਚ ਨਹੀ ਮਨ ਐਸੀ
ਪ੍ਰੀਤਿ ਹਰੇ ॥
ਅਬ ਉਚਤਿਓ ਅਲਿ ਕਮਲੇਹ ਬਾਸਨ ਮਾਹਿ ਮਗਨ ਇਕੁ ਖਿਨੁ
ਭੀ ਨਾਹਿ ਟਰੇ ॥
ਖਿਨੁ ਨਾਹਿ ਟਰੀਐ ਪ੍ਰੀਤਿ ਹਰੀਐ ਸੀਗਾਰ ਹਭਿ ਚਸ ਅਰਪੀਐ
॥
ਜਹ ਦੁਧ ਸੁਣੀਐ ਜਮ ਪੰਥੁ ਭਣੀਐ ਤਹ ਸਾਧਸੰਗਿ ਨ ਡਰਪੀਐ
॥
ਕਰਿ ਕੀਰਤਿ ਗੋਵਿੰਦ ਗੁਣੀਐ ਸਗਲ ਪ੍ਰਾਛਤ ਦੁਖ ਹਰੇ ॥
ਕਹੁ ਨਾਨਕ ਛੰਤੁ ਗੋਵਿੰਦ ਹਰਿ ਕੇ ਮਨ ਹਰਿ ਸਿਉ ਨੇਹੁ ਕਰੇਹੁ
ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਹਰੇ ॥੧॥

ਜੈਸੀ ਮਛਲੀ ਨੀਰ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾ ਧੀਰੇ ਮਨ ਐਸਾ ਨੇਹੁ
ਕਰੇਹੁ ॥

ਪੰਨਾ ੪੫੫

ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਪਿਆਸ ਖਿਨੁ ਖਿਨੁ ਬੂੰਦ ਚਵੈ ਬਰਸੁ ਸੁਹਾਵੇ ਮੇਹੁ
॥
ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ਅਤਿ ਲਾਈਐ ਚਿਤੁ ਮੁਰਾਰੀ
॥
ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰੀ ॥
ਗੁਰ ਸੁਪ੍ਰਸੰਨੇ ਮਿਲੁ ਨਾਹ ਵਿਛੁੰਨੇ ਧਨ ਦੇਦੀ ਸਾਚੁ ਸਨੇਹਾ ॥
ਕਹੁ ਨਾਨਕ ਛੰਤੁ ਅਨੰਤ ਠਾਕੁਰ ਕੇ ਹਰਿ ਸਿਉ ਕੀਜੈ ਨੇਹਾ ਮਨ
ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ ॥੨॥

ਚਕਵੀ ਸੂਰ ਸਨੇਹੁ ਚਿਤਵੈ ਆਸ ਘਣੀ ਕਦਿ ਦਿਨੀਅਰੁ ਦੇਖੀਐ
॥
ਕੋਕਿਲ ਅੰਬ ਪਰੀਤਿ ਚਵੈ ਸੁਹਾਵੀਆ ਮਨ ਹਰਿ ਰੰਗੁ ਕੀਜੀਐ ॥
ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਮਾਨੁ ਨ ਕੀਜੈ ਇਕ ਰਾਤੀ ਕੇ ਹਭਿ
ਪਾਹੁਣਿਆ ॥
ਅਬ ਕਿਆ ਰੰਗੁ ਲਾਇਓ ਮੇਹੁ ਰਚਾਇਓ ਨਾਗੇ ਆਵਣ
ਜਾਵਣਿਆ ॥
ਬਿਰੁ ਸਾਧੁ ਸਰਣੀ ਪਤੀਐ ਚਰਣੀ ਅਬ ਟੂਟਾਸਿ ਮੇਹੁ ਜੁ ਕਿਤੀਐ
॥
ਕਹੁ ਨਾਨਕ ਛੰਤੁ ਦਇਆਲ ਪੁਰਖ ਕੇ ਮਨ ਹਰਿ ਲਾਇ ਪਰੀਤਿ
ਕਥ ਦਿਨੀਅਰੁ ਦੇਖੀਐ ॥੩॥

jaa ka-o bha-ay kirpaal parabh har har
say-ee japaat.
naanak pareet lagee tin^h raam si-o bhayat
saaDh sangaat. ||1||

chhant.

jal duDh ni-aa-ee reet ab duDh aach nahee
man aisee pareet haray.
ab urjhi-o al kamlayh baasan maahi magan
ik khin bhee naahi tarai.
khin naahi taree-ai pareet haree-ai seegaar
habh ras arpee-ai.
jah dookh sunee-ai jam panth bhanee-ai tah
saaDhsang na darpee-ai.
kar keerat govind gunee-ai sagal paraachhat
dukh haray.
kaho naanak chhant govind har kay man
har si-o nayhu karayhu aisee man pareet
haray. ||1||

jaisee machhulee neer ik khin bhee naa
Dheeray man aisaa nayhu karayhu.

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jaisee chaatruk pi-aas khin khin boond
chavai baras suhaavay mayhu.
har pareet kareejai ih man deejai at
laa-ee-ai chit muraaree.
maan na keejai saran pareejai darsan ka-o
balihaaree.
gur suparsannay mil naah vichhunay Dhan
daydee saach sanayhaa.
kaho naanak chhant anant thaakur kay
har si-o keejai nayhaa man aisaa nayhu
karayhu. ||2||

chakvee soor sanayhu chitvai aas ghanee
kad dinee-ar daykhee-ai.
kokil amb pareet chavai suhaavee-aa man
har rang keejee-ai.
har pareet kareejai maan na keejai ik raate
kay habh paahun-i-aa.
ab ki-aa rang laa-i-o moh rachaa-i-o naagay
aavan jaavan-i-aa.
thir saaDhoo sarnee parhee-ai charnee ab
tootas moh jo kitee-ai.
kaho naanak chhant da-i-aal purakh kay
man har laa-ay pareet kab dinee-ar
daykhee-ai. ||3||

ਨਿਸਿ ਕੁਰੰਕ ਜੈਸੇ ਨਾਦ ਸੁਣਿ ਸੁਣਈ ਹੀਉ ਡਿਵੈ ਮਨ ਐਸੀ
ਪ੍ਰੀਤਿ ਕੀਜੈ ॥

ਜੈਸੀ ਤਰੁਣਿ ਭਤਾਰ ਉਰਝੀ ਪਿਰਹਿ ਸਿਵੈ ਇਹੁ ਮਨੁ ਲਾਲ
ਦੀਜੈ ॥

ਮਨੁ ਲਾਲਹਿ ਦੀਜੈ ਭੋਗ ਕਰੀਜੈ ਹਭਿ ਖੁਸੀਆ ਰੰਗ ਮਾਣੈ ॥

ਪਿਰੁ ਅਪਨਾ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਅਤਿ ਮਿਲਿਓ
ਮਿਤ੍ਰੁ ਚਿਰਾਣੈ ॥

ਗੁਰੁ ਥੀਆ ਸਾਖੀ ਤਾ ਡਿਠਮੁ ਆਖੀ ਪਿਰ ਜੇਹਾ ਅਵਰੁ ਨ ਦੀਜੈ
॥

ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਮੋਹਨ ਕੇ ਮਨ ਹਰਿ ਚਰਣ ਗਹੀਜੈ
ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਕੀਜੈ ॥੪॥੧॥੪॥

nis kurank jaisay naad sun sarvane^e hee-o
divai man aisee pareet^t keejai.

jaisee tarunⁿ bhataar urjhee pih^eh sival ih
man laal^l deejai.

man laaleh^h deejai bhog kareejai habh
khusee-aa rang maanay.

pir apnaa paa-i-aa rang laal banaa-i-aa at
mili-o mitar chiraanay.

gur thee-aa saakh^hee taa ditham aakh^hee pir
jayhaa avar na deesai

kaho naanak chhant^t da-i-aal mohan kay
man har charanⁿ gaheejai aisee man pareet^t
keejai. ||4||1||4||

Asa Mohalla-5

Chhant Ghar-6

In this *shabad*, Guru Ji is instructing his own mind, but is actually advising us to develop a real deep sincere love for God. He illustrates his advice with very common beautiful examples of love, starting with lifeless objects, such as milk and water, and progressively advancing to live objects such as the flower and the sun, fish and water, and finally the young bride and her beloved groom. But everyone is not blessed with this gift of love with God, therefore Guru Ji begins as follows:

Shalok—

He says: “Only they meditate on God’s Name upon whom God showers His Grace. But, O’ Nanak, it is only upon joining the company of the saint (Guru) that they are imbued with God’s love.”(1)

Chhant—

Citing examples of such true love, Guru Ji says: “(O’ my friends), the tradition of love between God and (the human soul) is like the love between milk and water. (When water becomes one with milk), it does not let milk get burnt (until it is itself finished). O’ my mind, love of God (for the human soul is like that of water for the milk. He does not allow the devotee’s soul to be tainted by any evil tendencies). Now (another thing you may note is that when a lotus flower opens up in bloom), the bumblebee gets entangled in the lotus. It remains so absorbed in (enjoying its) fragrance that it does not leave it even for a moment. (Similarly, O’ my friends), we should not desist from the love of God, and we ought to sacrifice all our bodily decorations and worldly pleasures for the sake of this divine love. (The result of such a sacrifice would be that by joining the company of saint (Guru), we would not at all feel afraid (even at the place) where it is said that after death one must tread on a painful path laid out by the demon of death. Therefore, we should keep praising the merits of God because He destroys all our sins and sorrows. We should keep singing songs in praise of God and keep loving God, by doing so all our sins and acts for which we have to repent (later) are destroyed. Nanak says, O’ my mind keep singing songs (in praise) of God and develop love for God because the love of God is such (that it does not let the devotee be tainted by sinful tendencies, and does not let the soul be tortured by demons of death).”(1)

Guru Ji now proceeds to the next stage of examples of love. He says: “O’ my mind, develop such a love for God as a fish (has for water, for when it is separated) from water it does not rest even for a moment. (Or develop such a love for God), as the pied-cuckoo (has for the drop of rain. Even when it is thirsty it does not drink any other water), but again and again it keeps chirping for the drop of rain, (as if saying to the cloud), “O pleasing cloud, please come down as rain.”

“Yes, we should imbue ourselves with God’s love, (and for the sake of this divine love) we should surrender our mind and body to Him. We should so attune our mind to that Slayer of pride that we never indulge in arrogance; instead we should seek His refuge, and be a sacrifice to His sight. We should also not feel any pride (on account of this love), rather we should simply seek His shelter and be a sacrifice to His vision. (O’ my friends), the bride (soul) on whom the Guru is very much pleased (meditates on God), sends her prayers to the eternal Being, and begs Him to come and meet her). Therefore, O’ Nanak, you too should sing countless songs in praise of the Master and imbue yourself with love of God (like the love of a fish for water, or of a pied-cuckoo for the drop of rain).”(2)

Citing more beautiful examples of love, Guru Ji says: “(O’ my mind, love your God) just as a (Sheldrake) *Chakwi* loves the Sun and with great craving keeps on wondering when it will be able to see it. Or, just as a (cuckoo) *Kkoel* loves the mango (and sitting on the mango tree) sings sweetly. O’ my mind, we should imbue ourselves with God’s love and should not feel proud (of any thing, because in this world we are all) guests for (a very short period of) one night. (O’ my mind, why have) you imbued yourself (with worldly love? Remember that we came) naked into this world and we would depart naked (from this world. O’ my mind, only) the shelter of the saint (Guru) is permanent; therefore we should seek his refuge; only then your attachment would be removed which you have developed (for the world). O’, Nanak, keep singing songs in praise of the merciful Being, just as *Chakwi* keeps longing for the time when she would see the sun; similarly develop such a love for God in your mind.”(3)

Guru Ji concludes this *shabad* with still some more beautiful examples, touching the heights of poetic imagery. He says: “O’ my mind, imbue yourself with love of God like a deer at night who, upon hearing the music of the (hunter’s) horn, surrenders its heart (so completely, that without caring for its life it runs towards the hunter and lets itself be mortally wounded by the arrow). Or as the young bride, imbued with the love for her groom serves him (day and night), similarly we should surrender our mind to our beloved God and enjoy the relish of His love. (The bride-soul, who surrenders her mind to God as the groom,) enjoys all the pleasures and all blessings of His union. She finds her Spouse (God) within herself and imbues herself with the fast red pigment of love, (like the wearing of a deep red colored robe by a wedded bride), and she obtains her long separated dear friend. (O’ my friend, since the time) the Guru has become my intercessor, I have seen God my groom with my own eyes and no one seems to be (as handsome) as my Spouse. Therefore, Nanak says, O’ my mind, grasp the lotus feet of God and keep singing songs in praise of the captivating merciful (Master). Yes, O’ my mind, imbue yourself with such (deep) love (for God as a young bride has for her beloved Groom).” (4-1-4)

The message of this *shabad* is that if we want to meet God and enjoy the bliss of His union, then we should make Guru our intercessor, follow his advice, and love our God with such a sincere, undiluted and intense love as is the love of water for milk, *Chakwi* for the Sun, fish for water, deer for the hunter’s music and a young faithful bride for her spouse.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਲੋਕੁ ॥

salok.

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੋਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ ॥
ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ ॥੧॥

ban ban firtee khøjtee haaree baho avgaahi.
naanak bh̄haytay saaDh jab har paa-i-aa man
maahi. ||1||

ਛੰਡ ॥

chhant̄.

ਜਾ ਕਉ ਖੋਜਹਿ ਅਸੰਖ ਮੁਨੀ ਅਨੇਕ ਤਪੇ ॥
ਬ੍ਰਹਮੇ ਕੋਟਿ ਅਰਾਧਹਿ ਗਿਆਨੀ ਜਾਪ ਜਪੇ ॥
ਜਪ ਤਾਪ ਸੰਜਮ ਕਿਰਿਆ ਪੂਜਾ ਅਨਿਕ ਸੋਧਨ ਬੰਦਨਾ ॥
ਕਰਿ ਗਵਨੁ ਬਸੁਧਾ ਤੀਰਥਹ ਮਜਨੁ ਮਿਲਨ ਕਉ ਨਿਰੰਜਨਾ ॥
ਮਾਨੁਖ ਬਨੁ ਤਿਨੁ ਪਸੂ ਪੰਖੀ ਸਗਲ ਤੁਝਹਿ ਅਰਾਧਤੇ ॥
ਦਇਆਲ ਲਾਲ ਗੋਬਿੰਦ ਨਾਨਕ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਹੋਇ
ਗਤੇ ॥੧॥

jaa ka-o khøjeh asa^ṁkh muneey anayk ṭapay.
barahmay kot araaDheh gi-aanee jaap japay.
jap ṭaap sanjam kiri-aa poojaa anik soDhan
bandnaa.
kar gavan basuDhaa ṭeerthah majan milan
ka-o niranjanaa.
maanukh ban ṭin pasoo pankhee sagal ṭujheh
araaDhatay.
ḍa-i-aal laal gobind̄ naanak mil saaDhsangat
ho-ay gatay. ||1||

ਕੋਟਿ ਬਿਸਨ ਅਵਤਾਰ ਸੰਕਰ ਜਟਾਧਾਰ ॥
ਚਾਹਹਿ ਤੁਝਹਿ ਦਇਆਰ ਮਨਿ ਤਨਿ ਰੁਚ ਅਪਾਰ ॥
ਅਪਾਰ ਅਗਮ ਗੋਬਿੰਦ ਠਾਕੁਰ ਸਗਲ ਪੂਰਕ ਪ੍ਰਭ ਧਨੀ ॥
ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਧਿਆਵਹਿ ਜਖ ਕਿੰਨਰ ਗੁਣ ਭਨੀ ॥
ਕੋਟਿ ਇੰਦ੍ਰ ਅਨੇਕ ਦੇਵਾ ਜਪਤ ਸੁਆਮੀ ਜੈ ਜੈ ਕਾਰ ॥
ਅਨਾਥ ਨਾਥ ਦਇਆਲ ਨਾਨਕ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਉਧਾਰ
॥੨॥

kot bisan avṭaar sankar jataaDhaar.
chaaheh ṭujheh ḍa-i-aar man ṭan ruch apaar.
apaar agam gobind̄ ṭhaakur sagal poorak
parabh Dhanee.
sur siDh gan ganDharab Dhi-aavahi jakh
kinnar gun̄ bhanee.
kot ind̄ar anayk ḍayvaa japat̄ su-aamee jai jai
kaar.
anaath naath ḍa-i-aal naanak saaDhsangat̄ mil
uDhaar. ||2||

ਕੋਟਿ ਦੇਵੀ ਜਾ ਕਉ ਸੇਵਹਿ ਲਖਿਮੀ ਅਨਿਕ ਭਾਤਿ ॥

kot ḍayvee jaa ka-o sayveh lakhimee anik
bhaat̄.

ਪੰਨਾ ੪੫੬

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ਗੁਪਤ ਪ੍ਰਗਟ ਜਾ ਕਉ ਅਰਾਧਹਿ ਪਉਣ ਪਾਣੀ ਦਿਨਸੁ ਰਾਤਿ
॥
ਨਖਿਅਤੁ ਸਸੀਅਰ ਸੂਰ ਧਿਆਵਹਿ ਬਸੁਧ ਗਗਨਾ ਗਾਵਏ ॥
ਸਗਲ ਖਾਣੀ ਸਗਲ ਬਾਣੀ ਸਦਾ ਸਦਾ ਧਿਆਵਏ ॥
ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਣ ਚਤੁਰ ਬੇਦਹ ਖਟੁ ਸਾਸਤੁ ਜਾ ਕਉ ਜਪਾਤਿ
॥
ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਨਾਨਕ ਮਿਲੀਐ ਸੰਗਿ ਸਾਤਿ
॥੩॥

gupaṭ pargat̄ jaa ka-o araaDheh pa-un paanee
ḍinas raat̄.
nakhi-aṭar sasee-ar soor Dhi-aavahi basuDh
gagnaa gaav-ay.
sagal khaa^ṇee sagal bane^e sadaa sadaa
Dhi-aav-ay.
simrit̄ puraṇ chat̄ur bayḍah khat̄ saastar jaa
ka-o japaat̄.
pat̄it̄ paavan bhagat̄ vachhal naanak milee-ai
sang saat̄. ||3||

ਜੋਤੀ ਪ੍ਰਭੂ ਜਨਾਈ ਰਸਨਾ ਤੋਤ ਭਨੀ ॥
ਅਨਜਾਨਤ ਜੋ ਸੇਵੈ ਤੇਤੀ ਨਹ ਜਾਇ ਗਨੀ ॥
ਅਵਿਗਤ ਅਗਨਤ ਅਥਾਹ ਠਾਕੁਰ ਸਗਲ ਮੰਝੈ ਬਾਹਰਾ ॥

jayṭee parabhoo janaa-ee rasnaa ṭayṭ bhanee.
anjaanaṭ̄ jo sayvai ṭayṭee nah jaa-ay ganee.
avigaṭ̄ agnat̄ athaah ṭhaaakur sagal manjhay
baahraa.

ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਨਹ ਦੂਰਿ ਸੰਗੀ ਜਾਹਰਾ ॥

ਵਸਿ ਭਗਤ ਬੀਆ ਮਿਲੇ ਜੀਆ ਤਾ ਕੀ ਉਪਮਾ ਕਿਤ ਗਨੀ
॥

ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ ਚਰਨੀ
॥੪॥੨॥੫॥

sarab jaachik ayk daataa nah door sangee
jaahraa.

vas bhagat thee-aa milay jee-aa taā kee
upmaa kit ganee.

ih daan maan naanak paa-ay sees saaDhah
Dhar charnee. ||4||2||5||

Asa Mohalla-5

Shalok

According to Dr. Bh. Vir Singh Ji, in this *shabad* Guru Ji is observing that all the creation is engaged in praising the Creator. Some worship occurs with a conscious effort, such as that by saints, angels, gods and goddesses. Some worship occurs by itself such as worship by the sun, moon and stars. But the most auspicious worship is that which is done through praising God in the company of saints and holy persons. Perhaps that is why Guru Ji says as follows: -

Shalok—

I tired of searching Him from forest to forest and got exhausted searching. However, (I) Nanak say that when I met the saint (Guru), I found God within my own heart itself.”(1)

Chhant—

Guru Ji therefore says: “(O’ my friends, that God) whom a myriad of ascetics and innumerable penitents search, whom millions of *Bahamas* (the gods of creation) worship, and upon whom men of wisdom meditate. (To meet whom,) people do many types of meditation, penitence, austerities, (and) perform innumerable rituals and recitations, go through countless purifications, roam around the earth, and bathe at holy places, (by Guru’s grace, that God is found in the company of saintly persons).”

Therefore, Guru Ji prays to God and says: “(O’ God), the mortals, the blades of grass in the forests, the animals, and all the birds contemplate upon You. O’ merciful beloved Master of the meek, O’ God of the universe, please meet Nanak (in the) the company of saintly persons so that he too may be saved.”(1)

Continuing his prayer and praise, Guru Ji says: “O’ merciful God, myriad of incarnations of (Hindu gods, such as) *Vishnu* and matted-hair *Shiva*, long (to meet You) with a deep sense of love in their body and mind. O’ limitless, incomprehensible God, the Master, the wish-fulfiller of all, the angels, the attendants of *Shiva*, the heavenly musicians, the minor gods, and the dancers, all sing Your praises. O’ Master, millions of *Indaras* (the gods of rain), and countless gods, meditate upon and hail Your victory. But O’ Nanak, one is emancipated only by meeting that merciful Master, that Support of the support less, through the company of the saints.”(2)

Therefore, Guru Ji advises us and says: “(O’ my friends), whom myriads of goddesses of wealth serve in many different ways; whom the day and night, the air and water worship in visible and invisible ways; whose praises the stars, moon, sun, earth and sky sing; whom all the sources of production and languages sing ever and forever; whom the *Simrities*,

Puranaas, the four Vedas and six Shastras (the Hindu scriptures) worship, O', Nanak, we can meet that purifier of the sinners, the Savior of the devotees, only through the company of the saints." (3)

Concluding the *shabad* with a humble submission, Guru Ji says: "(O' my friends), my tongue has described only that much (of the creation) as (God) has made known. But the rest (of the creation), which serves (and worships God) without my knowing, cannot be accounted for. That Master is invisible, incalculable, and unfathomable. He is both within and without everyone. All are beggars, but only He is the Giver. He is not far off. He our companion is right in front of us. He has allowed Himself to be under the control of His devotees, and meets those mortals (who love Him). What can I say about the praise of such (persons)? Nanak only wishes, that he may be bestowed with this gift and honor, that he may place his head on the feet of such saints (of God)." (4-2-5)

The message of this *shabad* is that all the creation including human beings, gods, angels, the entire universe including the sky, the earth, the sun, the moon, and the stars are singing God's praise. Many people try to meet Him through rituals, ceremonies, fasts and baths at holy places, or try to find Him by reading various books on religion and philosophy, but God only loves His devotees who meditate on His Name with sincere love and devotion. Therefore, the easiest way to find Him is through the service and company of His true saints, by singing His praises and meditating on His Name in their company.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਲੋਕ ॥

salok.

ਉਦਮੁ ਕਰਹੁ ਵਡਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

udam karahu vad**h**aaageeho simrahu har har raa-ay.

ਨਾਨਕ ਜਿਸੁ ਸਿਮਰਤ ਸਭ ਸੁਖ ਹੋਵਹਿ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਜਾਇ ॥੧॥

naanak jis simrat sab**h** suk**h** hoveh dook**h** darad b**h**aram jaa-ay. ||1||

ਛੰਤੁ ॥

chhant.

ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥

naam japat**g**obin**d** nah alsaa-ee-ai.

ਭੋਟਤ ਸਾਧੂ ਸੰਗ ਜਮ ਪੁਰਿ ਨਹ ਜਾਈਐ ॥

b**h**ayat**t** saa**D**hoo sang jam pur nah jaa-ee-ai.

ਦੂਖ ਦਰਦ ਨ ਭਉ ਬਿਆਪੈ ਨਾਮੁ ਸਿਮਰਤ ਸਦ ਸੁਖੀ ॥

do**o**k**h** darad na b**h**a-o bi-aapai naam simrat sad suk**h**ee.

ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੇ ਪ੍ਰਭੁ ਮਨਿ ਮੁਖੀ ॥

saas saas a**r**aa**D**h har har **D**hi-aa-ay so parab**h** man muk**h**ee.

ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਰਸਾਲ ਗੁਣ ਨਿਧਿ ਕਰਿ ਦਇਆ ਸੇਵਾ ਲਾਈਐ ॥

kirpaal da-i-aal rasaal gun ni**D**h kar da-i-aa sayvaa laa-ee-ai.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥੧॥

naanak pa-i-ampai charan**j**ampai naam japat**g**obin**d** nah alsaa-ee-ai. ||1||

ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥

paavan patit**t** puneet**t** naam niranjanaa.

ਭਰਮ ਅੰਧੋਰ ਬਿਨਾਸ ਗਿਆਨ ਗੁਰ ਅੰਜਨਾ ॥

b**h**aram an**D**hayr binaas gi-aan gur anjanaa.

ਗੁਰ ਗਿਆਨ ਅੰਜਨ ਪ੍ਰਭ ਨਿਰੰਜਨ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ॥

gur gi-aan anjan parab**h** niranjan jal thal mahee-al poori-aa.

ਇਕ ਨਿਮਕੁ ਜਾ ਕੈ ਰਿਦੈ ਵਸਿਆ ਮਿਟੈ ਤਿਸਹਿ ਵਿਸੂਰਿਆ ॥

ik nimak**h** jaa kai ridai vasi-aa mitay t**i**seh visoori-aa.

ਅਗਾਧਿ ਬੋਧ ਸਮਰਥ ਸੁਆਮੀ ਸਰਬ ਕਾ ਭਉ ਭੰਜਨਾ ॥
ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ
ਨਿਰੰਜਨਾ ॥੨॥

ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ ॥
ਮੋਹਿ ਆਸਰ ਤੁਅ ਚਰਨ ਤੁਮਾਰੀ ਸਰਨਿ ਸਿਧੇ ॥

ਹਰਿ ਚਰਨ ਕਾਰਨ ਕਰਨ ਸੁਆਮੀ ਪਤਿਤ ਉਧਰਨ ਹਰਿ ਹਰੇ ॥

ਸਾਗਰ ਸੰਸਾਰ ਭਵ ਉਤਾਰ ਨਾਮੁ ਸਿਮਰਤ ਬਹੁ ਤਰੇ ॥

ਆਦਿ ਅੰਤਿ ਬੇਅੰਤ ਖੋਜਹਿ ਸੁਨੀ ਉਧਰਨ ਸੰਤਸੰਗ ਬਿਧੇ ॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ
ਕ੍ਰਿਪਾ ਨਿਧੇ ॥੩॥

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ ॥
ਜਹ ਜਹ ਸੰਤ ਅਰਾਧਹਿ ਤਹ ਤਹ ਪ੍ਰਗਟਾਇਆ ॥
ਪ੍ਰਭਿ ਆਪਿ ਲੀਏ ਸਮਾਇ ਸਹਜਿ ਸੁਭਾਇ ਭਗਤ ਕਾਰਜ
ਸਾਰਿਆ ॥
ਆਨੰਦ ਹਰਿ ਜਸ ਮਹਾ ਮੰਗਲ ਸਰਬ ਦੂਖ ਵਿਸਾਰਿਆ ॥

ਪੰਨਾ ੪੫੭

ਚਮਤਕਾਰ ਪ੍ਰਗਾਸੁ ਦਹ ਦਿਸ ਏਕੁ ਤਹ ਦ੍ਰਿਸਟਾਇਆ ॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ
ਬਨਾਇਆ ॥੪॥੩॥੬॥

agaaDh boDh samrath su-aamee sarab kaa
bha-o bhanjanaa.
naanak pa-i-ampai charan jampai paavan
patit punee naam niranjanaa. ||2||

ot gahee gopaal da-i-aal kirpaa niDhay.
mohi aasar tu-a charan tumaaree saran
siDhay.

har charan kaaran karan su-aamee patit
uDhran har haray.

saagar sansaar bhav utaar naam simrat baho
taray.

aad ant bay-ant khojeh sunee uDhran
satsang biDhay.

naanak pa-i-ampai charan jampai ot gahee
gopaal da-i-aal kirpaa niDhay. ||3||

bhagat vachhal har birad aap banaa-i-aa.
jah jah sant araaDheh tah tah paragtaa-i-aa.
parabh aap lee-ay samaa-ay sahj subhaa-ay
bhagat kaaraj saari-aa.
aanand har jas mahaa mangal sarab dookh
visaari-aa.

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chamatkaar pargaas dah dis ayk tah
daristaa-i-aa.

naanak pa-i-ampai charan jampai bhagat
vachhal har birad aap banaa-i-aa.
||4||3||6||

Asa Mohalla-5

In the previous *shabad* (4-2), Guru Ji advised us that if we sing God's praises through the hymns and sermons composed by His devotees in their moments of love, peace, and poise, or if we join the company of holy saints and meditate on God's Name, then all our evil tendencies will be dispelled and by showing His mercy God would unite us with Himself. Now in this *shabad*, he once again advises us to contemplate on God's Name and tells us about the many blessings we enjoy in such contemplation. He says:

Shalok—

O' fortunate ones, Nanak says, make an effort to meditate on God the king, and by remembering him there will be peace everywhere, but pain, sorrow and doubt will go away."

Chhant—

Guru Ji repeats: "(O' my friends), we should never delay meditating on God's Name because (by meditating on the Name) in the company of saints, we do not (suffer from fear,

since) we do not have to enter the city of death. Yes, by meditating on the Name, no sorrow, pain or fear afflicts us, and we are always in peace. (O' my friends), remember God with every breath, and utter His Name from your mouth."

Therefore, even for himself, Guru Ji prays to God, and says: "O' kind and merciful (God), the storehouse of nectar and the treasure of virtues, show mercy and yoke me in Your service. Nanak humbly requests that he may always keep meditating on Your lotus feet (and that) that we should never display sloth in meditating on God's Name."(1)

Guru Ji now explains some of the virtues of God's Name. He says: "(O' my friends), the Name of the immaculate God is very sacred; it is the purifier of sinners. The divine wisdom imparted by the Guru is like an eye ointment that dispels the darkness of doubt (in our mind). This ointment of Guru's (divine) wisdom (gives us the understanding) that even though God is detached (from the world, yet He) pervades everywhere, in all waters, lands, and the sky. The one in whose heart He abides even for a moment has all his sufferings and worries removed. That all-powerful Master is the holder of unfathomable knowledge and destroyer of the fears of all. While bowing to His feet, Nanak submits that the Name of the immaculate God is sacred and it is the purifier of sinners."(2)

Next, showing us how to make a humble supplication before such a God, Guru Ji says: "O' the Sustainer of the universe, the Treasure of mercy, I have sought Your refuge. (Your Name, which for me is like) Your feet, is my only support. To remain in Your refuge is the fulfillment (of my life's goal). O' God, the Master, the cause of all causes, the support of Your feet is the savior of sinners and can help mortals swim across the whirlpool of the world ocean. By meditating on Your Name, innumerable persons swim across (the world ocean). Countless try to find Your beginning and Your end, (but they cannot find these limits). I have heard that the company of saints is the only way (following which) one can obtain emancipation (from worldly problems). Therefore, bowing to Your feet, Nanak makes this supplication, O' merciful God, the Treasure of mercy, I have sought Your refuge, (save me as You please)."(3)

Guru Ji concludes the *shabad* by commenting on the tradition of God always to save His devotees (so that people like us may not give up hope, may obtain some solace in spite of all our past sins, and may always seek His help in time of difficulties). He says: "(O' my friends), God Himself has set the tradition of loving (and saving) His devotees. Wherever the saints invoke God, there He reveals Himself. God has Himself imperceptibly attuned His devotees to (remembering) Him, and He Himself accomplishes the devotees' tasks. Therefore, the devotees blissfully continue singing praises of God, enjoy great pleasures, and forget about all their sorrows. (O' my friends, that one God), the miracle of whose light is spread in all ten directions; He seems to the devotees to pervade all hearts. (Therefore once again), bowing to His feet, Nanak submits that God Himself has set the tradition of loving (and saving) His devotees."(4-3-6)

The message of this *shabad* is that we should never delay in seeking God's refuge and meditating on His Name, because His Name is most immaculate, the purifier of sinners, and it is the tradition God Himself established to protect His devotees from all sorts of sorrows and sufferings.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਬਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ ਜਾਵਾਏ ॥
ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਹਰਿ ਨਾਹੁ ਸੁ ਸਦ ਹੀ ਰਾਵਾਏ ॥
ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਨਵਤਨੁ ਨਿਰਮਲਾ ॥
ਨਹ ਦੂਰਿ ਸਦਾ ਹਦੂਰਿ ਠਾਕੁਰੁ ਦਹ ਦਿਸ ਪੂਰਨੁ ਸਦ ਸਦਾ ॥
ਪ੍ਰਾਨਪਤਿ ਗਤਿ ਮਤਿ ਜਾ ਤੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਮੁ ਭਾਵਾਏ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਬਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ
ਜਾਵਾਏ ॥੧॥

ਜਾ ਕਉ ਰਾਮ ਭਤਾਰੁ ਤਾ ਕੈ ਅਨਦੁ ਘਣਾ ॥
ਸੁਖਵੰਤੀ ਸਾ ਨਾਰਿ ਸੋਭਾ ਪੂਰਿ ਬਣਾ ॥
ਮਾਣੁ ਮਹਤੁ ਕਲਿਆਣੁ ਹਰਿ ਜਸੁ ਸੰਗਿ ਸੁਰਜਨੁ ਸੋ ਪ੍ਰਭੁ ॥
ਸਰਬ ਸਿਪਿ ਨਵ ਨਿਪਿ ਤਿਤੁ ਗ੍ਰਿਹਿ ਨਹੀ ਊਨਾ ਸਭੁ ਕਛੁ ॥
ਮਹੁਰ ਬਾਨੀ ਪਿਰਹਿ ਮਾਨੀ ਬਿਰੁ ਸੋਹਾਗੁ ਤਾ ਕਾ ਬਣਾ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੋ ਰਾਮੁ ਭਤਾਰੁ ਤਾ ਕੈ
ਅਨਦੁ ਘਣਾ ॥੨॥

ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ ॥
ਪੀਸਉ ਚਰਣ ਪਖਾਰਿ ਆਪੁ ਤਿਆਗੀਐ ॥
ਤਜਿ ਆਪੁ ਮਿਟੈ ਸੰਤਾਪੁ ਆਪੁ ਨਹ ਜਾਣਾਈਐ ॥
ਸਰਣਿ ਗਹੀਜੈ ਮਾਨਿ ਲੀਜੈ ਕਰੇ ਸੋ ਸੁਖੁ ਪਾਈਐ ॥
ਕਰਿ ਦਾਸ ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਕਰ ਜੋਤਿ ਦਿਨੁ ਰੈਣਿ ਜਾਗੀਐ
॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ
ਲਾਗੀਐ ॥੩॥
ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ ॥
ਤਾ ਕੀ ਪੂਰਨ ਆਸ ਜਿਨੁ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੈ ਰੰਗਿ ਗੋਬਿੰਦ ਸਿਮਰਣ ਲਾਗਿਆ ॥
ਭਰਮੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਸਗਲ ਤਿਨਹਿ ਤਿਆਗਿਆ ॥
ਮਨਿ ਸਾਂਤਿ ਸਹਜੁ ਸੁਭਾਉ ਵੁਠਾ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਇਆ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ
ਸੇਵਾ ਲਾਇਆ ॥੪॥੪॥੭॥

aasaa mehlaa 5.

thir santan sohaag marai na jaav-ay.
jaa kai garihi har naahu so sad hee raav-ay.
avinaasee avigat so parabh sadaa navtan
nirmalaa.
nah door sadaa hadoor thaakur dah dis
pooran sad sadaa.
paraanpat gat mat jaa tay pari-a pareet
pareetam bhaav-ay.
naanak vakhaanai gur bachan jaanai thir
santan sohaag marai na jaav-ay. ||1||

jaa ka-o raam bhataar taa kai anad ghaanaa.
sukhvantee saa naar sobhaa poor banaa.
maan mahat kali-aan har jas sang surjan so
parabhoo.
sarab siDh nav niDh tit garihi nahee oonaa
sabh kachhoo.
maDhur baanee pireh maanee thir sohaag
taa kaa banaa.
naanak vakhaanai gur bachan jaanai jaa ko
raam bhataar taa kai anad ghaanaa. ||2||

aa-o sakhee sant paas sayvaa laagee-ai.
peesa-o charan pakhaar aap ti-aagee-ai.
taj aap mitai santap aap nah jaanaa-ee-ai.
saran gaheejai maan leejai karay so sukh
paa-ee-ai.
kar daas daasee taj udaasee kar jorh din rain
jaagee-ai.
naanak vakhaanai gur bachan jaanai aa-o
sakhee sant paas sayvaa laagee-ai. ||3||
jaa kai mastak bhaag se sayvaa laa-i-aa.
taa kee pooran aas jin^h saaDhsang paa-i-aa.
saaDhsang har kai rang gobind simran
laagi-aa.
bharam moh vikaar doojaa sagal tineh
ti-aagi-aa.
man saa^h sahj subhaa-o voothaa anad
mangal gun gaa-i-aa.
naanak vakhaanai gur bachan jaanai jaa
kai mastak bhaag se sayvaa laa-i-aa.
||4||4||7||

Asa Mohalla-5

One of the most beautiful metaphors used by Guru Ji for comparing the relationship between humans and God is that of beautiful young brides with their spouses, on whom they used to depend for everything including economic and social survival. Now in this *shabad* Guru Ji uses this metaphor to illustrate how we, as the brides, can get happily

wedded and remain united with our groom God through the help and guidance of the saints and devotees of God.

So, using this metaphor Guru Ji says: “(O’ my friends, God), the groom of saintly (brides) is everlasting, because He never dies or goes away (deserting them. Therefore the bride) in whose house (mind) the groom God comes to reside, always enjoys (the pleasure of His company). That God is imperishable and invisible, and is always young at heart and immaculate. That Master is not far (from anyone), always accompanies us, and always pervades in all ten directions. He is the master of life of all creatures who receive all wisdom and salvation from Him. The love of (the devotees) is pleasing to that dear Spouse (of all). Through the words of the Guru, Nanak knows and utters this, that the Groom of the saints is eternal, He never dies or goes away (deserting them).”(1)

Now, Guru Ji provides some details of the blessings enjoyed by that human soul who, as if God is her spouse, has enshrined God in her mind. He says: “(For that bride soul) who is blessed with God as her spouse, a state of bliss prevails in the home (of her heart). That woman’s life is peaceful and her glory is perfect. She enjoys honor, respect, salvation, and appreciation from her great God, who is the Master of sublime virtues. In the mind of that bride abide all perfections and the nine treasures (of peace and happiness). There is no dearth of anything and everything is available (to her). The speech (of such a bride soul) becomes sweet; she is respected by her spouse (God), and her wedded state becomes eternal. Through the words of the Guru, Nanak knows and says this, that (the soul bride) who has God as her spouse enjoys immense bliss.”(2)

Therefore, Guru Ji affectionately invites us all to join him in service of the saints, who can help us unite with our spouse (God). He says: “Come, O’ my dear friends, let us join together and engage in the service of the saint (Guru. I wish that I might) grind corn (for the Guru’s kitchen), wash (Guru’s) feet, and we should shed our entire ego. (Because) by abandoning our self-conceit, the strife (of our mind) goes away. We should never try to assert our self-(conceit). Let us grasp the shelter (of the Guru), obey whatever (he says), and whatever (the Guru does), we should deem it as for our own welfare. O’ my friends, deeming ourselves as the maid-servants of the servants of God, and shedding any kind of sadness (on this account), day and night, with folded hands, we should remain awake (and present in their) service. Through the words of the Guru, Nanak knows and says, “Come O’ my friends and mates, let us engage ourselves in the service of the saint (Guru).”(3)

Finally, Guru Ji tells us who receive this opportunity to serve the saint (Guru) and what benefits they enjoy on account of this service of the saints. Guru Ji says: “(O’ my friends), they in whose destiny is so written, God yokes them into the service (of the saints). All their desires are fulfilled who obtain the society of saints, because by joining the company of saints imbued with the love of God, they begin meditating on Him. They shed all their doubt, attachment, sin and duality. Peace and poise prevail in their minds; in a very natural sort of way, (God) comes to reside in their hearts and they start-singing songs of (divine) bliss and joy. Through the words of the Guru, Nanak knows and says this, that they in whose destiny it is so written, God yokes them into the service (of the saints).”(4-4-7)

The message of this *shabad* is that if we human souls want to enjoy eternal peace and happiness in the company of our immortal, imperishable and ever young Spouse, we should dedicate ourselves to the service of the saints, shed our ego, and meditate on His Name with love and devotion.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਲੋਕੁ ॥

salok.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥
ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤਿ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥

har har naam japanti-aa kachh na kahai
jamkaal.
naanak man tan sukhee ho-ay antay milai
gopaal. ||1||

ਛੰਤ ॥

chhant.

ਮਿਲਉ ਸੰਤਨ ਕੈ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰਿ ਲੇਹੁ ॥
ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਤਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹੁ ॥

mila-o santan kai sang mohi uDhaar layho.
bin-o kara-o kar jorh har har naam dayh.

ਹਰਿ ਨਾਮੁ ਮਾਗਉ ਚਰਣ ਲਾਗਉ ਮਾਨੁ ਤਿਆਗਉ ਤੁਮੁ
ਦਇਆ ॥
ਕਤਹੂੰ ਨ ਧਾਵਉ ਸਰਣਿ ਪਾਵਉ ਕਰੁਣਾ ਮੈ ਪ੍ਰਭ ਕਰਿ ਮਇਆ
॥
ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਨਿਰਮਲ ਸੁਣਹੁ ਸੁਆਮੀ ਬਿਨਉ ਏਹੁ ॥
ਕਰ ਜੋਤਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਲੇਹੁ ॥੧॥

har naam maaga-o charan laaga-o maan
ti-aaga-o tum^h da-i-aa.
kathooⁿ na Dhaava-o saran paava-o
karuṇaa mai parabh kar ma-i-aa.
samrath agath apaar nirmal sunhu su-aamee
bin-o ayhu.
kar jorh naanak daan maagai janam maran
nivaar layho. ||1||

ਪੰਨਾ ੪੫੮

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ਅਪਰਾਧੀ ਮਤਿਹੀਨੁ ਨਿਰਗੁਨੁ ਅਨਾਥੁ ਨੀਚੁ ॥
ਸਠ ਕਰੋਹੁ ਕੁਲਹੀਨੁ ਬਿਆਪਤ ਮੋਹ ਕੀਚੁ ॥
ਮਲ ਭਰਮ ਕਰਮ ਅਹੰ ਮਮਤਾ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ ॥
ਬਨਿਤਾ ਬਿਨੋਦ ਅਨੰਦ ਮਾਇਆ ਅਗਿਆਨਤਾ ਲਪਟਾਵਏ ॥
ਖਿਸੈ ਜੋਬਨੁ ਬਧੈ ਜਰੂਆ ਦਿਨ ਨਿਹਾਰੇ ਸੰਗਿ ਮੀਚੁ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਸ ਤੇਰੀ ਸਰਣਿ ਸਾਧੂ ਰਾਖੁ ਨੀਚੁ ॥੨॥

apraaDhee matihēen nirgun anaath neech.
sath kathor kulheen bi-aapat moh keech.
mal bharam karam ahaⁿ mamtaa maran
cheet na aav-ay.
banitaa binod anand maa-i-aa agi-aantaa
laptaav-ay.
khisai joban baDhai jaroo-aa din nihaaray
sang meech.
binvant naanak aas tayree saran saaDhoo
raakh neech. ||2||

ਭਰਮੇ ਜਨਮ ਅਨੇਕ ਸੰਕਟ ਮਹਾ ਜੋਨ ॥
ਲਪਟਿ ਰਹਿਓ ਤਿਹ ਸੰਗਿ ਮੀਠੇ ਭੋਗ ਸੋਨ ॥
ਭ੍ਰਮਤ ਭਾਰ ਅਗਨਤ ਆਇਓ ਬਹੁ ਪ੍ਰਦੇਸਹ ਧਾਇਓ ॥
ਅਬ ਓਟ ਧਾਰੀ ਪ੍ਰਭ ਮੁਰਾਰੀ ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਇਓ ॥
ਰਾਖਨਹਾਰੇ ਪ੍ਰਭ ਪਿਆਰੇ ਮੁਖ ਤੇ ਕਛੁ ਨ ਹੋਆ ਹੋਨ ॥
ਸੁਖ ਸਹਜ ਆਨੰਦ ਨਾਨਕ ਕ੍ਰਿਪਾ ਤੇਰੀ ਤਰੈ ਭਉਨ ॥੩॥

bharmay janam anayk sankat mahaa jon.
lapat rahi-o tih sang meethay bhog son.
bharmat bhaar agnat aa-i-o baho pardayseh
Dhaa-i-o.
ab ot Dhaaree parabh muraaree sarab sukh
har naa-i-o.
raakhanhaaray parabh pi-aaray mujh tay
kachhoo na ho-aa hon.
sookh sajh aanand naanak kirpaa tayree tarai
bha-un. ||3||

ਨਾਮ ਧਾਰੀਕ ਉਧਾਰੇ ਭਗਤਹ ਸੰਸਾ ਕਉਨ ॥
ਜੇਨ ਕੇਨ ਪਰਕਾਰੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨਹੁ ਸ੍ਰਵਨ ॥

naam Dhaareek uDhaaray bhagtah sansaa
ka-un.
jayn kayn parkaaray har har jas sunhu
sarvan.

ਸੁਨਿ ਸ੍ਰਵਨ ਬਾਨੀ ਪੁਰਖ ਗਿਆਨੀ ਮਨਿ ਨਿਧਾਨਾ ਪਾਵਹੇ ॥	sun sarvan baanee purakh gi-aanee man niDhaanaa paavhay.
ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰਭ ਬਿਧਾਤੇ ਰਾਮ ਕੇ ਗੁਣ ਗਾਵਹੇ ॥	har rang raatay parabh biDhaatay raam kay gun gaavhay.
ਬਸੁਧ ਕਾਗਦ ਬਨਰਾਜ ਕਲਮਾ ਲਿਖਣ ਕਉ ਜੇ ਹੋਇ ਪਵਨ ॥	basuDh kaagad banraaj kalmaa likhan ka-o jay ho-ay pavan.
ਬੇਅੰਤ ਅੰਤੁ ਨ ਜਾਇ ਪਾਇਆ ਗਹੀ ਨਾਨਕ ਚਰਣ ਸਰਨ ॥੪॥੫॥੮॥	bay-ant ant na jaa-ay paa-i-aa gahee naanak charan saran. 4 5 8

Asa Mohalla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy eternal peace and happiness in the company of our immortal, imperishable and ever young God, we should dedicate ourselves to the service of the saints, shed our ego, and meditate on God's Name with love and devotion. Now in this *shabad* Guru Ji summarizes the blessings obtained by meditating on God's Name and shows us with what kind of humility, love, and devotion we should pray to God, so that He may bless us with the gift of His Name. He says:

Shalok—

(O' my friends, if we are) meditating on God's Name, the demon of death says nothing to us (and does not frighten us). O' Nanak, (by meditating on the Name), one's body and mind obtain peace and ultimately we meet God.”(1)

Therefore Guru Ji approaches God and praying to Him in utmost humility, says:

Chhant—

O' God, with folded hands I beg You to meet me in the society of saints and save me. With folded hands, I pray to You to bless me with Your Name. O' merciful God, I beg You for Your Name, show Your mercy (and bless me, that) I may attune my mind to Your feet, shed my (self)-conceit. O' merciful God, show Your mercy, (so that I may not go anywhere else forsaking Your support. O' all powerful, unfathomable, limitless, and immaculate Master, listen to this prayer, “With folded hands, Nanak begs for this charity, that You save him from (the cycles of) births and deaths.”(1)

Next, Guru Ji shows us how; instead of feeling proud of our merits, we need to approach God in extreme humility. He says: “O' God, I am a sinner, devoid of any wisdom, of no merit, with no support, and of low character. (O' God), I am evil, stone-hearted, of low caste, and afflicted with the mud of attachment. I am struck in the filth of doubt, superficial deeds, (rites and rituals), arrogance, and worldly attachment; the thought of death does not enter my mind (at all). I am involved in enjoyment of erotic plays by women, enjoy the pleasures of wealth, and am wrapped with ignorance (of the consequences of such activities). My youth is wearing away;

old age is creeping up on me, and the demon of death is looking forward (to the day of my death, so that, he may have the pleasure of torturing me for my evil ways. O' God, Your) slave Nanak prays to You that he might depend only on Your support; please keep this lowly person in the company (of Your saints).”(2)

Continuing his prayer, Guru Ji says: “(O’ God), I have wandered through many births and suffered the severe pain of many wombs. I have been clinging to the pleasing joys of material things. Due to the weight of unaccountable sins (on my head), I have been wandering through many foreign lands (and have been going through many existences). But now I have taken Your refuge, O’ my God, and I have found all comforts in Your Name. O’ God the savior, up till now I could not (cross the worldly ocean), nor can I do anything now. (O’ God), Nanak says, “the one on whom is bestowed Your grace, obtains peace, poise, and bliss, and by Your grace, swims across the dreadful (worldly) ocean.”(3)

Finally Guru Ji gives encouragement even to sinners like us and says: “(O’ my friends, God has saved even those who were His devotees in Name only, so why should His true devotees have any doubt (about God’s support for them)? Therefore, however possible, we should listen to the praises of God with our ears, because just by listening to the immaculate discourse of the divinely wise persons, one finds the treasure (of God) in the mind (itself). Fortunate are they who are imbued with the love of God, the architect of our destiny, and who sing praises of God, because even if the entire earth could become the paper, the entire forestry the writing pen, and the air the writer, even then the limit of the virtues of the limitless God could not be written. Therefore Nanak, says, “He has grasped the protection of God’s feet (His immaculate Name).”(4-5-8)

The message of this *shabad* is that even if so far we have been doing all the evil and sinful things, we should not feel disheartened, instead we should immediately seek the refuge of the saint (Guru Granth Sahib Ji) and dedicate ourselves to the listening of God’s praise, meditating on His Name, so that by showing His mercy, God may save us from any further pains of births and deaths.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪੁਰਖ ਪਤੇ ਭਗਵਾਨ ਤਾ ਕੀ ਸਰਣਿ ਗਹੀ ॥
ਨਿਰਭਉ ਭਏ ਪਰਾਨ ਚਿੰਤਾ ਸਗਲ ਲਹੀ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਸੁਚਿਜਨ ਇਸਟ ਬੰਧ ਜਾਣਿਆ ॥

ਗਹਿ ਕੰਠਿ ਲਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਜਸੁ ਬਿਮਲ ਸੰਤ
ਵਖਾਣਿਆ ॥
ਬੇਅੰਤ ਗੁਣ ਅਨੇਕ ਮਹਿਮਾ ਕੀਮਤਿ ਕਛੂ ਨ ਜਾਇ ਕਹੀ ॥

ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਅਲਖ ਠਾਕੁਰ ਓਟ ਨਾਨਕ ਤਿਸੁ ਗਹੀ ॥੧॥

ਅੰਮ੍ਰਿਤ ਬਨੁ ਸੰਸਾਰੁ ਸਹਾਈ ਆਪਿ ਭਏ ॥
ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ਬਿਖੁ ਕੇ ਦਿਵਸ ਗਏ ॥
ਗਤੁ ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਬਿਨਸੇ ਜੋਨਿ ਆਵਣ ਸਭ ਰਹੇ ॥

ਅਗਨਿ ਸਾਗਰ ਭਏ ਸੀਤਲ ਸਾਧ ਅੰਚਲ ਗਹਿ ਰਹੇ ॥

ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਸੰਮ੍ਰਿਥ ਬੋਲਿ ਸਾਧੁ ਹਰਿ ਜੈ ਜਏ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪੂਰਨ ਸਾਧਸੰਗਿ ਪਾਈ ਪਰਮ ਗਤੇ
॥੨॥

aasaa mehlaa 5.

purakh paṭay bhagvaan ṭaa kee saran gahee.
nirbha-o bha-ay paraan chintaa sagal lahee.
maat pitaa sut meet surijan isat banDhap
jaani-aa.

geh kanth laa-i-aa gur milaa-i-aa jas bimal
sant vakhani-aa.
bay-ant gun anay mahimaa keemat kachhoo
na jaa-ay kahee.

parabh ayk anik alakh thaakur ot naanak tis
gahee. ||1||

amrit ban sansaar sahaa-ee aap bha-ay.
raam naam ur haar bikh kay divas ga-ay.
gat bharam moh bikaar binsay jon aavan
sabh rahay.

agan saagar bha-ay seetal saadh anchal geh
rahay.
govind gupaal da-i-aal sammrith bol saadhoo
har jai ja-ay.

naanak naam Dhi-aa-ay pooran saadhsang
paa-ee param gatay. ||2||

ਜਹ ਦੇਖਉ ਤਹ ਸੰਗਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ॥
 ਘਟ ਘਟ ਵਾਸੀ ਆਪਿ ਵਿਰਲੈ ਕਿਨੈ ਲਹਿਆ ॥
 ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਕੀਟ ਹਸਤਿ ਸਮਾਨਿਆ ॥
 ਆਦਿ ਅੰਤਿ ਮਧਿ ਸੋਈ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਨਿਆ ॥
 ਬ੍ਰਹਮ ਪਸਰਿਆ ਬ੍ਰਹਮ ਲੀਲਾ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਜਨਿ
 ਕਹਿਆ ॥
 ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਏਕੁ ਨਾਨਕ ਰਵਿ ਰਹਿਆ
 ॥੩॥

ਦਿਨੁ ਰੈਣਿ ਸੁਹਾਵੜੀ ਆਈ ਸਿਮਰਤ ਨਾਮੁ ਹਰੇ ॥

ਪੰਨਾ ੪੫੯

ਚਰਣ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਕਲਮਲ ਪਾਪ ਟਰੇ ॥
 ਦੂਖ ਭੂਖ ਦਾਰਿਦ੍ਰ ਨਾਠੇ ਪ੍ਰਗਟ ਮਗੁ ਦਿਖਾਇਆ ॥
 ਮਿਲਿ ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ ॥
 ਹਰਿ ਦੇਖਿ ਦਰਸਨੁ ਇਛੁ ਪੁੰਨੀ ਕੁਲ ਸੰਬੁਹਾ ਸਭਿ ਤਰੇ ॥
 ਦਿਨਸੁ ਰੈਣਿ ਅਨੰਦ ਅਨਦਿਨੁ ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ ਹਰੇ
 ॥੪॥੬॥੯॥

jah daykh-a-u tah sang ayko rav rahi-aa.
 ghat ghat vaasee aap virilai kinai lahi-aa.
 jal thal mahee-al poor pooran keet hasat
 samaani-aa.
 aad antay maDh so-ee gur parsaadee
 jaani-aa.
 barahm pasri-aa barahm leelaa govind gun
 niDh jan kahi-aa.
 simar su-aamee antarjaamee har ayk naanak
 rav rahi-aa. ||3||

din rain suhaavarhee aa-ee simrat naam
 haray.

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charan kamal sang pareet kalmal paap taray.
 dookh bhookh daridar naathay pargat mag
 dikhaa-i-aa.
 mil saadhsangay naam rangay man
 lorheedaa paa-i-aa.
 har daykh darsan ichh punnee kul
 sambuohaa sabh taray.
 dinas rain anand an-din simrant naanak har
 haray. ||4||6||9||

Asa Mohalla-5

In the previous *shabad*, Guru Ji advised us that even if we have been doing all evil and sinful things, still we should not feel disheartened, instead we should immediately seek the refuge of the saint (Guru Granth Sahib Ji) and dedicate ourselves to the listening of God's praise and meditating on His Name. So that by showing His mercy, God may save us also from any further pains of births and deaths. Now in this *shabad*, Guru Ji tells us what sort of blessings one obtains and what high spiritual state one may attain by seeking the protection of God and meditating on His Name.

He says: "(O' my friends, they who) have sought the refuge of God, who is the Master of all human beings, their lives have become free of fear and all their anxiety has been removed. They look upon God as their mother, father, son (daughter), friend, relative, and well wisher. The Guru has united them (with God) and holding (them by their hands, God) has embraced them, and the saints have uttered His immaculate praise. (O' my friends), the glories (of God) are countless; their worth cannot be described. From His one form, God has adopted myriads of forms, and Nanak has grasped on to the shelter of that indescribable Master."(1)

Guru Ji now describes what sorts of miraculous things happen when God becomes the helper of His devotees. He says: "(O' my friends, when) God Himself becomes a person's helper, the world (that is otherwise so full of pains and sufferings becomes full of pleasures and comforts, as if from a pool of poison, it has become) a pool of nectar.

(Then one so lovingly and continuously remembers God, as if) God's Name has become the necklace around the heart. Therefore, for such a one the days (of pain and suffering, which are like eating poison) go away. His or her doubts, worldly attachments, and evil ways are destroyed, and all the coming and going into existences come to an end. By holding on to the shelter of the saint (Guru, this world which is otherwise so full of pains and sufferings, as if it is an) ocean of fire, becomes calm and peaceful for such a one like a pool of cool refreshing water. (Therefore, O' my friends), seeking the shelter of the saint (Guru) proclaim the victory of that merciful and all-powerful Sustainer of the earth. Nanak says, that by obtaining the company of the congregation of the perfect saint (Guru), and meditating on (God's) Name, one obtains the supreme (spiritual) status."(2)

Now Guru Ji describes the supreme spiritual state he himself has obtained by following the above advice. He says: "(O' my friends, in this state) wherever I look, I see the one God pervading with me everywhere. That (God) resides in each and every heart, but rare is the person who has realized this fact. That all-pervading (God) is fully permeating all waters, lands and the interspaces. He is equally present in (the tiniest) insect, (to the mightiest) elephant. He was there in the beginning, (is present now in) the middle, and will be there in the end. But, it is (only) through the Guru's grace that one understands (this idea. In short, O' my friends), God is spread through (all things), all creation is the play of God, and the servants (of God) have called Him the treasure of merits. Therefore, O' Nanak, we should meditate on that one God, the inner knower of hearts who is contained in all."(3)

Summarizing the blessings he experienced by meditating on God's Name, Guru Ji says: "(O' my friends), by meditating on God's Name, my days and nights have become pleasant. I am imbued with the love of (God's Name, His) lotus feet, and my troubles and sinful tendencies have vanished. All my thirst and hunger (for worldly things) and pain of poverty, have departed and (the saint Guru) has shown me the straight path (for salvation). By joining the company of saints, I have been imbued with the love of (God's) Name, and I have found (God), for whom my mind was searching (for so long). Seeing God, all my wishes were fulfilled and all my kindred were saved. (Therefore), Nanak (says), they who keep meditating on God's Name, all their days and nights pass in a state of (peace) and bliss."(4-6-9)

The message of the *shabad* is that when, by Guru's grace, we meditate on God's Name and the Guru unites us with God, we see Him pervading everywhere and in every heart, and then all our troubles and anxieties are ended. In their place we find complete calmness and we pass all our days and nights in peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੭

aasaa mehlāa 5 chhanṭ ghar 7

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur p̄arsaad̄.

ਸਲੋਕੁ ॥

salok.

ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ ॥

subh chintan gobind raman̄ nirmal saadhoo sang.

ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ
॥੧॥

naanak naam na visra-o ik ghar̄hee kar
kirpaa bhagvant̄. ||1||

ਛੰਤ ॥

chhanṭ.

ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ ॥
 ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥
 ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੋ ॥

ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੋ ॥
 ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥੧॥

ਮੇਰੀ ਸੇਜੜੀਐ ਆਡੰਬਰੁ ਬਣਿਆ ॥
 ਮਨਿ ਅਨਦੁ ਭਇਆ ਪ੍ਰਭੁ ਆਵਤ ਸੁਣਿਆ ॥
 ਪ੍ਰਭੁ ਮਿਲੇ ਸੁਆਮੀ ਸੁਖਹੁ ਗਾਮੀ ਚਾਵ ਮੰਗਲੁ ਰਸ ਭਰੇ ॥

ਅੰਗ ਸੰਗਿ ਲਾਗੇ ਦੂਖ ਭਾਗੇ ਪ੍ਰਾਣ ਮਨ ਤਨ ਸਭਿ ਹਰੇ ॥
 ਮਨ ਇਛੁ ਪਾਈ ਪ੍ਰਭੁ ਧਿਆਈ ਸੰਜੋਗੁ ਸਾਹਾ ਸੁਭ ਗਣਿਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲੇ ਸ੍ਰੀਧਰ ਸਗਲ ਆਨੰਦ ਰਸੁ ਬਣਿਆ ॥੨॥

ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਣੀ ॥
 ਰਜਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲਿ ਨ ਜਾਣੀ ॥
 ਗੁਣ ਗੁਣ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤੁ ਨ ਪਾਵਹੇ ॥

ਭਗਤਿ ਭਾਇ ਧਿਆਇ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵਹੇ ॥
 ਸਗਲ ਗੁਣ ਸੁਗਿਆਨ ਪੂਰਨ ਆਪਣੇ ਪ੍ਰਭ ਭਾਣੀ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤੀ ਪ੍ਰੇਮ ਸਹਜਿ ਸਮਾਣੀ ॥੩॥

ਸੁਖ ਸੋਹਿਲਤੇ ਹਰਿ ਗਾਵਣ ਲਾਗੇ ॥ ਸਾਜਨ ਸਰਸਿਅਤੇ ਦੁਖ ਦੁਸਮਨ ਭਾਗੇ ॥
 ਸੁਖ ਸਹਜ ਸਰਸੇ ਹਰਿ ਨਾਮਿ ਰਹਸੇ ਪ੍ਰਭਿ ਆਪਿ ਕਿਰਪਾ ਧਾਰੀਆ ॥
 ਹਰਿ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਿਲੇ ਪ੍ਰਭ ਬਨਵਾਰੀਆ ॥

ਸੁਭ ਦਿਵਸ ਆਏ ਸਹਜਿ ਪਾਏ ਸਗਲ ਨਿਧਿ ਪ੍ਰਭ ਪਾਗੇ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਜਨ ਤਾਗੇ ॥੪॥੧॥੧੦॥

bhinnē rainṛhē-ai chaamkan taaray.
 jaageh sant janaa mayray raam pi-aaray.
 raam pi-aaray sadā jaageh naam simrahi
 andino.

charaṅ kamal Dhi-aan hirdai parabh bisar
 naahee ik khino.
 taj maan moh bikaar man kaa kalmalaa dukh
 jaaray.

binvant̃ naanak sadā jaageh har daas sant̃
 pi-aaray. ||1||

mayree sayjṛhē-ai aadambar bani-aa.
 man anad̃ bhā-i-aa parabh aavāt̃ suni-aa.
 parabh milay su-aamee sukḥah gaamee
 chāav mangal ras bhāray.

ang sang laagay dookḥ bhāgay paraan man
 tan sabh haray.

man ichh paa-ee parabh Dhi-aa-ee sanjog
 saahaa subh gani-aa.
 binvant̃ naanak milay sareeDhar sagal
 aanand̃ ras bani-aa. ||2||

mil sakḥee-aa puchḥeh kaho kant̃ neesaanee.
 ras paraym bhāree kachh bol na jaanee.
 guñ goorh̃ gupaṭ̃ apaar kart̃ay nigam ant̃ na
 paavhay.

bhagat̃ bhāa-ay Dhi-aa-ay su-aamee sadā
 har guñ gaavhay.

sagal guñ sugi-aan pooran aapṇay parabh
 bhāanee.

binvant̃ naanak rang raat̃ee paraym sajh
 samaanee. ||3||

sukḥ sohilṛhay har gaavan laagay. saajan
 sarsi-arḥay dukḥ dusman bhāagay.

sukḥ sajh sarsay har naam rahsay parabh
 aap kirpaa Dhaaree-aa.

har charañ laagay sadā jaagay milay parabh
 banvaaree-aa.

subh̃ divas aa-ay sajh paa-ay sagal niDh
 parabh̃ paagay.

binvant̃ naanak sarañ su-aamee sadā har
 jan taagay. ||4||1||10||

Asa Mohalla-5

Chhant Ghar-7

In the previous *shabad*, Guru Ji told us that when by Guru's grace we meditate on God's Name and he unites us with God, we see Him pervading everywhere and in every heart, then all our troubles and anxieties are ended. We find complete calmness in our hearts

and we pass all our days and nights in peace and bliss. Therefore, in this *shabad* Guru Ji prays to God that he always meditate on His Name and at all times remember Him. He also describes the state of mind of those dear saints of God who day and night meditate on His Name. He says:

Shalok—

“O’ God, Nanak prays, show mercy so that even for a moment I may not forget Your Name. I may always deliberate on good thoughts, continue uttering God’s Name, and enjoying the immaculate company of the saint (Guru).”(1)

Next, Guru Ji describes the daily routine and conduct of saintly people. Visualizing a starlit night when the dew is shining on the leaves, Guru Ji says:

Chhant—

“When the stars are twinkling in the sky and grass leaves are moist with dew, saintly people who are the lovers of my dear God wake up (and meditate on God’s Name). The lovers of God always remain awake (to the onslaughts of false worldly allurements) and meditate on the Name day and night. They always keep their attention fixed on the lotus feet (the divine Name) of God (and pray to Him, saying): O’ God, please do not let us forget You even for a moment. Shedding their ego, attachment and evil thoughts of the mind, they burn away all their sins and sorrows. Nanak submits that the dear servants of God always remain awake (in His Name).”(1)

Guru Ji now compares the state of his mind to the welcoming bed made by a young bride, upon hearing the forthcoming arrival of her beloved spouse. As if talking to her girlfriend, he says: “(O’ my friend), the bed (of my mind) is embellished with the decoration (of divine virtues). Upon hearing the coming of God, my mind has gone into ecstasy. (Because I know that they who) meet the bliss-giving Master; their hearts are filled with songs of joy and delight. They always remain united with God’s (feet), all their sorrows vanish, and their soul, mind and body all flower in (divine) bloom.

By remembering God, every desire of their heart gets fulfilled, and this moment becomes auspicious for their (divine) union. Nanak submits that they who meet God, the Master of the goddess of wealth, they relish of all kinds of bliss that pervades their hearts.”(2)

Now comparing his own joy upon meeting God to the delight felt by a young bride upon meeting her beloved groom, Guru Ji says: “Joining together, my (girl)friends, ask me to describe some sign of (meeting) the spouse (God. But even though) filled with the ecstasy of His Union, I do not know what to say, because His attributes are so profound, fathomless, subtle and mysterious that even the *Vedas* cannot know their limit. Imbued in His love and devotion, (His devotees) keep meditating on that Master, and always keep singing praises of that God. (That bride-soul) who becomes pleasing to her God the Master is blessed with all virtues and obtains sublime wisdom. Nanak submits that (the bride) who is imbued with the love (of God) easily merges in her beloved God.”(3)

Guru Ji concludes the *shabad* by repeating the progression of stages leading to the union with God. He says: “(O’ my friends, when the devotees) start singing peace-giving songs of joy in praise (of God), then like friends, virtues start flourishing (in their minds). Their sorrows and (inner) enemies flee away. The comforts of (spiritual) peace and poise bloom

(in their hearts, and by virtue of) God's Name they always remain delighted because (God) has Himself shown mercy on them. (These devotees) remain attuned to God's feet (His Name), and they always remain awake (to the worldly allurements) and meet the God of the Universe. (For the saints this means that) their auspicious days have come, and in a state of (natural) poise they obtain (God and) touch the feet of the Treasure of all virtues. (In short,) Nanak submits that in the shelter of the Master, the devotees of God always remain steadfast in His love.”(4-1-10)

The message of this shabad is that if we want to meet God and enjoy the bliss of His Union then like His devoted saints we should wake up in the middle of the night, remember God with love and devotion and always remain attuned to the divine Word (His Name).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਉਠਿ ਵੰਢੁ ਵਟਾਉਤਿਆ ਤੈ ਕਿਆ ਚਿਰੁ ਲਾਇਆ ॥
ਮੁਹਲਤਿ ਪੁੰਨਤੀਆ ਕਿਤੁ ਕੂਤਿ ਲੋਭਾਇਆ ॥
ਕੂਤੇ ਲੁਭਾਇਆ ਧੋਹੁ ਮਾਇਆ ਕਰਹਿ ਪਾਪ ਅਮਿਤਿਆ ॥
ਤਨੁ ਭਸਮ ਢੇਰੀ ਜਮਹਿ ਹੇਰੀ ਕਾਲਿ ਬਪੁਤੈ ਜਿਤਿਆ ॥

ਪੰਨਾ ੪੬੦

ਮਾਲੁ ਜੋਬਨੁ ਛੋਡਿ ਵੈਸੀ ਰਹਿਓ ਪੈਨਣੁ ਖਾਇਆ ॥
ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ ਸਿਟਾਇਆ
॥੧॥
ਫਾਬੋਹੁ ਮਿਰਗ ਜਿਵੈ ਪੇਖਿ ਰੈਣਿ ਚੰਦਾਇਣੁ ॥
ਸੂਖਹੁ ਦੂਖ ਭਏ ਨਿਤ ਪਾਪ ਕਮਾਇਣੁ ॥
ਪਾਪਾ ਕਮਾਣੇ ਛੁਡਹਿ ਨਾਹੀ ਲੈ ਚਲੇ ਘਤਿ ਗਲਾਵਿਆ ॥
ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਮੂਠਾ ਕੂਤੁ ਸੇਜਾ ਰਾਵਿਆ ॥
ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ਮਾਤਾ ਗਰਬਿ ਭਇਆ ਸਮਾਇਣੁ ॥
ਨਾਨਕ ਮ੍ਰਿਗ ਅਗਿਆਨਿ ਬਿਨਸੇ ਨਹ ਮਿਟੈ ਆਵਣੁ ਜਾਇਣੁ
॥੨॥

ਮਿਠੈ ਮਖੁ ਮੁਆ ਕਿਉ ਲਏ ਓਡਾਰੀ ॥
ਹਸਤੀ ਗਰਤਿ ਪਇਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥
ਤਰਣੁ ਦੁਹੇਲਾ ਭਇਆ ਖਿਨ ਮਹਿ ਖਸਮੁ ਚਿਤਿ ਨ ਆਇਓ ॥
ਦੂਖਾ ਸਜਾਈ ਗਣਤ ਨਾਹੀ ਕੀਆ ਅਪਣਾ ਪਾਇਓ ॥
ਗੁਝਾ ਕਮਾਣਾ ਪ੍ਰਗਟੁ ਹੋਆ ਈਤ ਉਤਹਿ ਖੁਆਰੀ ॥
ਨਾਨਕ ਸਤਿਗੁਰ ਬਾਝੁ ਮੂਠਾ ਮਨਮੁਖੇ ਅਹੰਕਾਰੀ ॥੩॥

aasaa mehlaa 5.

uth vanj vataa-oorhi-aa tai ki-aa chih laa-i-aa.
muhlat punrhee-aa kit koorh lobhaa-i-aa.
koorhay lubhaa-i-aa Dho hu maa-i-aa karahi
paap amitī-aa.
tan bhasam dhayree jameh hayree kaal
bapurhai jiti-aa.

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maal joban chhod vaisee rahi-o painan
khaa-i-aa.
naanak kamaanaa sang juli-aa nah jaa-ay
kirat mitaa-i-aa. ||1||
faathohu mirag jivai paykh rain chandraa-in.
sookhahu dookh bha-ay nit paap kamaa-in.
paapaa kamaanaa chhaddeh naahee lai chhalay
ghat galaavi-aa.
harichand-uree daykh moothaa koorh sayjaa
raavi-aa.
lab lobh ahaNkaar maataa garab bha-i-aa
samaa-in.
naanak marig agi-aan binsay nah mitai aavan
jaa-in. ||2||
mithai makh mu-aa ki-o la-ay odaaree.
hastee garat pa-i-aa ki-o taree-ai taaree.
taran duhaylaa bha-i-aa khin meh khasam
chit na aa-i-o.
dookhaa sajaa-ee ganat naahee kee-aa
apnaa paa-i-o.
gujhaa kamaanaa pargat ho-aa eet uteh
khu-aaree.
naanak satgur baajh moothaa manmukho
ahaNkaaree. ||3||

ਹਰਿ ਕੇ ਦਾਸ ਜੀਵੇ ਲਗਿ ਪ੍ਰਭ ਕੀ ਚਰਣੀ ॥
ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਤਿਸੁ ਠਾਕੁਰ ਸਰਣੀ ॥
ਬਲ ਬੁਧਿ ਗਿਆਨੁ ਧਿਆਨੁ ਅਪਣਾ ਆਪਿ ਨਾਮੁ ਜਪਾਇਆ ॥

ਸਾਧਸੰਗਤਿ ਆਪਿ ਹੋਆ ਆਪਿ ਜਗਤੁ ਤਰਾਇਆ ॥
ਰਾਖਿ ਲੀਏ ਰਖਣਹਾਰੈ ਸਦਾ ਨਿਰਮਲ ਕਰਣੀ ॥

ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਹਿ ਕਬਹੂੰ ਹਰਿ ਸੰਤ ਹਰਿ ਕੀ ਸਰਣੀ
॥੪॥੨॥੧੧॥

har kay daas jeevay lag parabh kee charnee.
kanth lagaa-ay lee-ay tis thaakur sarnee.
bal buDh gi-aan Dhi-aan apnaa aap naam
japaa-i-aa.
saaDhsangat aap ho-aa aap jagat taraa-i-aa.
raakh lee-ay rakhnhaarai sadaa nirmal
karnee.
naanak narak na jaahi kabahooN har sant
har kee sarnee. ||4||2||11||

Asa Mohalla-5

In this *shabad*, Guru Ji tries to awaken us from the slumber of *Maya* (involvement in worldly affairs) and advises us to earn profit of God's Name that alone can save us from the continuous pain of births and deaths. He reminds us that our stay in this world is like that of a traveler in a foreign land, and is of a very short duration. So like that traveler our main goal should be to achieve the objective (of re-uniting with our Master by meditating on His Name), and not becoming lost in the tempting riches or revilements of this foreign land.

Guru Ji therefore addresses us and says: "Rise up O' traveler, (and resume your march towards your destination); why are you delaying? (Do you not see) that your assigned time (in this world) has almost ended? (I wonder, in) what kind of false temptation are you caught? (It appears that) you are enticed by the deceit of *Maya* (the worldly riches and power, for which) you are committing countless sins. (But remember that ultimately this) body will become a heap of dust, the demon of death has his eye on it, and death will soon win over the poor (human being). Then he or she would forsake all youthfulness and wealth, and eating and wearing clothes will cease. O' Nanak, the earning (of good and bad deeds) would accompany a person because (the record of) deeds cannot be erased."(1)

Now Guru Ji illustrates his sermon with some very beautiful examples. First, he gives the example of a deer who, upon mistaking the artificial light of a hunter's torch for genuine moonlight runs towards it, and thus easily becomes the target of the hunter's arrow. Next he quotes the example of a false but beautiful city, which can appear on the seashore or on a vast stretch of sand. He says: "O' mortal, just as a deer is caught when dazzled by the artificial light of a hunter, (similarly you are caught in the false glare and attachment of worldly riches and power. The pleasures and comforts for the sake of which you get caught, these) comforts turn into pains and sorrows, (but everyday you continue) committing sins (for their sake). The sins committed by you do not spare you and (because of them the demons of death) will drive you away with a rope around your neck, (so these sins will become the source of your suffering and death). O' mortal, like seeing an imaginary city in the skies, you are deceived (by the false glitter of worldly riches) and you enjoy the false bed of (worldly comforts). Intoxicated with lust, greed and ego, you are consumed in self-conceit. O' Nanak, like the deer, human beings are perishing due to their ignorance, and their cycles of births and deaths do not end."(2)

Guru Ji next cites the examples of an ordinary fly which in its greed for sweets becomes stuck in brown sugar, and an elephant, which lured by the false model of a female elephant, falls in a pit and is caught. He says: "Just as a fly stuck in sweets cannot fly (and so loses its life, similarly a person trapped by worldly attachments becomes stuck in them and dies spiritually. Or, just as) an elephant (lured by the false statue of a female elephant) falls

into a pit, cannot get out of it, similarly the person who does not remember God even for a moment finds it difficult to swim across the worldly ocean. Then there is no end to the pains and punishments, because such a one reaps the reward of one's own deeds. Whatever sins were committed in secrecy become manifest and he or she suffers both here and hereafter. O' Nanak, without (repairing to) the true Guru, the self-willed egoist is deceived and loses his or her (spiritual life) to evils." (3)

Guru Ji concludes this *shabad* by describing the life conduct of the Guru's followers and how they obtain bliss and pleasure, unlike the self-conceited persons described above. He says: "By remaining attached to God's feet (His Name), the devotees of God live (an exalted spiritual life). That Master embraces such devotees to His bosom. Then God Himself blesses them with (His spiritual) power, wisdom, meditation, and makes them contemplate on His Name. He Himself becomes the holy congregation of the saint (Guru), and helps them cross the worldly ocean. In short, O' Nanak, the savior (God) Himself saves His devotee (from evils). For always being in the shelter of God, their deeds remain immaculate, therefore (His saints) never go to hell." (4-2-11)

The message of this *shabad* is that our stay in this world is for a very short uncertain period. Therefore, instead of wasting our time in the pursuit of worldly riches and power, we should devote ourselves to good deeds and the love of God's Name, so that we may save ourselves from perpetual pains of birth and death.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਵੰਞੁ ਮੇਰੇ ਆਲਸਾ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥
ਰਾਵਉ ਸਹੁ ਆਪਨੜਾ ਪ੍ਰਭ ਸੰਗਿ ਸੋਹੰਤੀ ॥
ਸੰਗੇ ਸੋਹੰਤੀ ਕੰਤ ਸੁਆਮੀ ਦਿਨਸੁ ਰੈਣੀ ਰਾਵੀਐ ॥
ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰਿ ਜੀਵਾ ਪ੍ਰਭੁ ਪੇਖਿ ਹਰਿ ਗੁਣ ਗਾਵੀਐ ॥
ਬਿਰਹਾ ਲਜਾਇਆ ਦਰਸੁ ਪਾਇਆ ਅਮਿਉ ਦ੍ਰਿਸਟਿ ਸਿੰਚੰਤੀ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਮੇਰੀ ਇਛੁ ਪੁੰਨੀ ਮਿਲੇ ਜਿਸੁ ਖੋਜੰਤੀ ॥੧॥

ਨਸਿ ਵੰਞੁ ਕਿਲਵਿਖਹੁ ਕਰਤਾ ਘਰਿ ਆਇਆ ॥
ਦੂਤਹ ਦਹਨੁ ਭਇਆ ਗੋਵਿੰਦੁ ਪ੍ਰਗਟਾਇਆ ॥
ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਸਾਧਸੰਗਿ ਵਖਾਣਿਆ ॥
ਆਚਰਜੁ ਭੀਣਾ ਅਮਿਉ ਵੁਠਾ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਣਿਆ ॥
ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਨਹ ਅੰਤੁ ਜਾਈ ਪਾਇਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖ ਸਹਜਿ ਮੇਲਾ ਪ੍ਰਭੁ ਆਪਿ ਬਣਾਇਆ ॥੨॥

ਨਰਕ ਨ ਭੀਠਤਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣ ॥
ਜੈ ਜੈ ਧਰਮੁ ਕਰੇ ਦੂਤ ਭਏ ਪਲਾਇਣ ॥

aasaa mehlaa 5.

vanj mayray aalsaa har paas baynantee.
raava-o saho aapnarhaa parabh sang
sohantee.
sangay sohantee kant su-aamee dinas rainee
raavee-ai.
saas saas chitaar jeevaa parabh paykh har
gun gaavee-ai.
birhaa lajaa-i-aa daras paa-i-aa ami-o darisat
siNchantee.
binvant naanak mayree ichh punnee milay jis
khojantee. ||1||

nas vanjahu kilvikhahu kartaa ghar aa-i-aa.
dootah dahan bha-i-aa govind
paragtaa-i-aa.
pargatay gupaal gobind laalan saaDhsang
vakhaani-aa.
aacharaj deethaa ami-o voothaa gur
parsaadee jaani-aa.
man saaNt aa-ee vajee vaDhaa-ee nah ant
jaa-ee paa-i-aa.
binvant naanak sukh sahj maylaa parabhhoo
aap banaa-i-aa. ||2||

narak na deeth-ih-i-aa simrat naaraa-in.
jai jai Dharam karay doot bha-ay palaa-in.

ਧਰਮ ਧੀਰਜ ਸਹਜ ਸੁਖੀਏ ਸਾਧਸੰਗਤਿ ਹਰਿ ਭਜੇ ॥

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੇ ਮੋਹ ਮਮਤਾ ਸਭ ਤਜੇ ॥

ਗਹਿ ਕੰਠਿ ਲਾਏ ਗੁਰਿ ਮਿਲਾਏ ਗੋਵਿੰਦ ਜਪਤ ਅਘਾਇਣ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਸੁਆਮੀ ਸਗਲ ਆਸ ਪੁਜਾਇਣ ॥੩॥

ਪੰਨਾ ੪੬੧

ਨਿਧਿ ਸਿਧਿ ਚਰਣ ਗਰੇ ਤਾ ਕੇਹਾ ਕਾਤਾ ॥

ਸਭੁ ਕਿਛੁ ਵਸਿ ਜਿਸੈ ਸੋ ਪ੍ਰਭੂ ਅਸਾਤਾ ॥

ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਨਾਮ ਦੀਨੇ ਕਰੁ ਧਾਰਿ ਮਸਤਕਿ ਰਾਖਿਆ ॥

ਸੰਸਾਰ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥

ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਰਣੁ ਜੀਤਿ ਵਡਾ ਅਖਾਤਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਚਣਿ ਸੁਆਮੀ ਬਹੁਤਿ ਜਮਿ ਨ ਉਪਾਤਾ
॥੪॥੩॥੧੨॥

Dharam Dheeraj sahj sukhee-ay
saaDhsangat har bhajay.

kar anoograhu raakh leenay moh mamtaa
sabh tajay.

geh kanth laa-ay gur milaa-ay govind japat
aghaa-in.

binvant naanak simar su-aamee sagal aas
pujaa-in. ||3||

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niDh siDh charan gahay taa kayhaa
kaarhaa.

sabh kichh vas jisai so parabhoo asaarhaa.

geh bhujaa leenay naam deenay kar Dhaar
mastak raakhi-aa.

sansaar saagar nah vi-aapai ami-o har ras
chaakhi-aa.

saaDhsangay naam rangay ran jeet vadaa
akhaarhaa.

binvant naanak saran su-aamee bahurh jam
na upaarhaa. ||4||3||12||

Asa Mohalla-5

In the previous *shabad*, Guru Ji wanted to awaken us from the slumber of *Maya* (involvement in worldly affairs) and advised us to earn the profit of God's Name, which alone can save us from the continuous pains of birth and death. Now in this beautiful *shabad*, he draws the picture of a love entrenched soul who now has no tolerance for any sloth or laziness in meditating on God's Name, and describes the blessings showered upon her as a result of this effort.

As if addressing himself, and then talking to his friend, Guru Ji says: "Go away O' sloth. I make this prayer before God (to drive away my laziness). Now I enjoy my spouse and look beautiful in His company. Yes, I look beautiful in the company of my spouse and Master and I enjoy His (company) day and night. (O' my friend), day and night we should remember Him. I wish that I may live remembering Him with each and every breath, and seeing God, we should sing His praises. (When God) showered me with His nectar-like glance, my distraction went away and I obtained His sight. Nanak submits that my desire has been fulfilled, and I have met Him for whom I was searching." (1)

Next, Guru Ji depicts the confidence of this happily united soul-(bride) and says: "Hasten away, O' my sins and evil thoughts, because my Creator has come into the house (of my heart). Now when God has become manifest (in my heart), the demons (of lust, anger, greed, attachment and ego) have been burned up. Yes, the beloved Guru God became manifest (in my heart) when I deliberated on Him in the company of the saints. Then I observed a wonder, that the nectar of (God's Name) came to reside in my heart, and by Guru's grace I came to know (Him). Now peace has prevailed in my mind; I am feeling in such exalted spirits whose limit cannot be known. Nanak submits that (it is) God Himself who has arranged this union of peace and bliss (with Him)." (2)

Now Guru Ji describes in general the benefits of meditating on God's Name. He says: "They who meditate on the immaculate God never go to hell. Even *Dharam Raja*, (the judge of righteousness who decides the fate of the individual souls after death), proclaims their victory and the demons of death flee from them. By worshipping God in the company of saints, they acquire righteousness, contentment, poise and peace. Showing His mercy, God saves them, and they shed all their attachment and infatuation. God embraces to His bosom those whom He unites with Himself through the Guru. By meditating on God's Name, their hunger (for worldly riches) is satiated. Nanak submits that (such persons) get all their desires fulfilled by remembering God."(3)

Guru Ji concludes this *shabad* by describing the kind of confidence gained by the person who is imbued with firm faith in God. He says: "Now, when I have grasped the feet of God (and have put my faith in the shelter of God) who is the Master of all treasures and miraculous powers, then why should I have any kind of fear? Yes, I now belong to that God in whose power is everything. Holding me by the hand He has blessed me with His Name, and placing His hand on my forehead (and, thus showering His blessings on me), He has saved me. Now the worldly sea of existence bothers me no more, because I have tasted the relish of divine nectar. In the company of saints, imbued with God's Name, I have won victory in the great battlefield of life (and have gained control over my passions for lust, greed, anger, infatuation and self-conceit). Therefore Nanak submits that the person who remains in the refuge of God is not uprooted (and troubled) again by the demon of death."(4-3-12)

The message of this *shabad* is that if we seek the shelter of God and meditate on His Name, then all our sloth and laziness of mind goes away, and our bad intellect is destroyed. In its place peace, poise and contentment enter the mind and God, who becoming our savior Himself blesses us with His grace.. Then we do not suffer the pangs of birth and death and cross the dreadful sea of worldly existence.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅੜੋ ਸੋ ਆਇਓ ਮਾਥੈ ॥
ਜਿਸੁ ਪਾਸਿ ਲੁਕਾਇਦੜੋ ਸੋ ਵੇਖੀ ਸਾਥੈ ॥
ਸੰਗਿ ਦੇਖੈ ਕਰਣਹਾਰਾ ਕਾਇ ਪਾਪੁ ਕਮਾਈਐ ॥
ਸੁਕ੍ਰਿਤੁ ਕੀਜੈ ਨਾਮੁ ਲੀਜੈ ਨਰਕਿ ਮੂਲਿ ਨ ਜਾਈਐ ॥
ਆਠ ਪਹਰ ਹਰਿ ਨਾਮੁ ਸਿਮਰਹੁ ਚਲੈ ਤੇਰੈ ਸਾਥੈ ॥
ਭਜੁ ਸਾਪਸੰਗਤਿ ਸਦਾ ਨਾਨਕ ਮਿਟਹਿ ਦੇਖ ਕਮਾਤੇ ॥੧॥
ਵਲਵੰਚ ਕਰਿ ਉਦਰੁ ਭਰਹਿ ਮੂਰਖ ਗਾਵਾਰਾ ॥
ਸਭੁ ਕਿਛੁ ਦੇ ਰਹਿਆ ਹਰਿ ਦੇਵਣਹਾਰਾ ॥
ਦਾਤਾਰੁ ਸਦਾ ਦਇਆਲੁ ਸੁਆਮੀ ਕਾਇ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥
ਮਿਲੁ ਸਾਪਸੰਗੇ ਭਜੁ ਨਿਸੰਗੇ ਕੁਲੁ ਸਮੂਹਾ ਤਾਰੀਐ ॥
ਸਿਧ ਸਾਧਿਕ ਦੇਵ ਮੁਨਿ ਜਨ ਭਗਤ ਨਾਮੁ ਅਧਾਰਾ ॥

aasaa mehlā 5.

din raat̃ kamaa-i-arho so aa-i-o maathai.
jis paas lukaa-id-rho so vaykhee saathai.
sang daykhai karanhaaraa kaa-ay paap
kamaa-ee-ai.
sukariṯ keejai naam leejai narak mool na
jaa-ee-ai.
aath̃ pahar har naam simrahu chalai tayrai
saathay.
bhaj saaDhsangat̃ sadā naanak miteh dokh
kamaat̃ay. ||1||
valvanḥ kar udar bhareh moorakh
gaavaaraa.
sabh̃ kichh̃ day rahi-aa har dayvanhaaraa.
daataar sadā da-i-aal su-aamee kaa-ay
manhu visaaree-ai.
mil saaDhsangay bhaj nisangay kul
samoohaa taaree-ai.
siDh saaDhik dayv mun jan bhagat̃ naam
adhaaraa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਭਜੀਐ ਪ੍ਰਭੁ ਏਕੁ ਕਰਣੈਹਾਰਾ ॥੨॥

binvanṭ naanak sadāa bhajee-ai parabh ayk
karnaihaaraa. ||2||

ਖੋਟੁ ਨ ਕੀਚਈ ਪ੍ਰਭੁ ਪਰਖਣਹਾਰਾ ॥

khōṭ na keech-ee parabh parkhanhaaraa.

ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੜੇ ਜਨਮਹਿ ਸੰਸਾਰਾ ॥

koorh kapat kamaavdarhay janmeh
sansaaraa.

ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਿਨ੍ਹੀ ਤਰਿਆ ਜਿਨ੍ਹੀ ਏਕੁ ਧਿਆਇਆ ॥

sansaar saagar tinHee tari-aa jinHee ayk
Dhi-aa-i-aa.

ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਨਿੰਦ ਨਿੰਦਾ ਪ੍ਰਭ ਸਰਣਾਈ ਆਇਆ ॥

taj kaam kroDh anind nindaa parabh
sarṇaa-ee aa-i-aa.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੁਆਮੀ ਊਚ ਅਗਮ ਅਪਾਰਾ ॥

jal thal mahee-al ravi-aa su-aamee ooch
agam apaaraa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਜਨ ਕੀ ਚਰਣ ਕਮਲ ਅਧਾਰਾ ॥੩॥

binvanṭ naanak tayk jan kee charan kamal
aDhaaraa. ||3||

ਪੇਖੁ ਹਰਿਚੰਦਉਰਤੀ ਅਸਥਿਰੁ ਕਿਛੁ ਨਾਹੀ ॥

paykh harichand-urrhee asthir kichh naahee.

ਮਾਇਆ ਰੰਗ ਜੇਤੇ ਸੇ ਸੰਗਿ ਨ ਜਾਹੀ ॥

maa-i-aa rang jaytay say sang na jaahee.

ਹਰਿ ਸੰਗਿ ਸਾਥੀ ਸਦਾ ਤੇਰੈ ਦਿਨਸੁ ਰੈਣਿ ਸਮਾਲੀਐ ॥

har sang saathee sadāa tayrai dinas rain
samaalee-ai.

ਹਰਿ ਏਕ ਬਿਨੁ ਕਛੁ ਅਵਰੁ ਨਾਹੀ ਭਾਉ ਦੁਤੀਆ ਜਾਲੀਐ ॥

har ayk bin kachh avar naahee bhāa-o
dutee-aa jaalee-ai.

ਮੀਤੁ ਜੋਬਨੁ ਮਾਲੁ ਸਰਬਸੁ ਪ੍ਰਭੁ ਏਕੁ ਕਰਿ ਮਨ ਮਾਹੀ ॥

meet joban maal sarbas parabh ayk kar man
maahee.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਐ ਸੂਖਿ ਸਹਜਿ ਸਮਾਹੀ
॥੪॥੪॥੧੩॥

binvanṭ naanak vadbhaag paa-ee-ai sookh
sahj samaahee. ||4||4||13||

Asa Mehla-5

In the previous *shabad* Guru Ji told us that if we seek the shelter of God and meditate on His Name, then all our sloth and laziness of mind goes away. Our bad intellect is destroyed. In its place peace, poise, and contentment come into the mind and God Himself blesses us with His Grace and becomes our savior. Then we no longer have to suffer the pangs of birth and death or cross the dreadful sea of worldly existence. Now in this *shabad* Guru Ji tells us what not to do.

Guru Ji says: “(O’ man), whatever (good or bad deed) you did during day or night, has been etched on your forehead (or soul, and has become the basis of your future destiny. That God) from whom you are trying to hide those actions of yours is witnessing these (deeds) sitting beside you. (So, when) the Creator is seeing everything sitting beside us, then why should we commit any sin? Instead, we should do a good deed, and meditate on His Name, so that we do not go to hell at all. (O’ my friends), at all times meditate on God’s Name, which will accompany you (even after death). Nanak says sins committed (by a person) are erased by meditating (on God’s Name) in the company of saints.”(1)

Now particularly addressing those who earn their living by deceitful means, Guru Ji says: “O’ ignorant fool, you earn your living by deceitful means. (On his own), the Giver (God) is giving you everything. That beneficent God is always merciful, so why should we ever forsake him from our mind? Instead associating with the company of saints we should meditate (on God) without any hesitation, and emancipate our entire lineage. God’s Name is the mainstay of ascetics, seekers, gods, sages, and the devotees. So Nanak submits that we should always meditate on God, the sole Creator.”(2)

Guru Ji once again brings to our attention the fact that God examines all our deceits, so we should stay away from these. He says: “(O’ my friend), do not practice deceit (in your deeds, because) God is assayer of all. (Like a gold smith, He can easily distinguish between the genuine and false ones. Therefore, they) who practice falsehood and deceit are born (again and again) in this world. Only those have crossed the worldly sea (of existence, and escaped the pain of perpetual births and deaths), who have meditated on the one (God). Shedding lust, anger, and slander of the virtuous, they have come to the refuge of God. The lofty, infinite, and incomprehensible Master pervades all waters, lands, and the skies. Nanak submits that (God’s Name, which is like His) lotus feet is the mainstay of His devotees.”(3)

Finally Guru Ji points to us the false temporary nature of such things for which we practice all kinds of lies and deceits. He says: “(O’ mortal) carefully look at this (world; like) an imaginary city in the sky; there is nothing true or permanent about it. In all its different aspects, Maya (the worldly wealth and power) does not accompany us (after death). But God is our (everlasting) companion; so we should cherish Him, day and night. In fact without the one God there is none other (who is eternal, therefore except God) we should burn away the love for any other thing. (O’ mortal), in your mind deem the one (God alone, as your) friend, youth, wealth and entire family in your mind. Nanak submits, that it is by great good fortune (that we obtain that God, and they who obtain Him), merge in Him in a state of peace and poise.”(4-4-13)

The message of this *shabad* is that we should not indulge in any deceitful actions, flattery, slander, or cheating, in order to earn our living or for meeting our other needs. Because God is always watching us, and all the record of our actions is being permanently etched on our soul, and becoming the basis of our future destiny. Therefore, we should always do good deeds and remember Him in the company of saints, so that instead of continuously suffering pains of birth and death, we merge in God and enjoy eternal bliss.

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੮

aasaa mehlāa 5 **chhanṭ** ghar 8

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਕਮਲਾ ਕ੍ਰਮ ਭੀਤਿ ਕਮਲਾ ਕ੍ਰਮ ਭੀਤਿ ਹੇ ਤੀਖਣ ਮਦ
ਬਿਖਰੀਤਿ ਹੇ ਅਵਯ ਅਕਾਰਥ ਜਾਤ ॥

kamlaa **b**haram **b**heet kamlaa **b**haram
bheet hay **t**ee**k**han maḍ bipreet hay ava**D**h
akaarath jaat.

ਗਹਬਰ ਬਨ ਘੋਰ ਗਹਬਰ ਬਨ ਘੋਰ ਹੇ ਗ੍ਰਿਹ ਮੂਸਤ ਮਨ ਚੋਰ ਹੇ
ਦਿਨਕਰੋ ਅਨਦਿਨੁ ਖਾਤ ॥
ਦਿਨ ਖਾਤ ਜਾਤ ਬਿਹਾਤ ਪ੍ਰਭ ਬਿਨੁ ਮਿਲਹੁ ਪ੍ਰਭ ਕਰੁਣਾ ਪਤੇ ॥

gahbar ban **g**hor gahbar ban **g**hor hay garih
moosaṭ man chor hay **d**inkaro an-**d**in **k**haat.
din **k**haat jaat bihaat parabh bin milhu
parabh karunaa patay.

ਪੰਨਾ ੪੬੨

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ਜਨਮ ਮਰਣ ਅਨੇਕ ਬੀਤੇ ਪ੍ਰਿਅ ਸੰਗ ਬਿਨੁ ਕਛੁ ਨਹ ਗਤੇ ॥

janam maran anayk beetay pari-a sang bin
kachh nah gatay.

ਕੁਲ ਰੂਪ ਧੂਪ ਗਿਆਨਗੀਨੀ ਤੁਝ ਬਿਨਾ ਮੋਹਿ ਕਵਨ ਮਾਤ ॥

kul roop **D**hoop gi-aanheenee tujh binaa
mohi kavan maat.

ਕਰ ਜੋਤਿ ਨਾਨਕੁ ਸਰਣਿ ਆਇਓ ਪ੍ਰਿਅ ਨਾਥ ਨਰਹਰ ਕਰਹੁ
ਗਾਤ ॥੧॥

kar jorh naanak saraṇ aa-i-o pari-a naath
narhar karahu gaat. ||1||

ਮੀਨਾ ਜਲਹੀਨ ਮੀਨਾ ਜਲਹੀਨ ਹੇ ਓਹੁ ਬਿਛੁਰਤ ਮਨ ਤਨ
ਖੀਨ ਹੇ ਕਤ ਜੀਵਨੁ ਪ੍ਰਿਅ ਬਿਨੁ ਹੋਤ ॥

ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਹੇ ਮ੍ਰਿਗੁ ਅਰਪੇ ਮਨ
ਤਨ ਪ੍ਰਾਨ ਹੇ ਓਹੁ ਬੇਧਿਓ ਸਹਜ ਸਚੋਤ ॥

ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਿਲੁ ਬੈਰਾਗੀ ਖਿਨੁ ਰਹਨੁ ਧ੍ਰਿਗੁ ਤਨੁ ਤਿਸੁ
ਬਿਨਾ ॥

ਪਲਕਾ ਨ ਲਾਗੈ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਾਗੈ ਚਿਤਵੰਤਿ ਅਨਦਿਨੁ ਪ੍ਰਭ
ਮਨਾ ॥

ਸ੍ਰੀਰੰਗ ਰਾਤੇ ਨਾਮ ਮਾਤੇ ਭੈ ਭਰਮ ਦੁਤੀਆ ਸਗਲ ਖੋਤ ॥

ਕਰਿ ਮਇਆ ਦਇਆ ਦਇਆਲ ਪੂਰਨ ਹਰਿ ਪ੍ਰੇਮ ਨਾਨਕ
ਮਗਨ ਹੋਤ ॥੨॥

ਅਲੀਅਲ ਗੁੰਜਾਤ ਅਲੀਅਲ ਗੁੰਜਾਤ ਹੇ ਮਕਰੰਦ ਰਸ ਬਾਸਨ
ਮਾਤ ਹੇ ਪ੍ਰੀਤਿ ਕਮਲ ਬੰਧਾਵਤ ਆਪ ॥

ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਹੇ ਘਨ ਬੂੰਦ
ਬਚਿਤ੍ਰਿ ਮਨਿ ਆਸ ਹੇ ਅਲ ਪੀਵਤ ਬਿਨਸਤ ਤਾਪ ॥

ਤਾਪਾ ਬਿਨਾਸਨ ਦੂਖ ਨਾਸਨ ਮਿਲੁ ਪ੍ਰੇਮੁ ਮਨਿ ਤਨਿ ਅਤਿ
ਘਨਾ ॥

ਸੁੰਦਰੁ ਚਤੁਰੁ ਸੁਜਾਨ ਸੁਆਮੀ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ ॥

ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮੁ ਦੇਵਹੁ ਦ੍ਰਿਸਟਿ ਧਾਰਤ ਮਿਟਤ ਪਾਪ ॥

ਨਾਨਕੁ ਜੰਪੈ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਦਰਸੁ ਪੇਖਤ ਨਹ ਸੰਤਾਪ
॥੩॥

ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਹੇ ਰਖਿ ਲੇਵਹੁ
ਸਰਣਿ ਅਨਾਥ ਹੇ ਮਿਲੁ ਚਾਉ ਚਾਈਲੇ ਪ੍ਰਾਨ ॥

ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਹੇ ਮਨੁ ਲੁਬਧ ਗੋਪਾਲ
ਗਿਆਨ ਹੇ ਜਾਚਿਕ ਜਨ ਰਾਖਤ ਮਾਨ ॥

ਪ੍ਰਭ ਮਾਨ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਸਗਲ ਇਛੁ ਪੁਜੰਤੀਆ ॥

ਹਰਿ ਕੰਠਿ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਮਿਲਿ ਨਾਹ ਸੋਜ ਸੋਹੰਤੀਆ ॥

ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਿਲੇ ਮੁਰਾਰੀ ਸਗਲ ਕਲਮਲ ਭਏ ਹਾਨ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਆਸ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਧਰ ਗੁਣ ਨਿਧਾਨ
॥੪॥੧॥੧੪॥

meenaa jalheen meenaa jalheen hay oh
bichhurat man tan kheen hay kat jeevan
pari-a bin hot.

sanmukh seh baan sanmukh seh baan
hay marig arpay man tan paraan hay oh
bayDhi-o sahj sarot.

pari-a pareet laagee mil bairaagee khin rahan
Dharig tan tis binaa.

palkaa na laagai pari-a paraym paagai
chitvant an-din parabh manaa.

sareerang raatay naam maatay bhaj bharam
dutee-aa sagal khot.

kar ma-i-aa da-i-aa da-i-aal pooran har
paraym naanak magan hot. ||2||

alee-al guⁿjaat alee-al guⁿjaat hay makrand
ras baasan maat hay pareet kamal
banDhaavat aap.

chaatrick chit pi-aas chaatrick chit pi-aas hay
ghan boond bachitar man aas hay al peevat
binsat taap.

taapaa binaasan dookh naasan mil paraym
man tan at ghanaa.

sundar chatur sujaan su-aamee kavan rasnaa
gun bhanaa.

geh bhujaa layvhu naam dayvhu darisat
Dhaarat mitat paap.

naanak jampai patit paavan har daras
paykhat nah santap. ||3||

chitva-o chit naath chitva-o chit naath hay
rakh layvhu saran anaath hay mil chaa-o
chaa-eelay paraan.

sundar tan Dhi-gaan sundar tan Dhi-aan hay
man lubaDh gopaal gi-aan hay jaachik jan
raakhat maan.

parabh maan pooran dukh bideeran sagal
ichh pujantee-aa.

har kanth laagay din sabhaagay mil naah
sayj suhantee-aa.

parabh darisat Dhaaree milay muraaree sagal
kalmal bha-ay haan.

binvant naanak mayree aas pooran milay
sareeDhar gun niDhaan. ||4||1||14||

Asa Mehla-5

Chhant Ghar-6

As per Dr. Bh. Vir Singh Ji this *shabad* depicts the supremacy of *Maya* (the worldly riches and power) over the humans, and the darkness of life led under the spell of *Maya*. In this *shabad* Guru Ji cites some beautiful examples to illustrate how instead of love for worldly riches and power, we should imbue ourselves with the love of God.

Guru Ji says: “(O’ my friends), *Maya* is (like) a wall of doubt (which has separated the human being from the Creator). Yes, *Maya* is a wall of doubt; its intoxication is very strong and misleading for our intellect. (Therefore entangled in the pursuit of worldly riches and power, often one’s) life goes waste. This world is like a terrible impenetrable forest. In this terrible forest, one’s own mind is cheating like a thief, and (the time disguised as) sun is consuming mortal’s life span, day and night. (Yes, O’ my friends), the passing days are continuously devouring your remaining life span, (therefore pray to God and say to Him), “O’ merciful God, please come and meet me. Countless (rounds of) births and deaths have passed, but without the company of dear God, there is no salvation. (O’ God), I do not belong to any high caste; I am without the radiance of beauty, and (divine) knowledge, therefore without You, who is my savior? So, with folded hands, Nanak has come to Your refuge, O’ Beloved Master, emancipate me.”(1)

Guru Ji now cites four examples to show us, how deeply we need to imbue ourselves with the love for God. He says: “(O’ my friends), when separated from water, (the mind and body of a fish become utterly weak). Yes as soon as a fish gets separated from water it becomes weak in body and mind, because without its beloved water it cannot survive.”

“Similarly, upon hearing (the soul uplifting) sound of the horn of a hunter, a deer (runs towards it, and) sacrifices its body, its life, and everything (for the sake of that soothing music), and bears the hunter’s arrow right on its face. (O’ my friends), the person who is imbued with (true) love for God, (praying most humbly to God says, “(O’ my beloved God, please) come and meet me the detached one, because accursed is that body, which survives even for a moment without Him. O’ my dear God, even for a moment my eyelids do not close (and I cannot sleep without You), and my mind is remembering You day and night. (O’ my friends, they who have been) imbued with the love of God, and are intoxicated with His Name, they shed all (their worldly) fears, doubts, and duality. O’ all pervading merciful God, show mercy, so that Nanak may remain absorbed in Your love.”(2)

Citing still some more examples of true love, Guru Ji says: “(O’ my friends, you see that many) black bees hum around the flowers again and again, because they are enticed by the fragrance and the relish of honey (in these flowers). In the case of lotus flower, they are so enticed that (when in the evening it closes down its petals), they get themselves bound (within it. Similarly even though, so many streams and lakes are there brimful with water, but in the mind of) a pied cuckoo is the thirst for a drop of water (only from the clouds), and only by drinking water (from the clouds, their) feverish thirst is quenched.”

“(Therefore), O’ the Destroyer of pains, the dispeller of sorrows! (I pray to You, and beg You to) come and meet me, within my mind and body is an extremely intense love (for You). O’ my beautiful, wise, and judicious Master, which of Your merits, may I describe with my tongue? (O’ God, I beg You to) grasp me by my hand, and bless me with Your Name, because as soon as Your merciful glance falls (on any one, all his or her) sins get destroyed. Therefore Nanak contemplates on God the purifier of sinners, seeing whose vision one suffers no sorrow.”(3)

Guru Ji concludes this *shabad* with the most loving prayer, full of intense desire and expectation that his prayer is about to be accepted. He says: “O’ my Master, again and again, I am remembering only You in my mind; O’ my Master, accept this support less person in Your shelter. O’ the beloved of my life breaths, within me is a great longing for You. My mind is fixed on Your beautiful form. O’ God of the universe, my mind is greedy

for Your (divine) knowledge. You are the upholder of the honor of the beggars at Your door. Yes O' God, You completely uphold their honor, and destroy their sorrows."

Now expressing his feelings upon seeing His beloved God, Guru Ji says: "(O' God, upon seeing Your sight) all my wishes have been fulfilled. I am now in the embrace of God, and days (of my life) have become auspicious, and upon meeting my groom (God), the couch (of my heart) has become beautiful. Yes, God has cast His glance of grace (upon me), I have met the Destroyer of ego, and all my (past) sins have been destroyed. Nanak submits, that my hope has been fulfilled, I have met God the Master of wealth, and treasure of virtues."(4-1-14-35)

The message of this *shabad* is that instead of letting our life be wasted away by the pursuit of worldly riches and power, we should most humbly and sincerely keep praying to God to come and bless us with His Name, so that imbued with His love, we may keep singing His praises day and night, and one day may be blessed with His beautiful sight, and all our sins and sufferings may vanish forever.

Detail of Shabads: M: 5=14, M: 4=14, M: 3=2, M: 5=5, Total=35.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar saṭnaam kartāa purakh
nirbhā-o nirvair akaal moorat̃ ajoonē
saibhāⁿ gur prasaad̃.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸ
ਰਾਜੈ ਕੀ ਧੁਨੀ ॥

vaar salokaa naal salok bhēe mahlay pahilay
kay likhāy tunday as raajai kee Dhunee.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾਤੀ ਸਦ ਵਾਰ ॥
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥

balihaaree gur aapṇay dī-uhaarhēe sad vaar.
jin maanās tay dayvtay kee-ay karat̃ na
laagee vaar. ||1||

ਪੰਨਾ ੪੬੩

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ਮਹਲਾ ੨ ॥

mehlāa 2.

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

jay sa-o chandaa ugvahi sooraj charhēh
hajaar.

ਏਤੇ ਚਾਨਣ ਹੋਇਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

aytay chaanan̄ hidī-aaⁿ gur bin ghōr anDhaar.
||2||

ਮਃ ੧ ॥

mehlāa 1.

ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥

naanak guroo na chayṭnee man aapṇai
suchayṭ.

ਛੁਟੇ ਤਿਲ ਬੁਆੜ ਜਿਉ ਸੁੰਵੇ ਅੰਦਰਿ ਖੇਤ ॥

chhutay ṭil boo-aarh̄ ji-o sunjay andar̄ khayṭ.

ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ ॥

khayṭai andar̄ chhuti-aa kaho naanak sa-o
naah.

ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁਤੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ ॥੩॥

falee-ah fulee-ah bapurh̄ay bhēe ṭan vich
su-aah. ||3||

ਪਉੜੀ ॥

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥
 ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥
 ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥
 ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥
 ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥੧॥

pa-orhee.

aapeen^{ai} aap saaji-o aapeen^{ai} rachi-o
 naa-o.
 duyee kudratⁱ saajee-ai kar aasanⁱ ditho
 chaa-o.
 daataa kartaa aap tooⁿ tus dayveh karahi
 pasaa-o.
 tooⁿ jaano-ee sabhsai day laisahi jindⁱ
 kavaa-o.
 kar aasanⁱ ditho chaa-o. ||1||

*Asa Mehla-1**(Vaar with Saloks, Saloks also written by Mehla-1)**(To be sung to the tune of Tunda- Asraja)*

It was the first Guru (Nanak Dev Ji), who uttered this “*Vaar*” (or epic), originally with twenty-four “*Paurris*” (or poetical stanzas). When fifth Guru (Arjan Dev Ji), took upon himself the task of compiling the “*Banis*” (or sermons) of all the previous Gurus including his own, he added appropriate saloks preceding each “*Paurri*”. Some biographers believe that Guru Nanak Dev Ji uttered the first nine stanzas of this epic in response to the request of one “*Sheikh Braham*” (also called “*Sheikh Ibrahim Saalas*”) and the remaining fifteen on the request of “*Duni Chand Dhuppar*” of Lahore (Pakistan). But the point remains that the advice or the message conveyed at the time whether to one particular person or for general public still holds good for all humanity even today.

As for the instruction regarding singing of this epic to the “*Tune of Tunda-Asraja*”, this refers to the “*Vaar*” composed on the basis of the story of a prince named “*As*” (pronounced Us), who being falsely blamed for making sexual advances towards his stepmother was sentenced to death. But the executioners only chopped off his one arm, (hence he was called “*Tunda*”) and left him alive in a jungle. A peddler passing through that jungle miraculously saved him. The peddler took him to another nearby city and sold out him to a washer man. He was assigned the task of loading his Master’s donkey with dirty clothes and drive it to nearby pond early in the morning each day. After helping his master in washing the clothes during the day, he was supposed to bring back the donkey home laden with washed clothes.

It so happened, that the king of that city died suddenly, and his cabinet decided to make that person the new king, who happened to be the first person to enter the city next day. “*As*” happened to be that first person, and was coronated as the new king “*Tunda-Asraja*” (or the king “*Asraja*” with one arm). Being from the royal family, he very wisely ruled over his territory, and very judiciously stored enough food grains well in time, before there was any shortage of the same. Soon, while the territories all around were suffering from drought, his own citizens were having a plenty to eat, and even the people from surrounding places were coming to the king “*Asraja*” and having free food grains. One day, a minister from his own father’s cabinet reached his court for help. But when he recognized “*Asraja*”, and was given free supply of all the food he needed, he went back to his king, convinced him about the innocence of his son and advised him to call the later back, and appoint him as the king

of this state as well. But before that “As” had to fight a battle with his stepbrothers, in which he came out as a winner, and the bards composed a “Vaar” based on this story.

The meaning of the *Saloks* and “*Paurris*” in the “*Vaar*” is as follows:

Salok Mehla-1

Summarizing the significance of the Guru, and what kind of high regard he has for his Guru, he says: “Hundreds of times a day I am a sacrifice to my Guru, who has made angels out of men and in doing this, he took no time.”(1)

Mehla-2

Once again emphasizing the absolute necessity of the Guru, he says: “Even if a hundred moons were to appear, and a thousand suns to rise (in the sky), yet in spite of that much light, without the Guru is pitch dark; (meaning no matter how much knowledge we may obtain from other sources, without the Guru or the spiritual teacher we do not get the true enlightenment or divine wisdom).”(2)

Mehla-1

For this reason, Guru Ji says: “O’ Nanak, they who do not cherish the Guru, and in their (own) mind think themselves to be very clever, are like the spurious sesame plants, which are abandoned in the farm. Thus left alone, these plants look miserable like those who instead of one master have hundreds of masters (and therefore no real master). They may seem to be flowering and flourishing, but within their body there is nothing but ashes. (Similar is the fate of those egocentrics who do not follow the advice of the Guru and instead think themselves to be clever. They are rejected by God and are left alone in this world to rot and suffer through hundreds of sins, evils, and passions with the result that even though outwardly they might seem to be prospering, yet inside their mind they are in severe agony).” (3)

Paurri

Now starting the main epic, Guru Ji talks about God Himself, and says: “(O’ my friends, God) Himself created His self, and Himself created His Name. Second, He created the nature and seating (and merging) Himself in it, He started seeing (and enjoying, its wondrous) play.”

Then addressing God, Guru Ji says: “O’ God, You yourself are the donor and the creator (of all beings), and becoming gracious, You bestow (Your blessings upon them). You are the Knower of all (hearts). It is You, who gives all life and it is You who would also take it away by Your mere word (or command). Yes, abiding within (the nature), You are eagerly watching the play (of the world).”(1)

The message of *Saloks* preceding this *Paurri* is that no matter what knowledge and philosophies we may read or hear, without the Guru or the spiritual teacher, we remain in utter darkness or without any true wisdom. The message of the first “*Paurri*” is that it is God who created the universe and His Name. While abiding in His creation, He is beholding it with delight and wonder. It is He who gives and takes life; therefore we should always meditate on His Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
 ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
 ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥
 ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥
 ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥
 ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥
 ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋਤਿ ॥
 ਸਚੇ ਸਭਿ ਤਾਣਿ ਸਚੇ ਸਭਿ ਜੋਰਿ ॥
 ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥
 ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥
 ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥
 ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥

ਮਃ ੧ ॥

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ ॥
 ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ ॥
 ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ ॥
 ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥੨॥
 ਮਹਲਾ ੨ ॥

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
 ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
 ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥
 ਏਵ ਭਿ ਆਖਿ ਨ ਜਪਈ ਜਿ ਕਿਸੈ ਆਣੈ ਰਾਸਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥

ਪਉੜੀ ॥

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
 ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
 ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
 ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
 ॥
 ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥

salok mehlaa 1.

sachay tayray khand sachay barahmand.
 sachay tayray lo-a sachay aakaar.
 sachay tayray karṇay sarab beechar.
 sachaa tayraa amar sachaa deebaan.
 sachaa tayraa hukam sachaa furmaan.
 sachaa tayraa karam sachaa neesaan.
 sachay tuDh aakhahi lakh karorh.
 sachai sabh taan sachai sabh jor.
 sachee tayree sifat sachee saalaah.
 sachee tayree kudrat sachay paatisaah.
 naanak sach Dhi-aa-in sach.
 jo mar jammay so kach nikach. ||1||

mehlaa 1.

vadee vadi-aa-ee jaa vadaa naa-o.
 vadee vadi-aa-ee jaa sach ni-aa-o.
 vadee vadi-aa-ee jaa nihchal thaa-o.
 vadee vadi-aa-ee jaanai aalaa-o.
 vadee vadi-aa-ee bujhai sabh bhaa-o.
 vadee vadi-aa-ee jaa puchh na daat.
 vadee vadi-aa-ee jaa aapay aap.
 naanak kaar na kathnee jaa-ay.
 keetaa karṇaa sarab rajaa-ay. ||2||

mehlaa 2.

ih jag sachai kee hai koth-ree sachay kaa
 vich vaas.
 ikn'aa hukam samaa-ay la-ay ikn'aa hukmay
 karay vinaas.
 ikn'aa bhanaanai kadh la-ay ikn'aa maa-i-aa
 vich nivaas.
 ayv bhe aakh na jaap-ee je kisai aanay raas.
 naanak gurmukh jaanee-ai jaa ka-o aap
 karay pargaas. ||3||

pa-orhee.

naanak jee-a upaa-ay kai likh naavai Dharam
 bahaali-aa.
 othai sachay hee sach nibhrai chun vakh
 kadhay jajmaali-aa.
 thaa-o na paa-in koorhi-aar muh kaal'ai
 dojak chaali-aa.
 tayrai naa-ay ratay say jin ga-ay haar ga-ay
 se thagan vaali-aa.
 likh naavai Dharam bahaali-aa. ||2||

Salok Mehla-1

In this *Salok* Guru Ji addresses God and acknowledges that because He is true and everlasting, His system of establishing the different universes and galaxies is also true and everlasting.

He says: “(O’ God), true (eternal) are Your continents, and true (eternal) are the solar systems. True are Your worlds, and true the forms (created by You). True are Your doings and true Your thoughts (which are all unchangeable). True is Your command, and true (eternal) the order proclaimed by You, (whatever You say or order that must be carried out). True (and everlasting) is Your grace and true the sign (or stamp of Your grace). Millions of persons who praise You are also true because their support and glory came from Your true glory and power. Also true and everlasting is Your glory and true is Your praise. O’ true King, true is Your creation (which would never end, and says) Nanak, “They who meditate on the true (and immortal God, also become true (and everlasting). But they who are going through the cycles of birth and deaths, are still immature (and not ready to become one with the eternal Being).” (1)

Mehla-1

In this *Salok* Guru Ji describes how great is the glory of the eternal God, whose Name is so great. He says: “(That God), great is whose Name, great (also) is His glory. Great is His glory, whose justice is true. Huge is His glory, because unmovable is His seat. Also vast is His glory, because He knows the speech (of all). Great is His glory, because He understands the feelings (and prayers in the hearts of all). Grand is His glory, who doesn’t ask (for anybody’s permission, or advice for bestowing His) bounty on any one. (In fact, His) vast greatness (lies in the fact, that He is) all alone by Himself. O’ Nanak, His doings cannot be described, whatever He has already done, or has to do (in future) is all according to His own will (and desire).” (2)

Mehla-2

Many faiths consider this world as false, and therefore advocate that one should totally abandon it and become a recluse or a mendicant. But Guru Ji differs and says: “This universe is the abode of the true (immortal God) and He the true One abides in it. Some, He absorbs in Himself (by attuning them to His Name), and some (undesirable ones, He) destroys by His command. In His will, some He pulls out (of the worldly entanglements), and some He lets (continue to have their) abode in Maya (the worldly attachments). This also couldn’t be said, whom He brings to the right path. O’ Nanak, (only) that person comes to know (about this secret) whom He enlightens (with His divine knowledge).” (3)

Paurri

Now continuing the main thought from *Paurri-1*, in which Guru Ji stated that God created Him, by Himself and assumed the Name and secondly created the nature, Guru Ji tells us about the human beings. He says: “O’ Nanak, after creating the humans, God has installed the judge of righteousness to record the accounts of their deeds (and to dispense justice accordingly). In that court of the true judge), mortals are judged solely on the basis of truth and truth alone; the false (evil persons) are marked out and separated as such (from the true ones). The false ones get no place to rest and are driven to hell in great dishonor. O’ God, they who are imbued with the love of Your Name, go as winners (from here, but they) who

cheat, have (miserably) lost (the game of life. Yes, God) has appointed the righteous judge to record the accounts of deeds of the mortals.”(2)

The message of the *Saloks* preceding this “*Paurri*” is that God is true (or eternal), true is all His creation and this world is the eternal abode of the eternal (God), and great is the glory of the great God. The message of this “*Paurri*” is that in this true scheme of things only those who lead a truthful life and who truly love His Name would be emancipated and united with the true God. Those who lead false lives would be separated out, dishonored, and driven to hell and they would continue suffering for a long time in the rounds of births and deaths.

ਸਲੋਕ ਮਃ ੧ ॥

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥
ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥
ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ ॥

ਪੰਨਾ ੪੬੪

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥
ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥
ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥
ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥
ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥
ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥
ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥
ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥
ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥
ਵਿਸਮਾਦੁ ਦੇਖੇ ਹਾਜਰਾ ਹਜੂਰਿ ॥
ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥
ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥

ਮਃ ੧ ॥

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥
ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥
ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਠੋਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥
ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨੁਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥
ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥
ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥
ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥
ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥

salok mehlā 1.

vismaad naad vismaad veyd.
vismaad jee-a vismaad bhayd.
vismaad roop vismaad rang.
vismaad naagay fireh jant.

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vismaad pa-un vismaad paanee.
vismaad agnee khaydeh vidaanee.
vismaad Dhartee vismaad khaanee.
vismaad saad lageh paraanee.
vismaad sanjog vismaad vijog.
vismaad bhukh vismaad bhog.
vismaad sifatt vismaad saalaah.
vismaad ujharh vismaad raah.
vismaad naythai vismaad door.
vismaad daykhai haajraa hajoor.
vaykh vidaan rahi-aa vismaad.
naanak bujhan poorai bhaag. ||1||

mehlā 1.

kudrat disai kudrat sunee-ai kudrat bha-o
sukh saar.
kudrat paataalee aakaasee kudrat sarab
aakaar.
kudrat veyd puraan kataybaa kudrat sarab
veechaar.
kudrat khaanaa peenaa painaan kudrat sarab
pi-aar.
kudrat jaatee jinsee rangee kudrat jee-a
jahaan.
kudrat naykee-aa kudrat baadee-aa kudrat
maan abhimaan.
kudrat pa-un paanee baisantar kudrat
Dhartee khaak.
sabh tayree kudrat tooⁿ kaadir kartaa paakee
naa-ee paak.

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੈ ਤਾਕੁ ॥੨॥

naanak hukmai andar vaykhai vartai taako
taak. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਤਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥

aapeen^{ai} bhog bhog kai ho-ay bhasmarh
bha-ur siDhaa-i-aa.

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥

vadaa ho-aa duneedaar gal sangal ghat
chala-i-aa.

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੋਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥

agai karnee keerat vaachee-ai bahi laykhaa
kar samjhaa-i-aa.

ਬਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥

thaa-o na hovee pa-udee-ee hun sunee-ai
ki-aa roo-aa-i-aa.

ਮਨਿ ਅਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

man anDhai janam gavaa-i-aa. ||3||

Salok Mehla-1

In the *saloks* preceding the “Paurri”(2), Guru Ji told us that God is eternal, and eternal is all His creation and this world is the abode of the eternal (God, and would keep renewing itself forever). Therefore great is the glory of that great God. In this *shabad* Guru Ji expresses his delight and wonder upon seeing so many things created and fashioned by that eternal God, which are beyond the comprehension of man. Observing these things, man has tried to understand some aspects, of their functioning, but is completely baffled when he tries to go deeper and deeper into the cause and effects.

Therefore, Guru Ji simply says: “O’ God, upon listening to so many tunes, studying so many holy scriptures, seeing myriad of beings, and their countless differences, looking at so many forms and colors, one goes into a state of “*Vismaad*” (a unique state of divine peace, ecstasy, and wonder. Not only that, when one sees that except the humans, all other) beings are roaming around naked, (and when one observes that) some where wind is blowing, somewhere water is flowing, and somewhere fire is playing its own astonishing plays, and upon looking at this earth and so many things and creatures being supported by it, one goes into an ecstasy. (But O’ God, not only these natural phenomena or the sources of production which make one wonderstruck, I say it is) amazing to note how the humans are involved in the enjoyment of these sources, and astonishing is the process through which these men are being united or separated. Somewhere there is hunger, while at other places things are being enjoyed (in plenty), somewhere (God) is being praised and eulogized; somewhere there is wilderness, while somewhere there are (nicely laid out) paths. Some one says that You are near; another says You are far off, while still others see You right in front (them). Seeing all these wonders, I am stuck in amazement. Therefore Nanak says: “Only by perfect fortune, (people can) understand (this astounding wonders of Yours).”(1)

Mehla-1

After being so much amazed and wonderstruck at the great wonders created by Godly phenomena, Guru Ji wants to impress upon us that all these wonders are not of their own making, it is God, who has created and fashioned these wonders. Therefore, he acknowledges and says: “O’ God whatever is seen, or whatever is heard in the nature, is all the wonder of Your doing. (Even Your) fear, which is the essence of peace (and comforts), is all Your play. It is Your power, which is being displayed in) the nether regions, the skies,

and all this form (of the universe). The “*Vedas*”, the “*Puranas*”, the Sematic books, and all the thoughts expressed (in these, have been possible by Your) power. It is Your underlying energy, which is working behind the phenomena of eating, drinking, wearing and the feelings of love (in the living beings). It is by Your power that there are so many species, colors, and kinds of creatures in the world. Even all the virtues, the evils, the honors, and dishonors are happening as per Your power (and will). Through Your power are the winds, the water, the fire, and by Your power are the earth and all the dust (on it). In short, O’ God, all is Your play, You are the Doer and the Creator of everything, and immaculate is Your Name, O’ the immaculate one. O’ Nanak, (God) runs (His universe) as per His own command and pervades everywhere all by Himself.”(2)

Paurri

In the second *Paurri* Guru Ji told us that in this true scheme of things only those persons who lead a truthful life and who truly love His Name would be emancipated and united with the eternal God. They who lead false lives would be separated out, dishonored and driven to hell and would continue suffering for a long time in the rounds of births and deaths. In this *Paurri* Guru Ji describes what happens, when after living through his or her life, a person dies. He says: “After living through the pains and pleasures (of life, a mortal’s body) becomes a heap of dust and the soul departs (from this world like a black bee. In this way when a person) entangled in worldly affairs dies, putting a chain around his or her neck, the person is driven away (to the court of the righteous Judge). There the human being is shown the account of his or her deeds (done during the life time) and the balance sheet (of his or her good and bad deeds) is explained. (On that basis, when a person is judged so much in red and bad deeds are found to far exceed the good ones, the person is awarded a severe punishment and then) he or she does not find a place to hide from the blows of this punishment; now no one listens to his or her cries and wails for help. Only then that person realizes that due to the blindness of mind, he/ she has wasted the (human) birth in vain.”(3)

The message of this *Paurri* and the attached *saloks* is that we should try to appreciate and go into a state of “*Vismaad*” (or unique sense of delight and amazement) upon seeing the wonders of the wonderful God and realize that all these wonders are through and by the power of God and not on account of their own power. Therefore we should not forget God, while living in this world and consciously or unconsciously enjoying His wonders. Otherwise after living through the assigned span of our lives we would be taken before the righteous judge with chains around our necks, and then on account of our negative balance (or bad deeds far exceeding the good ones) we would be awarded severe punishment and would keep suffering the pains of birth and death.

ਸਲੋਕ ਮਃ ੧ ॥

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥
 ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
 ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥
 ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
 ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥
 ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥
 ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥
 ਕੋਹ ਕਰੋਤੀ ਚਲਤ ਨ ਅੰਤੁ ॥

salok mehlāa 1.

bhai vich pavan vahai sadvaa-o.
 bhai vich chaleh lakh daree-aa-o.
 bhai vich agan kadhai vaygaar.
 bhai vich Dharatee dabee bhaar.
 bhai vich ind firai sir bhaar.
 bhai vich raajaa Dharam du-aar.
 bhai vich sooraj bhai vich chand.
 koh karohēe chalaṭ na ant.

ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥
 ਭੈ ਵਿਚਿ ਆਡਾਣੈ ਆਕਾਸ ॥
 ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
 ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥
 ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥
 ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥

ਮਃ ੧ ॥

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ ॥

ਕੇਤੀਆ ਕੰਨੁ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿਝਿ ਮੁਝਿ ਪੂਰਹਿ ਤਾਲ ॥

ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਵਹਿ ਬਾਜਾਰ ॥

ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ॥
 ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦਤੇ ਲਖ ਟਕਿਆ ਕੇ ਰਾਰ ॥

ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ ॥

ਪੰਨਾ ੪੬੫

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥੨॥

ਪਉੜੀ ॥

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ
 ਸੁਣਾਇਆ ॥

ਸਤਿਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ
 ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨੀ ਵਿਚਰੁ ਆਪੁ
 ਗਵਾਇਆ ॥

ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ॥੪॥

bhai vich siDh buDh sur naath.
 bhai vich aadaaṇay aakaas.
 bhai vich joDh mahaabal soor.
 bhai vich aavahi jaaveh poor.
 sagli-aa bhā-o likhi-aa sir laykh.
 naanak nirbhā-o nirankaar sach ayk. ||1||

mehlaa 1.

naanak nirbhā-o nirankaar hor kaytay raam
 ravaal.

kaytee-aa kanḥ kahaanee-aa kaytay bayḍ
 beechaar.

kaytay nacheh mangtay girh murh pooreh
 ṭaal.

baajaaree baajaar meh aa-ay kadheh
 baajaar.

gaavahi raajay raanee-aa boleh aal pataal.

lakh taki-aa kay mund-ṛhay lakh taki-aa kay
 haar.

jitṭan paa-ee-ah naankaa say ṭan hoveh
 chhaar.

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gi-aan na galee-ee dhoodhee-ai kathnaa
 karṛhaa saar.

karam milai ṭaa paa-ee-ai hor hikmatṭ hukam
 khu-aar. ||2||

pa-orhee.

nadar karahi jay aapnee ṭaa nadree satgur
 paa-i-aa.

ayhu jee-o bahuṭay janam bharammi-aa ṭaa
 satgur sabaḍ sunaa-i-aa.

satgur jayvad daatāa ko nahee sabh suni-ahu
 lok sabaa-i-aa.

satgur mili-ai sach paa-i-aa jinḥee vichahu
 aap gavaa-i-aa.

jin sachō sach bujhaa-i-aa. ||4||

Salok Mehla-1

In the first *salok* attached to the previous “Paurri” Guru Ji had noted, how upon seeing and observing the phenomena of nature, one goes into a state of “*Vismaad*”, or a unique state of delight, wonder, and ecstasy. In this *Salok* Guru Ji wants us to note that all these phenomena of nature are working in accordance with a divine law, or under the fear of the eternal God, who Himself is not bound by any law or is answerable to anyone.

He says: “(O’ my friends, it is in reverence to or) under the fear of (God), that the Air keeps blowing forever. It is in the fear (of God) that millions of rivers are flowing. It is in His fear that the Fire is performing so many odd jobs assigned to it. In (His) fear the earth is buried under the load (of vegetation, hills, mountains and buildings on it). Even the king Indra (the god of rain in the form of cloud is hanging upside down, as if it) is walking on its head. The court of the righteous Judge is also working under the fear (the laws dictated by God). It is in the fear (in deference to the divine law) that the sun and the moon move millions of miles and there is no end to their movement. The men of miracles, wisdom, the demigods, and the Yogis, all live under His fear. It is in His fear that the sky is stretched over the earth. In His fear are the warriors and very powerful heroes, and (in His fear) come and go multitudes (of humans, and other creatures). In short, the writ of His fear is written over the heads of all, and O’ Nanak, without fear (and subject to no law or limitation) is the one true formless (God only).”(1)

Mehla-1

After stating that all the natural objects, and all creatures including the human beings work under the fear (or certain divine limitations) of God, Guru Ji wants to clarify that even the so called gods and prophets also have to walk under His fear (or limitations). Therefore, Guru Ji says: “O’ Nanak, it is only the formless God alone, who is without any fear (or limitations). Many other gods like “*Ram*” (are as insignificant as) dust (before Him). There are many stories about “*Krishna*” and many commentaries on “*Vedas*”. Many are the beggars who dance around and around to the beat (of drums). Many of these performers come to the market place and perform false shows. They sing about the tales of kings and queens and narrate so many irrelevant stories. They talk about their precious earrings and costly necklaces, (but all these are false stories and false are all those bodies, which are supposed to wear these precious jewelries). Because O’ Nanak, they (don’t realize that) the bodies around which, these necklaces are put are ultimately going to become dust. (People might be thinking that by narrating or listening to such stories they might be finding divine wisdom, but the truth is that divine) wisdom cannot be found through mere talks. To explain how to get divine knowledge is difficult like (chewing) steel. It is only when we are blessed with the grace (of God) that we obtain (divine wisdom) and use of all other effort or command leads to nothing but frustration.”(2)

Paurri-4

Now Guru Ji gives some details about the grace of God. How when God shows His grace upon some one, He first unites him with a true Guru, who then recites the divine word and unites him with the eternal God.

So addressing God, Guru Ji says: “(O’ God, only when) You cast Your glance of grace, then through Your grace one (obtains the guidance of) the true Guru. When (this poor) being is tired of wandering through many existences (and is blessed with Your grace), the true Guru utters to Him the divine word. Listen, O’ all people (carefully), there is no benefactor equal to the true Guru. Therefore, they who have shed their self- conceit from their within, upon meeting the true Guru they have obtained the truth (the eternal God. It is only the true Guru) who has made them realize the truth about the eternal God.” (4)

The message of this *Paurri* and the *saloks* attached to it is that all the creations of God, including all the natural phenomenon, and the gods and goddesses work under the Fear (or law) of God, who alone is free of any Fear (or limitation). Man may keep

roaming through many existences, and keep trying various clever ways, but it is only when God showers His grace upon any person, that He unites him with the true Guru who recites to him the divine word and unites him with eternal God.

ਸਲੋਕ ਮਃ ੧ ॥

ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨੁ ਗੋਪਾਲ ॥
ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ ॥
ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥
ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੁਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ ॥੧॥

ਮਃ ੧ ॥

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥
ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨਿ ਸਿਰ ॥
ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥
ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥
ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥
ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥
ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨੁ ॥
ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥
ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥
ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ ॥
ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ ॥
ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥
ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ ॥
ਕੋਲੁ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥
ਬਲ ਵਾਰੇਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥
ਲਾਟੁ ਮਾਧਾਣੀਆ ਅਨਗਾਹ ॥
ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ ॥
ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ ॥
ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ ॥
ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ ॥
ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ ॥
ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ ॥
ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ ॥
ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥
ਨਾਨਕ ਜਿਨ੍ਹਾ ਮਨਿ ਭਉ ਤਿਨ੍ਹਾ ਮਨਿ ਭਾਉ ॥੨॥

ਪਉੜੀ ॥

ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥

salok mehlā 1.

gharhee-aa sabhāy gopee-aa pahar kan^h
gopaal.
gahnay pa-uan paanee baisantar chand sooraj
avtaar.
saglee Dharatee maal Dhan vartan sarab
janjaal.
naanak musai gi-aan vihoonee khaa-ay
ga-i-aa jamkaal. ||1||

mehlā 1.

vaa-in chaylay nachan gur.
pair halaa-in fayrni^h sir.
ud ud raavaa jhaatai paa-ay.
vaykhai lok hasai ghar jaa-ay.
rotee-aa kaaran pooreh taal.
aap pachhaarreh Dharatee naal.
gaavan gopee-aa gaavan kaan^h.
gaavan seetaa raajay raam.
nirbha-o nirankaar sach naam.
jaa kaa kee-aa sagal jahaan.
sayvak sayveh karam charhaa-o.
bhinneer rain jin^haa man chaa-o.
sikhee sikhi-aa gur veechaar.
nagree karam laghaa-ay paar.
koloo charkhaa chakee chak.
thal vaarolay bahut anant.
laatoo maaDhaanee-aa angaah.
pankhee bha-uddee-aa lain na saah.
soo-ai chaarh bhavaa-ee-ah jant.
naanak bha-udi-aa ganat na ant.
banDhan banDh bhavaa-ay so-ay.
pa-i-ai kirat nachai sabh ko-ay.
nach nach haseh chaleh say ro-ay.
ud na jaahee siDh na hohi.
nachan kudan man kaa chaa-o.
naanak jin^h man bha-o tin^haa man bhaa-o.
||2||

pa-orhee.

naa-o tayraa nirankaar hai naa-ay la-i-ai
narak na jaa-ee-ai.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ ॥	jee-o pind sabh tis daa day khaajai aakh gavaa-ee-ai.
ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ ॥	jay lorheh changa aapnaa kar punnahu neech sadaa-ee-ai.
ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ ॥	jay jarvaanaa parharai jar vays karaydee aa-ee-ai.
ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ ॥੫॥	ko rahai na bharee-ai paa-ee-ai. 5

Salok Mehla-1

In the second *salok* attached to *Paurri-4* Guru Ji described how the street performers narrated their plays about gods “*Rama*” and “*Krishna*”. In this *salok* attached to *Paurri-5*, Guru Ji draws our attention to the play of God, which is being daily enacted before our eyes.

Using the analogy of the legend of god “*Krishna*”, Guru Ji says: “(God is staging His own epic of “*Mahabharat*”. In this epic all the “*Gharries*” (a time period equal to 24 minutes) are like the “*Gopis*” (or milk maids, who used to play with god “*Krishna*”, in the pastures of “*Varinda Ban*”). The “*Pehars*” (time periods of 3 hours each) are the cowherds like “*Krishna*”, (who is believed to be the Master of the earth or) “*Gopaal*”. The air, water, and fire are like the ornaments (worn by the milkmaids). The Sun and Moon are like the two incarnations (about whom these performers narrate their legends). The entire earth provides the necessary resources for staging and enacting this play, and the affairs of the world are the needed supplies. But O’ Nanak, without the divine knowledge, (the world) is being deceived, and death has consumed it.”(1)

Mehla-1

Continuing to comment on the merits of enacting all these legends through the dancing and jumping plays, Guru Ji says: “(While staging these shows), the disciples play the music and the gurus (their leaders) dance. (While dancing), they kick around their feet and turn around their heads. (But with the kicking of their feet) dust flies, and the flying dust falls on their heads. Beholding them (in this condition), people laugh and then go back to their homes. (The players do not enact these shows to impart any wisdom to the audience), they are just dancing to earn their living and for this indeed they kick the earth, with their feet. They sing disguised as “*Gopies*” (milk-maids), “*Krishnas*”, “*Sitas*”, and “*Ramas*”.

“(But), the fear free formless (God), whose Name is eternal, and He who has created the entire world, Him only those servants serve, who are blessed with true offerings of worship by His grace. (Such devotees), in whose minds is great desire (to please God); their night (of life) is embellished with divine relish. By Guru’s grace, they who have learnt (and made this) instruction (part of their life), by His glance of grace, God helps them cross over (the worldly ocean).”

Commenting further on such jumping and dancing around, Guru Ji says: “(O’ my friends, see how many things and creatures are uselessly roaming around in circles. For example, the) oil man’s press, the spinning wheel, the grinding stone, the potter’s wheel, the whirl winds in the deserts, the spinning tops, the churning sticks, the threshers, and the bumble bees, the birds, which don’t even stop from breathing while flying around. (Some times), after being mounted on a sharp stake, creatures are whirled around, and O’ Nanak, there is

no limit to the number of (things and beings, who) are being so whirled around. Binding them in bonds, (that God) is whirling around (the creatures), and every being is dancing (this worldly dance), according to the destiny prescribed for it on the basis of his past deeds. The mortals, who laugh, while dancing (through such false shows of the world), cry, when they depart (from this world. Even by dancing), they don't fly and go anywhere, or become adepts. All their dancing and jumping is merely an amusement of mind. O' Nanak, in their minds alone is the true love (for God), in whose mind is His fear.”(2)

Paurri

After commenting on the uselessness of dancing and performing these street shows, about different gods and goddesses and pointing to the real show being staged by the nature in praise of God, Guru Ji tells us about the direct path to happiness. Addressing God, he says: “(O' God), Your Name is the formless One; by meditating on the Name, we don't go to hell. (We should realize that all our) body and soul belong to that (God, It is He) who gives us food to eat, by claiming), that we have got it on our own, or we have given food to someone to eat), we lose (our honor and merit. Therefore O' mortal), if you are looking for your welfare, then even after doing virtuous deeds, we should let ourselves be called lowly persons. (Also we should remember that all have to face death and old age one day. Even if a) powerful person tries to push away the old age, still showing its true form the old age does come, and when one's cup of life is full (or the allotted span of life is complete, then) no one can stay (in this world).”(5)

The message of this Paurri and the saloks preceding it is that all kinds of fake dances and singing or telling of legendary stories are useless, unless we remember and meditate on God's Name with true love and fear. We should also remember that all the foods, clothes, and other property including our life and body belong to God, and we are enjoying these as per our pre ordained destinies based on our previous deeds. Therefore if we wish to have peace and happiness in our future lives, we should do good deeds and share our blessings with the needy.

ਸਲੋਕ ਮਃ ੧ ॥

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥

ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਪੰਨਾ ੪੬੬

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਵੈ ਕੈ ਵੀਚਾਰਿ ॥

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

salok mehlāa 1.

musalmaanaa sifət sarae-āṭ parḥ parḥ karahi
beechar.

banday say je paveh vich bandee vaykhan
ka-o deedar.

hindoo saalaahē saalaahan darsan roop
apaar.

tīrath naaveh archaa poojaa agar vaas
behkaar.

jogee sunn Dhi-aavni¹ jaytay alakh naam
kartaar.

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sookham moorat naam niranjan kaa-i-aa kaa
aakaar.

satee-aa man santokh upjai daynai kai
veechar.

day day mangeh sahsaa goonaa sobh karay
sansaar.

ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥
 ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਬਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥
 ਜਲਿ ਬਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥
 ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥
 ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥
 ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

ਮ: ੧ ॥

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥
 ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥
 ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥
 ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ
 ਪਾਇਆ ॥
 ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ
 ਸੁਣਾਇਆ ॥
 ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ
 ਚੁਕਾਇਆ ॥
 ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
 ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

choraa jaaraa tai koorhi-aaraa khaaraabaa
 vaykaar.
 ik hodaa khaa-ay chaleh aithaa-oo tinaa bhe
 kaa-ee kaar.
 jal thal jee-aa puree-aa lo-aa aakaaraa
 aakaar.
 o-ay je aakhahi so too^hhai jaaneh tinaa bhe
 tayree saar.
 naanak bhagtaa bhukh saalaahan sach naam
 aaDhaar.
 sadaa anand raheh din raatee gunvanti-aa
 paa chhaar. ||1||

mehlaa 1.

mitee musalmaan kee payrhai pa-ee
 kumⁱ-aar.
 gharh bhaa^dday itaa kee-aa jaldee karay
 pukaar.
 jal jal rovai bapurhee jharh jharh paveh
 angi-aar.
 naanak jin kartai kaaran kee-aa so jaanai
 kartaar. ||2||

pa-orhee.

bin satgur kinai na paa-i-o bin satgur kinai na
 paa-i-aa.
 satgur vich aap rakhi-on kar pargat aakh
 sunaa-i-aa.
 satgur mili-ai sadaa mukaṭ hai jin vichahu
 moh chukaa-i-aa.
 utam ayhu beechaar hai jin sachay si-o chit
 laa-i-aa.
 jagjeevan daataa paa-i-aa. ||6||

Salok Mehla-1

In the saloks preceding *Paurri 5* Guru Ji told us that all kinds of fake dances and singing or telling of legendary stories are useless, unless we remember and meditate on God's Name with true love, and fear. In this *salok* he comments on the ways, different faiths and denominations worship, and what they think about their own beliefs.

He says: "The Muslims praise the Islamic law, which they read again and again and reflect upon. (According to them), God's servants are only those who bind them into the bonds of Islamic Law (such as observing fasts in certain months and pilgrimage to Mecca) to see His sight. The Hindus praise the praiseworthy and limitless God through visible means and sights. They bathe at holy places, make flower offerings before the idols, and light perfumed essence before them. The yogis contemplate on the void and name the creator as "Alakhh" (the Incomprehensible. They say that) the Creator is of intangible form, who is unaffected by Maya (the worldly attachments), and the entire universe is like the form of His body. The thoughts of charity bring contentment (and happiness) in the minds of the

charitable people. However, while giving (to the needy their charity is not selfless, because within their own minds they ask God for) thousand times more, (and outside they expect that) the world glorifies them.”

After commenting on the so-called religious people Guru Ji comments on the conduct of those who indulge in all kinds of sins and evil deeds. He says: “(On the other hand, there are some who are) thieves, sex addicts, liars, and the wicked who by indulging in sinful acts, negate the merits of their past good deeds done, and depart empty handed from the world. What kind of useless task is theirs?”

Finally pointing towards other worldly creatures, which are beyond the comprehension of man, Guru Ji says: “(O’ God), only You know what those creatures say, who are living in water, residing on land, in countless cities, (other) worlds and galaxies; because they also depend upon You for their sustenance. But Nanak says, that the (true) devotees have always the craving to praise (God and His) eternal Name is their (only) support. Day and night, they always remain in a state of bliss, and deem themselves as the dust of the feet of the meritorious (saintly people).”(1)

Mehla-1

It is generally believed, that “*Ram Rai*” the elder son of (the seventh Guru), “*Har Rai*” distorted this *shabad* to read as “*Mitti baeemaan ki*”, instead of the original “*Mitti musalman ki*” (thus changing the meaning from the remains of Muslims, who bury their dead, to the remains of dishonest persons), in order to please the then mogul king Aurangzeb. But this distortion brought upon “*Ram Rai*” the wrath of his father, who couldn’t bear any change in the sacred words, uttered by Guru Nanak, and for this reason he refused even to see “*Ram Rai*”, and at the time of his death anointed his five year old son, “*Har Krishan*”, as the next Guru. As for the context of the original *shabad*, it is believed that Guru Nanak Dev Ji uttered this *salok* in reply to the remarks by “*Sheikh Mittha*” a Muslim fakir, who said that since the Hindus burn their dead; they are never resurrected and thus never reach heaven.

Referring to those remarks, Guru Nanak Dev Ji says: “(O’ my friend, on account of Hindu custom of burning their dead, you claim that all Hindus burn in hell, you may also reflect on this fact that many times), the remains of a Muslim, end up on a potter’s wheel. (Because the potters consider the clay from the old cemeteries as very suitable for making earthen pots). Molding this clay into pots and bricks, (the potter puts it into a burning kiln), while burning, (this clay crackles, as if it is) wailing aloud (for help). Burning (in this way), when the fiery coal falls on it again and again, the poor helpless (clay keeps) crying aloud (as if burning in hell. In short, O’ my friend, one’s going into hell or heaven is not determined by the way in which his or her dead body is disposed off). Only the Creator who caused (the creation of this world) alone knows (who goes to hell and who to heaven).”(2)

Paurri

In the previous *Paurri* Guru Ji advised us that all the foods, clothes, and other property including our life and body belong to God. In this *Paurri* he tells us how to attain to God, who has given us every thing including our very life.

He says: "(O' my friends), No body has ever obtained (the Giver of life) without (the guidance of) the true Guru. Yes, without (the help of) the true Guru, no one has (ever) attained (to God. Because, He has) enshrined Himself in the true Guru. I have now openly proclaimed this thing to all, that upon meeting the true Guru, one is delivered forever, if he sheds his ego from within (and follows Guru's guidance). Most sublime is this thought, that they who have attuned their mind to eternal (God), they have obtained (God), the Giver of life to the world."(6)

The message of this *shabad* is that instead of falling into any kinds of self conceit about the ways of our faith or traditions regarding disposal of dead bodies, we should seek the guidance of the Guru and under his guidance attune our mind to God, and obey his advice (or *Gurbani* as contained in *Guru Granth Sahib Ji*). By doing so we will obtain eternal peace and union with God, the Giver of life to the entire world.

ਸਲੋਕ ਮ: ੧ ॥

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
 ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥
 ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥
 ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
 ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥
 ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥
 ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥
 ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥
 ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥
 ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਧੋਵੈ ॥
 ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥
 ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥
 ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥
 ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥
 ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥
 ਗਿਆਨ ਵਿਹੁਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥
 ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥
 ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥੧॥

ਮਹਲਾ ੨ ॥

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
 ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
 ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥
 ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
 ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੁ ਭੀ ਇਸੁ ਮਾਹਿ ॥
 ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
 ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

salok mehlāa 1.

ha-o vich aa-i-aa ha-o vich ga-i-aa.
 ha-o vich jammi-aa ha-o vich mu-aa.
 ha-o vich dīṭaa ha-o vich la-i-aa.
 ha-o vich kḥati-aa ha-o vich ga-i-aa.
 ha-o vich sachiaar koorḥi-aar.
 ha-o vich paap punn veechaar.
 ha-o vich narak surag avtaar.
 ha-o vich hasai ha-o vich rovai.
 ha-o vich bharee-ai ha-o vich Dḥovai.
 ha-o vich jaatēe jinsee khovai.
 ha-o vich moorakh ha-o vich si-aanaa.
 mokḥ mukat kee saar na jaanaa.
 ha-o vich maa-i-aa ha-o vich chḥaa-i-aa.
 ha-umai kar kar janṭ upaa-i-aa.
 ha-umai boojhai ṭaa dar soojhai.
 gi-aan vihoonaa kath kath loojhai.
 naanak hukmee likee-ai laykh.
 jayhaa vaykḥeh tayhaa vaykh. ||1||

mehlāa 2.

ha-umai ayhaa jaat hai ha-umai karam
 kamaahi.
 ha-umai ay-ee banDḥnaa fir fir jonee paahi.
 ha-umai kithhu oopjai kit sanjam ih jaa-ay.
 ha-umai ayho hukam hai pa-i-ai kirat firaahi.
 ha-umai deeraagh rog hai daaroo bḥee is
 maahi.
 kirpaa karay jay aapnee ṭaa gur kaa sabad
 kamaahi.
 naanak kahai sunḥu janhu it sanjam dukḥ
 jaahi. ||2||

ਪਉੜੀ ॥

ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਏੀ ਜਿਨ੍ਹੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥

ਪੰਨਾ ੪੬੭

ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥

ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥

ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥੭॥

pa-orhee.

sayv keetee santokhee-ee^N jin^hee sach^o sach
Dhi-aa-i-aa.

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on^hee mandai pair na rakhi-o kar sukarit
Dharam kamaa-i-aa.on^hee dūnee-aa torhay banDhnaa ann
paanee thorhaa khaa-i-aa.too^N bakhseese aglaa nit dayveh charheh
savaa-i-aa.

vadi-aa-ee vadaa paa-i-aa. ||7||

Salok Mehla-1

In the previous *Paurri* Guru Ji advised us that instead of falling into any kinds of self-conceit traps about the ways of our faiths or traditions regarding birth or death, we should seek the guidance of the Guru and under his guidance attune our mind to God and obey his advice. By doing so we will obtain eternal peace and union with God, the Giver of life to the entire world. In this *salok* Guru Ji comments in more detail on the trait called “ego” or the “self-conceit”, which is a very negative trait of a human being and is the root cause of so many of human problems and sufferings.

Describing how ego afflicts a person from the beginning of life to its very end, and probably even after death, Guru Ji says: “It is as a result of Ego that a person comes (into this world), and in ego (that person) departs (from here). In self-conceit, one is born and in self-conceit one dies. In ego, one gives (something to a needy person), and to satisfy the ego, one takes (or accepts things from others). Motivated by ego, one earns, and it is because of ego (that one some times makes bad decisions and his or her earning) goes away. Because of ego, some times one becomes truthful, and sometimes a liar (in the eyes of other people). In self-conceit one reflects on vices and virtues, and it is because of ego, that sometimes one is born in hell, and sometimes in heaven. It is because of ego, that sometimes one laughs (or feels happy), and sometimes one cries (or suffers in pain). In self-conceit, one entertains the thoughts of (high) caste or race, and then again sheds all these thoughts (to feel arrogant about rising above all such petty considerations). It is because of self-conceit, that one considers him or herself a wise person, but because of this very arrogance, one is considered a fool (by others), and doesn’t know the essence of salvation or freedom (from all such considerations). Being in ego, one remains lost in the wilderness of worldly riches and power, and because of ego, one remains in darkness (or ignorance, and doesn’t know, how to get out of this mess). So, because of indulgence in ego again and again, the mortal is given birth (in this world). If one understands about this self-conceit that one comes to know (about the way to reach God’s) gate, otherwise bereft of (divine) knowledge one keeps suffering in fruitless talks and arguments. Nanak says, (O’ mortal, it is by God’s) command, that your destiny is written (based on their past deeds, but as you) see others, you would (one day) see yourself like that. (In other words, if you think other people are evil, you yourself would become evil, and if you think others are holy and pious, you would yourself become pious one day).”(1)

Mehla-2

Now Guru Ji describes some of the characteristics and consequences of ego. He says: “This is the characteristic of Ego, that the (human beings) keep doing their deeds in Ego (or self conceit). Then these very deeds done by them in ego become bonds for them and make them suffer through transmigrations again and again. (The question arises) what is the original source of ego and how we can get rid of it? (The answer is) that Ego is born out of the will of God and under God’s will (it afflicts the human beings and then makes them) do deeds which bind them in the rounds (of births and deaths. In fact) Ego is a chronic disease (in a human being), but its remedy is also within it. (That remedy is that if God) shows His mercy, the human beings act in accordance with the word of the Guru (and meditate on God’s Name, which results in automatic departure of ego from their minds. Therefore) Nanak says, listen O’ people, it is by this precaution (or the discipline of meditating on God’s Name, that the) ailment (of ego) goes away.”(2)

Paurri

Now Guru Ji describes the conduct of those persons who as explained above shed their ego, meditate on the Name, and thus start serving God. He says: “Only those contented persons have (truly) served God, who have meditated on the eternal (God) alone. They have never taken an evil step (or done any bad deed), and doing honest labor, they have spent their life in righteousness. They have broken away (from the unnecessary) worldly bonds, and have consumed food and drinks in moderation. (They say, “O’ God), You are the donor of biggest boons; every day, You bestow more and more (gifts upon us).” By glorifying (God in this way), they have obtained that great (God).”(7)

The message of this Paurri and the saloks preceding it is that we should remain contented with what God gives us, avoid doing any acts out of Ego and always meditate upon His Name with humility and true devotion.

ਸਲੋਕ ਮਃ ੧ ॥

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥
 ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥
 ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥
 ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ ॥
 ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਸਾਲੇ ਸਭਨਾਹ ॥
 ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥
 ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥
 ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਆਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥੧॥

ਮਃ ੧ ॥

ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ ॥

salok mehlāa 1.

purkhaa^N birkhaa^N teerthaa^N tataa^N mayghaa^N
 khaytaa^Nh.
 deepaa^N lo-aa^N mandlaa^N khandaa^N
 varbhandaa^Nh.
 andaj jayraj ut-^Nbhujaa^N khaanee saytjaa^Nh.
 so mit^N jaanai naankaa saraa^N mayraa^N
 jantaah.
 naanak jant^N upaa-ay kai sammaalay
 sabhnaah.
 jin kartai karna^N kee-aa chintaa^N bhe karnee
 taah.
 so kartaa chintaa karay jin upaa-i-aa jag.
 tis johaaree su-asat^N tis tis deebaana^N abhag.
 naanak sachay naam bin ki-aa tikaa ki-aa
 tag. ||1||

mehlāa 1.

lakh naykee-aa chang-aa-ee-aa lakh punnaa
 parvaan.

ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣ ॥
 ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣ ॥
 ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪਤੀਅਹਿ ਪਾਠ ਪੁਰਾਣ ॥
 ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥
 ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥

ਪਉੜੀ ॥

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੇ ਸਚੁ ਵਰਤਾਇਆ ॥
 ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨੁ ਕੈ ਹਿਰਦੈ ਸਚੁ
 ਵਸਾਇਆ ॥
 ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥
 ਵਿਚਿ ਦੁਨੀਆ ਕਾਰੇ ਆਇਆ ॥੮॥

lakh t̥ap upar t̥eerthaaⁿ sahj jog baybaan.
 lakh soortan sangraam ran meh chhuteh
 paraan.
 lakh surtee lakh gi-aan Dhi-aan parhee-ah
 paath puraan.
 jin kartai karnaa kee-aa likhi-aa aavan jaan.
 naanak matee mithi-aa karam sachaa
 neesaan. ||2||

pa-orhee.

sachaa saahib ayk tooⁿ jin sacho sach
 vartaa-i-aa.
 jis tooⁿ deh tis milai sach taa tin^hee sach
 kamaa-i-aa.
 satgur mili-ai sach paa-i-aa jin^h kai hirdai
 sach vasaa-i-aa.
 moorakh sach na jaanan^hee manmuk^hhee
 janam gavaa-i-aa.
 vich duneee-aa kaahay aa-i-aa. ||8||

Salok Mehla-1

In the previous *Paurri* and the saloks preceding it Guru Ji advised us that we should remain contented with what God gives us and avoid doing any acts out of ego and always meditate upon His Name with humility and true devotion. In this *salok* he describes how God, who has created this universe along with all its vegetation, animals, birds and different solar systems is taking care of His creation, and what is our duty towards our Creator.

He says: “(O’ my friends), it is God alone who knows the count of (all the) human beings, trees, holy places, banks of sacred streams, clouds, and fields. (Not only that, it is only He who knows) how many are the islands, galaxies, universes, continents, solar systems, (and the creatures born in these, through different sources of creation such as) eggs, womb, earth or sweat. O’ Nanak, only (God knows about these, and all) the seas, mountains, and the creatures (living on them). Nanak says that having created these beings; He takes care of all (of them also). The Creator who has created this universe, He has to worry about (the sustenance of all the creatures) in it. Yes, that Creator who has created the world takes care of it worries about it as well. To that (God) I pay my respect, and sing His glory, imperishable is whose support; O’ Nanak, without (meditating on His) true Name, (all other outer symbols, such as a “Janaiu”) thread, (or a “sandal”) dot on (one’s forehead) mean nothing.”(1)

Mehla-1

In previous *salok* Guru Ji told us that without meditating on God’s Name, all the outer symbols, such as a “Janaiu” or a frontal mark, don’t mean any thing. In this *salok* he comments upon the insignificance of all our acts of charity, ritualistic deeds, or reading of holy scriptures, without the mark of God’s grace.

He says: “(O’ my friends, one may do) millions of good deeds and virtuous acts, or myriad of acts of charities, (which are accepted (as truly auspicious according to many faiths), or

one may perform millions of penances at holy places, going to forests, one may do millions of Yoga breathing exercises in a state of poise, or going into battlefields, millions of acts of bravery are exhibited, and the warriors may lose their lives life in the battlefield itself, or we may read millions of (books of knowledge, such as) “*shruties*”, and “*Puranaas*”, but O’ Nanak, all these instructions are false (and useless. It is only the stamp or) the mark of His grace, which is the (real) passport (for entry into the court of that God) who has created this universe and prescribed (the dates of one’s) coming and going (or birth and death, and to win His grace meditation on His Name is the most sublime way).”(2)

Paurri

In the previous *Paurri* Guru Ji explained that only those perform real service of the true (eternal) God, who being contented meditate on Him with true love and devotion. In this *Paurri*, he lists some qualities of that true (eternal) God, and tells us how to meet Him. Addressing God, Guru Ji says: “O’ God, You are the only true Master, who has dispensed Truth (every where). Only he, whom You give Truth, obtains it and then he practices that Truth. But it is only upon meeting the true Guru (and following his advice that people) have obtained the Truth, in whose hearts (the true Guru) has enshrined the Truth. However, the foolish (egocentric persons) don’t know, (what is) Truth, and such self-conceited persons have wasted their (human) life in vain. (I wonder) why (such a foolish self-conceited persons) have come to this world at all (if they had to waste their entire lives like that)?”(8)

The message of this *Paurri* and preceding *saloks* is that it is the eternal God who has created this universe and takes care of it as well. Now it is our duty to remember and praise this eternal God with true devotion, and meditate on His Name under the guidance of the true Guru, so that we may earn His Grace, which is the only sure passport for entry into His kingdom.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਪਤਿ ਪਤਿ ਗਡੀ ਲਦੀਅਹਿ ਪਤਿ ਪਤਿ ਭਰੀਅਹਿ ਸਾਥ ॥

ਪਤਿ ਪਤਿ ਬੇੜੀ ਪਾਈਐ ਪਤਿ ਪਤਿ ਗਡੀਅਹਿ ਖਾਤ ॥

ਪਤੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪਤੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪਤੀਐ ਜੇਤੀ ਆਰਜਾ ਪਤੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

ਮਃ ੧ ॥

ਲਿਖਿ ਲਿਖਿ ਪਤਿਆ ॥

ਤੇਤਾ ਕਤਿਆ ॥

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥

ਤੇਤੇ ਲਵਿਆ ॥

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਰੀ ਦੁਖੁ ਦੀਆ ॥

ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥

salok mehlā 1.

parh parh gadee ladēe-ah parh parh
bharee-ah saath.

parh parh bayrhee paa-ee-ai parh parh
gadee-ah khaat.

parhee-ah jaytay baras baras parhee-ah
jaytay maas.

parhee-ai jaytee aarjaa parhee-ah jaytay
saas.

naanak laykhai ik gal hor ha-umai jhakh-
naa jhaakh. ||1||

mehlā 1.

likh likh parhi-aa.

taytaa karhi-aa.

baho tirath bhavi-aa.

tayto lavi-aa.

baho bhaykh kee-aa dayhee dukh dee-aa.

saho vay jee-aa apnaa kee-aa.

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥
ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥
ਬਸਤੁ ਨ ਪਹਿਰੈ ॥
ਅਹਿਨਿਸਿ ਕਹਰੈ ॥
ਮੋਨਿ ਵਿਗੂਤਾ ॥
ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥
ਪਗ ਉਪੇਤਾਣਾ ॥
ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥
ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥
ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥
ਰਹੈ ਬੋਝਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥
ਅੰਪੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥

ਪੰਨਾ ੪੬੮

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥

ਪਉੜੀ ॥

ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ ॥
ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨੀ ਧਾਵਦੇ ॥
ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥
ਰਉ ਵਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥
ਤਿਨੁ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥

ann na khaa-i-aa saad̥ gavaa-i-aa.
baho dukh̥ paa-i-aa doojaa bh̥aa-i-aa.
bastar na pahirai.
ahinis kahrai.
mon vigoot̥aa.
ki-o jaagai gur bin soot̥aa.
pag upaytaanaa.
apnaa kee-aa kamaanaa.
al mal̥ khaa-ee sir chh̥aa-ee paa-ee.
mooarakh̥ anDhai pat̥ gavaa-ee.
vin̥ naavai kichh̥ thaa-ay na paa-ee.
rahai baybaane mar̥hee masaane.
anDh̥ na jaanaī fir pachhutaane.

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satgur bh̥haytay so suk̥h̥ paa-ay.
har kaa naam man vasaa-ay.
naanak nadar karay so paa-ay.
aas andaysay tay nihkayval ha-umai sabad̥
jalaa-ay. ||2||

pa-orhee.

bh̥gat̥ tayrai man bh̥aavday dar sohan
keerat̥ gaavday.
naanak karmaa baahray dar dh̥o-a na
lehn̄'ee Dh̥aavday.
ik mool na bujhn̄i¹ aapnaa anhodaa aap
ganaa-iday.
ha-o dh̥aadhee kaa neech jaat̥ hor utam jaat̥
sadaa-iday.
tin¹ mangaa je tujhai Dhi-aa-iday. ||9||

Salok Mehla-1

In the previous *Paurri* Guru Ji stated that all the acts of charity, bravery or gathering knowledge are useless unless one meditates on the eternal God and sings His praise with true love in his mind. In this *salok* he comments on those who take pride in their vast knowledge and reading of innumerable books.

He says: “(Even if we) read and study cart loads of books, and after studying make heaps upon heaps, or after reading more and more books put these into boats, or bury these in underground cellars (to safeguard against being stolen. Still there is no use of them). We may continue reading for all the years and the months that there are. We may read for as long as is our life and as many are breaths (in our body, still all these efforts are useless. Because) O’ Nanak, (the only one thing, which counts (in the court of God is meditation on His Name); all else is prattling in ego.”(1)

Mehla-1

In the previous *salok* Guru Ji told about the uselessness of studying books in reaching God's court, unless one concentrates on the one thing; the meditation on His Name. In this *salok* he comments on other such superfluous acts and practices, which are done without the guidance of the true Guru, and do not focus on God's Name.

He says: "More one writes or reads books, more he becomes arrogant (and irritable person). More one wanders on the pilgrim stations, more (nonsensically he) talks like a crow. More he adorns a religious garb, more pain he inflicts on his body, (therefore we have to say to such a person), "O' my friend, (now) bear the consequence of your own doing."

Commenting further on such useless austerities, or self inflicted tortures, Guru Ji says: "By not eating food, (a person has not gained any spiritual merit, he has simply) lost the opportunity of enjoying its relish. Because of his love of duality (practices other than loving and remembering God), he has suffered much pain. By not wearing clothes day and night, he is subjecting himself to extremes (of heat and cold. Similarly if a person is) absorbed in silence, how could he wake up from his slumber (of ignorance), without (guidance of) the Guru? By walking without shoes, he is (suffering on account of his own doing). Similarly by forsaking (wholesome fresh food) and eating filthy leftovers, and by smearing one's head with ashes, a blind foolish person has lost his honor only, (and not attained any spiritual merit). Because without meditating on God's Name, nothing is approved (in God's court). One may live in jungles or burial and cremation grounds; such a blind foolish person doesn't know (the right way to reach God, and he) repents later. Only he, who meets the true Guru, enjoys peace, because he enshrines God's Name in his heart. O' Nanak, only he on whom (God) bestows His Grace, obtains (the Guru). Then becoming unaffected by any kind of hope or fear, following the Guru's word, he burns his ego. (Then God's Name, the source of all peace gets easily enshrined in his heart)." (2)

Paurri

In the previous *saloks*, Guru Ji emphasized that without meditating on God's Name and singing His praises, all other kinds of ritualistic practices, or reading and writing books is not approved in God's court at all. Now, he humbly describes how while singing God's praises, His devotees appear so pleasing to Him. He says: "(O' God), while singing Your praises at Your door, Your devotees look pleasing to Your mind. But O' Nanak, they who are bereft of Your grace, do not find a place of support (at Your) door, and keep wandering (aimlessly. O' God), there are some who do not understand their roots, and without any spiritual merit they call themselves great. O' God, while others claim themselves as belonging to high castes, I am only a bard of low caste (at Your door), and I only beg for (the company of those) who meditate upon You." (9)

The message of this *Paurri* and the *saloks* preceding it is that there is no use of reading or writing many books, going through difficult penances, wearing holy garbs, or torturing ourselves in various ways, unless we seek the company and guidance of the Guru, sing praises of God and meditate on Him with true love and devotion.

ਸਲੋਕ ਮ: ੧ ॥

ਕੂੜ ਰਾਜਾ ਕੂੜ ਪਰਜਾ ਕੂੜ ਸਭੁ ਸੰਸਾਰੁ ॥
 ਕੂੜ ਮੰਡਪ ਕੂੜ ਮਾੜੀ ਕੂੜ ਬੈਸਣਹਾਰੁ ॥
 ਕੂੜ ਸੁਇਨਾ ਕੂੜ ਰੁਪਾ ਕੂੜ ਪੈਨਣਹਾਰੁ ॥
 ਕੂੜ ਕਾਇਆ ਕੂੜ ਕਪੜੁ ਕੂੜ ਰੂਪੁ ਅਪਾਰੁ ॥
 ਕੂੜ ਮੀਆ ਕੂੜ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥
 ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥
 ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥
 ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੈ ਪੂਰੁ ॥
 ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਪੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥੧॥

ਮ: ੧ ॥

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥
 ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
 ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥
 ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
 ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੋਇ ॥
 ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
 ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥
 ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਵੈ ਧੋਇ ॥
 ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥
 ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥
 ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥
 ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਪੂੜਿ ਤਿਨ੍ਹਾ ਦੀ ਪਾਈਐ ॥
 ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ ॥੧੦॥

salok mehlaa 1.

koorh raajaa koorh parjaa koorh sabh
 sansaar.
 koorh mandap koorh maarhee koorh
 baisanhaar.
 koorh su-inaa koorh rupaa koorh
 painaaghaar.
 koorh kaa-i-aa koorh kaparh koorh roop
 apaar.
 koorh mee-aa koorh beebie khap ho-ay
 khaar.
 koorh koorhai nayhu lagaa visri-aa kartaar.
 kis naal keechai dostee sabh jag chalanhaar.
 koorh mithaa koorh maakhi-o koorh dobya
 poor.
 naanak vakhaanaai bayntee tuDh baajh
 koorho koorh. ||1||

mehlaa 1.

sach taa par jaanee-ai jaa ridai sachaa ho-ay.
 koorh kee mal utrai tan karay hachhaa
 Dho-ay.
 sach taa par jaanee-ai jaa sach Dharay
 pi-aar.
 naa-o sun man rehsee-ai taa paa-ay mokh
 du-aar.
 sach taa par jaanee-ai jaa jugat jaanaai jee-o.
 Dharat kaa-i-aa saaDh kai vich day-ay kartaa
 bee-o.
 sach taa par jaanee-ai jaa sikh sachee lay-ay.
 da-i-aa jaanaai jee-a kee kichh punn daan
 karay-i.
 sach taaⁿ par jaanee-ai jaa aatam tirath
 karay nivaas.
 satguroo no puchh kai bahi rahai karay
 nivaas.
 sach sabhnaa ho-ay daaroo paap kadhai
 Dho-ay.
 naanak vakhaanaai bayntee jin sach palai
 ho-ay. ||2||

pa-orhee.

daan mahindaa talee khaak jay milai ta
 mastak laa-ee-ai.
 koorhaa laalach chhadee-ai ho-ay ik man
 alakh Dhi-aa-ee-ai.
 fal tayvayho paa-ee-ai jayvayhee kaar
 kamaa-ee-ai.
 jay hovai poorab likhi-aa taa Dhoorh tinⁿaa
 dee paa-ee-ai.
 mat thorhee sayv gavaa-ee-ai. ||10||

Salok Mehla-1

Some scholars believe that after reciting the first nine paurries to a Muslim saint “*Sheikh Braham*” in this epic, Guru Nanak Dev Ji recited the remaining fifteen paurries were addressed to “*Duni Chand Dhuppar*” of Lahore (Pakistan). That is why the focus of the later Paurries seems different than the earlier ones. But other writers argue that this entire epic is one composition, and is a continuous commentary on the state of the world and has same consistent advice for us. In the previous *Paurri* Guru Ji advised us that there is no use of reading or writing many books, going through difficult penances, wearing holy garbs, or torturing ourselves in various ways, unless we seek the company and guidance of the Guru, sing praises of God and meditate on Him with true love and devotion. He laid maximum emphasis on truth and truthful living. Now before proceeding further, he wants to bring to our attention the fact that the entire world (including all the kings and queens living in it) is false or short-lived. In fact, the entire world is entrapped in false worldly attachment and has completely forgotten about the Creator, who alone is true and eternal.

He says: “(O’ my friends, this entire world is an illusion like the acts of magician). In this false world, false (and short lived) is the king, and false are his subjects. False are their tents and mansions and false are those who reside therein. So also false (and illusory) are gold and silver (ornaments), and false are they who wear these. Illusory is the body and illusory the dresses and illusory the extreme beauty (of girls who wear these dresses). Of very short duration is the relationship between a husband and a wife and they are being wasted away by their indulgence in false conflicts. The short-lived (man) is imbued with love for another short-lived person, but he has forgotten his (eternal) Creator. So with whom should we develop friendship, when the entire world is transitory? (Even though this world is short-lived, still it is so dear to the mortals that) it seems sweet like the honey (to them, and that is why this) false illusion has drowned multitudes (of people in false attachments for the false world. O’ God), Nanak makes this supplication, that without You, there is all falsehood and illusion.”(1)

Mehla-1

Now Guru Ji tells us how we can know the Truth. He says: “We can only know the Truth when the true (God) is in our heart. (When the true God is in our mind), the dirt of falsehood is removed and then along with our mind, our body is also washed clean (and we lose our evil tendencies). One comes to know the truth (about the world and its affairs) if one loves the truth; (so much so that) when he or she hears about the (true God’s) Name, his or her mind is pleased and that person obtains to the gate of salvation. But a person can know the truth only if that person knows the way to live (a truthful) life. For this purpose, deeming the body as a farm that person sows the seed of the God’s (Name). One knows the truth, only when one obtains true instruction (from the Guru, and learns to) show compassion towards other creatures, and do some acts of charity and kindness. Yes, a person knows the truth, when his or her mind abides in the shrine of the self, (realizes God abiding in the mind, and obtaining instruction from the Guru, keeps focusing on this inner pilgrimage). Nanak makes a submission, that they in whose mind abides the true (God), He Himself becomes the remedy of all their ailments, and drives out all sins (and evil thoughts) out of (their minds).”(2)

Paurri

Now Guru Ji describes what does he pray for, or ask from those who possess the truth. He says: "I seek but the gift of the (dust of the saints' feet); if I get it (I would consider it my great privilege) and would apply it to my forehead. (I believe that) we should forsake false greed and concentrating single mindedly on that incomprehensible (God), we should meditate on Him. Because whatever kind of deed we do, we receive the fruit accordingly. If it is so written (in our destiny) from the very beginning, then we obtain the dust (the most humble service of) those (saintly people. If we forsake the guidance and shelter of the saintly persons, then) because of our limited intellect, we lose the merit of our service (by entertaining thoughts of ego, or being misled by some dishonest persons)."(10)

The message of this Paurri and the preceding saloks is that this world along with all its ostentations is an illusion (or a falsehood), so instead of wasting our lives in the struggles of this false world we should understand the real truth behind all these illusions. (But it does not mean that we have to abandon the world and go to jungles or mountains). Rather, while still living in it and doing our worldly duties truthfully we have to realize the Truth, which can only be done if under Guru's instructions, we meditate on God's Name and enshrine Him in our hearts. Then our heart will be washed clean of all sins and true (God) would come to reside in our hearts, and would drive out all our sins and sufferings.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੋਤਾਲ ॥
ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥
ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥
ਨਾਨਕ ਪਾਚੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥
ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥
ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥੧॥

ਮਃ ੧ ॥

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥
ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਪੰਨਾ ੪੬੯

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥
ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥
ਉਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥
ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥
ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ ॥

salok mehlā 1.

sach kaal koorh vartī-aa kal kaalakh bayṭaal.
bee-o beej paṭ lai ga-ay ab ki-o ugvai ḍaal.
jay ik ho-ay ṭa ugvai ruṭee hoo ruṭ ho-ay.
naanak paahai baahraa korai rang na so-ay.
bhāi vich khumb charḥaa-ee-ai saram paahu
ṭan ho-ay.
naanak bhagṭee jay rapai koorhai so-ay na
ko-ay. ||1||

mehlā 1.

lab paap ḍu-ay raajaa maḥṭaa koorh ho-aa
sikḍaar.
kaam nayb sad puchḥee-ai bahi bahi karay
beechar.

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anDhee rayat gi-aan vihoonēe bhaahi bharay
murḍaar.
gi-aanee nacheh vaajay vaaveh roop karahi
seegaar.
oochay kookeh vaadāa gaavahi joDḥaa kaa
veechar.
moorakh pandit hikmat hujat sanjai karahi
pi-aar.
Dharmee Dharam karahi gaavaaveh mangeh
mokh ḍu-aar.

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥
ਸਭੁ ਕੇ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥
ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ ॥੨॥

ਮ: ੧ ॥

ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ ॥
ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥
ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥
ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੋਇ ॥੩॥

ਪਉੜੀ ॥

ਪੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ
ਧਿਆਇਆ ॥

ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ
॥

ਇਕਨਾ ਨੇ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ ॥

ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥੧੧॥

jaṭee sadaaveh jugat̃ na jaaneh chhad baheh
ghar baar.
sabh ko pooraa aapay hovai ghat na ko-ee
aakhai.
pat̃ parvaanaa picchhai paa-ee-ai ta naanak
toli-aa jaapai. ||2||

mehlaa 1.

vaḍee so vajag naankaa sachaa vaykhai
so-ay.
sabhnee chhaalaa maaree-aa kartaa karay
so ho-ay.
agai jaat̃ na jor hai agai jee-o navay.
jin kee laykhai pat̃ pavai changay say-ee
kay-ay. ||3||

pa-orhee.

Dhur karam jinaa ka-o tuDh paa-i-aa ta
tinee khasam Dhi-aa-i-aa.

aynaa jantaa kai vas kichh naahee tuDh
vaykee jagat̃ upaa-i-aa.

iknaa no too^m mayl laihi ik aaphu tuDh
khu-aa-i-aa.

gur kirpaa tay jaani-aa jithai tuDh aap
bujhaa-i-aa.

sehjay hee sach samaa-i-aa. ||11||

Salok Mehla-1

In the previous *Paurri* Guru Ji told us that this world with all its ostentations is an illusion (or a falsehood). Therefore instead of wasting our lives in the struggles of this false world, we should understand the real truth behind all these illusions. In this *salok* he illustrates the state of this world with a beautiful example from farming and also explains with a common day example, the way to shed the false worldly attachments and get united with the eternal God.

He says: “(O’ my friends, the people living a truthful life have become rare in this world, as if there is a) famine of people speaking truth, and falsehood is pervading (everywhere. The things are so bad, as if with the darkness or) evil of the present age called “*Kalyug*”, (men have become like) ghosts. (They, who) sowed the seed (of God’s Name in their heart) have departed after earning glory (from this world. But now it appears that this seed of Name has been split, because the minds of the people are split between duality or love of worldly things and love of God). A seed germinates if it is one and not split, and there is proper season (for growing this seed. Similarly love for God’s Name would arise in the minds of the people, if their minds were whole and there is proper atmosphere or time, such as the cool and calm atmosphere of early morning).”

Now to help the mind focus only on God, Guru Ji cites another common metaphor from daily life. He says: “O’ Nanak, (just as without being treated (with a mercerizing agent, such as alum) a raw cloth doesn’t get beautifully dyed, (similarly, in order to imbue the mind in the color or love of God, we have to first) put it on the heated vessel of God’s) fear, and then mercerize it with the alum of hard labor. O’ Nanak, when in this way the mind is imbued with (God’s) devotion, then no thought of falsehood arises (in one’s mind. In other words, when we develop a fear of God in our mind, and meditate on God’s Name with full concentration in appropriate atmosphere, such as early morning hours), only then our mind truly becomes one with God, and shedding all kinds of falsehood, we start living a truthful life.”(1)

Mehla-1

In this *salok* Guru Ji comments on the totally corrupted society of those times (which has become much worse now). He tells us, how starting from the top rulers to the lowest ranking government officials and from the so-called wise and religious people to the ordinary men, every body was afflicted by corruption, greed, and selfishness and yet everybody thought himself to be very wise and righteous.

Guru Ji says: “(The conditions are so bad) as if both greed and falsehood have become the king and the prime minister, and falsehood has become their chief executive officer. Lust is (like) their advisor and calling upon him, they ask (for his advice and then sitting together they deliberate (over different ways to befool the public). Being without knowledge, the public is like a blind person, and filled with the fire (of worldly desire) people are filling their bellies with the corpses (of bribe and corruption). As for those who call themselves the wise (people of the time; instead of guiding the people to righteous ways), they simply dance in the streets, play on the instruments, and adorning themselves in various garbs, (they stage many false shows. In which) they shout aloud, while telling tales of some past battles, and discourse on the epics of the heroes (of such wars). The foolish scholars and pundits love only worldly wealth, and know how to amass it by clever arguments and tricks. (Even those who consider them as) righteous, when they do any deed of righteousness, they lose its merit (by not doing this selflessly, because in return they ask God for) salvation. Those who call themselves as ascetics, they do not know the way to be real ascetics, and unnecessarily abandon their homes and hearths. (But the irony is that) every one calls oneself perfect and no one considers oneself lacking in anything. However O’ Nanak, (a person’s true merit or honor) would be only known, when (that person is weighed or) examined against the measure of honor (in God’s court).”(2)

Mehla-1

In the previous *salok* Guru Ji commented on the corrupted society and the false self-conceit of the people who consider themselves as wise and righteous. He concluded that the righteousness of all the people would be deemed true if they are adjudged righteous or honorable in God’s court. In this *salok* he points to another fact of life.

He says: “O’ Nanak, what (God) has ordained that would (certainly) happen, and the true (God) is seeing to it (that everything is happening according to His command). All try to make great efforts (to do things according to their wishes. But) that alone happens, which the Creator does. Henceforth (in God’s court), no consideration is paid to one’s caste or power, (because there they have to deal with entirely) new persons, (who are not swayed

by any body's rank or influence. There only those are considered good or virtuous, who are bestowed with honor (when their) account is examined (in God's court).”(3)

Paurri

However Guru Ji feels a sense of compassion, even for the sinners and corrupt people. So he makes a prayer to God on their behalf and says: “O’ God, only those fortunate persons have meditated on their Master, in whose lot You have so preordained. Nothing is under the control of these (poor creatures). You have created this world of diverse colors (capabilities and inclinations). Some, You unite with Yourself, and some You Yourself have lead astray. Whenever, through Guru’s grace You have let Yourself known to anybody, He has recognized You, and then quite unnoticeably, that person has merged in the true (God).”(11)

The message of this Paurri and preceding saloks is that we are living in a very deteriorated world full of corruption, greed, lust and false shows. But this does not mean that we should also become corrupt like the rest of the world. Instead seeking the guidance of the Guru, we should try to live a truthful life and do good deeds (not for the sake of any false show or reward), but for the sake of sincere love and devotion for God, and meditate on His Name so that we may obtain honor in His court.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ
ਰਹਿਆ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ
ਪਇਆ ॥

ਕਹੁ ਨਾਨਕ ਕਹਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ
ਰਹਿਆ ॥੨॥

ਮਃ ੨ ॥

ਜੋਗੁ ਸਬਦੰ ਗਿਆਨੁ ਸਬਦੰ ਬੇਦੁ ਸਬਦੰ ਬ੍ਰਾਹਮਣੁ ॥

ਖੜੀ ਸਬਦੰ ਸੂਰੁ ਸਬਦੰ ਸੂਦੁ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤੁ ॥

ਸਰਬੁ ਸਬਦੰ ਏਕੁ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੋਉ ॥

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨੁ ਦੇਉ ॥੩॥

ਮਃ ੨ ॥

ਏਕੁ ਕ੍ਰਿਸਨੰ ਸਰਬੁ ਦੇਵਾ ਦੇਵੁ ਦੇਵਾ ਤਾ ਅਤਮਾ ॥

salok mehlā 1.

dukh daaroo sukh rog bha-i-aa jaa sukh
taam na ho-ee.

too^N kartaa karnaai mai naahee jaa ha-o
karee na ho-ee. ||1||

balihaaree kudrat vasi-aa.

tayraa ant na jaa-ee lakhi-aa. ||1|| rahaa-o.

jaat meh jot jot meh jaataa akal kalaa
bharpoor rahi-aa.

too^N sachaa saahib sifaa su-aaliha-o jin
keete so paar pa-i-aa.

kaho naanak kartay kee-aa baataa jo kichh
karnaai so kar rahi-aa. ||2||

mehlā 2.

jog sabda^N gi-aan sabda^N bayd sabda^N
baraahmaneh.

khatee sabda^N soor sabda^N soodar sabda^N
paraa kirteh.

sarab sabda^N ayk sabda^N jay ko jaanai
bhay-o.

naanak ta kaa daas hai so-ee niranjan
day-o. ||3||

mehlā 2.

ayk krisan^N sarab dayvaa dayv dayvaa ta
aatmaa.

ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੋ ਜਾਣੈ ਭੋਉ ॥
ਨਾਨਕ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥

aatmaa baasdayvsi-y jay ko jaanai bhay-o.
naanak taa kaa daas hai so-ee niranjan
day-o. ||4||

ਮ: ੧ ॥

mehlaa 1.

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥
ਗਿਆਨੁ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥

kumbhay baDhaa jal rahai jal bin kumbh na
ho-ay.
gi-aan kaa baDhaa man rahai gur bin gi-aan
na ho-ay. ||5||

ਪਉੜੀ ॥

pa-orhee.

ਪਤਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥
ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੇ ਨਾਉ ਪਚਾਰੀਐ ॥
ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ ॥
ਪਤਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥
ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥੧੨॥

parhi-aa hovai gunahgaar taa omee saaDh
na maaree-ai.
jayhaa ghaalay ghaalnaa tayvayho naa-o
pachaaree-ai.
aisee kalaa na khaydee-ai jit dargeh ga-i-aa
haaree-ai.
parhi-aa atai omee-aa veechaar agai
veechaaree-ai.
muhi chalai so agai maaree-ai. ||12||

Salok Mehla-1

In the previous *Paurri* Guru Ji observed that we are living in a very deteriorated world full of corruption, greed, lust and false shows. But this does not mean that we should also become corrupt like the rest of the world. Instead seeking the guidance of the Guru, we should try to live a truthful life and do good deeds (not for the sake of any false show or reward), but for the sake of sincere love and devotion for God. In this *salok* he makes another very interesting observation regarding our behavior during the periods of happiness and sorrow, or pain and pleasure.

Addressing God, he says: “(O’ God, how strange is this world of Yours, where pain or time of sorrow becomes the remedy, and the pleasure (or period of happiness) becomes an ailment. (Because during the period of happiness, a human being generally forgets God and therefore is afflicted with all kinds of ailments. But during the period of sorrow, one runs to God and meditates on Him with earnestness, therefore the pain becomes like a cure. However) when one obtains the true (spiritual) peace, then (no sorrow) afflicts a person. O’ God, You are the Doer and Creator (of everything) and I am nothing, because whenever out of my ego, I try to do any thing it doesn’t happen.”(1)

Now being amazed at the ways, how God although invisible is abiding in all parts of the nature, Guru Ji says: “(O’ my God), who is abiding in Your creation, I am a sacrifice to You; Your limit cannot be comprehended.”(1-pause)

So addressing God, Guru Ji says: “(O’ God), Your light is pervading in all the universe, and in all the creatures is Your light. (Even though) You are without any (worldly) attributes, yet You are pervading everywhere in full power. You are the eternal Master; Your praise is very beautiful. Whosoever has uttered Your praise has crossed (the worldly ocean). O’ Nanak,

talk about the tales of the Creator God, whatever He has to do He is doing that (without asking anybody).”(2)

Mehla-2

Now Guru Ji tells us what is our real duty in this world. He says: “The (real) duty of a yogi is to obtain (divine) knowledge. The duty of a *Brahmin* (the Hindu priest) is to study and reflect on (the Hindu scriptures, such as) *Vedas*. The duty of a (Hindu warrior or) *Kashattri* is to (fight) bravely in the battlefield. The duty of a *Shudra* (the lowest caste Hindu) is to serve others. (But the supreme) duty of all is to (meditate on) the one word (or God’s Name). The person who knows this secret, Nanak is his servant, (because such a person is the embodiment of) immaculate God.”(3)

Mehla-2

Next Guru Ji tells yet another secret about God, and all other so-called gods (in which many Hindus believe). He says: “The one God is the (supreme) god of all gods and He is the soul of all gods, and that soul itself is God. If some body realizes this secret (of God’s soul), Nanak is his servant, because he is the embodiment of God.”(4)

Mehla-1

Next Guru Ji gives us a beautiful example to stress upon us the importance of the guidance given by the Guru. He says: “Just as the water remains confined in a pitcher, but the pitcher cannot be shaped without water, (similarly) the mind is contained by (divine) knowledge, but (divine) knowledge cannot be obtained without the (guidance of the) Guru.”(5)

Paurri

Finally Guru Ji advises: “If an educated person is the culprit, we shouldn’t punish an illiterate saint (in his place). Whatever kinds of deeds (a person) does, his reputation becomes like that. (In this world, we) shouldn’t play such a game (of deceit and cleverness, by which we may gain something here, but) lose badly when we go to the next (world). The conduct of a literate, and illiterate (person) is carefully considered (in God’s court). The person who (instead of the Guru) follows the dictates of his own mind is punished in the next (world).”(12)

The message of this *Paurri* and the preceding saloks is that we should not forget God when we are enjoying happiness and pleasures. We should always try to remember Him and meditate on His Name, because He is the supreme master. But in order to meditate on God’s Name we need to hold our mind in concentration. For this we need divine knowledge and that divine knowledge we can only obtain from the Guru. Finally while meditating on the Name, we should live our life with humility, honesty, and justice and should not indulge in any actions, which may make us lose our honor in God’s court.

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salok mehlaa 1.

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਬੁ ਇਕੁ ਰਥਵਾਹੁ ॥

naanak mayr sareer kaa ik rath ik rathvaahu.

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਰਿ ॥

ਸਤਜੁਗਿ ਰਬੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਬਵਾਹੁ ॥

ਤ੍ਰੇਤੈ ਰਬੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਬਵਾਹੁ ॥

ਦੁਆਪੁਰਿ ਰਬੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਬਵਾਹੁ ॥

ਕਲਜੁਗਿ ਰਬੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਬਵਾਹੁ ॥੧॥

ਮਃ ੧ ॥

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥

ਸਭੁ ਕੇ ਸਚਿ ਸਮਾਵੈ ॥

ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥

ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥

ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥

ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥

ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥

ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਬਰਬਣੁ ਹੂਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ॥

ਨੀਲ ਬਸਤ੍ਰੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥

ਪੜਹਿ ਗੁਣਹਿ ਤਿਨੁ ਚਾਰ ਵੀਚਾਰ ॥

ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ ॥

ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ ॥੨॥

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ ॥

ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹੀ ਨੇਤ੍ਰੀ ਜਗਤੁ
ਨਿਹਾਲਿਆ ॥

ਖਸਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ ॥

ਸਤਿਗੁਰੁ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥

ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥੧੩॥

jug jug fayr vataa-ee-ah gi-aanee buj^heh
taahi.

satjug rath santok^h kaa D^haram agai
rathvaahu.

taray^{tai} rath jatai kaa jor agai rathvaahu.

du-aapur rath tapai kaa sat agai rathvaahu.

kaljug rath agan kaa koor^h agai rathvaahu.
||1||

mehlaa 1.

saam kahai say^tambar su-aamee sach meh
aach^hai saach rahay.

sab^h ko sach samaavai.

rig kahai rahi-aa b^harpoor.

raam naam d^ayvaa meh soor.

naa-ay la-i-ai paraach^hat jaahi.

naanak ta-o mok^hantar paahi.

juj meh jor ch^halee chandraaval kaan^h krisan
jaadam b^ha-i-aa.

paarjaat gopee lai aa-i-aa bind^rraaban meh
rang kee-aa.

kal meh bay^d atharban^h hoo-aa naa-o
kh^udaa-ee alhu b^ha-i-aa.

neel bastar lay kap^rhay pahiray turak
path^haanee amal kee-aa.

chaaray vay^d ho-ay sachiaar.

par^heh guneh tin^h chaar veechaar.

b^haa-o b^hagat kar neech sad^aay.

ta-o naanak mok^hantar paa-ay. ||2||

pa-or^hee.

satgur vitahu vaari-aa jit^h mili-ai k^hasam
samaali-aa.

jin kar up^days gi-aan anjan d^ee-aa in^hee
naytree jagat nihaali-aa.

k^hasam ch^hhod doojai lagay dubay say
van^jjaari-aa.

satguroo hai bohithaa virilai kinai
veechaari-aa.

kar kirpaa paar ut^aari-aa. ||13||

Salok mohalla-1

In this *shabad* using a very beautiful metaphor Guru Ji illustrates the conduct and values of life cherished by human beings during different periods of time. As per Hindu philosophy the entire human history has been divided into four periods or ages. The first period or age was called *Sat Jug* (or the age of Truth). The second is “*Treta*”, third “*Duappar*” and fourth or the present age is called “*Kal Jug*”. Guru Ji says, that during all these ages the human species (which is the supreme specie of all) has been guided by different moral

principles and philosophies. He compares these values to chariots and the philosophies to the charioteers.

With the above metaphor in mind, Guru Ji says: “The body of (a human being), the supreme specie has one chariot and one charioteer. In every age, (these chariots and charioteers) are being replaced again and again, but only the (divinely) wise understand this thing. In “*Sat Jug*”, the chariot was that of contentment and righteousness the charioteer, (because truth was the guiding principle (of the human beings, therefore they had contentment in their minds, and were motivated by righteousness). In the “*Treta*” age, the chariot (of human life) was continence (or celibacy), and will power was like its charioteer, (because in that age, the main ambition of people was bravery, and they were motivated to remain celibate by sheer will power). In “*Duappar*” age, penance was the chariot and compassion the driver, (because in that age people wanted to have high moral character, they were intrinsically inclined towards acts of compassion and charity). In “*Kal Jug*” (the present age), fire (like desire) is the chariot and falsehood the charioteer in front, (because burning in the desires for worldly riches and power, men resort to false and dishonest ways to satisfy their desires).”(1)

Mehla-1

Now Guru Ji describes the belief and value systems mentioned in the previous *shabad* by linking them to the four “*Vedas*”, (the Hindu scriptures). He says: “In the time of *Saam Veda* (*Sat Jug*), God of the world was known (and worshipped) as “*Saytambar*” (the white robed incarnation “*Hanssa*”), who always remains merged in truth and every body conducted his life in truth. In the time of *Rig Veda* (or ‘*Treta*’), they say the name of the all-pervading God “*Rama*”, was shining like the Sun, amongst the gods. O’ Nanak, *Rig Veda* says that by meditating on the name of Rama, all one’s sins are washed off, and mortals obtain salvation. In the time of *Yajur Veda* (or ‘*Duappar*’), the name of God became ‘*Krishna*’ of the *Yadav* tribe, who forcibly kidnapped princess *Chandravati*, and brought the (the mythical all wish fulfilling) “*Paarjaat*” tree (from the garden of god *Indra*) for a “*gopi*” (or milkmaid named “*Satyabhama*”) and reveled in the city of “*Varindavan*”. In the present age called ‘*Kal Jug*’ or the time of “*Athar Veda*”, ‘*Allah*’ became the name of God. The human beings have started wearing blue robes and dresses, and have assumed the culture and ways of their “*Turk and Pathaan*” (Muslim) masters. In this way all the four *Vedas* claim their own truth and some believe that they who read and reflect on these (*Vedas*), know what is merit and demerit. But Nanak says, that only he, who does loving adoration of God and calls himself humble, attains emancipation.”(2)

Paurri-13

Now Guru Ji describes the importance of the Guru. He says: “I am a sacrifice to my true Guru by meeting whom, I remember God, and who by giving me (divine) instruction has (so illuminated my mind, as if he has put a slaver of (divine) knowledge in my eyes, and by virtue of which I have seen (the truth, behind) this world. I have realized that they, who forsaking the Master are attuning their mind to some other (lesser god or goddess), those peddlers are drowning (in the worldly ocean). It is only a rare person, who has realized that the true Guru is (like the) captain of the ship (of life. But as for me) showing his mercy (the true Guru) has helped me cross over (the worldly ocean).”(13)

The message of this *Paurri* and the saloks preceding it is that human values and the inner driving forces have been rapidly deteriorating with the passage of time.

Therefore in the present age, falsehood, and selfish ness has become so severe that most of the human beings are suffering in great pain. But still, one can obtain salvation from this pain if he takes the shelter of the true Guru, follows his advice, and meditates on God's Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥
 ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥
 ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥
 ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥
 ਸਭੁ ਕੇ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ ॥
 ਧਰਿ ਤਾਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥
 ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥
 ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥

ਮਃ ੧ ॥

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥
 ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥
 ਮੁਖਿ ਬੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥
 ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥
 ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥
 ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥
 ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥
 ਸਭਿ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥
 ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥
 ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਕਪਤੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥
 ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥
 ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥

ਪੰਨਾ ੪੭੧

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥
 ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥੧੪॥

salok mehlaa 1.

simmal rukh saraa-iraa at deeragh at much.
 o-ay je aavahi aas kar jaahi niraasay kit.
 fal fikay ful bakbakay kamm na aavahi pat.
 mithat neevae naankaa gun chang-aa-ee-aa
 tat.
 sabh ko nivai aap ka-o par ka-o nivai na
 ko-ay.
 Dhar taaraajoo tolee-ai nivai so ga-uraa
 ho-ay.
 apraaDhee doonaa nivai jo hantaa miragaahi.
 sees nivaa-i-ai ki-aa thee-ai jaa ridai
 kusuDhay jaahi. ||1||

mehlaa 1.

parh pustak sanDhi-aa baadaⁿ.
 sil poojas bagul samaaDhaⁿ.
 mukh jhooth bibhookhan saaraⁿ.
 taraipaal tihaal bichaaraⁿ.
 gal maalaa tilak lilaataⁿ.
 du-ay Dhotee bastar kapaataⁿ.
 jay jaanas barahmaⁿ karmaⁿ.
 sabh fokat nisha-o karmaⁿ.
 kaho naanak nihcha-o Dhi-aavai.
 vin satgur vaat na paavai. ||2||

pa-orhee.

kaparh roop suhaavanaa chhad dune-aa
 andar jaavanaa.
 mandaa changa aapnaa aapay hee keetaa
 paavanaa.
 hukam kee-ay man bhaavday raahi bheerhai
 agai jaavanaa.

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angaa dojak chaali-aa ta disai kharaa
 daraavanaa.
 kar a-ugan pachhotaavanaa. ||14||

Salok Mehla-1

In the previous *Paurri* Guru Ji told us that human values and the inner driving forces have been rapidly deteriorating with the passage of time. Therefore in the present age, falsehood, and selfishness has become so severe that most of the human beings are suffering in great pain. But still, one can obtain salvation from this pain if he takes the shelter of the true Guru, follows his advice, and meditates on God's Name. In this stanza Guru Ji tells us about the value of humility and sweetness of tongue.

He starts with the example of a '*Simmal*' tree, which although very wide and tall is of no use to any body. Taking that example, Guru Ji says: "(Look at) the *Simmal* tree, which is straight like an arrow and grows to be very wide and high, but is of no use even to those poor birds who come to sit on it with great hope, because its fruits are insipid, flowers nauseating, and leaves useless. (Similarly without sweetness or humility, all the shows of greatness are of no use). O' Nanak, (the quality of) sweetness with humility is the essence of all merits. But every body bends down for one's own sake, and not for the sake of others. (However, you may see) that when we weigh in a balance, the side that is lower, is considered heavier, (similarly, he who shows humility is deemed a better person). But this humility needs to be sincere, and not just for the sake of one's selfish purpose), just as an accused person bends down double like a hunter, (who bends down to) kill a deer. In short, there is no use of (showing humility by) bowing one's head down, if within one's mind is falsehood and deceit." (1)

Mehla-1

Now Guru Ji gives the example of pundits and scholars who as stated above may be speaking sweetly and with humility, but in their hearts is evil intent, and in reality they are cheats and fake.

He says: "(A pundit) reads (holy) books, says daily prayers, enters into useless arguments, worships stones, sits in meditation like a crane, utters lies from his mouth, (but embellishes his lies like) beautiful ornaments, discourses on the sacred "*Gyatri*" mantra three times daily, wears a rosary around his neck, anoints his forehead with a sandal mark, always keeps two (loin cloths) or '*dhotis*' with him, and covers his head with a cloth, while saying his evening prayer, but if (this pundit) knows, what is the (right) deed (in praise of) God, then he would surely (realize that) all what he does, are useless rituals. Nanak says, a person should meditate (on God) with full faith, (only then can he meet Him, but) without (the guidance of) the true Guru one does not realize this (true) path."(2)

Paurri

Guru Ji now points out to us the consequences of living a false, selfish or sinful life, full of injustice or oppression on others. He says: "We will depart from this world, leaving our beautiful body cloth here. In the hereafter, we will bear the consequences of all our good or bad deeds. The person, who has issued commands as per his hearts desire, (without caring, how justified were such commands, and how much suffering his orders caused to others, he would have to bear such tortures, as if) he has to pass through a narrow path. When (his sinful conduct is shown to him, and thus rendered) naked, he is driven to hell, he looks very hideous (and then he realizes that) by doing evil deeds, one has to repent (in the end)." (14)

The message of this *Paurri*, and the preceding saloks is that we should be sincerely humble and sweet-tongued. We should not indulge in any false rituals or garbs. Under the guidance of the Guru, we should meditate on God with full faith. Finally, we should not try to take undue advantage of our high positions and not indulge in any excesses on others; otherwise we will suffer and repent very badly.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥
 ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥
 ਨਾ ਏਹੁ ਤੁਟੈ ਨਾ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥
 ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥
 ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥
 ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥
 ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥

ਮਃ ੧ ॥

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥
 ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥
 ਤਗੁ ਕਪਾਹਹੁ ਕੜੀਐ ਬਾਮਣੁ ਵਟੇ ਆਇ ॥
 ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੇ ਆਪੈ ਪਾਇ ॥
 ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥
 ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥

ਮਃ ੧ ॥

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਊਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ ॥
 ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਾਸਿ ਪੂਤੁ ॥੩॥

ਮਃ ੧ ॥

ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥
 ਭਲਕੇ ਬੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥
 ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥
 ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥
 ਵੇਤਗਾ ਆਪੇ ਵੜੈ ॥
 ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘੜੈ ॥

salok mehlāa 1.

da-i-aa kapaah santokh soot jat gandhee sat
 vat.
 ayhu janay-oo jee-a kaa ha-ee ta paaday
 ghat.
 naa ayhu tutai naa mal lagai naa ayhu jalai
 na jaa-ay.
 Dhan so maanas naankaa jo gal chalay
 paa-ay.
 cha-ukarh mul anaa-i-aa bahi cha-ukai
 paa-i-aa.
 sikhaa kann charhaa-ee-aa gur baraahman
 thi-aa.
 oh mu-aa oh jharh pa-i-aa vaytga ga-i-aa.
 ||1||

mehlāa 1.

lakh choree-aa lakh jaaree-aa lakh
 koorhee-aa lakh gaal.
 lakh thagee-aa pahinaamee-aa raat dinas
 jee-a naal.
 tag kapaahahu katee-ai baam^aan vatay
 aa-ay.
 kuhi bakraa rinniⁱ khaa-i-aa sabh ko aakhai
 paa-ay.
 ho-ay puraanaa satee-ai bhee fir paa-ee-ai
 hor.
 naanak tag na tut-ee jay tag hovai jor. ||2||

mehlāa 1.

naa-ay mani-ai pat oopjai saalaaher sach
 soot.
 dargeh andar paa-ee-ai tag na tootas poot.
 ||3||

mehlāa 1.

tag na indree tag na naaree.
 bhalkay thuk pavai nit daarhee.
 tag na pairee tag na akhee.
 tag na jihvaa tag na hathee.
 vaytga aapay vatai.
 vat Dhaagay avraa ghatai.

ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥
ਕਢਿ ਕਾਗਲੁ ਦਸੋ ਰਾਹੁ ॥
ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ ॥
ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥੪॥

lai bhaarh karay vee-aahu.
kadh kaagal dasay raahu.
sun vaykhhu lokaa ayhu vidaan.
man anDhaa naa-o sujaan. ||4||

ਪਉੜੀ ॥

pa-orhee.

ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ
ਕਰਾਇਸੀ ॥
ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ ॥
ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥
ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥
ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥੧੫॥

saahib ho-ay da-i-aal kirpaa karay taa saa-ee
kaar karaa-isee.
so sayvak sayvaa karay jis no hukam
manaa-isee.
hukam mani-ai hovai parvaan taa khasmai
kaa mahal paa-isee.
khasmai bhaavai so karay manhu chingdi-aa
so fal paa-isee.
taa dargeh paiDhaa jaa-isee. ||15||

Salok Mehla-1

Many writers believe that Guru (Nanak Dev) Ji uttered this *salok*, when as per Hindu custom; a pundit (Hindu priest) came to put a sacred thread called *janaeou* around his neck. However being very much against superstitions and false show of religiosity Guru Ji refused to wear that thread.

So addressing that *pundit*, Guru Ji said: “(O’ *pundit*), if you have a *janaeou*, which instead of cotton is made out of compassion, with the thread of contentment, the knots of celibacy, and the twists of high moral character, only then put it around my neck. Because such a thread neither breaks, nor gets dirty, nor gets burnt, and is never lost. Nanak (says), blessed is that person, who departs from here, wearing such a *janaeou*. (In other words, he didn’t believe in outer symbols, and in his view it is more important for a person to be compassionate, contented, and of good moral character, rather than just limiting himself to such outer shows of piety or holiness, and believing that by simply wearing these outer symbols he would go to heaven or obtain salvation).”

Explaining further, why he did not believe in the usefulness of the thread which the pundit wanted to put around Guru Ji’s neck, he says: “(O’ *pundit*), you buy this thread for four pennies from the market, sitting in the court yard of the host, you put it around (a person’s neck). Then you whisper in his ears (that from now on he), the “*Brahmin*” has become his Guru. But when the man dies that thread gets burnt down, and the person goes to (God’s court) without the thread (which was believed to be his passport to heaven).”(1)

Mehla-1

Commenting further on the uselessness of this ordinary thread, Guru Ji says: “(Upon, wearing it people think that they have become pure and sanctified). However, millions of thefts, illicit love affairs, falsehoods, abuses and millions of unknown deceits stick to (man’s) soul night and day. Yet (when a “*Brahmin*”, comes to the house, he) twists some thread spun out of cotton and after killing a goat is cooked and eaten, and then every one says that the thread has been worn. However, on getting old, we thrown away (this thread)

and put another (in its place). O' Nanak, if this thread had any (supernatural) power it would not break at all.”(2)

Mehla-1

Now Guru Ji tells what kind of thread we need to wear which should be of real help to our soul. He says: “(O' my friends, there is no use of wearing this ordinary thread and considering yourself sacred and hoping that by just wearing this thread you will go to heaven). We get honor (in God's court only) when we enshrine the Name (of God in our heart), because singing praises of God is the true (*janaeou* or the sacred) thread. (By wearing such a thread we) get honor in God's court, and this sacred thread never breaks.”(3)

Mehla-1

So far, Guru Ji has been commenting on the *janaeou* or the sacred thread, now he comments on the *pundit* who makes this thread and puts around other people's necks. He points out: “(The pundit himself, has not) any thread (or restraint) around his sex organ. (As per Hindu custom, there is no *Janaeou* or) thread for a woman. Every day a human being is (committing sins, and therefore) being dishonored. (There is) no thread, (which restrains a person from committing any sins with his or her) hands or feet. (Similarly there is no restraint or) thread on one's tongue or eyes (to stop one from slandering others, or looking at the spouses of others with evil intent. Therefore, the pundit himself) is roaming around, without (any such moral restraint or) thread, but twisting (some thread) he is putting on others. (Not only this, he is such a hypocrite that) he performs the marriage by charging fee, and taking out a piece of paper, (which he calls the almanac) tells (his hosts) the way (or auspicious day for marriage). O' people, look and listen to this astonishing play, that (in his mind the *pundit* himself is ignorant and) blind, but he calls himself the wise (one).”(4)

Paurri

Finally, Guru Ji tells us how a man gets honor and reaches the mansion of God. He says: “When the Master becomes gracious and shows kindness (on some one), He makes him do only that deed, (which pleases Him). Only that servant (truly) serves Him, whom He makes to obey His command. When by obeying (God's) command, one is approved (in God's court); one obtains to the mansion of the Master. (When a servant) does only that, which pleases the Master, (that servant) obtains the fruit of his or her heart's desire, and goes to (God's) court wearing the robe of honor.”(15)

The message of this Paurri and the preceding saloks is that instead of thinking that by wearing holy garbs or outer symbols, we have become pure and will go to heaven, we should stress more upon our actions and our intentions. We should have love and compassion for our fellow man. We should do the righteous deeds, follow the Guru's instructions, and learn to live in accordance with God's will and command, only then we will be received with honor in God's court.

ਸਲੋਕ ਮਃ ੧ ॥

ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥

salok mehlaa 1.

ga-oo biraahman ka-o kar laavhu gobar taran na jaa-ee.

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥
ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥
ਛੋਡੀਲੇ ਪਾਖੰਡਾ ॥
ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ ॥੧॥

ਮਃ ੧ ॥

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥
ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥
ਉਨ੍ਹ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥
ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥
ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥
ਸਰਮ ਧਰਮ ਕਾ ਭੇਰਾ ਦੂਰਿ ॥
ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਮਥੈ ਟਿਕਾ ਤੇਤਿ ਧੋਤੀ ਕਖਾਈ ॥
ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥

ਪੰਨਾ ੪੭੨

ਨੀਲ ਵਸਤੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ ॥
ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥
ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥
ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥
ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥
ਉਪਰਿ ਆਇ ਬੈਠੈ ਕੂੜਿਆਰ ॥
ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥
ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥
ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥
ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥
ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥

ਪਉੜੀ ॥

ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਨਿ ਚਲਾਇਦਾ ॥
ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ ॥
ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥
ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥
ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥

Dhotee tikaa t̄ai japmaalee Dhaan
malaychhaanⁿ khaa-ee.
antar poojaa parheh kataybaa sanjam turkaa
bhaa-ee.
chhodeelay paakhandaa.
naam la-i-ai jaahi tarandaa. ||1||

mehlaa 1.

maanās khaanay karahi nivaaj.
chhuree vagaa-in t̄in gal taag.
t̄in ghar barahman pooreh naad.
unⁿaa bhe aavahi o-ee saad.
kooⁿhee raas kooⁿhaa vaapaar.
kooⁿh bol karahi aahaar.
saram Dharam kaa dayraa door.
naanak kooⁿh rahi-aa bharpoor.
mathai tikaa tayⁿ Dhotee kakhhaa-ee.
hath chhuree jagat kaasaa-ee.

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neel vastar pahir hoveh parvaan.
malaychh Dhaan lay poojeh puraan.
abhakhi-aa kaa kuthaa bakraa khaanaa.
cha-ukay upar kisai na jaanaa.
day kai cha-ukaa kadhee kaar.
upar aa-ay baithay kooⁿi-aar.
mat bhitali vay mat bhitali.
ih ann asaadaa fitai.
tan fitai fayⁿ karayn.
man joothai chulee bharayn.
kaho naanak sach Dhi-aa-ee-ai.
such hovai ta sach paa-ee-ai. ||2||

pa-orhee.

chitai andar sabh ko vaykh nadree hayth
chala-idaa.
aapay day vadi-aa-ee-aa aapay hee karam
karaa-idaa.
vadahu vadaa vad maydnee siray sir
DhanDhai laa-idaa.
nadar upthee jay karay sultaanaa ghaahu
karaa-idaa.
dar mangan bhikh na paa-idaa. ||16||

Salok Mehla-1

In this *salok*, Guru Ji once again exposes the duplicity and crookedness of pundits of those days, who had joined hands with the Muslim rulers. On one hand, they were charging toll tax even from the poor *Brahmins*, before letting their cows cross a bridge, but in their homes they would plaster their mud kitchen floors with cow dung, believing that this would purify their kitchens.

Addressing such pundits who had become cahoots with their corrupt Muslim rulers, Guru Ji says: “(O’ my friends, when) you impose taxes on cows and *Brahmins* (but remember that by simply) applying cow dung (to your court yards, the worldly ocean) cannot be crossed. You wear a loin cloth, put a frontal mark, and carry a rosary, but you eat the provisions supplied by those (Muslims, whom you call) “*Malechh*” (or the “polluted” ones). In your homes, you secretly worship (your deities), but outside you read the Semitic books and observe Muslim austerities (such as observing fasts in particular month. (O’ man), give up this hypocrisy, because it is only by remembering God’s Name, that you will swim across (the worldly ocean).”(1)

Mehla-1

In this *salok* commenting further on the oppression, hypocrisy, and deceit being perpetuated on the poor common people both by Muslims rulers and their Hindu quislings, Guru Ji says: “(The corrupt Muslim rulers, even though) say their daily prayers, (yet are oppressing their subjects like) man eaters. (They have *Kashatyryas*, Hindus belonging to warrior caste as their tax collectors, who extract the money from the poor, as if they are) wielding knives (on behalf of their butcher like Muslim masters. They) wear sacred threads (or *Janeou* to portray themselves as righteous Hindus. In the houses of these cruel *Kashatyryas*), the *Brahmans* go (to perform sacred ceremonies, and) sound conchs, and they too enjoy the same relish of (ill-gotten wealth). False is the capital and false is the trade (of these people). It is by telling lies that they earn their livelihood. The sense of shame and righteousness is far removed from them. O’ Nanak, falsehood is pervading all around. (The *Brahmins* profess holiness from outside), with saffron mark on their foreheads, and ochre colored “*Dhoti*” (fine cloth) around their wastes, (but in real life they are like) world butchers, wielding knives in their hands (as if ready to slaughter their victims).”

Commenting further on the hypocrisy of the Hindu officials of those days, Guru Ji says: “In order to be approved by their Muslim rulers, these people wear blue cloths. To worship (their holy books), the *Puranaas*, they ask for money from those (whom they call the polluted ones or) “*Malechh*”. They eat (the meat cooked by the Muslims, which is prepared by killing a) goat after reading the foreign (“*kalima*”, and therefore absolutely un holy for a Hindu, and yet they ask) that no one should enter their kitchen, lest their food is polluted. After plastering the ground, they draw a boundary line around it, then these false (pundits) come and sit upon it; (and start crying again and again), “don’t come near, and pollute (our kitchen), lest our food become unfit for eating.” (But in reality, these very people) indulge in corrupt practices with their polluted bodies. In their minds is falsehood, but outwardly, they wash their mouths (to profess their holiness). Nanak says, we should meditate on the eternal God (and remember that) we obtain to that eternal (God), only when there is purity (in our mind).”(2)

Paurri

Now Guru Ji comments on the power of God and says: “(That eternal God) keeps all in His mind, and makes all to act as per His grace. He Himself bestows honors, and He Himself makes them do (different) deeds. He is greater than the greatest and great (is His) universe. He yokes every one to His job. If He becomes angry, then even the kings, He makes penniless like grass cutters, whom no one gives alms, even when they go begging from door to door.”(16)

The message of this Paurri and preceding saloks is that we should not try to exploit the poor and the needy in collaboration with the wicked or dishonest rulers. God is watching all our conduct, and evil deeds, even if we are doing these in secret. No matter whether we ourselves are kings, or rulers, or the agents of the rulers, if we are participating in corruption or oppression, then God can immediately take away all our power and wealth and reduce us to most degraded and penniless status.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥
ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ ॥
ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥
ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥

ਮਃ ੧ ॥

ਜਿਉ ਜੋਰੁ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੇ ਵਾਰ ॥
ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥
ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥
ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

ਪਉੜੀ ॥

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ ॥
ਕੋਠੇ ਮੰਡਪ ਮਾਤੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ ॥
ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥
ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥
ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ ॥੧੭॥

salok mehlā 1.

jay mohaakaa ghar muhai ghar muhi pitree
day-ay.
agai vasat sinjaanee-ai pitree chor karay-i.
vadh-ee-ah hath dalaal kay musfee ayh
karay-i.
naanak agai so milai je khatay ghaalay
day-ay. ||1||

mehlā 1.

Ji-o joroo sirnaavane aavai vaaro vaar.
joothay joothaa mukh vasai nit nit ho-ay
khu-aar.
soochay ayhi na aakhee-ahi bahan je pindaa
Dho-ay.
soochay say-ee naankaa jin man vasi-aa
so-ay. ||2||

pa-orhee.

turay palaanay pa-un vayg har rangee haram
savaari-aa.
kothay mandap maarhee-aa laa-ay baithay
kar paasaari-aa.
cheej karan man bhaavday har bujhan
naahee haari-aa.
kar furmaa-is khaa-i-aa vaykh mahlat maran
visaari-aa.
jar aa-ee joban haari-aa. ||17||

Salok Mehla -1

In the previous Paurri Guru Ji advised us that we should not try to exploit the poor and the needy in collaboration with unholy company of the wicked or dishonest rulers. God is watching all our conduct and evil deeds, even if we are doing these things in secret. In

this *salok* he illustrates with a vivid example, what happens to those who after stealing or earning some wealth by corrupt means hold special feasts or “*sharaads*” through “*Brahmins*”, and give them costly gifts, believing that these things would reach their dead ancestors in the other world.

Commenting on the emptiness of such a beliefs, Guru Ji says: “If by robbing a house a thief gives some thing out of it for his dead ancestors (to a “*Brahmin*”, believing that he would deliver to the dead ancestors). In the next (world), this (stolen) thing would be recognized (and it would automatically) make the ancestors as thieves, (because a stolen thing is recovered from their possession. As a result not only they would be severely punished, but “*Dharam raj*”, or) the judge of righteousness would also do this thing, that he would order that hands of the broker (“*Brahmin*”) should also be chopped off (for dealing with stolen goods). O’ Nanak, (the fact is that after death no one gets anything given by others. In the) next world, one gets only that which he himself earns by his own efforts or gives (to others).”(1)

Mehla-1

Next Guru Ji advises us against telling lies at any time. Giving an example, he says: “Just as month after month, when a woman is going through her periods, (she is considered polluted by many, similarly) falsehood always remains dominant in the mouth of a false person, and he keeps suffering in distress every day. Therefore, they are not called the pure, who only sit and wash their bodies. O’, Nanak the pure ones are only those within whose (minds) has come to abide that (eternal God).”(2)

Paurri

Now Guru Ji describes the end fate of those who indulge in all kinds of false pleasure and sinful life styles. He says: “They who have saddled horses, swift like wind (olden day luxurious cars and SUV’s). They who have decorated their harems (and luxurious homes for their wives and mistresses) in many colors. They who are sitting (proudly) in their palaces, and mansions with all the ostentations. They who indulge in merry making to their hearts’ content, but do not think of God, they lose (the objective of their human life). They who enjoy delicious foods by issuing commands (to the poor helpless people, and) seeing (their lofty mansions) have forsaken from their minds, (the thought of) death; when old age comes, they lose the vitality of youth (and ultimately die losing the game of life).”(17)

The message of the *Paurri* is that we should not fool ourselves by thinking that it is alright to keep indulging in false pleasures, lies, or deceits, and then save ourselves or our ancestors by giving some charities or doing certain rituals at the end. It is only when during our own life time, we conduct ourselves in a truth full way, help some needy with our honest earnings and meditate on God’s Name, that we can hope to obtain honor in God’s court.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਜੇ ਕਰਿ ਸੁਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੁਤਕੁ ਹੋਇ ॥

ਗੋਹੇ ਅਤੇ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥

salok mehlāa 1.

jay kar sootak mannee-ai sabh̄ t̄ai sootak
ho-ay.

gohay at̄ai lak̄r̄hee andar̄ keer̄haa ho-ay.

jaytay daanay ann kay jee-aa baaj̄h̄ na ko-ay.

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥
ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥
ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥

ਮਃ ੧ ॥

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੁੜੁ ॥
ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤਿਅ ਪਰ ਧਨ ਰੁਪੁ ॥
ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥
ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੨॥

ਮਃ ੧ ॥

ਸਭੇ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥
ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
ਖਾਣਾ ਪੀਣਾ ਪਵਿਤੁ ਹੈ ਦਿਤੇਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥
ਨਾਨਕ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ ॥੩॥

ਪੰਨਾ ੪੭੩

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ
ਵਡਿਆਈਆ ॥
ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥
ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਬੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ
ਬੁਰਿਆਈਆ ॥
ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ ॥੧੮॥

pahilaa paanee jee-o hai jit hari-aa sabh
ko-ay.
sootak ki-o kar rakhee-ai sootak pavai
raso-ay.
naanak sootak ayv na utrai gi-aan utaaray
Dho-ay. ||1||

mehlaa 1.

man kaa sootak lobh hai jihvaa sootak koorh.
akhhee sootak vaykh-naa par tari-a par Dhan
roop.
kannee sootak kann pai laa-itbaaree khaahi.
naanak hansaa aadme baDhay jam pur
jaahi. ||2||

mehlaa 1.

sabh sootak bharam hai doojai lagai jaa-ay.
jamaṁ marṇaa hukam hai bhaṇai aavai
jaa-ay.
khaanaa peenaa pavitar hai diton rijak
sambaahi.
naanak jinḥī gurmuḁh bujhi-aa tinḥaa
sootak naahi. ||3||

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pa-orhee.

satgur vadaa kar salaah-ai jis vich
vadee-aa vadi-aa-ee-aa.
seh maylay taa nadree aa-ee-aa.
jaa tis bhaanaa taa man vasaa-ee-aa.
kar hukam mastak hath Dhar vichahu maar
kadhee-aa buri-aa-ee-aa.
seh tuthai na-o niDh paa-ee-aa. ||18||

Salok Mehla -1

In this *salok*, Guru Ji comments on the superstitions and false beliefs about being contaminated in various ways. One of the worst contamination, which people of those days used to fear was coming in contact with a woman during her menstrual periods, eating with those families in which there has been a recent birth or death, or coming into contact with a low cast person.

Commenting on all such superstitions regarding contamination, Guru Ji says: "If we believe in (such superstitious thoughts of contamination), then there is pollution every here. Because, even within cow dung and wood (with which people cook food), there are so many insects. (In fact), as many are the grains of food, none is without living beings (or bacteria) in them. First of all the water (which is the essential constituent of all foods) is

itself a living thing, through which everything (gets life and) becomes green. So how can we save ourselves from pollution, when this pollution is right in our kitchen? O' Nanak, the contamination is not warded off in this way (by having false beliefs or superstitions), it is only the true divine knowledge which removes and washes it off.”(1)

Mehla—1

Next Guru Ji tells us what real pollution or impurity is. He says: “(O' my friends), the impurity of the mind is greed, and falsehood is the impurity for the tongue. The pollution for the eyes is to look at some body else's wife (husband), wealth, or beauty (with an evil intent). Similarly, we pollute our ears when we listen to the slanderous words (about any body). O' Nanak, (it is because of these kinds of contaminations that even) swan (like pure) human beings are bound and driven to the city of death.”(2)

Mehla—1

Now Guru Ji removes all our doubts and superstitions about the false beliefs about pollution. He says: “All this (talk about) pollution, which you think contaminates others is a false belief, it afflicts him who gets attached to the (loves of things other than God). Death and birth are subject to His command. (It is as per) His will that a person comes (into this world), and as per His will he departs (from here). To eat or drink is pure, because (God) has given sustenance to all. O' Nanak they, who through the Guru have understood (the above concept), for them there is no pollution.”(3)

Paurri

In the last *salok* Guru Ji advised us that they who through the Guru have understood (the above concept), for them there is no pollution. Therefore, Guru Ji wants us to praise and appreciate our true Guru who helps us get rid of all kinds of false beliefs and evil thoughts. He says: “We should elevate and praise the true Guru who has driven out all kinds of evils (out of the minds of those, who have listened and acted on his advice). It is only when God unites (us with the true Guru), that these (merits in the Guru), become apparent, (not only that), when it pleases (God), these (qualities) are enshrined in our minds. Then placing his hand on our foreheads, (the Guru), beats out the evils (from our mind). In short, when, the Master becomes gracious, we receive all the nine treasures (of life).”(18)

The message of this *Paurri* and preceding *saloks* is that all these thoughts about pollution regarding coming into contact with women during their menstrual periods, bereaved family members, or ordinary eats and drinks are mere false superstitions. The real polluting things, which we need to avoid, are telling lies, indulging in slander or doing evil deeds out of our greed and lust. If we listen and act on such good advice of our Guru, God will bless us.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥
 ਸੁਚੈ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥
 ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ ॥
 ਕੁਹਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੇਖੁ ॥

salok mehlaa 1.

pahilaa suchaa aap ho-ay suchai bait^haa
 aa-ay.
 suchay agai rakhi-on ko-ay na bhiti-o jaa-ay.
 suchaa ho-ay kai jayvi-aa lagaa par^han salok.
 kuhthee jaa-ee sati-aa kis ayhu lagaa dok^h.

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ
ਪਾਇਆ ਘਿਰਤੁ ॥
ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥
ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਬੁਕਾ ਪਈਆ ਤਿਤੁ ॥
ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਬੁਕਾ ਪਾਹਿ ॥੧॥

ਮਃ ੧ ॥

ਭੰਡਿ ਜੀਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥
ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥
ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥
ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ ॥
ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੋ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥
ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥
ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪਤਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥
ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥੧੯॥

ann dayvtā paanee dayvtā baisantar
dayvtā loon panjvā paa-i-aa ghirat.
ṭāa ho-aa paak pavit.
paapee si-o tan gadi-aa thukaa pa-ee-aa tit.
jit mukh naam na oochrahi bin naavai ras
khaahi.
naanak ayvai jaanee-ai tit mukh thukaa
paahi. ||1||

mehlaa 1.

bhand jammee-ai bhand nimmee-ai bhand
mangan vee-aahu.
bhandahu hovai dostee bhandahu chalai
raahu.
bhand mu-aa bhand bhaalee-ai bhand hovai
bandhaan.
so ki-o mandaa akhhee-ai jit jameh raajaan.
bhandahu hee bhand oopjai bhandai baajh
na ko-ay.
naanak bhandai baahraa ayko sachaa so-ay.
jit mukh sadaa salaah-ai bhaagaa rattee
chaar.
naanak tay mukh oojlay tit sachai darbaar.
||2||

pa-orhee.

sabh ko akhjai aapnaa jis naahee so chun
kadhee-ai.
keetaa aapo aapnaa aapay hee laykhaa
sandhee-ai.
jaa rahnaa naahee ait jag ta kaa-it gaarab
handhee-ai.
mandaa kisai na akhhee-ai parh akhar ayho
bujhee-ai.
moorkhai naal na lujhee-ai. ||19||

Salok Mehla -1

In the previous *Paurri*, Guru Ji advised us that all such thoughts about pollution, as coming into contact with, women during their menstrual periods, bereaved family members, or ordinary eats and drinks are mere false superstitions. The real polluting things, which we need to avoid, are telling lies indulging in slander, or doing evil deeds, motivated by our greed and lust. If we listen and act on such good advice of our Guru, God will bless us. In this *salok*, Guru Ji comments on the conduct of those pundits, who make a false show of purity by first taking a bath themselves, and then going to their hosts, doing some rituals, and sitting down to eat the sanctified food, and he tells us what is the real pollution or contamination for a human being.

He says: "First of all, after thoroughly bathing and washing his body and thus (supposedly) becoming "pure", (a *pundit*) comes and sits down in the "purified" (kitchen of his host). Then "pure" meals are placed before him, which no one has touched before. In this way becoming pure, (the "*Brahmin*") eats this food, and starts reading some *mantras*. (But, now think when this food goes inside the body), it is thrown into a very undesirable place (where it becomes stool), so who would bear the blame (for polluting such a "pure" meal? Because according to "*Brahmin's*" own belief), the food grain, the water, the air, and the salt, (all the four ingredients are pure things like) gods, and when the fifth (god like pure ingredient), the clarified butter is put (in this food), then it becomes pure and sanctified (food. However, when such a "pure and immaculate" food) is put into the body of a sinful person, it is being spat upon (as the most impure and polluted thing). Similarly O' Nanak, the mouth (of that person is accursed) and is spat upon, if people don't utter God's Name, and without meditating on (God's) Name eat relishing (meals)." (1)

Mehla—1

Next Guru Ji makes his famous comment, regarding women, who in those days, were very much degraded by the society. As if addressing the entire society, Guru Ji points out and asks: "It is from the woman (whom we defame), that we are born. It is (in a woman's body) that we are formed; With a woman, we are engaged, and with a woman, we are married. It is with the woman that we make (intimate) friendship, and it is from the woman that one's dynasty goes forward. When the first wife dies, we search for another woman, and it is through the woman, that we are bonded (with the world). How can we call that (woman), evil who has given birth to all the kings, (queen, saints, and other great persons. In fact), it is from the woman that another woman is born, and no body is born without a woman. O' Nanak, it is only the one eternal God, who has been there without (going through the womb of) a woman. (Therefore), that mouth is fortunate like a precious jewel, with which we praise (that God), and O' Nanak, their faces would shine in the court of the eternal God, (because these persons would be received with honor there)." (2)

Paurri

Now Guru Ji gives us another piece of advice, regarding our attitudes towards other people. He says: "Every one (is so attached to his family, friends, and his possessions, that he always) keeps on saying (this is) mine, (that is mine, and for the sake of his relatives and possessions, he keeps on blaming others, and even quarreling with them). We should single out that person who is not afflicted (with this disease. We should remember that in the end, when we go to God's court), we would bear the consequences of our deeds, and we would have to settle our own accounts. Therefore, when we do not have to remain in this world (forever), then why should we consume ourselves in arrogance? After reading all the words, we should learn (this lesson) that, we should not call any one bad, and should not argue with a fool." (19)

The message of this *Paurri* and preceding saloks is that we should not make false shows of purity, and sanctity, and should not consider women as impure, or unsanctified. Rather we should remember that except God Himself all have come out of a woman. Finally, we should remember that every body would have to reap the fruit of his own actions; therefore, we should not call any one bad, and should not argue with a fool.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥
ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੋ ਫਿਕੀ ਸੋਇ ॥
ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੋ ਪਾਇ ॥

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥

ਮਃ ੧ ॥

ਅੰਦਰਹੁ ਬੁਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥
ਜਿਨ੍ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦਤੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥

ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨ੍ ਵੀਚਾਰਿ ॥

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥
ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥

ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ ॥

ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮਾ ਮੇਲੁ ॥

ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥

ਪੰਨਾ ੪੭੪

ਪਉੜੀ ॥

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੇ ਧਾਰੀਐ ॥

ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥

ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥

salok mehlā 1.

naanak fikai boli-ai tan man fikaa ho-ay.
fiko fikaa sadde-ai fikay fikee so-ay.
fikaa dargah satee-ai muhi thukaa fikay
paa-ay.
fikaa moorakh aakhee-ai paanaa lahai
sajaa-ay. ||1||

mehlā 1.

andrahu jhoothay paj baahar dune-aa
andar fail.
athasath tirath jay naaveh utrai naahee mail.
jin^h pat andar baahar gudarh tay bhalay
sansaar.
tin^h nayhu lagaa rab saytee daykhn^hay
veechaar.
rang haseh rang roveh chup bhee kar jaahi.
parvaah naahee kisai kayree baajh sachay
naah.

dar vaat upar kharach mangaa jabai day-ay
ta khaahi.

deebaan ayko kalam aykaa hamaa tum^haa
mayl.

dar la-ay laykhaa peerh chhutai naankaa Ji-o
tayl. ||2||

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pa-orhee.

aapay hee karna kee-o kal aapay hee tai
Dhaaree-ai.

daykheh keetaa aapnaa Dhar kachee pakee
saaree-ai.

jo aa-i-aa so chalsee sabh ko-ee aa-ee
vaaree-ai.

jis kay jee-a paraan heh ki-o saahib manhu
visaaree-ai.

aapan hathee aapnaa aapay hee kaaj
savaaree-ai. ||20||

Salok Mehla-1

In the previous *Paurri* Guru Ji advised us that we should not make false shows of purity and sanctity, and should not consider women as impure, or unsanctified. Rather we should remember that except God Himself all have come out of a woman. Finally, we should remember that every body would have to reap the fruit of his own actions; therefore, we should not call any one bad, and we should not argue with a fool. In this salok, he tells us

what are the consequences of uttering harsh or insipid words, which hurt the feelings of some one.

He says: "O' Nanak, when we utter insipid words, both our body and mind become insipid (or rude). The person, who talks rudely, is called rude and his reputation becomes that of rudeness. Such an insipid person is thrown out of God's court, (and is so dishonored, as if he) is being spat on his face. In short, a person with a rude tongue is called a fool, (and is disgraced at every place, as if) he is being given a shoe- beating everywhere."(1)

Mehla-1

As per Dr. Bh. Vir Singh Ji, Guru Ji seems to have uttered this salok, upon observing a group of false saints roaming around some holy places. He says: "In this world (many such persons have) spread over, who from inside are false (hypocrites), but from outside they have managed to establish their honor (as the true or holy persons. Even if such false people go and) bathe at all the (so-called) sixty-eight holy places, still the dirt (of their minds) will not be removed. On the other hand, they who (are so compassionate and kind, as if within them is soft) silk, but are wearing (cheap) coarse clothes from outside, they are the virtuous ones of the world. They are imbued with the love of God, and they (always) keep thinking about seeing Him. (Imbued in the love of God, they sometimes) laugh, and some times cry, and sometimes they become silent also, and when (God gives this food for their soul), they partake of it. (They have full faith in this thing, that) there is only one Judge (and He judges every one with same true justice, as if) He has only one pen. We all high and low persons would meet there (in His court). But, when in His court, He asks for the account (of our deeds), then O' Nanak, the guilty ones are so severely punished (that their tears) come out, like the oil coming out when seeds are pressed in an oil press)."(2)

Paurri

Now Guru Ji comments upon the nature of the world, and what is the best thing for a human to do. Addressing God, he says: "(O' God), You Yourself have created this creation, and You Yourself have supported it with Your power. (Like a child playing by himself with his Loodo game), He looks at his creation, and sees which of his (mortal) pieces have become perfect (and are ready to reenter their Home), and which one is still imperfect, (or still needs to go through the world for some more rounds). However, one thing is sure; who so ever has come into (this world), will have to depart; every one will have his turn (for departure from this world). Therefore, we should not forget (that God) to whom belong our life and breath, (and as long as there is life in us), we should try to accomplish our task (of reaching God, by meditating on His Name)."(20)

The message of this *Paurri* and preceding *saloks* is that we should remember that this world is but a stage created by God for the human beings to play their assigned roles, and perfect themselves. Therefore, we should not say any unkind words to any body, or make a false show of our piety. Instead we should do righteous deeds, imbue ourselves with God's Love, and meditate on His Name, so that one day, He may show mercy on us, and accept us also in His eternal union.

ਸਲੋਕ ਮਹਲਾ ੨ ॥

salok mehlaa 2.

ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥
ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥
ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੈ ਮੰਦੈ ਮੰਦਾ ਹੋਇ ॥
ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਚਤੈ ਸੋਇ ॥੧॥

ਮਹਲਾ ੨ ॥

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਬਾ ਜਾਇ ॥
ਨਾਨਕ ਦੋਵੈ ਕੂਤੀਆ ਬਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ ॥
ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥
ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥
ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥
ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥

ayh kinayhee aaskee doojai lagai jaa-ay.
naanak aasak kaa^dh^{ee}-ai sad^h hee rahai
samaa-ay.
changai changa kar mannay mandai mandaa
ho-ay.
aasak ayhu na aak^hee-ai je lay^khai vartai
so-ay. ||1||

mehlaa 2.

salaam jabaab dovai karay mund^hhu gh^uthaa
jaa-ay.
naanak dovai koor^hee-aa thaa-ay na kaa-ee
paa-ay. ||2||

pa-orhee.

jit^h sayvi-ai suk^h paa-ee-ai so saahib sadaa
sam^haalee-ai.
jit^h keetaa paa-ee-ai aapⁿaa saa gh^uhaal buree
ki-o gh^uaalee-ai.
mandaa mool na keech-ee day lammee
na^dar nihaalee-ai.
Ji-o saahib naal na haaree-ai tavayhaa
paasaa gh^uaalee-ai.
kich^h laahay upar gh^uaalee-ai. ||21||

Salok Mehla-2

In the previous *Paurri*, Guru Ji advised us that we should remember that this world is but a stage created by God for the human beings to play their assigned roles, and perfect themselves. Therefore, we should not say any unkind words to any body, or make a false show of our piety. Instead we should do righteous deeds, imbue ourselves with God's love, and meditate on His Name, so that one day He may show mercy on us and accept us also, in His eternal union. In this *salok* Guru Ji teaches us, that we need to be true lovers of God, and not dualistic or seasonal lovers, and love God only when it is convenient for us, or only when God does things, which we like and not otherwise.

He says: "This is no true love, (which beside one's own lover) attaches that person to some other. O' Nanak, only that person is considered a true lover, who always remains absorbed (in the love of his or her Beloved. The person), who deems good (only what seems) good, and rejects the apparent bad (happening) as bad, and who deals with (God) in such business like fashion is not called a true lover (of God)." (1)

Mehla-2

Guru Ji now takes us one step further, and tells us that not only we have to have true love for God, but we also have to fear, respect, and obey Him like our Master. Commenting on the person, who carries out the commands of the Master, which that person likes, but rejects others he or she doesn't like, Guru Ji says: "The person who both salutes the Master, and also refuses (to obey His command) is fundamentally going astray. O' Nanak,

both these attitudes are false, and none of these is accounted (for or approved in God's court).”(2)

Paurri

Now Guru Ji gives us some specific advices, regarding our total life perspective. He says: “We should serve that (Master), serving whom we always find peace and happiness. When we know that we are going to reap the fruit of our own actions, then we should not start or do any bad deed, (because this is going to bring us punishment. Therefore, before initiating any action, we should) consider its consequences with a far sight, and we shouldn't do any evil deed at all, (because it is going result in bad consequences. Lastly, in the game of love with God, we should play our game), throw our dice in such a way, that we don't lose before our Master, and we should invest in something, which brings us profit (both in our life here, and also in the next world; meditation on God's Name is only such safe investment).”(21)

The message of this *Paurri* and preceding saloks is that we should try to become true devotees of God, and keep loving, and obeying His command, both in happy and adverse circumstances. We should not do any thing, which may have bad consequences, and is not approved in God's court. Finally, we should always meditate on God's Name, with true love and devotion, which alone is the truly profitable thing to do in the human birth.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥
ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥
ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥
ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥੧॥

ਮਹਲਾ ੨ ॥

ਜੇ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥
ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥੨॥

ਮਹਲਾ ੨ ॥

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥
ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥
ਵਸਤੁ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥
ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥
ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥

salok mehlaa 2.

chaakar lagai chaakree naalay gaarab vaad.
galaa karay ghanayree-aa khasam na paa-ay
saad.
aap gavaa-ay sayvaa karay taa kichh paa-ay
maan.
naanak jis no lagaa tis milai lagaa so
parvaan. ||1||

mehlaa 2.

jo jee-ay ho-ay so ugvai muh kaa kahi-aa
vaa-o.
beejay bikh mangai amrit vaykhu ayhu
ni-aa-o. ||2||

mehlaa 2.

naal i-aanay dostee kaday na aavai raas.
jayhaa jaanai tayho vartai vaykhu ko
nirjaas.
vastoo andar vasat samaavai doojee hovai
paas.
saahib saytee hukam na chalai kahee banai
ardaas.
koozh kamaanai koorho hovai naanak sifath
vigaas. ||3||

ਮਹਲਾ ੨ ॥

ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥
ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਬਾਉ ਨ ਬੋਹੁ ॥੪॥

ਮਹਲਾ ੨ ॥

ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥
ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥੫॥

ਪਉੜੀ ॥

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ ॥
ਹੁਰਮਤਿ ਤਿਸ ਨੋ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ ॥
ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ ॥
ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ ॥
ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥

mehlaa 2.

naal i-aanay d̥ostee vadaaroo si-o nayhu.
paanee andar leek Ji-o tis daa thaa-o na
thayhu. ||4||

mehlaa 2.

ho-ay i-aanaa karay kamm aan na sakai raas.
jay ik adh changee karay doojee bhee
vayraas. ||5||

pa-orhee.

chaakar lagai chaakree jay chalai khasmai
bhaa-ay.
hurmat̥ tis no aglee oh vajahu bhe doonaa
khaa-ay.
khasmai karay baraabaree fir gairat̥ andar
paa-ay.
vajahu gavaa-ay aglaa muhay muhi paanaa
khaa-ay.
jis daa ditaa khaavnaa tis kahee-ai saabaas.
naanak hukam na chal-ee naal khasam chalai
ardaas. ||22||

Salok Mehla-2

In the salok (2), attached to the previous *Paurri* Guru Ji stated that the person who both salutes his Master and refuses (to obey His command) is fundamentally going astray. Both these attitudes are false, and none of these is accounted for (or approved in God's court). In this *salok*, he further advises us that not only, we should always obey our Master's command, but also do this service with humility, and never feel arrogant about it.

Guru Ji says: "If a person while accepting the job of a servant also arrogantly argues (with his master), and talks too much, he doesn't earn the pleasure of his master. When shedding his self-conceit he serves (the master), only then he obtains some recognition (from the master), and O' Nanak, he becomes one with him, in whose service he is engaged. (Similarly the person who is so humbly engaged in God's service), he is approved (in God's court)."(1)

Mehla-2

Next Guru Ji tells us another secret in a very beautiful couplet and that secret is about our intentions, such as when we might be saying good words outwardly but inside we have all kinds of evil thoughts or passions in our mind about the other person to whom we are speaking so nicely. Ultimately those evil thoughts or bad intentions come out and negate whatever sweet words we are speaking outwardly.

Therefore, Guru Ji says: "Whatever is in the mind, that becomes manifest. (Therefore, simply) to say something from the tongue is (useless, like blowing hot) air. So regarding

the situation, when we have bad intentions inside, but expect good results by uttering some sweet words, Guru Ji says, “Look at what (kind of) justice (a person expects), that he sows poison, but expects nectar (in return).”(2)

Mehla-2

Now Guru Ji gives us some more pointers for the betterment of our life and how to deal with different persons. Firstly, Guru Ji says: “Friendship with an immature person is never fruitful, because whatever that (immature) person knows, he acts according (to that immature intellect). Anyone can objectively try this for himself. (Similarly, if we follow the dictates of our foolish mind, we would not gain anything). Further, just as a thing can only be put in another, if we first put aside the thing already in it. (Similarly, one can enshrine God in one’s heart only if one first takes out the ego from the mind). Secondly we have to remember that with God, our Master, command does not work; it is (humble) prayer, which works with that Master. Lastly the result of practicing falsehood is falsehood; Nanak (says), it is only praise (of God), which brings true delight.”(3)

Mehla-2

Next Guru Ji gives us another advice, regarding friendships with ignorant persons or those who are in higher status than we are. Guru Ji says: “Friendship with the ignorant, or love with a person of higher status than us, is like a line drawn across water, of which there is neither any sign nor mark (left).”(4)

Mehla-2

Guru Ji now gives another reason why we should not have friendship with an ignorant or unwise person. He says: “If an immature person does any task, he cannot bring it to successful conclusion, because even if he does one small thing right, he would mess up the rest.”(5)

Paurri-22

Finally, Guru Ji gives the definition of a good servant or a good devotee and of a person who is not. He says: “Only that servant is the true servant who while engaged in the service of the Master works according to the will of the Master. Such a person enjoys great respect and obtains double wages (from the Master. On the other hand, if a servant indulges in insubordination, and) claims equality with the master, such a servant bears disgrace, loses even the previous wages, and (hears taunts from others, as if) receiving shoe beatings from every one. Therefore, we should always speak well of him on whose sustenance we survive. Finally O’ Nanak, it is not command, which works with Him, it is humble prayer which works with the Master.”(22)

The message of the *Paurri* and preceding saloks is that we should be careful in selecting our friends, and we should not develop friendship with ignorant persons or those, who hold much higher status than we do. Secondly, if we are engaged in any kind of service or devotion of God, we should never feel self- conceited or arrogant. We should always remain humble, and whatever favors we need from God, we should beg from Him, with due respect and love, and never adopt any kind of arrogant or rude attitude towards Him.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥

ਪੰਨਾ ੪੭੫

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥

ਮਹਲਾ ੨ ॥

ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥

ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ ॥

ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚਤਹਿ ਬਿਸੀਆਰ ॥

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ
॥੨੩॥

salok mehlaa 2.

ayh kinayhee daat aapas tay jo paa-ee-ai.

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naanak saa karmaat saahib tuthai jo milai.
||1||

mehlaa 2.

ayh kinayhee chaakree jit bha-o khasam na
jaa-ay.

naanak sayvak kaadhee-ai je saytee khasam
samaa-ay. ||2||

pa-orhee.

naanak ant na jaapnee har taa kay
paaraavaar.

aap karaa-ay saakh-tee fir aap karaa-ay
maar.

iknhaa galee janjeeree-aa ik turee charheh
bisee-aar.

aap karaa-ay karay aap ha-o kai si-o karee
pukaar.

naanak karana jin kee-aa fir tis hee karnee
saar. ||23||

Salok Mehla 2

In the previous *Paurri* Guru Ji advised us that we should always remain humble and whatever favors we need from God, we should beg from Him with due respect and love, and never adopt any kind of arrogant or rude attitude towards Him. Guru Ji now tells us that what is really God's grace, because he has already made it clear that it is by God's grace that we can meet or unite with God. Therefore, he wants us to understand clearly what that grace is.

He says: "What sort of grace is that, which we obtain by dint of our own hard work or efforts? O' Nanak, the real grace is that which we obtain, when (God) our Master becoming pleased, (bestows upon us)." (1)

Mehla-2

In this *salok* Guru Ji describes the high spiritual state, which a true servant or devotee of God reaches when after continuous service and devotion to His Master, with due love and fear, he becomes so immersed in his Master that one day he becomes one with Him. In this regard, we may recall the story of Lehna Ji, who served his Master Guru Nanak Dev Ji with so much dedication that ultimately his Master took him into his embrace, and made him the next Guru. That is the sign of reaching the state of true service, and if a servant or devotee

has not yet reached that state, in Guru Ji's view that is not yet true service. Therefore, he says: "What sort of that service is, if the fear of the Master doesn't go (out of our mind)? Nanak (says), he alone is called a (true) servant, who so merges in the (service of the) Master (that he or she becomes one with Him)." (2)

Paurri

While talking about the servants and masters, naturally a question arises, why some are masters, and some are servants. Referring to this question, Guru Ji frankly acknowledges that we cannot understand the limit of God's creation or His ways. Therefore, he says: "O' Nanak, there is no limit or end to God's this or that side. He Himself creates the universe and everything, and then He Himself destroys it. (It is in His will that some are working like bonded slaves, as if they) are having chains around their necks, while some (are so extremely rich, that they) are riding fast horses, (enjoying most luxurious cars and mansions. It is God), who Himself does and gets done (all these shows of wealth and poverty, or good and bad things, and I don't know), before whom, I could go and complain (against this situation? However) Nanak (knows this thing, that He) who has created (this world), is going to take care of it also." (23)

The message of this Paurri and preceding saloks is that we should accept and realize that God is the supreme creator and Master, and He does whatever pleases Him. Instead of arguing with Him or griping about any thing, we should try to serve, remember, and praise that God, with so much love and devotion, that one day becoming pleased, He unites us with Him, and we enjoy the eternal bliss of His union.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਣੁ ਦੇਇ ॥
ਇਕਨੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲੈ ਰਹਨਿ ਚੜੇ ॥
ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ ॥
ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧॥

ਮਹਲਾ ੨ ॥

ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ ॥
ਤਿਸੁ ਵਿਚਿ ਜੰਤੁ ਉਪਾਇ ਕੈ ਦੇਖੈ ਬਾਪਿ ਉਬਾਪਿ ॥
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥੨॥

ਪਉੜੀ ॥

ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ ॥
ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

salok mehlā 1.

aapay bhāaⁿday saaji-an aapay pooranⁿ
day-ay.
ikn^hee duDhⁿ samaa-ee-ai ik chul^hai rehni^h
charhay.
ik nihaalee pai savni^h ik upar rahan^h kharhay.
tin^haa savaaray naankaa jin^h ka-o nadar
karay. ||1||

mehlā 2.

aapay saajay karay aap jaa-ee bhe rakhai
aap.
tis vich jan^t upaa-ay kai daykhai thaap
uthaap.
kis no kahee-ai naankaa sabh^h kich^h aapay
aap. ||2||

pa-orhee.

vaday kee-aa vadⁱ-aa-ee-aa kich^h kahⁿaa
kahanⁿ na jaa-ay.
so kartaa kaadar kareem day jee-aa rijak
sambaahi.

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੇਡੀ ਤਿੰਨੈ ਪਾਇ ॥

saa-ee kaar kamaavnee Dhur chhodee tinnai
paa-ay.

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

naanak aykee baahree hor doojee naahee
jaa-ay.

ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ

so karay je tisai rajaa-ay. ||24||1|| suDhu

Salok Mehla-1

Guru Ji concluded the last *Paurri* with the remarks, that “in His will, some are working like bonded slaves, as if they are having chains around their necks, while some are so extremely rich, that they are riding fast horses. It is God), who Himself does and gets done all these shows of wealth and poverty, or good and bad things, and I do not know), before whom, I could go and complain, against this situation? However, Nanak knows, this thing that He, who has created this world, is going to take care of it also.

In this last *Paurri* of “*Asa Di Vaar*” Guru Ji continues the thought of the previous *Paurri*, and says: “It is God who fashions these (body) vessels and it is He who brings them to perfection. (In the destinies of some, He writes all comforts, while others are doomed to continuously suffer in pain and poverty, as if) in some He puts milk and others remain always on the stove. Some (fortunate ones) sleep in cozy quilts, while others keep standing besides (them as their guards). But O’ Nanak, God embellishes (the life of only those) on whom He casts His glance of grace.”(1)

Mehla-2

As concluded in the previous *Paurri* Guru Ji reiterates: “It is God who Himself creates (the universe), and takes care of His creation. Having created the beings therein, He Himself establishes, and destroys (His creation). O’ Nanak, to whom could we say (anything about this, when) He Himself is (the cause and doer of) everything?”(2)

Paurri

In conclusion, Guru Ji says: “Nothing can be said about the greatness of the great (God). That merciful Creator and Master of creation, gives sustenance to all the beings. (All the creatures) have to do that task, which He has prescribed (in their destinies) from the very beginning. O’ Nanak, except the one (God), there is no other place (for the creatures to go for support, and we have to remember that He only) does, what He wills.”(24-1-Corrected)

As per Dr. Bh. Vir Singh Ji the main message of the epic of “*Asa Di Vaar*” is that: “God has created the human beings to meditate on His Name, but instead of doing that, they remain busy in amassing, and enjoying worldly wealth and unnecessarily wasting their lives. However, the persons upon whom God shows mercy, He unites them with the Guru. Then such persons receive the gift of Name, their life conduct becomes pure and immaculate and they understand that to be proud of worldly wealth or power is of no use. They consider God as his one and only support. Therefore, they start remembering, and serving Him with so much love and devotion, that one day they become one with God.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥	ik-o ⁿ kaar satnaam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibha ⁿ gurparsaad.
ਰਾਗੁ ਆਸਾ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥	raag aasaa banee bhagtaa kee.
ਕਬੀਰ ਜੀਉ ਨਾਮਦੇਉ ਜੀਉ ਰਵਿਦਾਸ ਜੀਉ ॥	kabeer jee-o naamday-o jee-o ravidas jee-o.
ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ॥	aasaa saree kabeer jee-o.
ਗੁਰ ਚਰਣ ਲਾਗਿ ਹਮ ਬਿਨਵਤਾ ਪੂਛਤ ਕਹ ਜੀਉ ਪਾਇਆ ॥ ਕਵਨ ਕਾਜਿ ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਕਹਹੁ ਮੋਹਿ ਸਮਝਾਇਆ ॥੧॥	gur charan laag ham binvatā poochhat kah jee-o paa-i-aa. kavan kaaj jag upjai binsai kahhu mohi samjhaa-i-aa. 1
ਦੇਵ ਕਰਹੁ ਦਇਆ ਮੋਹਿ ਮਾਰਗਿ ਲਾਵਹੁ ਜਿਤੁ ਭੈ ਬੰਧਨ ਤੂਟੈ ॥ ਜਨਮ ਮਰਨ ਦੁਖ ਫੋੜ ਕਰਮ ਸੁਖ ਜੀਅ ਜਨਮ ਤੇ ਛੂਟੈ ॥੧॥ ਰਹਾਉ ॥	dayv karahu da-i-aa mohi maarag laavhu jit bhai banDhan tootai. janam maran dukh fayr karam sukh jee-a janam tay chhootai. 1 rahaa-o.
ਮਾਇਆ ਫਾਸ ਬੰਧ ਨਹੀ ਫਾਰੈ ਅਰੁ ਮਨ ਸੁੰਨਿ ਨ ਲੁਕੇ ॥ ਆਪਾ ਪਦੁ ਨਿਰਬਾਣੁ ਨ ਚੀਨਿਆ ਇਨ ਬਿਧਿ ਅਭਿਉ ਨ ਚੁਕੇ ॥੨॥	maa-i-aa faas banDh nahee faarai ar man sunn na lookay. aapaa pad nirbaan na cheen ⁱ -aa in biDh abhi-o na chookay. 2
ਕਹੀ ਨ ਉਪਜੈ ਉਪਜੀ ਜਾਣੈ ਭਾਵ ਅਭਾਵ ਬਿਹੂਣਾ ॥ ਉਦੈ ਅਸਤ ਕੀ ਮਨ ਬੁਧਿ ਨਾਸੀ ਤਉ ਸਦਾ ਸਹਜਿ ਲਿਵ ਲੀਣਾ ॥੩॥	kahee na upjai upjee jaanai bhaav abhaav bihoonaa. udai asat kee man buDh naasee ta-o sadaa sahj liv leenaa. 3
ਜਿਉ ਪ੍ਰਤਿਬਿੰਬੁ ਬਿੰਬ ਕਉ ਮਿਲੀ ਹੈ ਉਦਕ ਕੁੰਭੁ ਬਿਗਰਾਨਾ ॥ ਕਹੁ ਕਬੀਰ ਐਸਾ ਗੁਣ ਕ੍ਰਮੁ ਭਾਗਾ ਤਉ ਮਨੁ ਸੁੰਨਿ ਸਮਾਨਾਂ ॥੪॥੧॥	Ji-o partibimb bimb ka-o milee hai udak kumbh bigraanaa. kaho kabeer aasaa gun bharam bhaagaa ta-o man sunn samaanaa ⁿ . 4 1

Rag Asa Baani Bhagtaan Ki

Kabir Jee, Nam Deo jee, Ravi Das Jee

Asa Siri Kabir Jee

The beauty of the Sikh scriptures is that it not only contains the *shabads* (or hymns) uttered by the Sikh Gurus, but also includes many hymns composed by the devotees of God from other faiths as well. Kabir Ji who was perhaps a Hindu orphan boy but was taken care by some Muslim parents uttered this particular *shabad*, which lists some questions asked by him from his Guru, and the answers provided by the latter.

He says: “Bowing to the feet of the Guru, I humbly ask him, why the creature was created at all? For what purpose, the world is created, and then destroyed? Please, help me understand this mystery.”(1)

Addressing his Guru again, Kabir Ji says: “O’ my (Guru) God, have mercy on me and put me on the (right) path. So that my fear (of death), and bonds (of worldly attachment) are broken, and I am liberated from the pains of births and deaths, due to the bad deeds, or comforts, which a person (enjoys from birth to death).”(1-pause)

His Guru answers: “(Unless and until) one tears off the bonds of worldly attachments, the mind doesn’t take refuge in the absolute (God). Till, one realize the desire less true state, in such ways, one’s (spiritual) emptiness doesn’t end.”(2)

His Guru further tells him: “(Such is the state of an ordinary person being that the thing, which) is never born, that person thinks it to be born, and remains without knowledge (or the sense of discrimination between good and bad). It is only when the intellect of his or her mind regarding day and night (or birth and death) departs, that he or she always remains absorbed in a state of equipoise (attuned to God).”(3)

Kabir Ji concludes the *shabad*, by describing the effect the Guru’s guidance on him. He says: “Just as upon breaking of a pitcher of water, the reflection (of any thing in it) gets absorbed in that thing itself (and loses its separate identity), Kabir says, similarly his habit of doubt has fled away, and his mind has got absorbed in the absolute (God).”(4-1)

The message of this *shabad* is that until we understand, that this world is a mere illusion, and in reality nothing is being created or destroyed, our worldly bonds, and rounds of birth and death won’t end. Only when we seek the guidance of the Guru and understand such things, our doubts and ignorance would end, and we would be merged in the meditation of God’s Name, and would become one with the absolute (God).

ਪੰਨਾ ੪੭੬

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ਆਸਾ ॥

aasaa.

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥
ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥

gaj saadhay tai tai Dhotee-aa tihray paa-in tag.
galee jin'aa japmaalee-aa lotay hath nibag.
o-ay har kay sant na aakhee-ahi baanaaras kay thag. ||1||

ਐਸੇ ਸੰਤ ਨ ਮੋ ਕਉ ਭਾਵਹਿ ॥
ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥

aisay sant na mo ka-o bhaaveh.
daalaa si-o paydaa gatkaavahi. ||1|| rahaa-o.

ਬਾਸਨ ਮਾਂਜਿ ਚਰਾਵਹਿ ਊਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ ॥
ਬਸੁਧਾ ਖੋਦਿ ਕਰਹਿ ਦੁਇ ਚੂਲੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ ॥੨॥

baasan maa'j charaaveh oopar kaathee
Dho-ay jalaaveh.
basuDhaa khod karahi du-ay chool'ay saaray
maanās khaaveh. ||2||

ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਰੁ ਅਪਰਸ ਕਹਾਵਹਿ ॥
॥
ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ ਡੁਬਾਵਹਿ ॥੩॥

o-ay paapee sadaa fireh apraaDhee mukhahu
apras kahaaveh.
sadaa sadaa fireh abhimaanee sagal kutamb
dubaaveh. ||3||

ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਵੈ ॥

jīt ko laa-i-aa tīt hee laagaa taisay karam
kamaavai.

ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ
॥੪॥੨॥

kaho kabeer jis satgur bhaytai punrap janam
na aavai. ||4||2||

Aasa

In the previous *shabad*, Kabir Ji told us that until we understand that this world is a mere illusion, and in reality nothing is being created or destroyed, our worldly bonds and rounds of birth and death won't end. Only when we seek the guidance of the Guru, and understand such things that our doubts and ignorance would end; then we would merge in the meditation of God's Name and become one with the absolute (God). However, in this *shabad*, Kabir Ji warns us against those hypocrites who dress and pose like saints but in reality are cheats, who want to rob us in every way. During that period, there were many con artists, who dressed as holy *Brahmins* used to roam around sacred places, such as *Banaras* (The most holy Hindu city also known as *Kashi*).

Commenting on the conduct of such hypocrites, Kabir Ji says: “(Even though, these people) may wear three and a half yard long loin clothes, triple threaded (*Jumeaus*), rosaries around their necks, and shining white jugs in their hands, (still in my view) they are not called the saints of God, (they are) the cheats of *Banaras*.”(1)

Regarding such fake saints, Kabir Ji says: “Such (hypocrite) saints are not at all pleasing to me, (who rob their victims, of not only their wealth, but also their life, as if) along with a branch, they gulp down the entire tree.”(1-pause)

Commenting further on the conduct of such people, Kabir Ji says: “(To show other people, how holy and pure they are, they dig earth, and make two hearths. After thoroughly scrubbing their cooking pots, they place these on the hearths, and then they even wash the sticks, before they light them and place under the pots. (But in their real life, they are such cruel and heartless thieves, that they not only rob their victims of all their money, and other valuables, but often would kill them and dispose off their dead bodies in such ways, as if they) devour the entire human bodies.”(2)

Describing, the conduct of such swindlers and their end fate, Kabir Ji says: “Such sinners always keep roaming around (looking for more such innocent victims, but in the eyes of the people) they call themselves as “Aprass” (or the ones, who don't even touch the worldly wealth or valuables). These proud people always roam around in arrogance, (with the result that not only themselves, but also) drown their entire lineage (in this life of sin).”(3)

Nevertheless, Kabir Ji being a true saint shows compassion even for such people. Therefore, acknowledging the root cause, behind people's conduct, says: “(These people are also in a way helpless, because in) whatever profession (a person has been yoked by God), he is engaged in that profession, and he does the deeds accordingly. So Kabir says, the person, who meets the (true) saint Guru, (follows his advice, and meditates on God sincerely), he doesn't go through birth (or death) again.”(4-2)

The message of this *shabad* is that even though there are many thugs and cheats roaming around in this world in the guise of holy persons or saints, still we should not waste our time in passing judgment on others. Instead, we should concentrate on and

follow the advice of the true Guru (Granth Sahib Ji), and meditate on God's Name, with true devotion, so that we may obtain emancipation from the rounds of births and deaths.

ਆਸਾ ॥

ਬਾਪਿ ਦਿਲਾਸਾ ਮੇਰੇ ਕੀਨ੍ਹਾ ॥
 ਸੇਜ ਸੁਖਾਲੀ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨ੍ਹਾ ॥
 ਤਿਸੁ ਬਾਪ ਕਉ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀ ॥
 ਆਗੈ ਗਇਆ ਨ ਬਾਜੀ ਹਾਰੀ ॥੧॥
 ਮੁਈ ਮੇਰੀ ਮਾਈ ਹਉ ਖਰਾ ਸੁਖਾਲਾ ॥
 ਪਹਿਰਉ ਨਹੀ ਦਗਲੀ ਲਗੈ ਨ ਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

ਬਲਿ ਤਿਸੁ ਬਾਪੈ ਜਿਨਿ ਹਉ ਜਾਇਆ ॥
 ਪੰਚਾ ਤੇ ਮੇਰਾ ਸੰਗੁ ਚੁਕਾਇਆ ॥
 ਪੰਚ ਮਾਰਿ ਪਾਵਾ ਤਲਿ ਦੀਨੇ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਮੇਰਾ ਮਨੁ ਤਨੁ ਭੀਨੇ ॥੨॥

ਪਿਤਾ ਹਮਾਰੇ ਵਡ ਗੋਸਾਈ ॥
 ਤਿਸੁ ਪਿਤਾ ਪਹਿ ਹਉ ਕਿਉ ਕਰਿ ਜਾਈ ॥
 ਸਤਿਗੁਰ ਮਿਲੇ ਤ ਮਾਰਗੁ ਦਿਖਾਇਆ ॥
 ਜਗਤ ਪਿਤਾ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥੩॥

ਹਉ ਪੂਤੁ ਤੇਰਾ ਤੂੰ ਬਾਪੁ ਮੇਰਾ ॥
 ਏਕੈ ਠਾਹਰ ਦੁਹਾ ਬਸੇਰਾ ॥
 ਕਹੁ ਕਬੀਰ ਜਨਿ ਏਕੋ ਬੁਝਿਆ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੪॥੩॥

aasaa.

baap dilaasaa mayro keenⁿaa.
 sayj sukhaalee mukh amrit deenⁿaa.
 tis baap ka-o ki-o manhu visaaree.
 aagai ga-i-aa na baajee haaree. ||1||
 mu-ee mayree maa-ee ha-o kharaa
 sukhaalaa.
 pahira-o nahee daglee lagai na paalaa. ||1||
 rahaa-o.

bal tis baapai jin ha-o jaa-i-aa.
 panchaa tay mayraa sang chukaa-i-aa.
 panch maar paavaa tal deenay.
 har simran mayraa man tan bheenay. ||2||

pitaa hamaaro vad gosaa-ee.
 tis pitaa peh ha-o ki-o kar jaa-ee.
 satgur milay ta maarag dikhaa-i-aa.
 jagat pitaa mayrai man bhaa-i-aa. ||3||

ha-o poot tayraa tooⁿ baap mayraa.
 aykai thaaahar duhaa basayraa.
 kaho kabeer jan ayko boojhi-aa.
 gur parsaad mai sabh kichh soojhi-aa.
 ||4||3||

Aasa

In the previous Shabad, Guru Ji advised us that even though there are many thugs and cheats roaming around in this world in the guise of holy persons or saints, still we should not waste our time in passing judgment on others. Instead, we should concentrate on, and follow the advice of the true Guru and meditate on God's Name with true devotion so that we may obtain emancipation from the rounds of births and deaths. In this *shabad* Kabir Ji tells us about the blessings he received from God whom he calls his Father, who helped him reach Him, and what kind of difficulties he used to experience before reaching his Father, and what is his present state of mind.

First of all sharing with us the consolations and blessings he received from God his father, Kabir Ji says: "My Father has consoled (my mind. For my meditation), He has put the nectar (like *mantra* of) Name in my mouth; (because of which my mind has become like a) cozy bed. Therefore how could I ever forsake such a Father from my mind (who has given me such comfort and assured me that) when I advance further (in my life) I would not lose the game (of life)." (1)

Next Kabir Ji uses a beautiful metaphor, in which he compares *Maya* (the attachment of worldly riches and power) to his unwanted mother. He says: “(I am now so free from the problems and fears of worldly attachments, as if Maya, whom I used to love like) my mother has died, (and instead of being in trouble on account of her death), I am truly at ease. (Not only that I am no longer in fear that I would have to take human birth again, as if) I don’t need to wear any cotton filled jacket, because I no longer feel any cold (or fear of losing worldly wealth).”(1-pause)

Expressing his gratitude to his father (like God) for his new gained moral strength, Kabir Ji says: “I am a sacrifice to my Father, who gave me birth (as a human being) and liberated me from the company of the five (evil impulses of lust, greed, anger, attachment, and ego). After subduing these five (passions. I have so controlled these evils, as if) defeating these five I have put them under my feet, and now my body and mind are immersed in God’s meditation.”(2)

Now describing how got re- united with God, Kabir Ji says: “(When I realized that God) my father is the great Master of the earth, (I wondered) how could I reach Him? However, when I met the true Guru, he showed me the way. (Following which I reached Him, and when I saw) that Master of the universe, He sounded very pleasing to my mind.”(3)

Kabir Ji concludes the shabad by sharing with us his loving dialogue with God, and a general comment for our guidance. He says: “(I said to Him, O’ God), I am Your son and You are my father. Both of us live at the same place (in my heart). Kabir says, that the devotee has realized that there is only one (God), and by Guru’s grace I have (now) understood everything.”(4-3)

The message of this *shabad* is that if we want to free ourselves from all evil impulses and liberate ourselves from the worldly pains and sufferings, then we should seek the guidance of the true Guru, who may teach us how to get united with our true Father, and then we will enjoy a supreme state of peace and bliss.

ਆਸਾ ॥

ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਉਰਕਟ ਕੁਰਕਟ ਇਕਤੁ ਪਤਰਿ ਭਰਿ
ਪਾਨੀ ॥

ਆਸਿ ਪਾਸਿ ਪੰਚ ਜੋਗੀਆ ਬੈਠੇ ਬੀਚਿ ਨਕਟ ਦੇ ਰਾਨੀ ॥੧॥

ਨਕਟੀ ਕੇ ਠਨਗਨੁ ਬਾਡਾ ਡੂੰ ॥

ਕਿਨਹਿ ਬਿਬੇਕੀ ਕਾਟੀ ਡੂੰ ॥੧॥ ਰਹਾਉ ॥

ਸਗਲ ਮਾਹਿ ਨਕਟੀ ਕਾ ਵਾਸਾ ਸਗਲ ਮਾਹਿ ਅਉਹੇਰੀ ॥

ਸਗਲਿਆ ਕੀ ਹਉ ਬਹਿਨ ਭਾਨਜੀ ਜਿਨਹਿ ਬਰੀ ਤਿਸੁ ਚੇਰੀ
॥੨॥

ਹਮਰੇ ਭਰਤਾ ਬਡੇ ਬਿਬੇਕੀ ਆਪੇ ਸੰਤੁ ਕਹਾਵੈ ॥

ਓਹੁ ਹਮਾਰੈ ਮਾਥੈ ਕਾਇਮੁ ਅਉਰੁ ਹਮਰੈ ਨਿਕਟਿ ਨ ਆਵੈ
॥੩॥

aasaa.

ikaṭ paṭar bhar urkat kurkat ikaṭ paṭar bhar
paanee.

aas paas panch jogee-aa baithay beech
nakat day raanee. ||1||

naktee ko hangan baadaa dooⁿ.

kineh bibaykee kaatee tooⁿ. ||1|| rahaa-o.

sagal maahi naktee kaa vaasaa sagal maar
a-uhayree.

sagli-aa kee ha-o bahin bhaanjee jineh baree
tis chayree. ||2||

hamro bhartaa bado bibaykee aapay sant
kahaavai.

oh hamaarai maathai kaa-im a-or hamrai
nikat na aavai. ||3||

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਰੀ ॥

naakahu kaatee kaanahu kaatee kaat koot
kai daaree.

ਕਹੁ ਕਬੀਚ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ
॥੪॥੪॥

kaho kabeer santan kee bairan teen lok kee
pi-aaree. ||4||4||

Aasa

In the stanza (1-pause) of the previous *shabad*, Kabir Ji compared *Maya*, the attachment for worldly riches and power to a un wanted mother, on whose death or separation he felt much at ease and free from many problems of the world. In this *shabad*, Kabir Ji is using another beautiful metaphor to explain, how *Maya* looks so very attractive and alluring to ordinary people, but to the saints of God as their enemy number one, and they don't let it afflict them at all.

Imagining all the flesh, bones, and blood as one part of the human body as one pot, and mind as another pot, Kabir Ji says: "In one pot is meat of animals and chicken, the other pot (or mind) is full of water, (or thoughts and counter thoughts regarding different worldly problems). Nearby are sitting five yogis (the five impulses of lust, anger, greed, attachment, and ego), in the midst of which is sitting (*Maya*, like a) shameless queen."(1)

Addressing this *Maya*, Kabir Ji says: "O' shameless woman, (you are having your evil influence all over the world, as if) your horn is blowing all over. But there are some awakened souls, who have completely rejected you."(1-pause)

As if responding to Kabir Ji's comment, and asking him to marry her, *Maya* says: "(Me, whom you call the) shame less one, I have all human beings under my influence. (Like a hunter), killing (the spiritual life of) all my victims, I look at them carefully. I am (loved by all like) their sister or niece, but I am a slave to that person, who has (overpowered me as if he has) wed me."(2)

But, as if rejecting her marriage proposal, Kabir Ji tells her: "(O' woman, I am already married), and my groom (God) is profoundly wise, He Himself is known as a saint. He is still alive, and is present like a crown over my forehead, therefore no one dare come near me (and try to allure me away from Him)."(3)

He concludes this *shabad* by describing how firmly he and other saintly persons have rejected the influence of *Maya*. He says: "I have (thoroughly rejected the influence of worldly riches and power, as if I have) chopped off her nose, chopped of her ears, and after cutting her into many pieces like that, I have thrown her out (of the house of my heart). Therefore Kabir says, (*Maya*) may be the beloved of all the three worlds, but for the saints, she is the enemy."(4-4)

The message of this *shabad* is that no doubt allurement of *Maya* (the worldly riches and power), has its evil influence on all humans, and it is very difficult to escape its attraction. Still we have to remember that race after *Maya* leads us into many evil deeds and prevents us from remembering our true groom (God). Therefore, while doing our duty to take care of our family, we should not allow *Maya* to so overpower our mind, that it makes us forget even God. Therefore, while discharging our reasonable family responsibilities, we should keep our focus on meditating on God's Name.

ਆਸਾ ॥

ਜੋਗੀ ਜਤੀ ਤਪੀ ਸੰਨਿਆਸੀ ਬਹੁ ਤੀਰਥ ਭ੍ਰਮਨਾ ॥

ਲੁੰਜਿਤ ਮੁੰਜਿਤ ਮੋਨਿ ਜਟਾਧਰ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੧॥

ਤਾ ਤੇ ਸੇਵੀਅਲੇ ਰਾਮਨਾ ॥

ਰਸਨਾ ਰਾਮ ਨਾਮ ਹਿਤੁ ਜਾ ਕੈ ਕਹਾ ਕਰੈ ਜਮਨਾ ॥੧॥ ਰਹਾਉ
॥

ਆਗਮ ਨਿਰਗਮ ਜੋਤਿਕ ਜਾਨਹਿ ਬਹੁ ਬਹੁ ਬਿਆਕਰਨਾ ॥

ਪੰਨਾ ੪੭੭

ਤੰਤ ਮੰਤ੍ਰ ਸਭ ਅਉਖਧ ਜਾਨਹਿ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੨॥

ਰਾਜ ਭੋਗ ਅਰੁ ਛਤ੍ਰ ਸਿੰਘਾਸਨ ਬਹੁ ਸੁੰਦਰਿ ਰਮਨਾ ॥

ਪਾਨ ਕਪੂਰ ਸੁਬਾਸਕ ਚੰਦਨ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੩॥

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸਭ ਖੋਜੇ ਕਹੂ ਨ ਉਬਰਨਾ ॥

ਕਹੁ ਕਬੀਰ ਇਉ ਰਾਮਹਿ ਜੰਪਉ ਮੇਟਿ ਜਨਮ ਮਰਨਾ ॥੪॥੫॥

Aasa

In the previous *shabad* Guru Ji advised us that while doing our duty to take care of our family, we should not allow *Maya* to so overpower our mind that it makes us forget even God. Even while living a family life and providing for it, our focus should be meditating on God's Name. In this *shabad*, Kabir Ji draws our attention to another obsession of many people, who apparently may not be interested in worldly riches and power, but are making all kinds of efforts and trying their level best that they should never die. However, Kabir Ji wants to point out that no matter what all these people may do, they all will have to die one day. Not only that, they would keep going through the pains of birth and death repeatedly. Therefore, he suggests a way following which; we can end this circle of birth and death forever.

First commenting on the fate of recluses, yogis, and other similar mendicants, Kabir Ji says: "(O' my friends, all the) yogis, celibates, penitents, recluses, frequent visitors of pilgrimage places, recluses with cropped hair, wearers of loin cloth made of hemp, silent sages, and wearers of long matted hair, have to die in the end."(1)

Therefore, Kabir Ji advises us all and says: "(O' my friends), we should meditate on God's Name. Because, the person in whose heart is the love of God, and who with his or her tongue meditates on God's Name, (no longer goes through the rounds of birth and death, so even) the demon of death cannot do anything (to such a person)." (1-pause)

aasaa.

jogee jatēe tapēe sani-aasee baho tirath
bharmanaa.lu'jīt mu'jīt mon jataaDhar ant ta-oo marnaa.
||1||

taa tay sayvee-alay raamnaa.

rasnaa raam naam hit jaa kai kahaa karai
jamnaa. ||1|| rahaa-o.aagam nirgam jotik jaaneh baho baho
bi-aakarnaa.

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tant manṭar sabh a-ukhaDh jaaneh ant ta-oo
marnaa. ||2||raaj bhog ar chhatar singhaasan baho sundar
ramnaa.paan Kapoor subaasak chandan ant ta-oo
marnaa. ||3||bayd puraan simrit sabh khoyay kahoo na
oobarnaa.kaho kabeer i-o raameh jampa-o mayt janam
marnaa. ||4||5||

Now, commenting on the fate of those who read and expound on holy books, or know astrology, and many kinds of charms and *mantras*, Kabir Ji says: “Even those who know “*Vedas*”, “*Shastras*”, “*Astrology*”, and many grammars, or those who know all kinds of charms, *mantras*, and herbal concoctions have to die in the end.”(2)

Next Kabir Ji comments on the end fates of all the rich and powerful people, including kings and queens who embellish their bodies with costly clothes, and precious perfumes. He says: “(Even those who are) enjoying kingdoms, wearing crowns, sit on thrones, enjoy the company of many beautiful women, who chew betel leaves, apply fragrant scents of “*Chandan*” (or sandal), they all have to die in the end.”(3)

In conclusion, Kabir Ji says: “I have searched through all the “*Vedas*, “*Puranaas*” and “*Simrities*”, (and have concluded, that none of them can save (us from the rounds of birth and death). Therefore Kabir says, “I (only) meditate on God’s (Name, which alone) can erase (the continuous cycle of) birth and death.”(4-5)

The message of this *shabad* is that neither by enjoying all kinds of riches and power, nor by reading or expounding any kinds of religious books, and nor by any kind of astrological, or medical knowledge we can end our rounds of births and deaths. It is only by meditating on God’s Name alone that we can end this vicious cycle.

ਆਸਾ ॥

aasaa.

ਫੀਲੁ ਰਬਾਬੀ ਬਲਦੁ ਪਖਾਵਜ ਕਉਆ ਤਾਲ ਬਜਾਵੈ ॥

feel rabaabee balad pakhavaj ka-oo-aa taal
bajaavai.

ਪਹਿਰਿ ਚੋਲਨਾ ਗਦਹਾ ਨਾਚੈ ਭੈਸਾ ਭਗਤਿ ਕਰਾਵੈ ॥੧॥

pahir cholnaa gadhaa naachai bhaisaa
bhagat karaavai. ||1||

ਰਾਜਾ ਰਾਮ ਕਕਰੀਆ ਬਰੇ ਪਕਾਏ ॥
ਕਿਨੈ ਬੂਝਨਹਾਰੈ ਖਾਏ ॥੧॥ ਰਹਾਉ ॥

raajaa raam kakree-aa baray pakaa-ay.
kinai boojhanhaarai khaa-ay. ||1|| rahaa-o.

ਬੈਠਿ ਸਿੰਘ ਘਰਿ ਪਾਨ ਲਗਾਵੈ ਘੀਸ ਗਲਉਚੇ ਲਿਆਵੈ ॥

baith singh ghar paan lagaavai ghees
gal-uray li-aavai.

ਘਰਿ ਘਰਿ ਮੁਸਰੀ ਮੰਗਲੁ ਗਾਵਹਿ ਕਛੁਆ ਸੰਖੁ ਬਜਾਵੈ ॥੨॥

ghar ghar musree mangal gaavahi
kachhoo-aa sankh bajaavai. ||2||

ਬੰਸ ਕੇ ਪੂਤੁ ਬੀਆਹਨ ਚਲਿਆ ਸੁਇਨੇ ਮੰਡਪ ਛਾਏ ॥

bans ko poot bee-aahan chali-aa su-inay
mandap chhaa-ay.

ਰੂਪ ਕੰਨਿਆ ਸੁੰਦਰਿ ਬੋਧੀ ਸਜੈ ਸਿੰਘ ਗੁਨ ਗਾਏ ॥੩॥

roop kanniaa sundar bayDhee sasai singh
gun gaa-ay. ||3||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਕੀਟੀ ਪਰਬਤੁ ਖਾਇਆ ॥

khat kabeer sunhu ray santahu keetee
parbat khaa-i-aa.

ਕਛੁਆ ਕਹੈ ਅੰਗਾਰ ਭਿ ਲੋਚਉ ਲੁਕੀ ਸਬਦੁ ਸੁਨਾਇਆ
॥੪॥੬॥

kachhoo-aa kahai angaar bhe lora-o lookee
sabad sunaa-i-aa. ||4||6||

Aasa

In the previous *shabad*, Kabir Ji advised us that neither by enjoying riches and power, nor by reading or expounding on any kinds of religious books, and nor by any astrological, or medical knowledge we can end our rounds of births and deaths. It is only by meditating on

God's Name, that we can end this vicious cycle. In this *shabad*, Kabir Ji, uses the metaphor of a marriage party celebration to describe the complete turning around of his mind from evil and sinful tendencies to virtuous and saintly habits.

Using the above indirect metaphor in the background, Kabir Ji says: "(My mind which used to be arrogant like) the elephant has become like a rebock player (singing praises of God. After joining the holy congregation, from a stubborn) bull it has become like a base player, (and instead of going after the filth of slander and useless prattle like a) crow, it is playing cymbals (in the holy congregation. Instead of its previous foolish donkey like habits, it is now so absorbed in singing God's praises, as if) wearing a special gown it is dancing (in God's love, and its) buffalo (like habit of revenge has also gone, and now) is singing like a devotee."(1)

So expressing his thanks to God Kabir Ji says: "O' God the king, (You have brought so many seemingly impossible changes in my mind, and turned so many of its faults into virtues, as if You have) cooked tasty fried patties out of the fruits of "Akk" (a small Indian plant, which yields very bitter mango like fruit). But only some knowledgeable persons have eaten these (and enjoyed the blessings of meditating on God's Name)."(1-pause)

Continuing to describe the changes in the animal like habits of the mind, Kabir Ji says: "(My mind, which used to be cruel like a) lion (has now become so hospitable, as if) it now prepares betel leaves (for the guests. Instead of running after worldly desires like a big rat, now) it is bringing and serving those betel leaves to the guests. All my faculties are so satiated, as if in every house the rat like mind is singing (praises of God), and instead of hiding like a turtle it is now blowing horns (in praise of God)."(2)

Now Kabir Ji uses another metaphor to describe these wonderful positive changes in the mind. He says: "(O' God, by Your grace, my mind has so changed, as if the) son of the sterile mother (Maya) has set out to marry (the immaculate intellect, and there is such an atmosphere of joy, as if for its welcome) canopies of gold have been put up. (The mind has now obtained divine wisdom, as if it has) married a very beautiful bride, and now (the mind which was timid) like a hare, is now singing songs in praise of the lion (like fearless God)."(3)

In conclusion, Kabir Ji says: "Listen O' saints, (my mind has now become so humble, as if) an ant has eaten a mountain). Now my turtle (like mind, which previously wanted to hide in water, now) is looking for some warmth (of holy congregation also, and the evil seeking tendency of the mind is now reciting the loving word (of the Guru)."(4-6)

The message of the *shabad* is that if God shows His grace upon any body, that person's mind, which may be previously foolish, stubborn and has dreadful habits like those of many animals, completely turns a corner, and starts to change its whole attitude, and his or her intellect becomes immaculate, wise and holy. Such a person starts singing God's praise, and all his or her sense organs also are in tune with this divine song, as if they are in a marriage party.

ਆਸਾ ॥

aasaa.

ਬਟੂਆ ਏਕੁ ਬਹਤਰਿ ਆਧਾਰੀ ਏਕੋ ਜਿਸਹਿ ਦੁਆਰਾ ॥

batoo-aa ayk bahṭar aaDhaaree ayko jisahi
ḍu-aaraa.

ਨਵੈ ਖੰਡ ਕੀ ਪ੍ਰਿਥਮੀ ਮਾਰੈ ਸੋ ਜੋਗੀ ਜਗਿ ਸਾਰਾ ॥੧॥	navai khand kee parithmee maagai so jogee jag saaraa. 1
ਐਸਾ ਜੋਗੀ ਨਉ ਨਿਧਿ ਪਾਵੈ ॥	aisaa jogee na-o niDh paavai.
ਤਲ ਕਾ ਬ੍ਰਹਮੁ ਲੇ ਗਗਨਿ ਚਰਾਵੈ ॥੧॥ ਰਹਾਉ ॥	tal kaa barahm lay gagan charaavai. 1 rahaa-o.
ਖਿੰਥਾ ਗਿਆਨ ਧਿਆਨ ਕਰਿ ਸੂਈ ਸਬਦੁ ਤਾਗਾ ਮਥਿ ਘਾਲੈ ॥	khintha gi-aan Dhi-aan kar soo-ee sabad taagaa math ghaalai.
ਪੰਚ ਤਤੁ ਕੀ ਕਰਿ ਮਿਰਗਾਣੀ ਗੁਰ ਕੈ ਮਾਰਗਿ ਚਾਲੈ ॥੨॥	panch tat kee kar mirgaanee gur kai maarag chaalai. 2
ਦਇਆ ਫਾਹੁਰੀ ਕਾਇਆ ਕਰਿ ਧੂਈ ਦ੍ਰਿਸਟਿ ਕੀ ਅਗਨਿ ਜਲਾਵੈ ॥	da-i-aa faahuree kaa-i-aa kar Dhoo-ee darisat kee agan jalaavai.
ਤਿਸ ਕਾ ਭਾਉ ਲਏ ਰਿਦ ਅੰਤਰਿ ਚਹੁ ਜੁਗ ਤਾਤੀ ਲਾਵੈ ॥੩॥	tis kaa bhaa-o la-ay rid antar chahu jug taarhee laavai. 3
ਸਭ ਜੋਗਤਣ ਰਾਮ ਨਾਮੁ ਹੈ ਜਿਸ ਕਾ ਪਿੰਡੁ ਪਰਾਨਾ ॥	sabh jogtan raam naam hai jis kaa pind paraanaa.
ਕਹੁ ਕਬੀਰ ਜੇ ਕਿਰਪਾ ਧਾਰੈ ਦੇਇ ਸਚਾ ਨੀਸਾਨਾ ॥੪॥੭॥	kaho kabeer jay kirpaa Dhaarai day-ay sachaa neesaanaa. 4 7

Aasa

Just as Guru Nanak Dev Ji, had a long discussion with yogis (in *Sidh Goasht*), and told them what was true Yoga, similarly it appears that Kabir Ji had a discussion with a yogi of “*Gorakh Nath*” cult. Wearing mendicant jackets, bags full of ashes, and other such symbols, the members of this cult roam around begging for food and clothes, and consider them as very superior kinds of yogis. In this discussion, Kabir Ji tells who in his view is the highest kind of yogi.

He says: “(O’ my friend, in my view) that person is a the highest yogi in the world, who considers the body supported by seventy two (main arteries) as the wallet (for keeping the holy ashes of God’s Name. Such a yogi believes, that there is only one door of the brain in this body, through which one can go and meet God residing in it, and who instead of roaming around the regions of the earth, begs for the food of Name in this body of nine main joints.”(1)

Describing the spiritual height attained by such a yogi, he says: “(O’ my friend), such a yogi obtains all the nine treasures (of happiness), and liberating the soul from the depth (of worldly problems), lifts it to the tenth gate.”(1-pause)

Next referring to the other yogic garbs and symbols, Kabir Ji says: “(A true yogi) uses divine knowledge like the mendicant coat, meditation like a needle, and repeated reflection on the word (or Guru’s advice) as the thread. (Controlling the five sense organs, as if) making the deer skin of five elements (the sitting cushion, a yogi) follows the path shown by the Guru.”(2)

Continuing to describe the ways of a true yogi, Kabir Ji says: “Using compassion like a rake, the body as the fireplace, (a true yogi) lights such a fire in it that he or she looks upon all with the same one view of equality. Such a yogi enshrines the love of that (God) in the mind, and in this way always remains in a state of meditation (upon God).”(3)

In conclusion, Kabir Ji says: “The essence of all Yoga is (to meditate on) the Name of God, to whom belongs our body and soul. Kabir says if God shows mercy, He blesses (that yogi) with the everlasting mark (of His Name).”(4-7)

The message of the *shabad* is that true yoga (or union) with God is not obtained by superficial outer garbs, rituals, or practices. It is obtained only when following Guru’s advice, we develop true divinely qualities (such as truth, compassion, and continence) in our daily conduct, and meditate on God with true love and devotion. Only then, God shows His grace upon us and blesses us with the mark of His Name.

ਆਸਾ ॥

aasaa.

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥

hindoo turak kahaā tay aa-ay kin ayh raah
chalaā-ee.ਦਿਲ ਮਹਿ ਸੋਚਿ ਬਿਚਾਰਿ ਕਵਾਦੇ ਭਿਸਤ ਦੋਜਕ ਕਿਨਿ ਪਾਈ
॥੧॥dil meh soch bichaar kavaaday bhisat dojak
kin paa-ee. ||1||

ਕਾਜੀ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ ॥

kaajee tai kavan katayb bakhaanee.

ਪੜ੍ਹਤ ਗੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ ॥੧॥
ਰਹਾਉ ॥parh^hat gunat aisay sabh maaray kinhooⁿ
khabar na jaanee. ||1|| rahaa-o.

ਸਕਤਿ ਸਨੇਹੁ ਕਰਿ ਸੁੰਨਤਿ ਕਰੀਐ ਮੈ ਨ ਬਦਉਗਾ ਭਾਈ ॥

sakaṭ sanayhu kar sunat karee-ai mai na
bad-ugaa bhāā-ee.ਜਉ ਰੇ ਖੁਦਾਇ ਮੋਹਿ ਤੁਰਕੁ ਕਰੈਗਾ ਆਪਨ ਹੀ ਕਟਿ ਜਾਈ
॥੨॥a-o ray khudāā-ay mohi turak karaigaa aapan
hee kat jaa-ee. ||2||

ਸੁੰਨਤਿ ਕੀਏ ਤੁਰਕੁ ਜੇ ਹੋਇਗਾ ਅਉਰਤ ਕਾ ਕਿਆ ਕਰੀਐ ॥

sunat kee-ay turak jay ho-igaa a-urat kaa
ki-aa karee-ai.

ਅਰਧ ਸਰੀਰੀ ਨਾਰਿ ਨ ਛੋਡੈ ਤਾ ਤੇ ਹਿੰਦੂ ਹੀ ਰਹੀਐ ॥੩॥

araDh sareeree naar na chhodai taa tay
hindoo hee rahee-ai. ||3||

ਛਾਡਿ ਕਤੇਬ ਰਾਮੁ ਭਜੁ ਬਉਰੇ ਜੁਲਮ ਕਰਤ ਹੈ ਭਾਰੀ ॥

chhaad katayb raam bhaj ba-uray julam karat
hai bhaaree.

ਕਬੀਰੈ ਪਕਰੀ ਟੇਕ ਰਾਮ ਕੀ ਤੁਰਕ ਰਹੇ ਪਚਿਹਾਰੀ ॥੪॥੮॥

kabeerai pakree tayk raam kee turak rahay
pachihaaree. ||4||8||

Aasa

It is generally believed that Kabir Ji was born to Hindu parents, but being an orphan at an early age, he was reared by Muslim parents. It is also believed that he adopted Rama Nand, a Hindu as his Guru. As per Dr. Bh. Vir Singh Ji, it appears that Kabir Ji uttered this shabad, in response to a (Muslim priest or) qazi, who criticized Kabir Ji for following a Hindu Guru, and not sticking to the Muslim ways of life. In this shabad, Kabir Ji responds to such lectures from the qazi, particularly regarding the item of circumcision.

So addressing that “qazi”, Kabir Ji says: “O’ argumentative (“qazi”), objectively reflect in your heart, and tell me from where have the Hindus and Muslims come? Who has started these (different) ways, and who has established (this system of) heaven and hell, (and laid out that only Muslims could go to heaven, and all Hindus must go to hell)?”(1)

Further questioning that qazi's religious scholarship and pointing out to him how fanatics like him suffer ultimately, Kabir Ji says: ("O' "qazi"), which Semitic book, you are quoting (which says such fanatic things)? All such (persons, who) read and listen to such fanatic things are wasted away; none of them have understood the truth."(1-pause)

Telling the "qazi" in plain words, that he is not going to be convinced by his false or wrongly interpreted references, regarding circumcision, Kabir Ji says: "(O' my friend, this) is only for the sake of love for one's wife, that we do the circumcision. I will not be convinced at all, that (it is in any way connected with God's union). If God has to make me a Muslim, then on its own my sex organ would be cut (and circumcised)."(2)

Now, Kabir Ji questions the necessity of circumcision in another way. He says: "If it is only by having circumcision done, a man becomes a Muslim, then what are we going to do about the woman, (who being uncircumcised remains a non- Muslim), and since one cannot abandon his other half, (so rather than becoming half Muslim) it is better that we remain (full) Hindus."(3)

In conclusion, Kabir Ji admonishes that "qazi" against all such false beliefs based on which, he and many others like him used to oppress the non-Muslims. He says: "O' ignorant man, cast off such Semitic books (which give you such false beliefs, based on which), you commit serious oppression, and worship the all pervading God. Kabir has grasped on to the support of that all- pervading God, and Muslims (like you) have been consumed (by their fruitless strife)."(4-8)

The message of this shabad is that we should not have the false notion that only those who follow our particular faith and observe our customs and practices will go to heaven or reach God. Instead, we should love all human beings as children of the same God, and we should keep remembering Him with true love and devotion.

ਆਸਾ ॥

aasaa.

ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ ਕੋਈ ॥

jab lag tayl deevay mukh baatee tab soojhai
sabh ko-ee.

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ਤੇਲ ਜਲੇ ਬਾਤੀ ਠਹਰਾਨੀ ਸੁੰਨਾ ਮੰਦਰੁ ਹੋਈ ॥੧॥

tayl jalay baatee thehraanee soonnaa
mandar ho-ee. ||1||

ਰੇ ਬਉਚੇ ਤੁਹਿ ਘਰੀ ਨ ਰਾਖੈ ਕੋਈ ॥
ਤੂੰ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

ray ba-uray tuhi gharee na raakhai ko-ee.
toon raam naam jap so-ee. ||1|| rahaa-o.

ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਕਹੁ ਕਾ ਕੇ ਕਵਨ ਪੁਰਖ ਕੀ ਜੋਈ ॥

kaa kee maat pitaa kaho kaa ko kavan
purakh kee jo-ee.

ਘਟ ਫੂਟੇ ਕੇਉ ਬਾਤ ਨ ਪੂਛੈ ਕਾਢਹੁ ਕਾਢਹੁ ਹੋਈ ॥੨॥

ghat footay ko-oo baat na pochhai
kaadhahu kaadhahu ho-ee. ||2||

ਦੇਹੁਰੀ ਬੈਠੀ ਮਾਤਾ ਰੋਵੈ ਖਟੀਆ ਲੇ ਗਏ ਭਾਈ ॥

dayhuree baithee maataa rovai khatee-aa lay
ga-ay bhaa-ee.

ਲਟ ਛਿਟਕਾਏ ਤਿਰੀਆ ਰੋਵੈ ਹੰਸੁ ਇਕੇਲਾ ਜਾਈ ॥੩॥

lat chhitkaa-ay tīree-aa rovai hans ikaylaa
jaa-ee. ||3||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਭੈ ਸਾਗਰ ਕੈ ਤਾਈ ॥

kahaṭ kabeer sunhu ray santahu bhai saagar
kai ṭaa-ee.

ਇਸੁ ਬੰਦੇ ਸਿਰਿ ਜੁਲਮੁ ਹੋਤ ਹੈ ਜਮੁ ਨਹੀ ਹਟੈ ਗੁਸਾਈ
॥੪॥੯॥ ਦੁਤੁਕੈ

is banday sir julam hoṭ hai jam nahee hatai
gusaa-ee. ||4||9|| **duṭukay**

Aasa

In this *shabad* Kabir Ji reminds us about our imminent death, and cautions us against being absorbed in the attachment of our friends and relatives, and committing any sins or evil deeds on account of them.

Comparing our body to a lamp, life breaths to the oil and the wick, Kabir Ji addresses us and says: “(O’ mortal), as long there is oil and the wick in the lamp, till then every thing is visible. However, when the oil is burnt, and the wick is extinguished, then the house becomes dark (and lonely). Similarly, as long as there are breaths in the body and one is alive, everything appears to be one’s own to a mortal. But when one stops breathing, man’s body becomes lifeless, and cannot see or do anything).”(1)

Referring to man’s loneliness after death, Kabir Ji advises: “(O’ man, after death), no body wants to keep you (in the house) even for a moment. Therefore, meditate on that God’s Name, (which alone would go along with you).”(1-pause)

Describing the funeral scene after death, Kabir Ji says: “When the pitcher (of life of a person) breaks down (and the person dies, immediately there is a concern on every body’s mind to dispose off the body. Tell me, who at that time thinks about (such things), as whose mother, father, or spouse is this (dead body).”(2)

Commenting upon the state of the near and dear relatives, and the soul of the dead person, Kabir Ji says: “Sitting in the porch the mother wails, while the brothers (and other relatives and friends) take away the coffin for cremation; the wife weeps with her disheveled hair, while the (poor) soul is going alone (into the next world).”(3)

Seeing such a heart wrenching scene which happens again and again to the human beings, Kabir Ji passionately urges: “Listen O’ saints, Kabir says, for the sake of this dreadful (worldly ocean, which one deems as his or her own, one commits so many sins and miss deeds. Therefore at the time of death, the person) is cruelly punished, and O’ God at that time, the demon of death doesn’t stop (torturing that person).”(4-9-two phrase stanzas)

The message of this *shabad* is that all our friends and relatives love and care about us, as long as there is life in the body. But as soon as we breathe our last, no one would own us, and our soul would go alone and suffer the punishment for all the sins and evil deeds committed by us, for our own sake, or for our family and friends. Therefore, instead of involving too much in the worldly affairs, and committing sins for ourselves or for our near and dear ones, we should meditate on God’s Name, which alone would accompany and help us in the end.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ਇਕਤੁਕੇ ॥

aasaa saree kabeer jee-o kay
cha-upday iktukay.ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ॥
ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥sanak sanand ant nahee paa-i-aa.
bayd parhay parh barahmay janam
gavaa-i-aa. ||1||ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ ॥
ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥har kaa bilovanaa bilovahu mayray bhaa-ee.
sahj bilovahu jaisay tat na jaa-ee. ||1||
rahaa-o.ਤਨੁ ਕਰਿ ਮਟੁਕੀ ਮਨ ਮਾਹਿ ਬਿਲੋਈ ॥
ਇਸੁ ਮਟੁਕੀ ਮਹਿ ਸਬਦੁ ਸੰਜੋਈ ॥੨॥
ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਮਨ ਕਾ ਬੀਚਾਰਾ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥੩॥tan kar matukee man maahi bilo-ee.
is matukee meh sabad sanjo-ee. ||2||
har kaa bilovanaa man kaa beechaaraa.
gur parsaad paavai amrit Dhaaraa. ||3||ਕਹੁ ਕਬੀਰ ਨਦਰਿ ਕਰੇ ਜੇ ਮੀਰਾ ॥
ਰਾਮ ਨਾਮ ਲਗਿ ਉਤਰੇ ਤੀਰਾ ॥੪॥੧॥੧੦॥kaho kabeer nadar karay jay meeNraa.
raam naam lag utray teeraa. ||4||1||10||*Aasa Siri Kabir Jeo Kaiy**Chopadaiy Iktukaiy*

In the previous *shabad*, Kabir Ji told us that instead of involving too much in the worldly affairs, and committing sins for ourselves or for our near and dear ones, we should meditate on God's Name, which alone would accompany and help us in the end. In this *shabad*, he tells us how slowly, steadily and lovingly; we have to meditate on God's Name, and not to go out on a scholarly search to find God, and His limits, or rapidly utter certain words for this purpose.

Regarding the efforts of those who tried to find the limits of God, Kabir Ji says: "(What to speak of others), *Sanak* and *Sanand* (the sons of god *Brahma*), could not find His end; even god *Brahma* wasted his entire life, reading the "*Vedas*", again and again (in search of God's limits, but he failed)." (1)

Therefore, Kabir Ji advises us: "O' my dear brothers, just as you (churn yogurt) with a slow speed, so that its essence (or butter) is not lost, (similarly) repeat God's Name with such an ease and steady pace, so that you may not lose the essence (or union with God)." (1-pause)

Continuing to use the above analogy of churning milk, Kabir Ji suggests: "(O' my friends), make your body as the clay churning pot, your mind as the churning spindle, and put together the yogurt of (Guru's) word in this pot (of the body), so that you may obtain the essence or God's union)." (2)

Describing the next stage in the process, Kabir Ji says: "(Listen O' my friends), churning for the (butter) of God consists of reflecting (on God) in one's mind again and again. It is in this way (that a person) obtains the stream of nectar (of God's Name) through Guru's grace." (3)

In conclusion, Kabir Ji says: “If (God), the king, shows His grace, then getting attuned to God’s Name, one swims across (the worldly ocean), says so Kabir.”(4-1-10)

The message of this shabad is that if we want to reach God, then instead of trying to find Him through study of books, or searching in different places, we should slowly and steadily keep meditating on His Name, and reflecting on Guru’s word in our mind. One day by Guru’s grace, God would unite us with Him.

ਆਸਾ ॥

aasaa.

ਬਾਤੀ ਸੂਕੀ ਤੇਲੁ ਨਿਝੂਟਾ ॥
ਮੰਦਲੁ ਨ ਬਾਜੈ ਨਟੁ ਪੈ ਸੂਤਾ ॥੧॥

baaṭee sookee ṭayl nikhṛootaa.
mandal na baajai nat pai sootaa. ||1||

ਬੁਝਿ ਗਈ ਅਗਨਿ ਨ ਨਿਕਸਿਓ ਧੂੰਆ ॥
ਰਵਿ ਰਹਿਆ ਏਕੁ ਅਵਰੁ ਨਹੀ ਦੁਆ ॥੧॥ ਰਹਾਉ ॥

bujh ga-ee agan na niksi-o ḌhooN-aa.
rav rahi-aa ayk avar nahee dṛoo-aa. ||1||
rahaa-o.

ਟੂਟੀ ਤੰਤੁ ਨ ਬਜੈ ਰਬਾਬੁ ॥
ਭੂਲਿ ਬਿਗਾਰਿਓ ਅਪਨਾ ਕਾਜੁ ॥੨॥

tootee tant na bajai rabaab.
bhool bigaari-o apnaa kaaj. ||2||

ਕਥਨੀ ਬਦਨੀ ਕਹਨੁ ਕਹਾਵਨੁ ॥
ਸਮਝਿ ਪਰੀ ਤਉ ਬਿਸਰਿਓ ਗਾਵਨੁ ॥੩॥
ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਚੇ ॥
ਤਿਨ ਤੋ ਨਾਹਿ ਪਰਮ ਪਦੁ ਦੂਚੇ ॥੪॥੨॥੧੧॥

kathnee badnee kahan kahaavan.
samajh peree ṭa-o bisri-o gaavan. ||3||
kahaṭ kabeer panch jo chooray.
ṭin ṭay naahi param pad dooray. ||4||2||11||

Aasa

In many of previous *shabads*, Guru Ji has been advising us to die to self, meaning that we need to so erase and overcome our worldly desires, as if we are dead. In this *shabad* Kabir Ji illustrates with a metaphor, what does dying to self really means, and what kinds of blessings, we obtain, when we reach such a stage. In this metaphor, he compares the body to a lamp, constant worldly desire to its wick, worldly attachment to the oil, and mind to a drummer, who generally keeps beating the drum of envy and jealousy.

Using the above metaphor, Kabir Ji says: “The wick (of my worldly desires) has gone dry, because the oil (of worldly attachment) is finished. No longer any drum (of worldly desires) is playing, because the juggler (like mind, is no longer) dancing (to the beat of the drum of worldly desires), and is enjoying a sound sleep (of peace and contentment).”(1)

Describing his present state of mind, Kabir Ji says: “The fire (of my desires) has extinguished so completely, that there is no longer the smoke (of worldly thoughts). Now I see the one God, and none other pervading every where.”(1-pause)

Explaining the completeness of this transformation, and why it did not happen before, Kabir Ji says: “When the string breaks, the rebeck cannot emit any sound. (Similarly now the chain of my worldly desires has broken, therefore no such thought comes to my mind, and I have realized that) it was by my own mistake, I had spoiled my own task.”(2)

Describing the present peaceful state of his mind, and dis-interestedness in any kind of worldly debates or lectures, Kabir Ji says: “Now when I have understood (the true purpose of human life), I have forsaken all kinds of useless talks, gossips, preaching or arguing.”(3)

In conclusion, Kabir Ji says: “He who smashes the five (passions of lust, anger, greed, attachment, and ego), Kabir says, he is not far from (achieving the) supreme status (of salvation).”(4-2-11)

The message of this shabad is that if want to obtain the supreme status (of salvation), we need to so control our five impulses of lust, anger, and worldly attachments, that our fire of worldly desires is completely extinguished, and our mind is totally disinterested in any kind of worldly attachment or ego.

ਆਸਾ ॥

aasaa.

ਸੁਤੁ ਅਪਰਾਧ ਕਰਤ ਹੈ ਜੇਤੇ ॥
ਜਨਨੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਤੇਤੇ ॥੧॥

suṭ apraaDh karatṭ hai jayṭay.
jannee cheetṭ na raakhas ṭayṭay. ||1||

ਰਾਮਈਆ ਹਉ ਬਾਰਿਕੁ ਤੇਰਾ ॥
ਕਾਹੇ ਨ ਖੰਡਸਿ ਅਵਗਨੁ ਮੇਰਾ ॥੧॥ ਰਹਾਉ ॥

raam-ee-aa ha-o baarikṭ ṭayraa.
kaahay na kḥandas avgan mayraa. ||1||
rahaa-o.

ਜੇ ਅਤਿ ਕ੍ਰੋਧ ਕਰੇ ਕਰਿ ਧਾਇਆ ॥
ਤਾ ਭੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਮਾਇਆ ॥੨॥

jay aṭ karop karay kar Dḥaa-i-aa.
ṭaa bḥee cheetṭ na raakhas maa-i-aa. ||2||

ਚਿੰਤ ਭਵਨਿ ਮਨੁ ਪਰਿਓ ਹਮਾਰਾ ॥
ਨਾਮ ਬਿਨਾ ਕੇਸੇ ਉਤਰਸਿ ਧਾਰਾ ॥੩॥

chintṭ bhavan man pari-o hamaaraa.
naam binaa kaisay uṭras paaraa. ||3||

ਦੇਹਿ ਬਿਮਲ ਮਤਿ ਸਦਾ ਸਰੀਰਾ ॥
ਸਹਜਿ ਸਹਜਿ ਗੁਨੁ ਰਵੈ ਕਬੀਰਾ ॥੪॥੩॥੧੨॥

deh bimal matṭ sadā sareeraa.
sahj sahj gun ravai kabeeraa. ||4||3||12||

Aasa

In this *shabad*, Kabir Ji is showing us, how to approach God, with sincere and immaculate childlike love, rather than any kind of egoistic or arrogant attitude because of our presumed holiness or ways of works and rituals.

So addressing God in an endearing and affectionate manner, Kabir Ji says: “(O’ God, no matter how many) misdeeds a child (may do, the) mother doesn’t bear (grudge) in her mind.”(1)

So continuing his address, Kabir Ji says: “O’ my beautiful all-pervading God, I am (also like) Your (little) child, so why don’t you (forgive me, and) eradicate my fault?”(1-pause)

Once again stressing upon the example of mother’s forgiving nature, Kabir Ji says: “(O’ God), even if becoming extremely mad, (the child) may run away (from home), still the mother doesn’t keep (a grudge) in her mind.”(2)

Now describing his worry, Kabir Ji says: “(O’ God, due to my past mistakes), I am extremely worried, how without (meditating) on Your Name, I would swim across (the worldly ocean)?”(3)

Therefore, Kabir Ji prays to God and says: “(O’ God), give me such immaculate intellect that with this body of mine (I) Kabir may slowly and steadily keep singing (Your) praise forever.”(4-3-12)

The message of this *shabad* is that God is very compassionate, and large hearted. Just as a mother would not keep a grudge, even when her child has done something terribly wrong, similarly God does not keep a grudge against us either. Only thing we need to do is to approach God like a child and pray to Him in all humility to pardon our previous sins and to give us immaculate understanding, so that we may keep loving Him and meditating on His Name forever.

ਆਸਾ ॥

aasaa.

ਹਜ ਹਮਾਰੀ ਗੋਮਤੀ ਤੀਰ ॥
ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ ॥੧॥

haj hamaaree gomṭee teer.
jahaa baseh peetambar peer. ||1||

ਵਾਹੁ ਵਾਹੁ ਕਿਆ ਖੁਬੁ ਗਾਵਤਾ ਹੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੇ ਮਨਿ ਭਾਵਤਾ ਹੈ ॥੧॥ ਰਹਾਉ ॥

vaahu vaahu ki-aa khoob gaavṭaa hai.
har kaa naam mayrai man bhaaavṭaa hai.
||1|| rahaa-o.

ਪੰਨਾ ੪੭੯

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ਨਾਰਦ ਸਾਰਦ ਕਰਹਿ ਖਵਾਸੀ ॥
ਪਾਸਿ ਬੈਠੀ ਬੀਬੀ ਕਵਲਾ ਦਾਸੀ ॥੨॥

naaraḍ saaraḍ karahi khavaasee.
paas baithee beebie kavlaa ḍaasee. ||2||

ਕੰਠੇ ਮਾਲਾ ਜਿਹਵਾ ਰਾਮੁ ॥
ਸਹੰਸ ਨਾਮੁ ਲੈ ਲੈ ਕਰਉ ਸਲਾਮੁ ॥੩॥

kanṭhay maalaa jihvaa raam.
sahaNs naam lai lai kara-o salaam. ||3||

ਕਹਤ ਕਬੀਰ ਰਾਮ ਗੁਨ ਗਾਵਉ ॥
ਹਿੰਦੂ ਤੁਰਕ ਦੋਉ ਸਮਝਾਵਉ ॥੪॥੪॥੧੩॥

khṭ kabeer raam gun gaavou.
hindoo turak ḍo-oo samjhaava-o. ||4||4||13||

Aasa

In this *shabad*, Kabir Ji is telling us what is the best place, or the best way to pray to God. Most of the Muslims believe that one should go to “*Hajj*” (and visit) Mecca, while Hindus believe, that one should visit some “*Teerath*” (or holy place) situated on sacred rivers like “*Ganges*”, “*Yamuna*”, or “*Gomati*”. However, Kabir Ji has quite a different idea.

He says: “For me (that place in my mind), where resides my yellow robed prophet (God) is the place of “*Hajj*” or the “*Teerath*” on the bank of (river) “*Gomati*.”(1)

Describing, how much his mind enjoys singing God’s praises, Kabir Ji says: “How wonderfully and nicely my mind sings. It appears God’s Name is very pleasing to my mind.”(1-pause)

Now referring to some gods and goddesses, whom many Hindus worship with great respect and zeal, Kabir Ji says: “(What to speak of ordinary people, in that holy place of the mind, even gods and goddesses like) “*Narad*”, and goddess “*Sharda*” are doing service, and beside them is sitting the goddess “*Lakshmi*” like a maid servant.”(2)

Regarding, his own participation in this session, Kabir Ji says: “On my neck is the rosary, on my tongue the Name of God, and by repeating His Name thousands of times I am saluting Him.”(3)

In conclusion, he says: “(I) Kabir say, I only sing God’s praises, (and) advise both Hindus and Muslims (that the best way to do any “*Hajj*” or visit a “*Teerath*” is to meditate on God’s Name in your mind itself).”(4-4-130)

The message of this *shabad* is that for worshipping God and seeking union with Him, we need not go to any holy place. We need to simply meditate on God in our own mind and try to find Him there.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ ੯ ਦੁਤੁਕੇ ੫

aasaa saree kabeer jee-o kay
panchpaday 9 dutukay 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥
ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥

paatee torai maalini paatee paatee jee-o.
jis paahan ka-o paatee torai so paahan
nirjee-o. ||1||

ਭੂਲੀ ਮਾਲਨੀ ਹੈ ਏਉ ॥
ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਏਉ ॥੧॥ ਰਹਾਉ ॥
ਬ੍ਰਹਮ ਪਾਤੀ ਬਿਸਨੁ ਡਾਰੀ ਫੂਲ ਸੰਕਰਦੇਉ ॥

bhoollee maalnee hai ay-o.
satgur jaagtaa hai day-o. ||1|| rahaa-o.
barahm paatee bisan daaree fool
sankarday-o.
teen dayv partakh toreh karahi kis kee say-o.
||2||

ਪਾਖਾਨ ਗਢਿ ਕੈ ਮੂਰਤਿ ਕੀਨੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ ॥
ਜੇ ਏਹ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਗੜ੍ਹਣਹਾਰੇ ਖਾਉ ॥੩॥

paakhaan gadh kai moorat keenHee day kai
chhaatee paa-o.
jay ayh moorat saachee hai ta-o
garhhanhaaray khaa-o. ||3||

ਭਾਤੁ ਪਹਿਤਿ ਅਰੁ ਲਾਪਸੀ ਕਰਕਰਾ ਕਾਸਾਰੁ ॥
ਭੋਗਨਹਾਰੇ ਭੋਗਿਆ ਇਸੁ ਮੂਰਤਿ ਕੇ ਮੁਖ ਛਾਰੁ ॥੪॥

bhaat pahit ar laapsee karkaraa kaasaar.
bhoganhaaray bhogi-aa is moorat kay mukh
chhaar. ||4||

ਮਾਲਿਨਿ ਭੂਲੀ ਜਗੁ ਭੁਲਾਨਾ ਹਮ ਭੁਲਾਨੇ ਨਾਹਿ ॥
ਕਹੁ ਕਬੀਰ ਹਮ ਰਾਮ ਰਾਖੇ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਰਾਇ
॥੫॥੧॥੧੪॥

maalin bhoollee jag bhulaanaa ham
bhulaanay naahi.
kaho kabeer ham raam raakhay kirpaa kar
har raa-ay. ||5||1||14||

*Asa Sri Kabir Ji**9 Panch Padas, 5 Do Tukaas*

In the previous *shabad*, Kabir Ji told us that for worshipping God and seeking union with Him, we need not go to any holy place. We need to simply meditate on God in our own mind and try to find Him there. In this *shabad*, he comments on the practice of worshipping statues. He takes the example of a female gardener who is plucking some leaves from special plants, considered holy in Hindu faith, in order to offer these to a statue of her god such as “*Vishnu*”, “*Krishna*” or “*Rama*”.

Referring to that scene of a gardener plucking leaves for offering to a statue, Kabir Ji says: “The gardener is plucking leaves (to worship her idol). But, she doesn’t know that in every leaf there is life, on the other hand the stone (statue) for which she is plucking these leaves is life-less.”(1)

Therefore, Kabir Ji says: “In this way the gardener is really mistaken, because the true Guru is the living god.”(1-pause)

Now, as if addressing the gardener herself, Kabir Ji says: “(O’ lady, the leaves which you are plucking, being the primary creation are like god) “*Brahma*”, the branches (which give nourishment to these leaves are like god) “*Vishnu*”, and flowers (being the final product of these plants are like) god “*Shankar*”. (So in this way), you are obviously shattering three gods; (I wonder, then) whom are you serving?”(2).

Next, Kabir Ji points to the mistake of worshipping statues from another angle. He says: “(Any body, who has observed, how the statue is made, knows that the sculptor) had carved the stone and fashioned it into a statue by placing his feet on his breast. If this stone were really a true god (possessing any power, then first thing it would do) is to devour the sculptor (for insulting and torturing him in such a way).”(3)

Kabir Ji now points to the different foods being offered to the statues and how that it self is a mistake. He says: “(All this) rice, pulse, semi liquid sweets, pancake and pudding (offered to the stone gods) are actually being enjoyed by the priests, and nothing goes into the mouth of the stone (god, so how could it be considered worship of any god).”(4)

Finally referring to the criticism of people for not following the traditional path (of idol worship), Kabir Ji says: “I am not mistaken. This gardener is mistaken and so is the entire world; Kabir says, bestowing His grace, God the king has saved him.” (5-1-14)

The message of this *shabad* is that instead of doing statue worship, and trying to please gods by offerings such things as flowers, sweets, and money to the statues, we should worship God within our own mind.

ਆਸਾ ॥

asaa.

ਬਾਰਹ ਬਰਸ ਬਾਲਪਨ ਬੀਤੇ ਬੀਸ ਬਰਸ ਕਛੁ ਤਪੁ ਨ ਕੀਓ ॥

baarah baras baalpan beetay bees baras
kachh tap na kee-o.ਤੀਸ ਬਰਸ ਕਛੁ ਦੇਵ ਨ ਪੂਜਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ਬਿਰਧਿ ਭਇਓ
॥੧॥tees baras kachh dayv na poojaa fir
pachhutaanaa biraDh bha-i-o. ||1||

ਮੇਰੀ ਮੇਰੀ ਕਰਤੇ ਜਨਮੁ ਗਇਓ ॥
ਸਾਇਰੁ ਸੋਖਿ ਭੁਜੰ ਬਲਇਓ ॥੧॥ ਰਹਾਉ ॥

mayree mayree kartay janam ga-i-o.
saa-ir sokh bhujan bali-o. ||1|| rahaa-o.

ਸੂਕੇ ਸਰਵਰਿ ਪਾਲਿ ਬੰਧਾਵੈ ਲੂਣੈ ਖੇਤਿ ਹਥ ਵਾਰਿ ਕਰੈ ॥

sookay sarvar paal banDhaavai loonai khayt
hath vaar karai.

ਆਇਓ ਚੋਰੁ ਤੁਰੰਤਹ ਲੇ ਗਇਓ ਮੇਰੀ ਰਾਖਤ ਮੁਗਧੁ ਫਿਰੈ
॥੨॥

aa-i-o chor turantah lay ga-i-o mayree
raakhat mugaDh firai. ||2||

ਚਰਨ ਸੀਸੁ ਕਰ ਕੰਪਨ ਲਾਗੇ ਨੈਨੀ ਨੀਚੁ ਅਸਾਰ ਬਹੈ ॥

charan sees kar kampan laagay nainee neer
asaar bahai.

ਜਿਹਵਾ ਬਚਨੁ ਸੁਧੁ ਨਹੀ ਨਿਕਸੈ ਤਬ ਰੇ ਧਰਮ ਕੀ ਆਸ ਕਰੈ
॥੩॥

jihvaa bachan suDh nahee niksai tab ray
Dharam kee aas karai. ||3||

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੈ ਲਿਵ ਲਾਵੈ ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਲੀਓ ॥

har jee-o kirpaa karai liv laavai laahaa har
har naam lee-o.

ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਧਨੁ ਪਾਇਓ ਅੰਤਿ ਚਲਦਿਆ ਨਾਲਿ
ਚਲਿਓ ॥੪॥

gur parsaaadee har Dhan paa-i-o antay
chalDi-aa naal chali-o. ||4||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਨੁ ਧਨੁ ਕਛੁਐ ਲੈ ਨ ਗਇਓ
॥

kahat kabeer sunhu ray santahu an Dhan
kachhoo-ai lai na ga-i-o.

ਆਈ ਤਲਬ ਗੋਪਾਲ ਰਾਇ ਕੀ ਮਾਇਆ ਮੰਦਰ ਛੋਡਿ ਚਲਿਓ
॥੫॥੨॥੧੫॥

aa-ee talab gopaal raa-ay kee maa-i-aa
mandar chhod chali-o. ||5||2||15||

Aasa

In this shabad, Kabir Ji is commenting on the general attitude of human beings who do not worship God till they are old. They think that only at that time they will do whatever worship they need to do. Before that, they keep wasting their time on other things. However, the problem is that when one gets older than sixty, then his faculties, his sense organs, and his capacity to worship God also diminish very much and a person might die even before reaching the old age.

So keeping these things in mind, Kabir Ji comments on the general attitude and says: “(About first) twelve years (of a person’s life) pass away in child hood, and for another twenty years, one doesn’t do any kind of penance (or true worship). Even for next thirty years, human being does not do any worship of God. But on becoming old, that person repents; (because by now one becomes so weak, and distressed by so many mental and physical ailments, that one cannot do any real worship, and have any hope of salvation).”(1)

Therefore, Kabir Ji observes: “(In this way one’s entire) life passes in egoistic pursuits, like a dried out pool (the body loses its strength), and the power of arms is gone. (So now the human being is unable to do any worship, even if he or she wants to do).”(1-pause)

Regarding a person’s efforts to worship God, during old age, Kabir Ji says: “(At this old age trying to do any worship is like a person) putting a dam across a dried up lake, or erecting a fence around a farm already harvested. (Because when without any notice, death) strikes like a thief, right then it takes away (life), which the foolish (human being) tries so hard to preserve as his or her own.”(2)

Next Kabir Ji asks: “(O’ ignorant fool), when your feet, head, and hands begin to tremble, water flows from the eyes on its own, and words don’t come out right from the tongue, at that time, how could you hope to practice faith?”(3)

Now telling us, who are the fortunate persons, who do not follow this foolish path, and start doing the right things, and devoting themselves to God’s worship from the very beginning, Kabir Ji says: “The one on whom God shows mercy, attunes his or her mind towards Him, and obtains the profit of (meditation on) God’s Name. By Guru’s grace, such a person obtains the wealth of God’s Name, which accompanies that person on the journey (to the yond) at the end.”(4)

Lastly Kabir Ji says: “Listen, O’ dear saints, Kabir says, (upon death) a person takes none of the food or worldly wealth with him or her. When the summons from God the king arrive, (one) leaves behind all the wealth, and palaces.”(5-2-15)

The message of this *shabad* is that we should not live under the false dream that when we become old, we will worship God and do all other good deeds at that time; so let us now spend our time in playing, or earning and enjoying worldly wealth. We never know when death may strike us. Therefore, the right thing to do is that while earning reasonable living for upkeep of our family and ourselves, we should not waste time in enjoyment of false worldly pleasures, or filling our banks, just for the sake of our ego. Instead, we should meditate on God’s Name at every available opportunity, which alone will help us in the end.

(Personal note: right now i.e. 9.7.03, author’s sister in- law is counting her last breaths, and every body is feeling sad for her for recently spending lot of her energy, time and resources in building her marble floor house, which she had not been able to live in more than a few months).

ਆਸਾ ॥

ਕਾਹੂ ਦੀਨੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ ॥

ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ ॥੧॥

ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਚੇ ਮਨ ॥

ਸੁਕਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਚੇ ਮਨ ॥੧॥ ਰਹਾਉ ॥

ਕੁਮ੍ਹਾਰੈ ਏਕ ਜੁ ਮਾਟੀ ਗੁੰਧੀ ਬਹੁ ਬਿਧਿ ਬਾਨੀ ਲਾਈ ॥

ਕਾਹੂ ਮਹਿ ਮੋਤੀ ਮੁਕਤਾਹਲ ਕਾਹੂ ਬਿਆਧਿ ਲਗਾਈ ॥੨॥

ਸੂਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਰੈ ਧਨੁ ਮੇਰਾ ॥

ਪੰਨਾ ੪੮੦

ਜਮ ਕਾ ਡੰਡੁ ਮੁੰਡ ਮਹਿ ਲਾਗੈ ਖਿਨ ਮਹਿ ਕਰੈ ਨਿਬੇਰਾ ॥੩॥

aasaa.

kaahoo deenHay paat patambar kaahoo
palagh nivaaraa.

kaahoo garee godree naahee kaahoo khaan
paraaraa. ||1||

ahirakh vaad na keejai ray man.

sukarit kar kar leejai ray man. ||1|| rahaa-o.

kumHaarai ayk jo maatee goonDhee baho
biDh baanee laa-ee.

kaahoo meh motee muktaahal kaahoo
bi-aaDh lagaa-ee. ||2||

soomeh Dhan raakhan ka-o dee-aa mugaDh
kahai Dhan mayraa.

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jam kaa dand moonnd meh laagai khin meh
karai nibayraa. ||3||

ਹਰਿ ਜਨੁ ਉਤਮੁ ਭਗਤੁ ਸਦਾਵੈ ਆਗਿਆ ਮਨਿ ਸੁਖੁ ਪਾਈ ॥	har jan ootam bhagat sadavaai aagi-aa man sukh paa-ee.
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਤਿ ਕਰਿ ਮਾਨੈ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ ॥੪॥	jo tis bhaavai sat kar maanaai bhaanaa man vasaa-ee. 4
ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮੇਰੀ ਮੇਰੀ ਝੁਠੀ ॥	kahai kabeer sunhu ray santahu mayree mayree jhoothee.
ਚਿਰਗਟ ਫਾਰਿ ਚਟਾਰਾ ਲੈ ਗਇਓ ਤਰੀ ਤਾਗਰੀ ਛੂਟੀ ॥੫॥੩॥੧੬॥	chirgat faar chataaraa lai ga-i-o taree taagree chhootee. 5 3 16

Aasa

In the previous *shabad*, Kabir Ji told us that we should not live under the false dream that when we become old, we will worship God and do all other good deeds at that time; so let us now spend our time in playing, or earning and enjoying worldly wealth. We never know when death may strike us. Therefore, he advised us that the right thing to do is that while earning reasonable living for upkeep of our family and ourselves, we should not waste time in enjoyment of false worldly pleasures, or filling our banks, just for the sake of our ego. Instead, we should meditate on God's Name at every available opportunity, which alone will help us in the end. In this *shabad* Kabir Ji, give us a lesson in leading a contented and thankful life and not to be jealous of the riches of other persons.

He says: “(It is God's will) that to some, He has given satin and silk clothes, and to some beds woven with cotton tapes, while others do not have even a cotton patched coat, and in some houses there is just dried hay (to sleep on).”(1)

Instead of feeling jealous about other persons luxuries, Kabir Ji advises his own mind and says: O' my mind do not indulge in jealousy or grumbling; instead what ever God gives to you, receive it with repeated thanks.”(1-pause)

Kabir Ji now explains the reasons for so much difference in the fate of men or the wealth they possess with a beautiful example. He says: “A potter takes the same clay and fashions pots and vessels of different colors and kinds. It so happens that in some (pots), pearls, and pearl necklaces are placed, while in the other, he has put some defect (and therefore, in them is put useless stuff).”(2)

Describing the end fate of those misers, who keep hoarding money, Kabir Ji says: “(Often God) gives wealth to a miser for safe keeping (and helping the needy), however the fool thinks that all this wealth is his alone. But when the demon of death strikes his head, then in an instant he settles (the issue, that the wealth doesn't belong to the miser at all).”(3)

Therefore, Kabir Ji tells us what should be the attitude of a true devotee of God. He says: “The person, who lives like a servant of God, and feels pleasure in obeying God' will, that person enjoys peace, and is called a virtuous devotee (of God). Whatever pleases Him, (the devotee) accepts it as true, and enshrines (God's) will in his or her mind.”(4)

In conclusion, Kabir Ji says: “Listen, O' (my dear) saints, this is what Kabir has to say, that this (obsession) of claiming that this thing is mine, or that thing is mine is false, (and cannot last forever. Because, just as) tearing down the cage, a cat takes away a small bird,

and its water and food are left behind, (similarly when conquering the body, the death takes away one's soul, all one's possessions and wealth are left behind)." (5-3-16)

The message of this *shabad* is that we should not bother how much any body else is earning or what kind of luxuries that person is enjoying. We should simply be thankful to God for what ever He has given us, share our blessings with the less fortunate ones, and always meditate on His Name. Because in the end, it is only God's Name which will accompany us and nothing else.

ਆਸਾ ॥

aasaa.

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ ॥

ham maskeen khudaa-ee banday tum raajas man bhaavai.

ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੋ ਸਾਹਿਬੁ ਜੋਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥

alah aval deen ko saahib jor nahee furmaavai. ||1||

ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

kaajee boli-aa ban nahee aavai. ||1|| rahaa-o.

ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥

rojaa Dharai nivaaj gujaarai kalmaa bhisat na ho-ee.

ਸਤਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥

saṭar kaabaa ghat hee bheetar jay kar jaanai ko-ee. ||2||

ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥

nivaaj so-ee jo ni-aa-o bichaarai kalmaa aklahi jaanai.

ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥

paachahu mus muslaa bichhaavai tab ta-o deen pachhaanai. ||3||

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥

khasam pachhaan taras kar jee-a meh maar maṇee kar feekee.

ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ ॥੪॥

aap janaa-ay avar ka-o jaanai tab ho-ay bhisat sareekee. ||4||

ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ ॥

maatee ayk bhaykh Dhar naanaa ta meh barahm pachhaanaa.

ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੇਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥

kahai kabeeraa bhisat chhod kar dojak si-o man maanaa. ||5||4||17||

Asa Kabir Ji Chaupada

In this *shabad* Kabir Ji is addressing one of the “*qazis*” (the muslim judges who during the Muslim rule used to exploit, and oppress the poor non- muslims, take away their property and many times forced them to convert to Islam on pain of death, and then they used to justify all their acts on the basis of their scriptures. It is possible; Kabir Ji uttered this *shabad*, when he himself was being tortured for following the non-muslim ways.

Addressing one such “*qazi*”, Kabir Ji says: “(O “*qazi*”), I am but a humble servant of God, while to your mind, ruling people with oppression, seems pleasing. (But) God, who is the number one Master of (any) faith, doesn't permit any one to rule by oppression.”(1)

Therefore, telling that *qazi*, plainly that he does not like at all, what he has said, Kabir Ji says: “(O’ *qazi*), whatever you have said, it doesn’t behove you.”(1-pause)

Telling the *qazi* about the futility of his rituals and ceremonies, without caring for truth, justice, and compassion. Kabir Ji says: “(O’ *qazi*, simply), by observing fast, performing *Namaaz* (Muslim prayer), or uttering “*Kalima*”(the holy word), one does not reach heaven: (actually), if some one understands (the true spirit of faith, then) the hidden “*Kaaba*” (the abode of God) is right within (a person).”(2)

Kabir Ji now tells that *qazi* what is the real *namaz* (or prayer) and what is the way to realize God through religion. He says: “(O’ *qazi*, only that person) is saying the (true) “*Namaaz*”, who practices justice, and understands “*Kalima*” (the holy word) through wisdom, and spreads the “*Musalla*” (the prayer mat of) controlling all the five (impulses of lust, anger, ego, greed, and worldly attachment).”(3)

Next advising that *qazi* directly, Kabir Ji says: “(O’ *qazi*), recognize (God), the true Master, have compassion for all creatures in your heart, and deeming the ego in your mind as insipid, shed it. Because when a person, after understanding him or herself, helps others to understand, only then that person becomes worthy of going to heaven.”(4)

In conclusion, Kabir Ji says: “(O’ *qazi*), it is the same clay, which has been shaped into countless forms (of creatures). I have recognized the same one (God) in them. (I) Kabir say that forsaking (your concept of) heaven, my mind is pleased and happy (in that state, which you may call) hell.”(5-4-17)

The message of this *shabad* is that we should not try to take advantage of our wealth or power and try to oppress and exploit others. We should have compassion for our fellow beings as being the children of the same God who has made us all. We should be compassionate to them. Only then, our prayers and our rituals will be accepted in the court of God and we could hope for entry into the heaven.

ਆਸਾ ॥

aasaa.

ਗਗਨ ਨਗਰਿ ਇਕ ਬੂੰਦ ਨ ਬਰਖੈ ਨਾਦੁ ਕਹਾ ਜੁ ਸਮਾਨਾ ॥

gagan nagar ik boond na barkhai naad kahaa jo samaanaa.

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮਾਧੋ ਪਰਮ ਹੰਸੁ ਲੇ ਸਿਧਾਨਾ ॥੧॥

paarbarahm parmaysur maadhoo param hans lay siDhaanaa. ||1||

ਬਾਬਾ ਬੋਲਤੇ ਤੇ ਕਹਾ ਗਏ ਦੇਹੀ ਕੇ ਸੰਗਿ ਰਹਤੇ ॥

baabaa boltay tay kahaa ga-ay dayhee kay sang rahtay.

ਸੁਰਤਿ ਮਾਹਿ ਜੋ ਨਿਰਤੇ ਕਰਤੇ ਕਥਾ ਬਾਰਤਾ ਕਹਤੇ ॥੧॥
ਰਹਾਉ ॥

surat maahi jo nirtay kartay katha baartaa kahtay. ||1|| rahaa-o.

ਬਜਾਵਨਹਾਰੇ ਕਹਾ ਗਇਓ ਜਿਨਿ ਇਹੁ ਮੰਦਰੁ ਕੀਨਾ ॥

bajaavanhaaro kahaa ga-i-o jin ih mandar keenHaa.

ਸਾਖੀ ਸਬਦੁ ਸੁਰਤਿ ਨਹੀ ਉਪਜੈ ਖਿਚਿ ਤੇਜੁ ਸਭੁ ਲੀਨਾ ॥੨॥

saakhee sabad surat nahai khinch tej sabbh leenHaa. ||2||

ਸੁਵਨਨ ਬਿਕਲ ਭਏ ਸੰਗਿ ਤੇਰੇ ਇੰਦ੍ਰੀ ਕਾ ਬਲੁ ਥਾਕਾ ॥

saravnan bikal bha-ay sang tayray indree kaa bal thaakaa.

ਚਰਨ ਰਹੇ ਕਰ ਢਰਕਿ ਪਰੇ ਹੈ ਮੁਖਹੁ ਨ ਨਿਕਸੈ ਬਾਤਾ ॥੩॥	charan rahay kar dharak paray hai mukhahu na niksai baataa. 3
ਥਾਕੇ ਪੰਚ ਦੂਤ ਸਭ ਤਸਕਰ ਆਪ ਆਪਣੈ ਕੁਮਤੇ ॥	thaakay panch doot sabh taskar aap aapnai bharamtay.
ਥਾਕਾ ਮਨੁ ਕੁੰਚਰ ਉਰੁ ਥਾਕਾ ਤੇਜੁ ਸੂਤੁ ਧਰਿ ਰਮਤੇ ॥੪॥	thaakaa man kunchar ur thaakaa tayj soot Dhar ramtay. 4
ਮਿਰਤਕ ਭਏ ਦਸੈ ਬੰਦ ਛੂਟੇ ਮਿਤ੍ਰ ਭਾਈ ਸਭ ਛੋਰੇ ॥	mirtak bha-ay dasai band chhootay mitar bhaa-ee sabh chhoray.
ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰਿ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ ॥੫॥੫॥੧੮॥	kahaṭ kabeeraa jo har Dhi-aavai jeevat banDhan toray. 5 5 18

Aasa

As per Dr. Bhai Vir Singh Ji, Kabir Ji probably uttered this shabad on the occasion when he went to see a yogi friend of his and found him dead. This yogi used to do all kinds of yoga asanas and different breathing exercises, and used to claim that when in certain poses, he could experience rain of nectar drops falling from the top of his mind.

So now seeing his dead body, Kabir Ji reflects on his death, and as if addressing another respectable person standing there says: “Now not even a single drop (of nectar) rains from the sky (of his mind, and no one knows), where that “Naad” (or tune) has gone, (which he used to hear? I also wonder, has the transcendent supreme God (who used to reside within him), has gone away taking the immaculate swan soul (of the yogi) along with Him?”(1)

Now as if addressing that person standing nearby, Kabir Ji says: “O’ my respected friend, (I wonder), where have those (faculties) gone who used to speak? Where are those (faculties), who used to live with the body, who used to dance in the mind, and used to sing and talk about different spiritual matters?”(1-pause)

Continuing to reflect on the effect of death, Kabir Ji asks: “Where has gone (that mind), who used to play this body like a drum? Now no stories or words are coming out of the mind, as if all its energy has been pulled out (by death).”2)

Commenting further on the complete stoppage or ending of all the faculties, Kabir Ji says: “(O’ yogi), now your companion ears, which used to hear, have become powerless. Similarly, power has gone out of all other faculties, and becoming powerless, your feet have become lose (and unable to walk), and no words come out of your mouth.”(3)

What to speak of the ordinary faculties, Kabir Ji says: “(O’ mortal look, now) even the five demonic thieves (the passions of lust, anger, greed, attachment, and ego), who used to wander around for (fulfilling their individual) motives are exhausted, and also exhausted is the intoxicated elephant like mind which wandered according to its own will within your body. Also exhausted is your heart, depending upon whose power, and clout, these (passions) used to go around (here and there).”(4)

Reflecting on the whole situation, Kabir Ji draws his conclusion and says: “When a person dies, then all his or her bonds with the ten sense organs are loosened, and that person has to lose also all the friends and brothers. But Kabir says, one who contemplates on God,

breaks these bonds while still alive (or in other words rises above the false attachment for the friends and relatives, while still alive).”(5-5-18)

The message of this *shabad* is that we need to remember that at the time of death, all the faculties of our body will cease their functions, and all our relations and friends will become strangers for us. Therefore, instead of spending all our time and energy in pleasing our body or our friends and relatives, we should spend some time in remembering God, and meditating on His Name, because this is the only thing that will accompany and help us in the end.

ਆਸਾ ਇਕਤੁਕੇ ੪ ॥

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥
ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਫਲੀਆ ॥੧॥

ਮਾਰੁ ਮਾਰੁ ਸ੍ਰਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ ॥
ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥

ਸ੍ਰਪਨੀ ਸ੍ਰਪਨੀ ਕਿਆ ਕਹਹੁ ਭਾਈ ॥
ਜਿਨਿ ਸਾਚੁ ਪਛਾਨਿਆ ਤਿਨਿ ਸ੍ਰਪਨੀ ਖਾਈ ॥੨॥

ਸ੍ਰਪਨੀ ਤੇ ਆਨ ਛੁਛ ਨਹੀ ਅਵਰਾ ॥
ਸ੍ਰਪਨੀ ਜੀਤੀ ਕਹਾ ਕਰੈ ਜਮਰਾ ॥੩॥

ਪੰਨਾ ੪੮੧

ਇਹ ਸ੍ਰਪਨੀ ਤਾ ਕੀ ਕੀਤੀ ਹੋਈ ॥
ਬਲੁ ਅਬਲੁ ਕਿਆ ਇਸ ਤੇ ਹੋਈ ॥੪॥

ਇਹ ਬਸਤੀ ਤਾ ਬਸਤ ਸਰੀਰਾ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਹਜਿ ਤਰੇ ਕਬੀਰਾ ॥੫॥੬॥੧੯॥

aasaa iktukay 4.

sarpanee tay oopar nahee balee-aa.
jin barahmaa bisan mahaaday-o chhalee-aa.
||1||

maar maar sarpanee nirmal jal paithee.
jin taribhavan dasee-alay gur parsaad
deethee. ||1|| rahaa-o.

sarpanee sarpanee ki-aa kahhu bhaa-ee.
jin saach pachhaani-aa tin sarpanee khaa-ee.
||2||

sarpanee tay aan chhoochh nahee avraa.
sarpanee jeetee kahaa karai jamraa. ||3||

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ih sarpanee taa kee keetee ho-ee.
bal abal ki-aa is tay ho-ee. ||4||

ih bastee taa basat sareeraa.
gur parsaad sahj taray kabeeraa. ||5||6||19||

Asa Kabir Ji

Ik Tukay-4

In the previous shabad, Kabir Ji advised us to loosen our bonds with bodily impulses, and our friends and relatives, while still alive. In other words, he advised us to free our selves from the bonds of “*Maya*”, which has been compared to a powerful and poisonous snake. In this *shabad*, Kabir Ji tells us how to kill or control this enemy of ours.

First of all Kabir Ji recognizes the power of this snake like “*Maya*”, and says: “(Without doubt), no one is more powerful than this snake (the “*Maya*”), because it has deceived even (the most powerful gods like) “*Brahma*”, “*Vishnu*”, and “*Shiva*.””(1)

Commenting further on the huge and all pervasive power of “*Maya*”, Kabir Ji says: “On its round of death and destruction this she serpent has come to abide even in immaculate

waters. (In other words, what to speak of ordinary persons, it is even spoiling the peace and tranquility of holy congregations, as is so commonly seen in many sacred places). But, by the grace of my Guru I have understood the reality (of this “*Maya*”) which has bitten (and deceived) all the three worlds.”(1-pause)

Having understood the true nature of “*Maya*”, Kabir Ji addresses ordinary people like us and says: “(O’ brothers), why do you keep talking about this snake “*Maya*” again and again, (why are you so much afraid of it? The simple fact is that) they who have realized the eternal (God, they have completely controlled it, as if) they have killed this snake.”(2)

Stating, what kind of people, have been able to overpower it, Kabir Ji says: “(O’ my friends, except those, who have realized the eternal God), no one is without the effect (of “*Maya*”). But, they who have conquered this serpent (and controlled their passion for *Maya*), even the demon of death cannot do any (harm) to them.”(3)

Referring to the true source of power of “*Maya*”, Kabir Ji says: “This snake (“*Maya*”) has been created by that (God, who has created the entire universe). So on its own, it is neither powerful, nor powerless (and without God’s command, it cannot do anything).”(4)

In conclusion, Kabir Ji says: “(O’ my friends), as long as this (“*Maya*”) resides in our mind, (and we are swayed by its influence), we keep residing in bodily form (and keep going through birth and death). But by Guru’s grace, Kabir has easily crossed over (this whirl pool of births and deaths).”(5-6-19)

The message of this *shabad* is that instead of feeling ourselves helpless before the huge influence of “*Maya*” (or worldly attachment), which has spoiled the peace of even the saintly congregations, we should realize the truth that this “*Maya*” has been created by God and obtains all its power from Him. Therefore, if we realize God in our own mind, then we need not be afraid of “*Maya*” or anything else like that.

ਆਸਾ ॥

aasaa.

ਕਹਾ ਸੁਆਨ ਕਉ ਸਿਮ੍ਰਿਤਿ ਸੁਨਾਏ ॥
ਕਹਾ ਸਾਕਤ ਪਹਿ ਹਰਿ ਗੁਨ ਗਾਏ ॥੧॥

kahaa su-aan ka-o simriti sunaa-ay.
kahaa saakat peh har gun gaa-ay. ||1||

ਰਾਮ ਰਾਮ ਰਾਮ ਰਮੇ ਰਮਿ ਰਹੀਐ ॥
ਸਾਕਤ ਸਿਉ ਭੂਲਿ ਨਹੀ ਕਹੀਐ ॥੧॥ ਰਹਾਉ ॥
ਕਉਆ ਕਹਾ ਕਪੂਰ ਚਰਾਏ ॥
ਕਹ ਬਿਸੀਅਰ ਕਉ ਦੂਧੁ ਪੀਆਏ ॥੨॥

raam raam raam ramay ram rahee-ai.
saakat si-o bhoor nahee kahee-ai. ||1|| rahaa-o.
ka-oo-aa kahaa kapoor charaa-ay.
kah bisee-ar ka-o dooDh pee-aa-ay. ||2||

ਸਤਸੰਗਤਿ ਮਿਲਿ ਬਿਬੇਕ ਬੁਧਿ ਹੋਈ ॥
ਪਾਰਸੁ ਪਰਸਿ ਲੋਹਾ ਕੰਚਨੁ ਸੋਈ ॥੩॥

satsangat mil bibayk buDh ho-ee.
paaras paras lohaa kanchan so-ee. ||3||

ਸਾਕਤੁ ਸੁਆਨੁ ਸਭੁ ਕਰੇ ਕਰਾਇਆ ॥
ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ ॥੪॥

saakat su-aan sabh karay karaa-i-aa.
jo Dhur likhi-aa so karam kamaa-i-aa. ||4||

ਅੰਮ੍ਰਿਤੁ ਲੈ ਲੈ ਨੀਮੁ ਸਿੰਚਾਈ ॥
ਕਹਤ ਕਬੀਰ ਉਆ ਕੇ ਸਹਜੁ ਨ ਜਾਈ ॥੫॥੧੨੦॥

amrit lai lai neem sinchaa-ee.
kahat kabeer u-aa ko sahj na jaa-ee.
||5||7||20||

Aasa

In the previous *shabad*, Kabir Ji had commented on the power and evil nature of “*Maya*” (the allurements for worldly riches and power). In this *shabad*, he comments on “*Saakats*” or those persons who are always so obsessed with amassing more and more riches and power, as if they are worshipers of “*Maya*”, and he tells us how useless it is to talk to them about spiritual matters, or try to divert their thoughts towards God or Guru.

He says: “Just as there is no use of reciting “*simritis*” (the Hindu scriptures) to a dog, similarly there is no use of singing praises of God before the *Saakats* (or the worshipers of “*Maya*”).”(1)

Therefore Kabir Ji advises us and says: “(O’ my friends, instead of wasting our time in arguing with the lovers of riches and power, we should ourselves) remain completely absorbed in repeating God’s Name, and even by mistake, we should not talk of God or His praise to a lover of “*Maya*”).”(1-pause)

Now Kabir Ji gives some more beautiful examples to illustrate how useless it is to try to bring a worshiper of “*Maya*” to the holy path. He says: “What is the use of feeding camphor to a crow, (when it doesn’t care for any fragrance, and always goes and sits on dirt and filth). What is the use of offering milk to a snake, (because even after drinking milk it still bites the presenter with poison? Similarly what is the use of talking about God, with a “*saakat*”)?”(2)

Kabir Ji however tells about one place where even these worshipers of “*Maya*” may benefit, and start treading on the righteous path. He says: “Just as upon coming in contact with a philosopher’s stone, a piece of iron becomes gold, (similarly) by joining the saintly congregation, one’s intellect becomes discriminating (and it realizes, what is truly good, and what is bad or evil, and there even a “*Saakat*” may become a pious and compassionate person).”(3)

Kabir Ji now shows compassion to “*Saakats*”, and cautions us not to be too much proud of our own conduct, or to hate these people. He says: “Both “*Saakat*”, and a dog, do whatever they have been made to do (by God). Because, they do the deed, which has been written from the very beginning (in their destiny based on their past deeds).”(4)

In conclusion, Kabir Ji says: “Even if you irrigate a “*Neem*” tree with nectar, its (bitter) taste will not go. (Similarly even if you recite, the most profound holy word to a “*Saakat*”, his original nature won’t go.” (5-7-20)

The message of this *shabad* is that everybody is behaving and continuing to do the deeds, as has been pre ordained in his destiny based on his past deeds. Therefore, we should not waste our time in advising the worshippers of riches and power to think about spiritual matters. Only, if some how they happen to join the congregation of saintly persons, they would mend their ways, and start to tread on the path of righteousness, and God’s worship.

ਅਸਾ ॥

aasaa.

ਲੰਕਾ ਸਾ ਕੋਟ ਸਮੁੰਦ ਸੀ ਖਾਈ ॥

lankaa saa kot samund see khaa-ee.

ਤਿਹ ਰਾਵਨ ਘਰ ਖਬਰਿ ਨ ਪਾਈ ॥੧॥	tih raavan ghar khabar na paa-ee. 1
ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਬਿਰੁ ਨ ਰਹਾਈ ॥ ਦੇਖਤ ਨੈਨ ਚਲਿਓ ਜਗੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥	ki-aa maaga-o kichh thir na rahaa-ee. daykhat nain chali-o jag jaa-ee. 1 rahaa-o.
ਇਕੁ ਲਖੁ ਪੂਤ ਸਵਾ ਲਖੁ ਨਾਤੀ ॥ ਤਿਹ ਰਾਵਨ ਘਰ ਦੀਆ ਨ ਬਾਤੀ ॥੨॥	ik lakh poot savaa lakh naattee. tih raavan ghar dee-aa na baattee. 2
ਚੰਦੁ ਸੂਰਜੁ ਜਾ ਕੇ ਤਪਤ ਰਸੋਈ ॥ ਬੈਸੰਤਰੁ ਜਾ ਕੇ ਕਪਰੇ ਧੋਈ ॥੩॥	chand sooraj jaa kay tapat raso-ee. baisantar jaa kay kapray Dho-ee. 3
ਗੁਰਮਤਿ ਰਾਮੈ ਨਾਮਿ ਬਸਾਈ ॥ ਅਸਥਿਰੁ ਚਰੈ ਨ ਕਤਹੂੰ ਜਾਈ ॥੪॥	gurmat raamai naam basaa-ee. asthir rahai na katahoo ⁿ jaa-ee. 4
ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ॥੫॥੮॥੨੧॥	khat kabeer sunhu ray lo-ee. raam naam bin mukat na ho-ee. 5 8 21

Aasa

In the previous *shabad*, Kabir Ji commented on the futility of trying to advise and correct the *Saakats* or the worshipers of wealth and power. In this *shabad*, Kabir Ji uses the example of legendary king “*Raavan*”, from the Hindu epic *Ramayana* to illustrate his point. According to this story, “*Raavan*” the king of Sri Lanka had immense power, wealth and a huge family (of one hundred thousand sons and grandsons). It is believed, that even gods like “*Sun*”, “*Wind*” and “*Fire*”, worked for him, like servants.

Referring to the above story, Kabir Ji says: “(The king “*Raavan*”), who had the fortress like that of (“*Sri*”) “*Lanka*”, around which was a sea like (wide and deep moat). But there is no trace or news about that house of “*Raavan*”.”(1)

Therefore Kabir Ji says: “(O’ my friends, therefore, I wonder), what may I ask (or pray for)? Because, before my very eyes, the entire world is passing by?”(1-pause)

Resuming his thoughts on the example of king “*Raavan*”, Kabir Ji says: “That king (“*Raavan*”), who had one hundred thousand sons and hundred and twenty five thousand grand sons; (but a time came, when all his family, and armies were annihilated, and there was no body to) light, even a small lamp in his house.”(2)

Commenting further on the influence and power of “*Raavan*”, Kabir Ji says: “(Yes, even that king in whose house it is said that gods like) “*Moon*” and the “*Sun*” used to cook in his kitchen, and (god) “*Fire*” used to wash his clothes (had to depart from this world, so who or what else can stay here for ever)?”(3)

Now answering his own question, Kabir Ji says: “(O’ my friends, the person) who by following Guru’s instruction, has enshrined God’s Name (in his mid), he (becomes one with God, therefore) remains eternal, and never goes away.”(4)

Kabir Ji declares: “Listen O’ people, Kabir says, without meditating on God’s Name, salvation is not obtained.”(5-8-21)

The message of this *shabad* is that even by gathering enormous wealth, power or families we cannot, become immortal, or obtain salvation. It is only by following Guru’s advice, and meditating on God’s Name, that we can obtain salvation or become eternal by becoming one with the eternal God.

ਆਸਾ ॥

aasaa.

ਪਹਿਲਾ ਪੂਤੁ ਪਿਛੈਰੀ ਮਾਈ ॥
ਗੁਰੁ ਲਾਗੋ ਚੇਲੇ ਕੀ ਪਾਈ ॥੧॥

pahilaa poot pichh^hairee maa-ee.
gur laago chaylay kee paa-ee. ||1||

ਏਕੁ ਅਚੰਭਉ ਸੁਨਹੁ ਤੁਮੁ ਭਾਈ ॥
ਦੇਖਤੁ ਸਿੰਘੁ ਚਰਾਵਤੁ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥

ayk achambh^ha-o sunhu tum^h bh^haa-ee.
daykhat^h singh charaavat^h gaa-ee. ||1||
rahaa-o.

ਜਲ ਕੀ ਮਛਲੀ ਤਰਵਾਰਿ ਬਿਆਈ ॥
ਦੇਖਤ ਕੁਤਰਾ ਲੈ ਗਈ ਬਿਲਾਈ ॥੨॥
ਤਲੈ ਰੇ ਬੈਸਾ ਉਪਰਿ ਸੂਲਾ ॥
ਤਿਸ ਕੈ ਪੇਡਿ ਲਗੇ ਫਲ ਫੂਲਾ ॥੩॥

jal kee machh^hulee tarvar bi-aa-ee.
daykhat^h kutraa lai ga-ee bilaa-ee. ||2||
talai ray baisaa oopar soolaa.
tis kai payd lagay fal foolaa. ||3||

ਘੋਰੈ ਚਰਿ ਭੈਸ ਚਰਾਵਨ ਜਾਈ ॥
ਬਾਹਰਿ ਬੋਲੁ ਗੋਨਿ ਘਰਿ ਆਈ ॥੪॥

ghorai char bhais charaavan jaa-ee.
baahar bail gon ghar aa-ee. ||4||

ਕਹਤ ਕਬੀਰ ਜੁ ਇਸ ਪਦ ਬੂਝੈ ॥
ਰਾਮ ਰਮਤ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ॥੫॥੯॥੨੨॥

khat^h kabeer jo is pad boojhai.
raam ramat^h tis sabh^h kichh^h soojhai.
||5||9||22||

Aasa

In this *shabad*, which is in the form of a riddle, Kabir Ji indirectly tells us how the ordinary person, who being the progeny of almighty God, should have been pure, immaculate, and brave like Him, but being badly influenced by worldly riches and power (or “*Maya*”), has become an impure and coward person.

First drawing our attention to the seemingly reverse order of things, Kabir Ji says: “(Look O’ my friends, being the essence of God), the human being came out first and (“*Maya*” whom, a mortal treats like his) mother came later. (Moreover, the soul, which emanated from God started bowing to the mind, instead of the other way around, as if) the Guru was bowing to the disciple.”(1)

Therefore, trying to relate this strange thing to the world, Kabir Ji says: “Listen O’ my brothers, about this astonishing happening. (Another thing is that the mortal being the essence of God should have been brave and his sense faculties are supposed to serve and please him. But I am seeing that in spite of being the master, the human being is blindly following his faculties, as if) in front of our eyes the lion is timidly going out to graze the cows.”(1-pause)

Hinting at other strange things, Kabir Ji says: “(Look O’ my friends, the soul which was playing in the ocean of its prime soul (God) has left that connection. It is now clinging to worldly pleasures, as if) the fish living in water has climbed a tree. (Also man’s sense of service has been replaced by his fire like worldly desire, as if) before our very eyes, a cat has taken away the puppy to eat.”(2)

Pointing to yet another strange thing, Kabir Ji says: “(I see that the divinely virtues have been dominated, and evils are reigning supreme in this world, as if) branches of a tree are below, the root is above, and fruits and flowers are coming out of its trunk”(3)

But that is not all, Kabir Ji says: “(Because the human soul has become so weak that human desire is driving the man crazy in pursuit of lust and temptation, as if) the buffalo is riding the horse. (Now the situation is such that patience has completely gone out of the human mind, and in its place the fire like worldly desire has come to reside, as if) the bull has gone out (of the home, and the bundle of things loaded on it has reached home.”(4)

Finally, Kabir Ji says: “The person who understands this riddle, by meditating on God’s Name understands everything (about the right conduct of life)”. (5-9-22-Twenty two chaupadas and panchpades)

The message of this *shabad* is that we the human beings in reality are part of the supreme immaculate God, but coming into this world, we have forgotten our true source and have let our selves driven by materialistic desires, jealousies and evil thoughts. Therefore, if we realize our identity, that we have originated from the pure, immaculate, and fearless God, and remember His Name with love and devotion. So that God may show mercy and soon reunite us with Him.

ਬਾਈਸ ਚਉਪਦੇ ਤਥਾ ਪੰਚਪਦੇ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ
ਤਿਪਦੇ ੮ ਵੁਤੁਕੇ ੭ ਇਕਤੁਕਾ ੧

**baa-ees cha-upday tathaa panchpaday
aasaa saree kabeer jee-o kay tipday 8
duṭukay 7 iktukaa 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ ਰਹਾਇਆ ॥

bind tay jin pind kee-aa agan kund
rahaa-i-aa.

ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ ਮਾਇਆ
॥੧॥

das maas maataa udar raakhi-aa bahur
laagee maa-i-aa. ||1||

ਪ੍ਰਾਨੀ ਕਾਹੇ ਕਉ ਲੋਭਿ ਲਾਗੇ ਰਤਨ ਜਨਮੁ ਖੋਇਆ ॥

paraanee kaahay ka-o lobh laagay raṭan
janam kḥo-i-aa.

ਪੂਰਬ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ ਨਾਹੀ ਬੋਇਆ ॥੧॥ ਰਹਾਉ
॥

poorab janam karam bhoom beej naahee
bo-i-aa. ||1|| rahaa-o.

ਬਾਰਿਕ ਤੇ ਬਿਰਧਿ ਭਇਆ ਹੋਨਾ ਸੋ ਹੋਇਆ ॥
ਜਾ ਜਮੁ ਆਇ ਝੋਟ ਪਕਰੈ ਤਬਹਿ ਕਾਹੇ ਰੋਇਆ ॥੨॥

baarik tay biraDh bha-i-aa honaa so ho-i-aa.
jaa jam aa-ay jhot pakrai tabeh kaahay
ro-i-aa. ||2||

ਪੰਨਾ ੪੮੨

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ਜੀਵਨੈ ਕੀ ਆਸ ਕਰਹਿ ਜਮੁ ਨਿਹਾਰੈ ਸਾਸਾ ॥
ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਵਾਲਿ ਪਾਸਾ ॥੩॥੧॥੨੩॥

jeevnai kee aas karahi jam nihaarai saasaa.
baajeegaree sansaar kabeeraa chayt dhaal
paasaa. ||3||1||23

*Assa, Sri Kabir Ji**Tipadas 8, Do-Tukas 7, Ikk Tukka 1*

In this *shabad*, Kabir Ji briefly talks about the reality of our life and advises us not to waste this opportunity of human life and meditate on God's Name so that we may get rid of the rounds of births and deaths.

Addressing us, Kabir Ji says: "(O' mortal, God created your) body from a drop of (father's sperm) and protected you in the caldron of fire (of your mother's womb). For ten months (God protected you) in your mother's womb. (But as soon as you came out (of the womb, you forgot Him and) you were afflicted by "*Maya*" (the worldly attachment)."(1)

Therefore, Kabir Ji admonishes us, and asks: "(O' mortal), why getting attached to greed you have wasted your jewel (like precious human) birth? (It appears that) in your previous life, you didn't sow the seed of God's Name, in the field of your deeds (your body)."(1-pause)

Now warning us of the consequences of continuing our present life style, and not attuning ourselves to meditation on God's Name, Kabir Ji says: "(O' man), from a child you have become an old person. Whatever had to happen has happened. (But if you don't remember God's Name even now, then) don't cry, when the demon of death comes and seizes you from your forelocks."(2)

Finally, Kabir Ji warns us against hoping to live a much longer life, even after becoming so old. He says: "(O' mortal, even after becoming so old), you are hoping for living (a long time), but the demon of death is counting your (few remaining) breaths. Kabir says, (O' human being), this world is like the play of a juggler, (therefore) throw your dice with full attention (and play your turn cautiously, so that you may not lose the game of your life, and keep suffering the pain of births and deaths)."(3-1-23)

The message of this *shabad* is that we have been wasting our previous lives and this human birth up to this time in false worldly pursuits and pleasures. We should realize that any time death could come and seize us. Therefore, we should take every opportunity to meditate on God's Name and live a pious and virtuous life, so that this opportunity of life given to us by God also does not go waste like the previous ones, and we keep suffering through the painful rounds of births and deaths.

ਆਸਾ ॥

aasaa.

ਤਨੁ ਰੈਨੀ ਮਨੁ ਪੁਨ ਰਪਿ ਕਰਿ ਰਉ ਪਾਚਉ ਤਤ ਬਰਾਤੀ ॥

tan rainee man pun rap kar ha-o paacha-o
tat baraatee.ਰਾਮ ਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈਰਉ ਆਤਮ ਤਿਹਿ ਰੰਗਿ ਰਾਤੀ
॥੧॥raam raa-ay si-o bhaavar laiha-o aatam tih
rang raatee. ||1||

ਗਾਉ ਗਾਉ ਰੀ ਦੁਲਹਨੀ ਮੰਗਲਚਾਰਾ ॥

gaa-o gaa-o ree dulanee mangalchaaraa.

ਮੇਰੇ ਗ੍ਰਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

mayray garih aa-ay raajaa raam bhataaraa.
||1|| rahaa-o.

ਨਾਭਿ ਕਮਲ ਮਹਿ ਬੇਦੀ ਰਚਿ ਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਉਚਾਰਾ ॥

naabh kamal meh baydee rach lay barahm
gi-aan uchaaraa.

ਰਾਮ ਰਾਇ ਸੋ ਦੂਲਹੁ ਪਾਇਓ ਅਸ ਬਡਭਾਗ ਹਮਾਰਾ ॥੨॥

raam raa-ay so doolahu paa-i-o as bad**h**haag
hamaaraa. ||2||

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਕਉਤਕ ਆਏ ਕੋਟਿ ਤੇਤੀਸ ਉਜਾਨਾ ॥

sur nar mun jan ka-utak aa-ay kot taytees
ujaanaaⁿ.

ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ
॥੩॥੨॥੨੪॥

kahi kabeer mohi bi-aahi chalay hai purak**h**
ayk bhagvaanaa. ||3||2||24||

Aasa

In this *shabad*, Kabir Ji is using the metaphor of marriage for his union with God. This is a very common metaphor used in Guru Granth Sahib by Sikh Gurus as well, in which the Gurus have even said that all humans in this world are the brides and God is the bridegroom and it is the purpose or life object of the human brides to be wedded, and get reunited with God. So here, Kabir Ji describes the scene of his own marriage or union with God.

He says: “I have made my body like the dyer’s vat, and adding the dye of virtues, I am dying (the cloth of) my mind (with the color of God’s love). The five (essences of truth, contentment, compassion, righteousness, and spiritual virtues) are the members of the marriage party. I am now taking marriage rounds with God the king, and my soul is imbued with His love.”(1)

Calling his sense faculties (such as sight and sound, his girl friends), Kabir Ji says to them: “Come O’ my friends and mates, and sing songs of joy, because in the home of my (heart) has come my groom, God the king.”(1-pause)

According to the Hindu ceremonies of those days, there used to be a platform with small poles on all its four corners. On this platform the bride and bridegroom used to sit while the Pundit or the priest used to utter mantras from the scriptures and then the couple used to circle seven times around the “*Bedi*”, (a special platform in the middle of which a small fire kept burning).

With this metaphor in mind, Kabir Ji says: “In the lotus of my naval, I have built the “*Bedi*”, (so that with every breath, I may keep remembering Him). I am uttering the mantra of divine knowledge (instead of the ordinary marriage mantras uttered by the tongue). Such great is my fortune, that I have obtained a groom like God the king.”(2)

Describing how magnificent is the scene of his marriage or union with God, Kabir Ji says: “(O’ my friends, I feel so happy at this marriage, as if) the men of heaven, the sages, and three hundred thirty million gods have come in their heavenly chariots to see the spectacle of this marriage. Therefore, (I) Kabir say, this is how that one supreme God is taking me (along with Him), after wedding me (with this kind of spiritual pomp and show).”(3-2-24)

The message of this *shabad* is that we should be so much imbued with the love of God, and make ourselves so holy, pure, and meritorious that one day God may accept us as His brides and re-unite us with Him.

ਆਸਾ ॥

aasaa.

ਸਾਸੁ ਕੀ ਦੁਖੀ ਸਸੁਰ ਕੀ ਪਿਆਰੀ ਜੇਠ ਕੇ ਨਾਮਿ ਡਰਉ ਰੇ ॥

saas kee dukhee sasur kee pi-aaree jayth kay naam dara-o ray.

ਸਖੀ ਸਹੇਲੀ ਨਨਦ ਗਹੇਲੀ ਦੇਵਰ ਕੈ ਬਿਰਹਿ ਜਰਉ ਰੇ ॥੧॥

sakhhee sahaylee nanaḍ gahaylee ḍayvar kai bireh jara-o ray. ||1||

ਮੇਰੀ ਮਤਿ ਬਉਰੀ ਮੈ ਰਾਮੁ ਬਿਸਾਰਿਓ ਕਿਨ ਬਿਧਿ ਰਹਨਿ
ਰਹਉ ਰੇ ॥

mayree mat ba-uree mai raam bisaari-o kin biḍh rahan raha-o ray.

ਸੈਜੈ ਰਮਤੁ ਨੈਨ ਨਹੀ ਪੇਖਉ ਇਹੁ ਦੁਖੁ ਕਾ ਸਉ ਕਹਉ ਰੇ
॥੧॥ ਰਹਾਉ ॥

sayjai ramat nain nahee paykha-o ih dukh kaa sa-o kaha-o ray. ||1|| rahaa-o.

ਬਾਪੁ ਸਾਵਕਾ ਕਰੈ ਲਰਾਈ ਮਾਇਆ ਸਦ ਮਤਵਾਰੀ ॥

baap saavkaa karai laraa-ee maa-i-aa sad matvaaree.

ਬਡੇ ਭਾਈ ਕੈ ਜਬ ਸੰਗਿ ਹੋਤੀ ਤਬ ਹਉ ਨਾਹੁ ਪਿਆਰੀ ॥੨॥

baday bhaa-ee kai jab sang hoṭee ṭab ha-o naah pi-aaree. ||2||

ਕਹਤ ਕਬੀਰ ਪੰਚ ਕੇ ਝਗਰਾ ਝਗਰਤ ਜਨਮੁ ਗਵਾਇਆ ॥

kahaṭ kabeer panch ko jhagraa jhagraṭ janam gavaa-i-aa.

ਝੂਠੀ ਮਾਇਆ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ
ਪਾਇਆ ॥੩॥੩॥੨੫॥

jhoothee maa-i-aa sabh jag baaDhi-aa mai raam ramat sukḥ paa-i-aa. ||3||3||25||

Aasa

In the previous *shabad*, Kabir Ji described the joyous occasion of his marriage or union with God. In this *shabad*, he describes the worldly scene, which generally happens, when the new bride comes in the house with all kinds of high hopes and desires, but is generally put to great test and is harassed by her in-laws, particularly her mother in law. In the process, the bride feels distant even from her groom and suffers great physical pain and mental anguish. Using the metaphor, Kabir Ji comments on the human beings in general, who are suffering due to their worldly attachment, and the strains and stresses caused by the society, which make them feel distant from their eternal spouse (God).

Speaking on behalf of one such human bride, Kabir Ji says: “(O’ my friends even though), I am being severely tortured by (the worldly attachment, which is like) my mother- in- law. However, being in love with (my body, which is like) my father-in-law, I tremble at the thought of (death, which is like) my elder brother-in- law. O’ my friends and mates, (the sense faculties, which are like) my husband’s sisters have caught me in their grip, and I am suffering due to the separation of my younger- brother- in law (the divine knowledge).” (1)

Now as if worrying, how she is going to spend the rest of her life, because she is separated from her beloved spouse (God), Kabir Ji says (on her behalf): “I have lost my senses because I have forsaken (my groom), God. (I am worrying) how am I going to spend my life (in this separation? I wonder), to whom may I narrate this pain of mine and tell that my groom abides right there on my bed, but I am unable to recognize Him?” (1-pause)

Continuing the metaphor of this suffering human bride, Kabir Ji says: “My step father, (the body born with me), always keeps fighting with me (and keeps asking for something to eat and drink), and my mother- in law (the intoxication for money) makes me completely crazy. (But, when I used to be in my mother’s womb) with my elder brother (the spiritual knowledge, and meditation on God’s Name), then I was dear to my groom (God).” (2)

In conclusion, Kabir Ji says: “(In this way, all human beings are entangled in this) strife of the five (impulses of lust, anger, greed, attachment, and ego, and mortals have) wasted their human birth fighting with these five (impulses). The entire world is caught in the grip of false “*Maya*” (the worldly riches and power), but by meditating on God, I have obtained peace.”(3-3-25)

The message of this *shabad* is that in general, the human beings are suffering from the five evil passions of lust, anger, greed, attachment, and ego, and they are wasting their lives in unnecessary fights and struggles for money or power. The only way to find peace, and poise is to be reunited with God, by remembering Him day and night with love and affection.

ਆਸਾ ॥

aasaa.

ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਊ ਤੁਮਾਰੇ ॥

ham ghar soot taneh nit taanaa kanth
janay-oo tumaaray.

ਤੁਮੁ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥

tumⁿ ta-o bayd parhahu gaa-itaree gobind
ridai hamaaray. ||1||

ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ ॥

mayree jihbaa bisan nain naaraa-in hirdai
baseh gobindaa.

ਜਮ ਦੁਆਰ ਜਬ ਪੂਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ
॥੧॥ ਰਹਾਉ ॥

jam du-aar jab poochhas bavray tab ki-aa
kahas mukandaa. ||1|| rahaa-o.

ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ ॥

ham goroo tum gu-aar gusaa-ee janam
janam rakhvaaray.

ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ ॥੨॥

kabahooⁿ na paar utaar charaa-ihu kaisay
khasam hamaaray. ||2||

ਤੂੰ ਬਾਮਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੂਝਹੁ ਮੋਰ ਗਿਆਨਾ ॥

tooⁿ baamⁿan mai kaaseek julhaa boojhhu
mor gi-aanaa.

ਤੁਮੁ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੋਰ ਧਿਆਨਾ
॥੩॥੪॥੨੬॥

tumⁿ ta-o jaachay bhoopat raajay har sa-o
mor Dhi-aanaa. ||3||4||26||

Aasa

In this *shabad*, Kabir Ji gives a very terse reply to the insults and cutting remarks many times made by the *pundits* or *Brahmins* of those days on persons like Kabir who belonged to lower castes. These *pundits* used to be very proud of the “*Janaiyu*” (the sacred thread around their necks) or their right to say “*Gyatri*” mantra (the most sacred Hindu *mantra*) and of their knowledge of *Vedas* and other Hindu scriptures.

So taking all these items one by one Kabir Ji says: “(O’ *Brahmin*, you are proud of) this small thread around your neck (which you call “*Janaiyu*”, but being a weaver), loads of such threads are lying around in my house, with which I daily weave. You (feel proud that you) read the “*Gyatri*” mantra from the “*Vedas*”, but God resides in our hearts.”(1)

Describing further, how close is he to God, Kabir Ji says: “(God is near and dear to me, as if) on my tongue resides *Vishnu*, in my eyes is *Narayan*, and in my heart resides “*Gobinda*”. But tell me what will be your answer when in the court of the demon of death, you will be asked (what have you been doing your entire life)?” (1-pause)

Now Kabir Ji comments on the oppression and deceit, which these *Brahmins* have been playing on the poor people from ages after ages. He says: “From birth after birth we have been like your cows and you have been like our cowherds and protectors, but you have never let us graze across (the stream, or never helped us to swim across the worldly ocean). So what kind of cowherds are you?”(2)

Ending the conversation here, Kabir Ji says: “(Agreed that) you are a *Brahmin*, and I am but a weaver from “*Kashi*” (and you are proud of your bookish knowledge), but understand my (innate) wisdom, that you go and beg from the kings and emperors, whereas I am attuned to God Himself.”(3-4-26)

The message of this *shabad* is that we should not be arrogant or proud of our religious garbs, knowledge of the religious books, or our mechanically uttering of few passages from these books. Instead, we should try to remember God in every aspect of our life. God should be on our tongue, in our heart, and our eyes should always be seeing God in everyone and everywhere.

ਆਸਾ ॥

aasaa.

ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਖਨੇ ਜੈਸਾ ਜੀਵਨੁ ਸੁਖਨ ਸਮਾਨੰ ॥

jag jeevan aisaa supnay jaisaa jeevan supan samaana^N.

ਸਾਚੁ ਕਰਿ ਹਮ ਗਾਠਿ ਦੀਨੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੰ ॥੧॥

saach kar ham gaath deenee chhod param niDhaana^N. ||1||

ਬਾਬਾ ਮਾਇਆ ਮੋਹ ਹਿਤੁ ਕੀਨੁ ॥

baabaa maa-i-aa moh hit keen^N.

ਜਿਨਿ ਗਿਆਨੁ ਰਤਨੁ ਹਿਰਿ ਲੀਨੁ ॥੧॥ ਰਹਾਉ ॥

jini gi-aan raṭan hir leen^N. ||1|| rahaa-o.

ਨੈਨ ਦੇਖਿ ਪਤੰਗੁ ਉਰਝੈ ਪਸੁ ਨ ਦੇਖੈ ਆਗਿ ॥

nain daykh patang urjhai pas na daykhai aag.

ਕਾਲ ਫਾਸ ਨ ਮੁਗਧੁ ਚੇਤੇ ਕਨਿਕ ਕਾਮਿਨਿ ਲਾਗਿ ॥੨॥

kaal faas na mugaDh chaytai kanik kaamin laag. ||2||

ਕਰਿ ਬਿਚਾਰੁ ਬਿਕਾਰ ਪਰਹਰਿ ਤਰਨ ਤਾਰਨ ਸੋਇ ॥

kar bichaar bikaar parhar taran taaran so-ay.

ਕਹਿ ਕਬੀਰ ਜਗਜੀਵਨੁ ਐਸਾ ਦੁਤੀਅ ਨਾਹੀ ਕੋਇ

kahi kabeer jagjeevan aisaa duṭee-a naahee

॥੩॥੫॥੨੭॥

ko-ay. ||3||5||27||

Aasa

In the previous *shabad* (3-3-25), Kabir Ji told us that all humanity is in a way suffering from the five evil passions of lust, anger, greed, attachment, and ego, and mortals are wasting their lives in unnecessary fights and struggles for money or power. The only way to find peace, and poise is to be reunited with God, by remembering Him with love and affection day and night. In this *shabad*, Kabir Ji again reminds us about the reality of life in this world. He cites beautiful examples to warn us against the false temptations, and tells us how can we obtain true and lasting happiness.

He says: “(O’ my friends), life in this world is like a dream, yes, the life is (false) like a dream. (But assuming the short lived dream to be everlasting), forsaking (God) the supreme treasure, (we are so attached to it, as if) we have tied a (tight) knot with it.”(1)

Saying the same thing in plain words, Kabir Ji says: “O’ my respected friends, we have imbued ourselves with the love of “*Maya*” (the worldly riches and power), which has stolen from us the jewel of divine wisdom.” (1-pause)

Now, Kabir Ji cites a beautiful example to awaken us to the dangerous nature of our worldly pursuits. He says: “A moth is attracted by the light but the foolish insect doesn’t see the fire (which is going to burn it). Similarly, the foolish man does not realize that the infatuation with wealth or women would ensnare him in the noose of death.”(2)

Finally, Kabir Ji addresses us and says: “O’ human being, forsaking the evil pursuits, think about this thing, that it is only that (God, is like) the ship, which can help us swim across (the worldly ocean). Kabir says that life of the world, is such a Master, like whom there is no other.”(3-5-27)

The message of this *shabad* is that we should realize that this human life, which we are presently living in this world, is short lived like a dream. Therefore, we should not be infatuated with worldly riches or power, which can keep us involved in a life of sin, and subject us to perpetual pains of births and deaths. Instead, we should remember that God, who is the only one who can save us from all this suffering, and grant us permanent peace and happiness.

ਆਸਾ ॥

aasaa.

ਪੰਨਾ ੪੮੩

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ਜਦੁ ਮੈ ਰੂਪ ਕੀਏ ਬਹੁਤੇਰੇ ਅਬ ਫੁਨਿ ਰੂਪੁ ਨ ਹੋਈ ॥

ja-o mai roop kee-ay bahutayray ab fun roop na ho-ee.

ਤਾਗਾ ਤੰਤੁ ਸਾਜੁ ਸਭੁ ਥਾਕਾ ਰਾਮ ਨਾਮ ਬਸਿ ਹੋਈ ॥੧॥

taagaa tant saaj sabh thaakaa raam naam bas ho-ee. ||1||

ਅਬ ਮੋਹਿ ਨਾਚਨੋ ਨ ਆਵੈ ॥

ab mohi naachno na aavai.

ਮੇਰਾ ਮਨੁ ਮੰਦਰੀਆ ਨ ਬਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥

mayraa man mandaree-aa na bajaavai. ||1|| rahaa-o.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਲੈ ਜਾਰੀ ਤ੍ਰਿਸਨਾ ਗਾਗਰਿ ਫੂਟੀ ॥

kaam kroDh maa-i-aa lai jaaree tarisnaa gaagar footee.

ਕਾਮ ਚੋਲਨਾ ਭਇਆ ਹੈ ਪੁਰਾਨਾ ਗਇਆ ਭਰਮੁ ਸਭੁ ਫੂਟੀ ॥੨॥

kaam cholnaa bha-i-aa hai puraanaa ga-i-aa bharam sabh chhootee. ||2||

ਸਰਬ ਭੂਤ ਏਕੈ ਕਰਿ ਜਾਨਿਆ ਚੁਕੇ ਬਾਦ ਬਿਬਾਦਾ ॥

sarab bhoot aykai kar jaani-aa chookay baad bibaadaa.

ਕਹਿ ਕਬੀਰ ਮੈ ਪੂਰਾ ਪਾਇਆ ਭਏ ਰਾਮ ਪਰਸਾਦਾ ॥੩॥੬॥੨੮॥

kahi kabeer mai poora paa-i-aa bha-ay raam pargaadaa. ||3||6||28||

Aasa

In the previous *shabad*, Kabir Ji advised us that we should realize that this human life, which we are presently living in this world, is short lived like a dream. Therefore, we should not be infatuated with worldly riches or power, which can keep us involved in a life of sin, and subject us to perpetual pains of births and deaths. Instead, we should

remember that God, who is the only one who can save us from all this suffering, and grant us permanent peace and happiness. In this *shabad*, Kabir Ji shares with us the state of his mind after he realized the above fact.

Referring to his previous births, and roles he played in those lives, Kabir Ji says: “Even if I have (played many roles in the previous lives, and swayed by “*Maya*” or worldly attachment and power), assumed different forms, I am not going to adopt any new form. (Because, now) my thread, the string, and in fact the instrument (of worldly attachment), has all broken down, and (my mind has come completely under) the control of God’s Name.”(1)

Summarizing the state of his mind, Kabir Ji says: “(By God’s grace, now) I no longer dance (to the tune of worldly attachments, and) my mind does not beat the drum (of false worldly allurements).”(1-pause)

Describing explicitly, his state of mind, Kabir Ji says: “I have burnt away all my lust, anger and the influence of “*Maya*”, and the pitcher of (worldly) desires within me has been smashed, and the garb of my lust is now too old, and all the wandering of my mind has ended.”(2)

In conclusion, Kabir Ji says: “Now I see the one God pervading equally in all the beings, and my enmities and jealousies with others have ended. (In short, I) Kabir say that God has showered His grace on me, and I have obtained (God) the perfect (Being).”(3-6-28)

The message of the *shabad* is that when by God’s grace, our mind is attuned with God, and it truly meditates on God’s Name, all our evil passions such as lust, anger, and greed are ended, and our mind stops running after worldly temptations, and we obtain the bliss of eternal union with God.

ਆਸਾ ॥

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥

ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੋਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ ॥

ਖਬਰਿ ਨ ਕਰਹਿ ਦੀਨ ਕੇ ਬਉਰੇ ਤਾ ਤੇ ਜਨਮੁ ਅਲੇਖੈ ॥੧॥
ਚਹਾਉ ॥

ਸਾਚੁ ਕਤੇਬ ਬਖਾਨੈ ਅਲਹੁ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਕੋਈ ॥

ਪਢੇ ਗੁਣੇ ਨਾਹੀ ਕਛੁ ਬਉਰੇ ਜਉ ਦਿਲ ਮਹਿ ਖਬਰਿ ਨ ਹੋਈ
॥੨॥

ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ ॥

ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੂ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ
॥੩॥੭॥੨੯॥

aasaa.

rojaa Dharai manaavai alhu su-aadaṭ jee-a
sanghaarai.

aapaa daykh avar nahee daykhai kaahay
ka-o jhakh maarai. ||1||

kaajee saahib ayk tohee meh tayraa soch
bichaar na daykhai.

khabar na karahi deen kay ba-uray taa tay
janam alaykhai. ||1|| raha-a-o.

saach kaṭayb bakhāanai alhu naar purakh
nahee ko-ee.

padhay gunay naahee kachh ba-uray ja-o dil
meh khabar na ho-ee. ||2||

alhu gaib sagal ghat bheetar hirdai layho
bichaaree.

hindoo turak duhoo-aN meh aykai kahai
kabeer pukaaree. ||3||7||29||

Aasa

In the previous *shabad* (3-4-26) Kabir Ji gave a very terse reply to the insults and cutting remarks, often made by the *Pundits* or *Brahmins* of those days on persons like Kabir belonging to lower caste. These *Pundits* used to be very proud of the “*Janai*” (the sacred thread around their necks), their right to say the sacred “*Gyatri*” mantra, and their knowledge of “*Vedas*” and other Hindu scriptures. In this *shabad*, he addresses the Muslim scholars and judges (or “*qazis*”) of those days, and tells them in equally forceful way about the futility of their customs and rituals, without the real love of God in their minds, and not believing that God lives equally in all beings, irrespective of faith, caste, creed, race, gender, or color.

Kabir Ji says: “(At the time of “*Eed*”, the holiest Muslim festival, a “*qazi*”) observes fasts, and kills living beings for his own enjoyment, (but thinks that he is) pleasing God. (In fact, he is) caring for his self, and not others. (I wonder), why does he do all this ostentation?”(1)

Now directly addressing, such a “*qazi*”, he says: “O’ “*qazi*”, there is only one Master (of the entire world. That Master) is residing in you also. However, you do not reflect on this thing, and see (for yourself). Being fanatic about your own faith, you do not give (right) information (to your mind), therefore your human birth is going waste.”(1-pause)

Next pointing to his own holy book “*Quran*”, and other Semitic books, such as Bible, and Torah, Kabir Ji says: “(O’ “*qazi*”), even your own Semitic books say that God is eternal, and no male nor female is without Him. O’ ignorant fool, mere reading or reflecting on this books does not do any thing, unless you feel His presence in your heart.”(2)

Kabir Ji concludes the *shabad*, by saying: “(O’ “*qazi*”), Kabir loudly proclaims, that invisibly God resides in all beings, (and if you objectively) reflect in your heart, you would also conclude that) the same one (God resides) in both Hindus and Muslims.”(3-7-29)

The message of this *shabad* is that we should not be fanatic about our own faith or philosophy and we should not assume that those who do not follow the same faith as ours would go to hell, or are inferior to us in any way. Instead, we should realize that the same God is pervading in all hearts and all human beings. Therefore, we should try to love them all as our brothers and sisters.

ਆਸਾ ॥

aasaa.

ਤਿਪਦਾ ॥ ਇਕਤੁਕਾ ॥

tipdaa. iktukaa.

ਕੀਓ ਸਿੰਗਾਰੁ ਮਿਲਨ ਕੇ ਤਾਈ ॥
ਹਰਿ ਨ ਮਿਲੇ ਜਗਜੀਵਨ ਗੁਸਾਈ ॥੧॥kee-o singaar milan kay taa-ee.
har na milay jagjeevan gusaa-ee. ||1||ਹਰਿ ਮੇਰੇ ਪਿਰੁ ਹਉ ਹਰਿ ਕੀ ਬਹੁਰੀਆ ॥
ਰਾਮ ਬਡੇ ਮੈ ਤਨਕ ਲਹੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥har mayro pir ha-o har kee bahuree-aa.
raam baday mai tanak lahuree-aa. ||1||
rahaa-o.ਧਨ ਪਿਰ ਏਕੈ ਸੰਗਿ ਬਸੇਰਾ ॥
ਜੇਜ ਏਕ ਪੈ ਮਿਲਨੁ ਦੁਹੇਰਾ ॥੨॥Dhan pir aykai sang basayraa.
sayj ayk pai milan duhayraa. ||2||ਧੰਨਿ ਸੁਹਾਗਨਿ ਜੋ ਪੀਅ ਭਾਵੈ ॥
ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ ॥੩॥੮॥੩੦॥Dhan suhaagan jo pee-a bhavaai.
kahi kabeer fir janam na avai. ||3||8||30||

Aasa

Tipada Ik-tuka

In the previous *shabad* (3-4-26), Kabir Ji advised us that we should not be arrogant or proud of our religious garbs, knowledge of the religious books, or our mechanically uttering a few passages from these books. In this *shabad*, he illustrates the futility of adorning different religious garbs, without having true love for God in our heart. Assuming himself as a poor, ignorant, young bride, and God as the bridegroom, he shows us how important it is for us to be humble and passionately in love with God, and what kinds of blessings we obtain by becoming pleasing to God.

In the metaphor of a young, ignorant bride, Kabir Ji says: “To meet Him, I decked myself in many ways (with religious garbs, and symbols), but still (God) the Master of earth didn’t (come to) meet me.”(1)

Showing his complete humility, Kabir Ji adds: “God is (like) my husband, and I am God’s ignorant bride. God is very great, but I am only a poor little young bride (of His).”(1-pause)

However, describing the irony of the situation, Kabir Ji says: “Both the groom and the bride are residing together. (Both) share the same one bed (the bride’s heart), but still their meeting has become very difficult.”(2)

Therefore, Kabir Ji says: “Blessed is that bride who is pleasing to God. Kabir says, (such a soul bride) doesn’t go through births (and deaths again, because she is forever united with the eternal God).”(3-8-30)

The message of this *shabad* is that there is no use of adopting religious garbs and doing all those rituals and ceremonies, unless we love Him with true sincerity and humility in our heart. Only, then we would become pleasing to Him, and getting re-united with Him, would get rid of the rounds of birth and death.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਦੁਪਦੇ

aasaa saree kabeer jee-o kay dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਵਨ ਮਨੁ ਸਰਜੇ ਰਹਿਆ ਸਮਾਈ ॥

heerai heeraa bayDh pavan man sehjay
rahi-aa samaa-ee.

ਸਗਲ ਜੋਤਿ ਇਨਿ ਹੀਰੈ ਬੇਧੀ ਸਤਿਗੁਰ ਬਚਨੀ ਮੈ ਪਾਈ ॥੧॥

sagal jot in heerai bayDhee satgur bachnee
mai paa-ee. ||1||

ਹਰਿ ਕੀ ਕਥਾ ਅਨਾਹਦ ਬਾਨੀ ॥
ਹੰਸੁ ਹੁਇ ਹੀਰਾ ਲੇਇ ਪਛਾਨੀ ॥੧॥ ਰਹਾਉ ॥

har kee katha anaahad baanee.
hans hu-ay heeraa lay-ay pachhaanee. ||1||
rahaa-o.

ਕਹਿ ਕਬੀਰ ਹੀਰਾ ਅਸ ਦੇਖਿਓ ਜਗ ਮਹ ਰਹਾ ਸਮਾਈ ॥

kahi kabeer heeraa as daykhi-o jag mah
rahaa samaa-ee.

ਗੁਪਤਾ ਹੀਰਾ ਪ੍ਰਗਟ ਭਇਓ ਜਬ ਗੁਰ ਗਮ ਦੀਆ ਦਿਖਾਈ
॥੨॥੧॥੩੧॥

guptaa heeraa pargat bha-i-o jab gur gam
dee-aa dikhaa-ee. ||2||1||31||

*Asa Sri Kabir Ji**Dupadas.*

In the previous *shabad* (3-6-28), Kabir Ji told us that when by God's grace, our mind is attuned with God, and it truly meditates on God's Name, then all our evil passions such as lust, anger, and greed are ended, and our mind no longer runs after worldly temptations, and we obtain the bliss of true union with God. In this *shabad*, Kabir Ji uses a very beautiful metaphor, in which he compares God's Name to the supreme or primal diamond, and our mind to a small speck of the same diamond. Being surrounded by the dust of false worldly riches and power, our mind looks like an ordinary stone, but it regains its original beauty and value, when it is pierced by (God's Name), the source diamond.

He says: "When the (primal divine diamond of God's Name) pierced the diamond of my mind, which had become fast (and mercurial like) air, it easily became (poised and) stable. (In fact), I have obtained this understanding from the words of the true Guru, that (God) the primary diamond has pierced (enlightened) the entire (world with its light)."(1)

Now Kabir Ji tells from where we can obtain this diamond of God's Name. He says: "The gospel of this diamond (of God's Name) is the unstuck melody (of bliss), and wherever this gospel is being described that place or holy congregation is like a lake of diamonds). The person who becomes pure and immaculate, like the swan recognizes this diamond (of God's Name)."(1-pause)

In conclusion, Kabir Ji says: "When, the Guru, who knew the secret (of this diamond), revealed this secret to me, this diamond became visible. Kabir says, (at that time, I) saw such a diamond, which is pervading in the entire world (but is apparent to only a few fortunate persons, through the grace of the Guru)."(2-1-31)

The message of this *shabad* is that God's Name is like the most precious diamond, which is secretly pervading the entire world, and our mind is a tiny part of this diamond. However, being surrounded by worldly allurements, its true luster and nature has been obscure. When by joining the congregation of saintly persons, and seeking Guru's guidance, we pierce the diamond of our mind with the diamond of God's Name we are able to see the secret diamond of God's Name, illuminating the entire world.

ਆਸਾ ॥

aasaa.

ਪਹਿਲੀ ਕਰੂਪਿ ਕੁਜਾਤਿ ਕੁਲਖਨੀ ਸਾਹੁਰੈ ਪੇਈਐ ਬੁਰੀ ॥

pahilee karoop kujaaṭ kulakhṇee saahurai pay-ee-ai buree.

ਅਬ ਕੀ ਸਰੂਪਿ ਸੁਜਾਨਿ ਸੁਲਖਨੀ ਸਹਜੇ ਉਦਰਿ ਧਰੀ ॥੧॥

ab kee saroop sujaan sulakhṇee sehjay udar Dharee. ||1||

ਭਲੀ ਸਰੀ ਮੁਈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ ॥

bhalee saree mu-ee mayree pahilee baree.

ਜੁਗ ਜੁਗ ਜੀਵਉ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ ॥੧॥ ਰਹਾਉ ॥

jug jug jeeva-o mayree ab kee Dharee. ||1|| rahaa-o.

ਕਹੁ ਕਬੀਰ ਜਬ ਲਹੁਰੀ ਆਈ ਬਡੀ ਕਾ ਸੁਹਾਗੁ ਟਰਿਓ ॥

kaho kabeer jab lahuree aa-ee badee kaa suhaag tari-o.

ਲਹੁਰੀ ਸੰਗਿ ਭਈ ਅਬ ਮੇਰੈ ਜੇਨੀ ਅਉਰੁ ਧਰਿਓ ॥੨॥੨॥੩੨॥

lahuree sang bha-ee ab mayrai jayṭhee a-or Dhari-o. ||2||2||32||

Aasa

In this *shabad*, Kabir Ji uses another very beautiful example to tell us about his present awakened state of mind as compared to his previous state of ignorance. He compares his previous ignorant state of mind to his first wife and the awakened understanding to his new second wedded wife.

Using the above metaphor, Kabir Ji says: “(My previous state of ignorance and misunderstanding), was like my first, ugly, low caste, bad character woman, considered evil both in her parent’s and in-laws’ house. My present (awakened understanding) is like the beautiful, wise (new bride) of superb merits, and I have easily enshrined her in my heart.”(1)

Expressing, the happiness he feels about getting rid of his previous state of ignorance, Kabir Ji says: “It is good that I got rid of my previous (bad intellect, as if) my previous evil wife has died. (Now I pray) that may my newly wedded bride (this new awakened state) may live and last for ages after ages.”(1-pause)

He concludes the *shabad*, with the remarks: “Kabir says, when the younger wife came, the older bride (became so irrelevant to him, as if) her spouse was dead, (because) now the younger one always remains with me, and the older one has married some other person. (In other words, Kabir is now fully enjoying his new awakened and virtuous state of mind, and the old bad intellect is now afflicting some one else, but not him).”(2-2-32)

The message of this *shabad* is that if we want to gain any profit of this human life, we should discard our ignorance, and pride. Instead, we should obtain the true knowledge and understanding from our Guru. Only then, we will obtain the fruit of this human life or union with God.

ਪੰਨਾ ੪੮੪

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ਆਸਾ ॥

aasaa. ॥

ਮੇਰੀ ਬਹੁਰੀਆ ਕੋ ਧਨੀਆ ਨਾਉ ॥
ਲੇ ਰਾਖਿਓ ਰਾਮ ਜਨੀਆ ਨਾਉ ॥੧॥

mayree bahuree-aa ko Dhanee-aa naa-o.
lay raakhi-o raam janee-aa naa-o. ||1||

ਇਨ੍ ਮੁੰਡੀਅਨ ਮੇਰਾ ਘਰ ਧੁੰਧਰਾਵਾ ॥
ਬਿਟਵਹਿ ਰਾਮ ਰਮਉਆ ਲਾਵਾ ॥੧॥ ਰਹਾਉ ॥

in^h munde-an mayraa ghar DhunDhraavaa.
bitvahi raam ram-oo-aa laavaa. ||1|| rahaa-o.

ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥

kahaṭ kabeer sunhu mayree maa-ee.

ਇਨ੍ ਮੁੰਡੀਅਨ ਮੇਰੀ ਜਾਤਿ ਗਵਾਈ ॥੨॥੩॥੩੩॥

in^h munde-an mayree jaaṭ gavaa-ee.
||2||3||33||

Aasa

In the previous *shabad*, Kabir Ji used the metaphor of divorcing his first wife and marrying a second and better wife for replacing his old intellect of ignorance and evil thoughts with the new intellect of divine wisdom and contentment. In this *shabad*, he uses a similar metaphor of changing the very nature of his present wife, including her intellect, attitude,

and mode of thinking. Kabir Ji also uses the metaphor of his mother complaining that in her view, the company of saintly looking people has destroyed her entire household. Because her daughter-in-law is being called “*Ram Jania*”, considered a sort of prostitute in those parts of the country. In reality, through this *shabad*, Kabir Ji is sharing this situation with other people, and tells how actually the company of saintly people has elevated him spiritually, and has raised his social status as well.

First, metaphorically expressing the views of his mother in this matter, Kabir Ji says: “The name of my daughter-in-law was “*Dhania*” (the woman of wealth and fortune). However, now she is known as “*Ram jania*” (the maidservant in a temple, mostly treated as a prostitute by the *Brahmins* in charge of that temple. Actually Kabir Ji wants to convey that previously his intellect was interested in worldly riches, but now it is interested in serving and remembering God).”(1)

Going further, Kabir Ji imagines that like other mothers his mother does not really blame her son also, but she blames the “bad” company of this son for the lack of interest in his job, and their consequent poor economic situation. So she says: “These shaven headed (saints) have ruined my home, and now my little ignorant son, always remains noisily uttering God’s Name again and again. (He has lost interest in doing his job, and earning any money for our household).”(1-pause)

Kabir Ji replies to these imagined thoughts of his mother and says: “Listen O’ my mother, Kabir says, these shaven headed saints (have done me no harm. Actually they) have destroyed my (low) caste (because now I am considered a devotee, belonging to the lineage of God Himself, who is above any caste or color).”(2-3-33)

The message of this *shabad* is that whenever by God’s grace we are attuned to Him, and when joining holy company we spend time in meditating on His Name, we should not think that we are wasting our time, by not using the same in looking after our business, and earning more money. Because, it is only the wealth of God’s Name which will accompany us in the end, and save us from all future pains of births and deaths, and not worldly wealth or power.

ਆਸਾ ॥

ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੁੰਘਟਾ ਜਿਨਿ ਕਾਵੈ ॥

ਅੰਤ ਕੀ ਬਾਚ ਲਹੈਗੀ ਨ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

ਘੁੰਘਟਾ ਕਾਵਿ ਗਈ ਤੇਰੀ ਆਗੈ ॥

ਉਨ ਕੀ ਗੈਲਿ ਤੋਹਿ ਜਿਨਿ ਲਾਗੈ ॥੧॥

ਘੁੰਘਟਾ ਕਾਵੈ ਕੀ ਇਹੈ ਬਡਾਈ ॥

ਦਿਨ ਦਸ ਪਾਂਚ ਬਹੁ ਭਲੇ ਆਈ ॥੨॥

ਘੁੰਘਟਾ ਤੇਰੇ ਤਉ ਪਰਿ ਸਾਚੈ ॥

ਹਰਿ ਗੁਨ ਗਾਇ ਕੁਦਹਿ ਅਰੁ ਨਾਚੈ ॥੩॥

ਕਹਤ ਕਬੀਰ ਬਹੁ ਤਬ ਜੀਤੇ ॥

ਹਰਿ ਗੁਨ ਗਾਵਤ ਜਨਮੁ ਬਿਤੀਤੇ ॥੪॥੧॥੩੪॥

aasaa.

rahu rahu ree bahuree-aa ghoonghat jin kaadhai.

ant kee baar lahaigee na aadhai. ||1|| rahaa-o.

ghoonghat kaadh ga-ee tayree aagai.

un kee gail tohi jin laagai. ||1||

ghoonghat kaadhay kee ihai badaa-ee.

din das paaⁿch bahoo bhalay aa-ee. ||2||

ghoonghat tayro ta-o par saachai.

har gun gaa-ay koo^deh ar naachai. ||3||

kahat kabeer bahoo tab jeetai.

har gun gaavat janam biteetai. ||4||1||34||

Aasa

In this *shabad* again, Kabir Ji is using the metaphor of his newly wedded wife who out of respect for the in-laws puts a long veil on her face as per the custom of those days and which is prevalent to some extent even during these days in Indian families. But Kabir Ji is using the metaphor to compare his shy wife with a veil to his intellect who is now inclined more towards meditating on God's Name, but is kind of shy and is trying to hide her diversion towards God's Name, but wants to hide this change from others.

So addressing his intellect as a shy newly wedded bride, Kabir Ji says: "Stop, O' my dear bride stop, and don't put this veil on your face. (In other words, O' my mind, stop trying to hide your love for God, or going to holy congregation, because of the fear that people may make fun of you). Because, if in this way you kept hiding your love for God, (and for the sake of pleasing other people, you kept wasting your time in worldly riches), in the end you won't earn even a penny's worth (of spiritual) profit."(1-pause)

Cautioning his own intellect against copying those, who tried to hide their love for God, Kabir Ji says: "(O' my intellect, before you, there have been many bride souls, who tried to hide their love for God, (but in the end they didn't benefit from this practice. In fact, they lost many opportunities to meditate on God's Name. So make sure, that) you don't follow their example."(1)

Commenting on the short lived apparent benefit of adorning the veil, or hiding one's devotion to God, Kabir Ji says: "The only limited benefit of putting the veil on one's face (or hiding one's devotion to God) is that for five or ten days, (people might say, that this new bride) has come from a good family. (In other words, the limited benefit of trying to conceal one's participation in going to join the holy congregation, or participation in singing God's praises) is that for a few days, people may think that the person is not wasting his time in useless spiritual matters)." (2)

Therefore, Kabir Ji says to his intellect: "(O' my intellect), this veil of yours can be only considered true, (if instead of hiding your love for God, you hide from the love of worldly allurements), and dance and jump, while singing God's praises. (In other words, openly participate in the holy congregations and sing God's praises)." (3)

Giving the reason for the above advice to his own intellect (and indirectly us), he proclaims: "(O' my friends), Kabir says that a bride (soul) wins (the game of life, only) when she spends all her life singing praises of God."(4-1-34)

The message of this *shabad* is that if we are devoted towards God and are meditating on His Name, then we should not feel any shame in it, and we should not try to hide our devotion or love for God. We should just be on our own and without any sense of pride or ego, keep doing our worship, without worrying about people making fun of us or criticizing us.

Personal Note:—The truth of this advice is evident to the author himself because during his college days while living in a survey camp, the author used to try to do evening prayer (Rehraas), but tried to hide and even used to lie about this thing. Many times, while going out for a walk, with his room mates, he would suddenly make an excuse, that he has to go back to his room, to pick up something, and will rejoin them later. Then he would come back, and do his daily Rehraas. However, one day his friends came back and discovered

that the author was doing his Rehraas. At this, they gave him a hard time, and asked why he tried to hide like a thief when he was doing this right thing. Rather he should have told them openly and they might have joined him as well. From that day, the author felt more kind of brave and good about him rather than being a coward while doing his worship.

ਆਸਾ ॥

aasaa.

ਕਰਵਤੁ ਭਲਾ ਨ ਕਰਵਟ ਤੇਰੀ ॥
ਲਾਗੁ ਗਲੇ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ ॥੧॥

karvat̃ ḅhalaa na karvat̃ tayree.
laag galay sun bint̃ee mayree. ||1||

ਹਉ ਵਾਰੀ ਮੁਖੁ ਫੇਰਿ ਪਿਆਰੇ ॥
ਕਰਵਟੁ ਦੇ ਮੇ ਕਉ ਕਾਹੇ ਕਉ ਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree mukh fayr pi-aaray.
karvat̃ day mo ka-o kaahay ka-o maaray.
||1|| rahaa-o.

ਜਉ ਤਨੁ ਚੀਰਹਿ ਅੰਗੁ ਨ ਮੋਰਉ ॥
ਪਿੰਡੁ ਪਰੈ ਤਉ ਪ੍ਰੀਤਿ ਨ ਤੋਰਉ ॥੨॥

ja-o tan cheereh ang na mora-o.
pind parai ta-o pareet̃ na tora-o. ||2||

ਹਮ ਤੁਮ ਬੀਚੁ ਭਇਓ ਨਹੀ ਕੋਈ ॥
ਤੁਮਹਿ ਸੁ ਕੰਤ ਨਾਰਿ ਹਮ ਸੋਈ ॥੩॥

ham tum beech ḅha-i-o nahee ko-ee.
tumeh so kant̃ naar ham so-ee. ||3||

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥
ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ ॥੪॥੨॥੩॥

kahaṭ kabeer sunhu ray lo-ee.
ab tumree part̃eet̃ na ho-ee. ||4||2||35||

Aasa

In this *shabad*, Kabir Ji imagines himself as a bride and God as the bridegroom, he feels as if God is not speaking to him, or is indifferent to him, and that indifference is more painful to him than anything else is.

Therefore addressing God in a most humble, sincere, and heart wrenching manner, Kabir Ji says: “(O’ God, for me) it is less painful to be cut under a saw, than (bear Your indifference, or) back towards me. Please listen to my supplication, and hug me (to Your bosom).”(1)

Continuing his love filled entreaty, Kabir Ji says: ““(O’ my Beloved, I am a sacrifice to You, please turn Your face towards me. Why are You killing me by turning away from me (and thus showing Your indifference)?”(1-pause)

Describing the extent of his love for God, Kabir Ji says: ““(O’ God, even if You cut my body (into pieces), I would not turn away any limb of mine (in order to save it). Even when my body is in great danger, I wouldn’t break (the bonds of my) love (for You).”(2)

Like a faithful wife, Kabir Ji further wants to assure God, that there is no other worldly love or consideration between him and God, therefore he says: ““(O’ God), no one else has come between You and me. You are my same husband, and I am that same bride of Yours. (You are my eternal Master, and I am Your eternal servant).”(3)

After, describing the extent of his love, and the sacrifices he is ready to make, Kabir Ji says: ““(Listen O’ Light of the world, Kabir says, are You still not convinced (about my true love and devotion for You)?”(4-2-35)

The message of this *shabad* is that we should have such a sincere and faithful love for God that even if we have to undergo lots of criticism, ridicule and torture for loving God or meditating on His Name we should not abandon our love for Him and should always pray to Him to accept us in His union.

ਆਸਾ ॥

aasaa.

ਕੋਰੀ ਕੋ ਕਾਹੂ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥
ਸਭੁ ਜਗੁ ਆਨਿ ਤਨਾਇਓ ਤਾਨਾਂ ॥੧॥ ਰਹਾਉ ॥

koree ko kaahoo maram na jaanaa^N.
sabh jag aan tanaa-i-o taanaa^N. ||1||
rahaa-o.

ਜਬ ਤੁਮ ਸੁਨਿ ਲੇ ਬੇਦ ਪੁਰਾਨਾਂ ॥
ਤਬ ਹਮ ਇਤਨਕੁ ਪਸਰਿਓ ਤਾਨਾਂ ॥੧॥
ਧਰਨਿ ਅਕਾਸ ਕੀ ਕਰਗਹ ਬਨਾਈ ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਾਥ ਚਲਾਈ ॥੨॥

jab tum sun lay bayd puraanaa^N.
tab ham itnak pasri-o taanaa^N. ||1||
Dharan akaas kee kargah banaa-ee.
chand sooraj du-ay saath chala-ee. ||2||

ਪਾਈ ਜੋਰਿ ਬਾਤ ਇਕ ਕੀਨੀ ਤਹ ਤਾਂਤੀ ਮਨੁ ਮਾਨਾਂ ॥
ਜੋਲਾਹੇ ਘਰੁ ਅਪਨਾ ਚੀਨ੍ਹਾਂ ਘਟ ਹੀ ਰਾਮੁ ਪਛਾਨਾਂ ॥੩॥

paa-ee jor baat ik keenee tah taan^Ntee man
maanaa^N.
jolaahay ghar apnaa cheen^{haa}^N ghat hee
raam pachhaanaa^N. ||3||

ਕਹਤੁ ਕਬੀਰੁ ਕਾਰਗਹ ਤੋਰੀ ॥
ਸੂਤੈ ਸੂਤ ਮਿਲਾਏ ਕੋਰੀ ॥੪॥੩॥੩੬॥

kahaṭ kabeer kaargah toree.
sootai soot milaa-ay koree. ||4||3||36||

Aasa

Kabir Ji was a weaver by profession and as per Hindu caste system, all the weavers used to be considered as a low caste, and many high caste *Brahmins* used to hate, and ridicule these low caste people. Kabir Ji answers to this kind of criticism and ridicule, and tells them that what to speak of him, in a way God Himself is a grand weaver who has weaved this entire web of life and the universe.

Addressing the people in general, and those high caste *Brahmins* in particular, Kabir Ji says: “(O’ people, you consider me as a low caste weaver), but no one has understood the mystery of (God, the grand) Weaver, who by bringing (into existence) the entire world, has woven the web of the entire world.”(1-pause)

In order to illustrate, how there is not much difference, between his profession and that of the *Brahmins*, Kabir Ji says: “(O’ *Pundits*, there is not much difference, between you and me. Because) the time in which you listen to the “*Vedas*”, or “*Puranaas*”, (and recite to your clients to earn your living), in that time I complete little bit of warp (in my loom, to earn my sustenance).”(1)

Now, describing how God is acting like a weaver, Kabir Ji says: “(O’ my friends), The earth and the sky, God has made His loom, and moon and the sun, He has moved as the two bobbins (in this loom).”(2)

To complete his analogy, Kabir Ji says: “(In this loom, which God is weaving, He is using death and birth) as his two foot pedals, and in that Weaver, my mind has developed (full)

faith. When me the weaver, searched within my home, I realized the all pervading God in my heart itself.”(3)

Finally, addressing God, Kabir Ji says: “O’ God, Kabir says this world is like Your (weaving) workshop, but when the Weaver (destroys this workshop, He merges all the threads (or souls) into one thread (His prime soul).”(4-3-36)

The message of this *shabad* is that we should not be ashamed of any honest profession whether it is weaving clothes, making shoes or doing anything else because in a way God Himself is the grandest weaver, engineer, doctor, and whatever (who has built and woven this entire universe, and created all the creatures and beings of the world. So we should have faith and love for Him and thank Him for granting us the opportunity to do whatever job, He has assigned us to do.

ਆਸਾ ॥

aasaa.

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾਂ ॥

anṭar mail jay tīrath naavai tīs baikunṭh na jaanaaⁿ.

ਲੋਕ ਪਤੀਣੇ ਕਛੂ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮੁ ਆਯਾਨਾ ॥੧॥

lok paṭēṇay kachhoo na hovai naahee raam ayaanaa. ||1||

ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥

poojahu raam ayk hee dēyvaa.

ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥੧॥ ਰਹਾਉ ॥

saachaa naavan gur kee sayvaa. ||1|| rahaa-o.

ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੋਡੁਕ ਨਾਵਹਿ ॥

jal kai majan jay gat hovai nit nit mayⁿduk naaveh.

ਜੈਸੇ ਮੋਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ ॥੨॥

jaisay mayⁿduk taysay o-ay nar fir fir jonee aavahi. ||2||

ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ ॥

manhu kathor marai baanaaras narak na baaⁿchi-aa jaa-ee.

ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ ॥੩॥

har kaa sant marai haarⁿhambai ṭa saglee sain taraa-ee. ||3||

ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥

dīnas na rain bayd nahee saastar ṭahaa basai nirankaaraa.

ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ ॥੪॥੪॥੩੭॥

kahi kabeer nar tiseh Dhi-aavahu baavri-aa sansaaraa. ||4||4||37||

Aasa

In the previous *shabad*, Kabir Ji advised us against having any kind of false pride in our high caste, or profession. In this *shabad*, he cautions us against the false beliefs, such as obtaining salvation by bathing at some holy places, or going to hell by dying in any particular city or town.

He says: “If a person bathes at holy places with the dirt (of evil thoughts still present) in his or her mind, he or she will not go to heaven. Because nothing (substantial) happens, by some people being impressed, because) God is not so naive (that He could be won over by some outer shows of piety).”(1)

Therefore, Kabir Ji advises and says: “(O’ my friends), please worship the one God alone. He is the only God and the true holy bath lies in serving the Guru (by following his advice).”(1-pause)

Now Kabir Ji illustrates his advice by giving a very simple example. He says: “If (it were true, that) by taking a bath at holy places one obtains salvation, then all the frogs living in those waters at the holy place would have obtained salvation (and they would be free from any births and deaths. But the truth is this that) just as those frogs die and take birth again and again, similarly (those people who take baths at the holy places with unclean minds) also keep on suffering the rounds of births and deaths.”(2)

Now Kabir Ji takes another superstition and comments on that. Some Hindus think that if a person dies in *Banaras* (their holiest place) then he finds place in heaven. On the other hand, if a person dies in *Harramba* (a cursed place) then he is reborn as a donkey. So referring to this superstition Kabir Ji says: “If a man is stone hearted (has no compassion in his heart) and he dies in Banaras, still he cannot avoid the pain of hell. (On the other hand), if a true saint of God dies in (that cursed place called) *Harramba*, he saves his entire lineage.”(3)

Finally, Kabir Ji tells us where God actually resides because people think that God resides at this or that holy place. He says: “Where there is no day or night, where there is no *Shashtra* no holy books, God resides there. Kabir says: “O’ human beings, please meditate on that God, but it is a pity that the world has gone crazy (and is worshipping wrong gods and goddesses or human beings, and searching Him in wrong places).” (4-4-37)

The message of this *shabad* is that we cannot find God by visiting holy places or doing other rituals if our mind is still unclean but if we remember God with true, sincere love, and with a pure mind, then we can find God residing in our own heart.

ਪੰਨਾ ੪੮੫

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

aasaa baanee saree naamday-o jee kee

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ ॥

ayk anayk bi-aapak poorak jat daykh-a-u tat so-ee.

ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥੧॥

maa-i-aa chitar bachitar bimohit birlaa boojhai ko-ee. ||1||

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥

sabh gobind hai sabh gobind hai gobind bin nahee ko-ee.

ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥੧॥
ਰਹਾਉ ॥

soot ayk man sat saha's jaisay ot pot parabh so-ee. ||1|| rahaa-o.

ਜਲ ਤਰੰਗ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ ॥

jal tarang ar fayn budbudaa jal tay bhinn na ho-ee.

ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ
॥੨॥

ih parpanch paarbarahm kee leelaa bichrat aan na ho-ee. ||2||

ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ ॥

mithi-aa bharam ar supan manorath sat padaarath jaani-aa.

ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ॥੩॥

sukarīt mansaa gur updaysee jaagaṭ hee
man maani-aa. ||3||

ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ ॥

kahaṭ naamday-o har kee rachnaa daykhu
ridai beechaaree.

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ
॥੪॥੧॥

ghat ghat antar sarab niranṭar kayval ayk
muraaree. ||4||1||

Aasa: Word Of Sri Namdev Ji

The devotee Namdev who was a poor calico printer uttered this *shabad*, to tell all the high caste arrogant Brahmins of those days that God is pervading everywhere and in every heart. In other words, all human beings are equal. In this *shabad*, Namdev Ji describes how he sees and experiences one God pervading everywhere and in everything.

He says: “The one God is in many manifestations and wherever I look, I see Him pervading there. But because of the illusion created by the fascinating “*Maya*” (the worldly riches and power), we are misled by His many different forms (and manifestations. Therefore) only a very rare person realizes and understands this truth.”(1)

So Namdev Ji emphasizes: “There is one God in everything and everywhere and there is nothing else beside God’s manifestation. Just as there may be many hundred thousands beads on one thread, similarly that (God) is intertwined in all creatures like warp and woof.”(1-pause)

Citing some more examples to help us understand this concept, Namdev Ji says: “The waves on water, the foam, or the bubbles are not different than water itself. Similarly by reflecting carefully (on this matter, you would understand that) this show of the world is just a play of the all-pervading God, and nothing is different than Him.”(2)

Now Namdev Ji tells us why we do not realize this truth of God pervading everywhere, and how we can rectify this situation. He says: “(By looking at this show of the world, people) are under the false notion that (our association with this world) is everlasting. (But, in reality) all these things are mind’s creations in a dream. (However, the person) who is blessed with right instruction of the Guru, he gets awakened (to this false belief), and his mind is convinced (that our companionship with these worldly things is not everlasting).”(3)

In conclusion, Namdev Ji says: “(O my friends), think about it in your heart, and see for yourself. Namdev says that (all this universe) is a play created by God; in each and every heart, and in all places only one God resides.”(4-1)

The message of this *shabad* is that even though different places, dissimilar phenomenon or the diverse human beings may apparently appear different and strange, but in reality, all are the manifestations of the one God. That God is pervading in all of them like a thread, which has thousand and thousands of beads strung on to it. Therefore, we should love all human beings as our brothers, and sisters, and all places and phenomena, as different forms, manifestations, and wonders of the same one God.

ਆਸਾ ॥

aasaa.

ਆਨੀਲੇ ਕੁੰਡ ਭਰਾਈਲੇ ਉਦਕ ਠਾਕੁਰ ਕਉ ਇਸਨਾਨੁ ਕਰਉ ॥

aaneelay kumbh bharaa-eelay oodak thaakur
ka-o isnaan kara-o.ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ
ਕਰਉ ॥੧॥ba-i-aalees lakh jee jal meh hotay beethal
bhailaa kaa-ay kara-o. ||1||ਜਤ੍ਰ ਜਾਉ ਤਤ ਬੀਠਲੁ ਭੈਲਾ ॥
ਮਹਾ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥੧॥ ਰਹਾਉ ॥jatr jaa-o tat beethal bhailaa.
mahaa anand karay sad kaylaa. ||1||
rahaa-o.

ਆਨੀਲੇ ਫੂਲ ਪਰੋਈਲੇ ਮਾਲਾ ਠਾਕੁਰ ਕੀ ਹਉ ਪੂਜ ਕਰਉ ॥

aaneelay fool paro-eelay maalaa thaakur kee
ha-o pooj kara-o.

ਪਹਿਲੇ ਬਾਸੁ ਲਈ ਹੈ ਭਵਰਹ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੨॥

pahilay baas la-ee hai bhavrah beethal
bhailaa kaa-ay kara-o. ||2||

ਆਨੀਲੇ ਦੂਧੁ ਰੀਧਾਈਲੇ ਖੀਰੰ ਠਾਕੁਰ ਕਉ ਨੈਵੇਦੁ ਕਰਉ ॥

aaneelay dooDh reeDhaa-eelay kheera^N
thaakur ka-o naivayd kara-o.

ਪਹਿਲੇ ਦੂਧੁ ਬਿਟਾਰਿਓ ਬਛਰੈ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੩॥

pahilay dooDh bitaari-o bachhrai beethal
bhailaa kaa-ay kara-o. ||3||

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥

eebhai beethal oobhai beethal beethal bin
sansaar nahee.ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ
॥੪॥੨॥thaan thanantar naamaa paravai poor rahi-o
too^N sarab mahee. ||4||2||

Aasa

In this *shabad*, Namdev Ji is commenting on the practice of statue worship and how he thinks it is not the right thing to do. However, instead of criticizing other people or their beliefs, he takes this example on himself, as if he is trying to pray and worship before a statue, whom he calls his “*Thakur*” or “*Beethal*”.

As if talking to himself, Namdev Ji says: “I may bring a pitcher, and fill it with water to bathe my “*Thakur*” (the stone-god. However, a doubt arises in my mind about the purity of water. Because) millions of living beings live in water, (and God is already present in all waters anyway). So how could I bathe my “*Beethal*”? (1)

For a moment, Namdev Ji stops to reflect, and says: “(The fact is that) wherever I go, I see (God, my) “*Beethal*” pervading there (in all creatures), and always enjoying immense bliss, doing fun and frolics.”(1-pause)

Next, thinking about doing some worship of his “*Beethal*”, Namdev Ji says: “(I think, I should) bring some flowers and weave a garland to worship the “*Thakur*”. (But, then a thought arises in my mind, that) already, the black bee has smelled it. (Moreover, God is already present in all the flowers, and enjoying the fragrance. So how could I worship my) “*Beethal*” with these flowers)?”(2)

Then trying to think of something else, Namdev Ji says to himself: “(May be), I should bring milk and make milk and rice pudding. (But, then the doubt arises that) already the

calf has made the milk impure (by sucking on the cow. (In addition, God is already present in the milk and enjoying it). So, what could I present to my “*Beethal*”? (3)

Ultimately, Namdev Ji concludes: “(The fact is that), both in this and that direction (my God), “*Beethal*” is present, and there is no place in the world, where “*Beethal*” is not there. Therefore, Namdev make a supplication, and says (O’ my God”, You are pervading in every nook and corner of the entire universe, and in all creatures.”(4-2)

The message of this *shabad* is that the thought of worshipping the statues with anything whether flowers, milk or water is not the right worship, because it is in fact an insult to that deity because those things are already impure. Instead, we should worship that God, who is pervading everywhere and in every heart and is not bound by any limitations or boundaries.

ਆਸਾ ॥

aasaa.

ਮਨੁ ਮੇਰੇ ਗਜੁ ਜਿਹਬਾ ਮੇਰੀ ਕਾਤੀ ॥
ਮਪਿ ਮਪਿ ਕਾਟਉ ਜਮ ਕੀ ਫਾਸੀ ॥੧॥

man mayro gaj jihbaa mayree kaatēe.
map map kaata-o jam kee faasee. ||1||

ਕਹਾ ਕਰਉ ਜਾਤੀ ਕਹ ਕਰਉ ਪਾਤੀ ॥
ਰਾਮ ਕੋ ਨਾਮੁ ਜਪਉ ਦਿਨ ਰਾਤੀ ॥੧॥ ਰਹਾਉ ॥

kahaa kara-o jaatēe kah kara-o paatēe.
raam ko naam japa-o din raatēe. ||1||
rahaa-o.

ਰਾਂਗਨਿ ਰਾਂਗਉ ਸੀਵਨਿ ਸੀਵਉ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ ॥੨॥

raaⁿgan raaⁿga-o seevan seeva-o.
raam naam bin gharee-a na jeeva-o. ||2||

ਭਗਤਿ ਕਰਉ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥
ਆਠ ਪਹਰ ਅਪਨਾ ਖਸਮੁ ਧਿਆਵਉ ॥੩॥

bhagat kara-o har kay gun gaava-o.
aath pahar apnaa khasam Dhi-aava-o. ||3||

ਸੁਇਨੇ ਕੀ ਸੂਈ ਰੁਪੇ ਕਾ ਧਾਗਾ ॥
ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਉ ਲਾਗਾ ॥੪॥੩॥

su-inay kee soo-ee rupay kaa Dhaagaa.
naamay kaa chit har sa-o laagaa. ||4||3||

Aasa

In this *shabad*, Namdev Ji uses the metaphor of his own profession of calico printers, who in those days used to wash clothes, dye them, and sow them. Using this metaphor, Namdev Ji describes how he is meditating on God’s Name, and thus ending his rounds of birth and death.

He says: “My mind is (like) a yard stick, my tongue (a pair of) scissors, and sizing (with these tools), I am cutting (the cloth of) the noose of death. (In this way, by meditating on God’s Name, I am getting rid of the rounds of births and deaths).”(1)

Next, commenting on the custom of those days in which people of low caste like Namdev were not allowed to worship God or meditate on His Name, Namdev Ji says: “Why do I have to bother about my caste, and why do I have to care about my lineage? (I don’t care about any such restrictions on account one’s caste or lineage), and I simply meditate on God’s Name day and night.”(1-pause)

Describing, how ceaselessly he is meditating on God, and always thinking about Him, Namdev Ji says: “Whether I am dying clothes in my dying vat or am sowing them, (I am always meditating on God’s Name). I don’t live without (remembering) God even for a moment.”(2)

Again emphasizing, how continuously he is worshipping God, Namdev Ji says: “I keep worshipping Him, and singing praises of God (all the time). In this way, I contemplate on my Master all the eight watches (of day and night).”(3)

As if comparing his way of worship to the worships performed by *Brahmins* of those days, with all kind of gold and silver platters and lighted lamps, Namdev Ji says: “With me, I have the (the immaculate word of the Guru, as my) needle of gold, and (my immaculate intellect has become like) the thread of silver. (With this kind of arrangement), Namdev’s mind has got attuned to God.”(4-3)

The message of this *shabad* is that for union with God, man’s race, caste, wealth or power does not count; what counts is man’s true and un-interrupted love for his creator God, and meditation on His Name.

ਆਸਾ ॥

aasaa.

ਸਾਪੁ ਕੁੰਚ ਛੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ ॥
ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ ॥੧॥

saap kunch chhodai bikh nahee chhaadai.
udak maahi jaisay bag Dhi-aan maadai. ||1||

ਕਾਹੇ ਕਉ ਕੀਜੈ ਧਿਆਨੁ ਜਪੰਨਾ ॥
ਜਬ ਤੇ ਸੁਧੁ ਨਾਹੀ ਮਨੁ ਅਪਨਾ ॥੧॥ ਰਹਾਉ ॥

kaahay ka-o keejai Dhi-aan japannaa.
jab tay suDh naahee man apnaa. ||1||
rahaa-o.

ਸਿੰਘਚ ਭੋਜਨੁ ਜੋ ਨਰੁ ਜਾਨੈ ॥
ਐਸੇ ਹੀ ਠਗਦੇਉ ਬਖਾਨੈ ॥੨॥

singhach bhojan jo nar jaanai.
aisay hee thagday-o bakhaanai. ||2||

ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਲਾਹਿ ਲੇ ਝਗਰਾ ॥

naamay kay su-aamee laahi lay jhagraa.

ਪੰਨਾ ੪੮੬

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ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਚੇ ਦਗਰਾ ॥੩॥੪॥

raam rasaa-in pee-o ray dagraa. ||3||4||

Aasa

In the previous *shabad*, Namdev Ji advised us that for union with God, man’s race, caste, wealth or power does not count; what counts is man’s true love for his creator God, and meditation on His Name. In this *shabad*, Namdev Ji is commenting on the life conduct of those cheats and deceiving people who adorn the garb of holiness, by dressing like saints, and acting like holy persons, but from their inside they are still the same kind of liars and deceivers. However, like all other godly people Namdev Ji does not attack those persons. He includes himself into those categories and in this way indirectly advises us all against such pretensions, or insincere worship of God.

First Namdev Ji gives a couple of examples, of false pretensions. He says: “A snake sheds off its outer thin skin but not its venom. (Similarly, a person might be sitting with his eyes

closed, as if meditating, but actually he may be like) a crane, who sits motionless in water, but its concentration (is on its prey) in the water.”(1)

Therefore, stressing on the purification of mind for true meditation, Namdev Ji says: “(O’ my friends), what is the use of such meditation, if we have not purified our mind first?”(1-pause)

Namdev Ji further illustrates this point and says: “If like a lion, which eats its food by cruelly killing other animals, a person knows to earn his or her living by oppression and cruelty only, that person is called the god of “*Thugs*”(or gangsters).”(2)

Finally, Namdev Ji shares with us the result of his honest confession before God and how He has blessed Namdev with true guidance. He says: “Namdev’s Master has ended all his inner strife, (regarding earning his living, and blessing him with God’s Name, has said: “Go ahead, and you too drink this nectar of God’s Name, O’ my little trickster.”(3-4)

The message of this *shabad* is that we should not enter into any unholy or dishonest profession. We should not pretend holiness on the outside, while inside our ways and thoughts are like those of evil persons. However if we remember God with sincere intentions, then God gives us the gift of the Name, which would help us overcome whatever inner weaknesses we might have.

ਆਸਾ ॥

aasaa.

ਪਾਰਬ੍ਰਹਮੁ ਜਿ ਚੀਨ੍ਸੀ ਆਸਾ ਤੇ ਨ ਭਾਵਸੀ ॥

paarbarahm je cheen^hsee aasaa tay na
bhaavsee.

ਰਾਮਾ ਭਗਤਰ ਚੇਤੀਅਲੇ ਅਚਿੰਤ ਮਨੁ ਰਾਖਸੀ ॥੧॥

raamaa bhagtah chaytee-alay achint man
raakhsee. ||1||

ਕੈਸੇ ਮਨ ਤਰਹਿਗਾ ਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਬਿਖੈ ਕੋ ਬਨਾ ॥

kaisay man tarhigaa ray sansaar saagar
bikhai ko banaa.

ਭੁਠੀ ਮਾਇਆ ਦੇਖਿ ਕੈ ਭੁਲਾ ਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

jhoothee maa-i-aa daykh kai bhoolaa ray
manaa. ||1|| rahaa-o.

ਛੀਪੇ ਕੇ ਘਰਿ ਜਨਮੁ ਦੈਲਾ ਗੁਰ ਉਪਦੇਸੁ ਭੈਲਾ ॥

chheepay kay ghar janam dailaa gur updays
bhailaa.

ਸੰਤਰ ਕੈ ਪਰਸਾਦਿ ਨਾਮਾ ਹਰਿ ਭੇਟੁਲਾ ॥੨॥੫॥

santeh kai parsaad naamaa har bhaytulaa.
||2||5||

Aasa

In the previous *shabad*, Namdev Ji advised us that we should not enter into any unholy or dishonest profession. We should not pretend holiness on the outside, while inside our ways and thoughts are like those of evil persons. In this *shabad*, Namdev Ji describes the vicissitudes of a human mind. He tells us, how in spite of so many limitations and handicaps, one can obtain salvation, while still living among the illusions and evils of the world.

First describing the blessings obtained by those who meditate on God’s Name, Namdev Ji says: “They who realize the supreme God, they will not care for other (worldly) hopes and

desires. Yes they who like devotees keep God in their minds, (God) will keep their minds free from any kind of (worldly) worries.”(1)

But now doing his own introspection (and indirectly advising us to do the same), Namdev Ji says to himself: “O’ my mind, how will you swim across the worldly sea of existence, which is filled with water of evils? O’ my mind, seeing this false “*Maya*” (the short lived worldly riches and power), you have gone astray.”(1-pause)

But then expressing his gratitude for being blessed by God with the divine instruction of the Guru, Namdev Ji says: “(Even though God) gave me birth in the house of a (“low caste”) calico printer, (still by His grace) I have obtained the instruction of the Guru, and with the grace of that saint (Guru), Namdev has seen God.”(2-5)

The message of this *shabad* is that if in spite of our limitation and station in life, and living in the midst of worldly temptations, we should pray to God to bless us with the guidance of the Guru. So that by meditating on God’s Name under his guidance, we may be able to save ourselves.

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

aasaa baṇee saree raviḍaas jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ ॥

marig meen bharing patang kunchar ayk
dokh binaas.

ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥੧॥

panch dokh asaaDh jaa meh taa kee kaytak
aas. ||1||

ਮਾਧੋ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥

maaDho abidi-aa hit keen.

ਬਿਬੇਕ ਦੀਪ ਮਲੀਨ ॥੧॥ ਰਹਾਉ ॥

bibayk deep maleen. ||1|| rahaa-o.

ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ਪੁੰਨ ਪਾਪ ਅਸੋਚ ॥

tarigad jon achayt sambhav punn paap
asoch.

ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ਤਿਗੀ ਸੰਗਤਿ ਪੋਚ ॥੨॥

maanukhaa avtaar dulabh tihee sangat poch.
||2||

ਜੀਅ ਜੰਤ ਜਹਾ ਜਹਾ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ॥

jee-a jant jahaa jahaa lag karam kay bas
jaa-ay.

ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੇ ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ ॥੩॥

kaal faas abaDh laagay kachh na chalai
upaa-ay. ||3||

ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਕ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥

ravidas daas udaas taj bharam tapan tap
gur gi-aan.

ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪॥੧॥

bhagat jan bhai haran parmaanand karahu
nidaan. ||4||1||

Aasa

(The word Of Sri Ravidas)

In this *shabad*, devotee Ravidas Ji observes that just for the sake of one weakness or fault, the birds, and animals have to suffer serious and often-fatal consequences; he wonders,

what kind of fate awaits the ordinary human beings, who have many such shortcomings in them.

He says: “A deer, a fish, a black bee, a moth, and an elephant, are all destroyed by a single fault. (Deer for its fondness of hunter’s music, the fish for its taste, the black bee for smell, the moth for light, and the elephant for lust). So what hope is there for the redemption of a human being, who is suffering from all the five incurable maladies (of lust, anger, greed, arrogance and attachment)?”(1)

Therefore Ravidas Ji prays to God on behalf of all human beings, and says: “O’ God, (we human beings) are in love with ignorance. Our ability to discriminate between good and bad has become foggy (and we are unable to differentiate, between right and wrong).”(1-pause)

Noting another big difference, between human and non-human beings, Ravidas Ji, says: “(The animals, birds, insects, and all other beings like snakes), which creep in a zigzag fashion, are without the power to think. Therefore, it is natural for them to be unaware of vice or virtue. However, with great difficulty, a human being has obtained this life, (in which he or she can think about all such matters, then why a human being remains in the company of (those, who have all these animal like) evil tendencies?”(2)

However, Ravidas Ji observes: “All humans and other living beings, wherever they are, they are born in accordance with their destiny based on their past deeds. One day, the unperishable noose of death does fall around their necks, and no attempt to try to ward it off ever succeeds.”(3)

So, instructing himself (and us) Ravidas Ji says: “O’ Ravidas, becoming detached (from these vices), remove your doubt, and do the supreme penance of acting on the divine knowledge given by the Guru. (Then pray to God and say), “O’ the destroyer of the fears of the devotees, in these last days (of life) give me the charity of supreme bliss.” (4-1)

The message of this *shabad* is that just one vice, or one weakness proves fatal for the animals and other creatures, and keeps them suffering in the rounds of births and deaths. However, a human being has multiple vices. So how can a human being obtain salvation? The answer is that a human being should seek the refuge of God and follow the Guru’s instruction with great humility, love, and devotion.

ਆਸਾ ॥

ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ ॥
ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵਾ ਦੇਵ ॥੧॥

ਸੰਤ ਚੀ ਸੰਗਤਿ ਸੰਤ ਕਥਾ ਰਸੁ ॥
ਸੰਤ ਪ੍ਰੇਮ ਮਾਝੈ ਦੀਜੈ ਦੇਵਾ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਆਚਰਣ ਸੰਤ ਚੇ ਮਾਰਗੁ ਸੰਤ ਚ ਓਲ੍ਹਗ ਓਲ੍ਹਗਣੀ ॥੨॥

ਅਉਰ ਇਕ ਮਾਗਉ ਭਗਤਿ ਚਿੰਤਾਮਣਿ ॥

aasaa.

sant̃ tujhē tan sangat̃ paraan.
sat̃gur gi-aan jaanai sant̃ dayvaa dayv. ||1||

sant̃ chee sangat̃ sant̃ kathaā ras.
sant̃ paraym maajhāi deejai dayvaa dayv.
||1|| rahaa-o.

sant̃ aachraṅ sant̃ cho maarag sant̃ cha olahg
olahgṅee. ||2||

a-or ik maaga-o bhagat̃ chintaaman.

ਜਣੀ ਲਖਾਵਹੁ ਅਸੰਤ ਪਾਪੀ ਸਣਿ ॥੩॥

janeē likhāvahu asant̃ paapee sañ. ||3||

ਰਵਿਦਾਸੁ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ ॥
ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਰੀ ॥੪॥੨॥

ravidāas bhaṇai jo jāṇai so jāṇ.
sant̃ anaⁿteh antar nāhee. ||4||2||

Aasa

Ravidas Ji

In the previous *shabad*, Ravidas Ji told us that human beings have multiple vices in them. They can save themselves only by following the (saint) Guru's instruction and by seeking the refuge of God with great humility, love and devotion. Therefore, in this *shabad* he shows us, how to beg God for the service and company of saintly persons.

He says: "O' God of all gods, through the (divine) knowledge of the true Guru, one comes to know that Your saints are Your bodily (manifestation), and their company is (like) Your life breaths."(1)

Therefore, Ravidas Ji prays: "O' God of all gods, please grant me the society of the saints, the relish of discourses by the saints, and love of saints."(1-pause)

Ravidas Ji further prays to God and says: "O' God bless me with the character of saints, the way of life of saints, and the opportunity to serve in the service of saints."(2)

But that is not all, Ravidas Ji adds: "(O' God), I ask for one more thing, the wish fulfilling jewel of Your devotion, and please never let me see the un-saintly sinners."(3)

He concludes the *shabad* with the remark: "Ravidas says, the person who knows that there is no difference between a (true) saint, and the limitless (God, that person) is truly a knowledgeable person."(4-2)

The message of this *shabad* is that we should always pray to God to keep us away from the company of unholy sinners, and bless us with the company of saint (Guru), so that by acting on the advice of the saints and by serving them, we may also become true devotees of God.

ਆਸਾ ॥

aasaa.

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥

tum chandan ham irand baapuray sang
tumaaray baasaa.

ਨੀਚ ਰੂਖ ਤੇ ਉਚ ਭਏ ਹੈ ਗੰਧ ਸੁਗੰਧ ਨਿਵਾਸਾ ॥੧॥

neech rookh tay ooch bha-ay hai ganDh
suganDh nivaasaa. ||1||

ਮਾਧਉ ਸਤਸੰਗਤਿ ਸਰਨਿ ਤੁਮਾਰੀ ॥

maaDha-o satsangat̃ saran tum^haaree.

ਹਮ ਅਉਗਨ ਤੁਮ ਉਪਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ham a-ugan tum^h upkaaree. ||1|| rahaa-o.

ਤੁਮ ਮਖਤੂਲ ਸੁਪੇਦ ਸਪੀਅਲ ਹਮ ਬਪੁਰੇ ਜਸ ਕੀਰਾ ॥

tum makh^h-tool supayd̃ sapee-al ham bapuray
jas keeraa.

ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁਖ ਮਖੀਰਾ ॥੨॥

satsangat̃ mil rahee-ai maaDha-o jaisay
maDhup makheeraa. ||2||

ਜਾਤੀ ਓਛਾ ਪਾਤੀ ਓਛਾ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥
ਰਾਜਾ ਰਾਮ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ
॥੩॥੩॥

jaatēe ochhaa paatēe ochhaa ochhaa janam
hamaaraa.
raajaa raam kee sayv na keenee kahi
ravidaas chamaaraa. ||3||3||

Aasa

In the previous *shabad*, Ravidas Ji showed us how to pray to God to keep us away from the company of unholy sinners, and bless us with the company of saints. So that by following the saints and serving them, we may also become true devotees of God. In this *shabad*, he illustrates with examples, how in great humility we should pray to God.

Addressing God, Ravidas Ji says: “O’ God, You are like the fragrant sandal tree, (which has so much fragrance that any other small plants in its vicinity also become fragrant). However, I am kind of a small castor plant, residing in Your company. (Therefore, just by virtue of this company) from a lowly (undesirable) plant, I also have become like a highly (fragrant) tree, because Your fragrance has entered me and replaced my smell. (In other words, by meditating on You, and coming close to You, from a low caste untouchable, I have become a devotee, whose company people seek).”(1)

But instead of claiming any credit to himself, Ravidas Ji humbly and gratefully submits: “O’ God, (all this fragrance in me has come) from (the blessings of) Your holy company. I am full of sins, but You are the beneficent (One).”(1-pause)

Citing another example, to show how to approach God in all humility, Ravidas Ji says: “O’ God, You are like the pure, whitish yellow silk, and I am like that small silk worm (who leaving the silk goes out, and dies. (Therefore, please show mercy on me and bless me that) I may continue to associate with the society of Your saints, just as bees remain attached to the honey-comb.”(2)

In conclusion, Ravidas Ji says: “O’ God, I am of low caste, low lineage, and my birth was in a low (caste family). Now, the shoe-maker Ravidas says, that he has not served God the king, (so his birth would still remain unfruitful).”(3-3)

The message of this *shabad* is that we should always pray very humbly to God to show His mercy on us, and bless us with the company of His saints, so that we may meditate on His Name, lest our life goes waste.

ਆਸਾ ॥

aasaa.

ਕਹਾ ਭਇਓ ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ ॥
ਪ੍ਰੇਮੁ ਜਾਇ ਤਉ ਡਰਪੈ ਤੇਰੇ ਜਨੁ ॥੧॥

kahaa bha-i-o ja-o tan bha-i-o chhin chhin.
paraym jaa-ay ta-o darpai tayro jan. ||1||

ਤੁਭਹਿ ਚਰਨ ਅਰਬਿੰਦ ਭਵਨ ਮਨੁ ॥
ਪਾਨ ਕਰਤ ਪਾਇਓ ਪਾਇਓ ਰਾਮਈਆ ਧਨੁ ॥੧॥ ਰਹਾਉ ॥

tujheh charan arbind bhavan man.
paan karat paa-i-o paa-i-o raam-ee-aa Dhan.
||1|| rahaa-o.

ਸੰਪਤਿ ਬਿਪਤਿ ਪਟਲ ਮਾਇਆ ਧਨੁ ॥

sampat bipat patal maa-i-aa Dhan.

ਪੰਨਾ ੪੮੭

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ਤਾ ਮਹਿ ਮਗਨ ਹੋਤ ਨ ਤੇਰੇ ਜਨੁ ॥੨॥

taa meh magan hot na tayro jan. ||2||

ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਤੇਰੇ ਜਨ ॥
ਕਹਿ ਰਵਿਦਾਸ ਛੁਟਿਓ ਕਵਨ ਗੁਨ ॥੩॥੪॥paraym kee jayvree baaDhi-o tayro jan.
kahi ravidāas chootibo kavan gun. ||3||4||*Aasa*

As per Dr. Bh. Vir Singh Ji, it appears that Ravidas Ji uttered this Shabad, at the time of some serious physical problem, or some unfortunate bodily harm, and shows us, how even in the most difficult and trying times, we shouldn't let our faith and love for God waiver at all.

So, expressing his unlimited love and faith in God, Ravidas Ji says: "O' God, how does it matter that my body is now very feeble and weak, (I am not afraid of that). But, Your devotee, is only afraid of losing Your love."(1)

Showing his humility and love for God, Ravidas Ji says: "O' God, like a lotus, Your feet have become the abode for (my bee like) mind. Drinking the nectar (from Your lotus feet), I have obtained the wealth of God's Name."(1-Pause)

Now, devotee Ravidas Ji describes a big quality of devotees of God. He says: "(O' God, Your devotee knows that) worldly wealth, possessions, and worldly problems, are like curtains (of "Maya" or worldly affairs, on the human mind, which hide You from him). Therefore, your slave does not get involved in any such (worldly curtains)."(2)

In conclusion, Ravidas Ji says: "O' God, Your slave is bound with the string of Your love, and Ravidas asks, (his mind, what is the use of getting deliverance from this chain of love (when he so much likes these bonds))?"(3-4)

The message of the Shabad is that the person who falls in true love of God, he does not care about the worldly pain or pleasures and his love remains steady both in good and bad circumstances.

ਆਸਾ ॥

aasaa.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥
ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥har har har har har har haray.
har simrat jan ga-ay nistar taray. ||1||
rahaa-o.ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ ॥੧॥har kay naam kabeer ujaagar.
janam janam kay kaatay kaagar. ||1||ਨਿਮਤ ਨਾਮਦੇਉ ਦੂਧੁ ਪੀਆਇਆ ॥
ਤਉ ਜਗ ਜਨਮ ਸੰਕਟ ਨਹੀ ਆਇਆ ॥੨॥nimat naamday-o dooDh pee-aa-i-aa.
ta-o jag janam sankat nahee aa-i-aa. ||2||ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥
ਇਉ ਗੁਰ ਪਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੫॥jan ravidāas raam rang raataa.
i-o gur parsaad narak nahee jaataa. ||3||5||

Aasa

In this *shabad*, Ravidas Ji is citing many examples to describe how meditation on God's Name has saved many devotees before him. Therefore, he feels confident that by doing so he too would be emancipated.

He says: "(O' my friends, by repeating and) meditating on God's Name, many devotees have crossed over (the worldly ocean, and have been emancipated from the rounds of births and deaths)." (1-pause)

Citing one historical example to prove his point, Ravidas Ji says: "(By meditating on) God's Name, Kabir became famous, (and the judge of righteousness) tore away the accounts of deeds done by him birth after birth." (1)

Giving another example, Ravidas Ji says: "For the sake (of his love for God), Namdev made (God) to drink milk, (through the statue of a "*Thaakur*"). That is why, he didn't go through the pain of births and deaths (in the world)." (2)

So expressing his confidence also, Ravidas Ji says: "The slave Ravidas is (also) imbued with the love of God. (Therefore, he hopes that in this way) by Guru's grace, he will also not have to go to hell." (3-5)

The message of this *shabad* is that by meditating on God's Name with sincere love and devotion, many people have been saved before, so we should also be confident that if we do the same thing, by Guru's grace, we may also be saved from the pains of births and deaths, or going to hell.

ਆਸਾ ॥

ਮਾਟੀ ਕੇ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥
ਦੇਖੇ ਦੇਖੇ ਸੁਨੈ ਬੋਲੈ ਦੁਇਰਿਓ ਫਿਰਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥
ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

ਮਨ ਬਚ ਕ੍ਰਮ ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥
ਬਿਨਸਿ ਗਇਆ ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥੨॥

ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥
ਬਾਜੀਗਰ ਸਉ ਮੋਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥

aasaa.

maatee ko putraa kaisay nachat hai.
daykhai daykhai sunai bolai da-ori-o firat hai.
||1|| rahaa-o.

jab kachh paavai tab garab karat hai.
maa-i-aa ga-ee tab rovan lagat hai. ||1||

man bach karam ras kaseh lubhaanaa.
binas ga-i-aa jaa-ay kahoo-aⁿ samaanaa.
||2||

kahi ravidas baajee jag bhaa-ee.
baajeegar sa-o mohi pareet ban aa-ee.
||3||6||

Aasa

In the previous *shabad* (3-4) Ravidas Ji told us that the person who falls in love with God, does not care about the worldly pain or pleasures and that love remains steady both in good and bad circumstances. However, he notes how a human being is dancing around in pursuit

of worldly riches and power like a puppet, whose thread is in the hands of God. Ravidas Ji expresses his love for that Juggler.

Commenting on the laughable situation of an ordinary person, how he remains so engrossed in worldly affairs, Ravidas Ji says: “(O’ my friends, look how like a puppet of clay (a human being) is dancing around (for the sake of worldly wealth). Some times, he looks (in one direction, and sometimes in the other. Sometimes he) listens (something, and sometimes he) says something. (But in fact, he is) running around (for the sake of worldly riches and power).”(1-pause)

Describing the states of mind, when a person gains or loses wealth, Ravidas Ji says: “Upon obtaining some (wealth), a person indulges in ego (or self pride), but when (some) wealth goes away, that person starts crying.”(1)

Next summarizing a human being’s overall life story, Ravidas Ji says: “(Throughout life), whether in thought, deeds or actions (a human being) remains attached to worldly pleasures or relishes. But when (human body) is destroyed, (then instead of merging in God, the soul) gets absorbed (in some other) existence.”(2)

Sharing his conclusion about this world, and what is his own state of mind, Ravidas Ji says: “O’ brothers, Ravidas says, this world is (like the street) show set up by a juggler, and I have fallen in love with that Juggler.”(3-6)

The message of this *shabad* is that instead of being in love with the worldly wealth or power, we should fall in love with God who has created this world, so that upon death, instead of going through other existences, our soul may merge in God Himself.

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ

aasaa banee bhagat Dhannay jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^okaar satgur pargaad.

ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥

bharmat firat baho janam bilaanay tan man
Dhan nahee Dheeray.

ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥੧॥
ਰਹਾਉ ॥

laalach bikh kaam lubdh raataa man bisray
parabh heeray. ||1|| rahaa-o.

ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥

bikh fal meeth lagay man ba-uray chaar
bichaar na jaani-aa.

ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਂਡੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ
॥੧॥

gun tay pareet badhee an bhaa^otee janam
maran fir taani-aa. ||1||

ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ
॥

jugat jaan nahee ridai nivaasee jalat jaal jam
fanDh paray.

ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ
॥੨॥

bikh fal sanch bharay man aisay param
purakh parabh man bisray. ||2||

ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ
ਮਏ ॥

gi-aan parvays gureh Dhan dee-aa Dhi-aan
maan man ayk ma-ay.

ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ
ਭਏ ॥੩॥

paraym bhagat maanee sukh jaani-aa taripat
aghaanay mukat bha-ay. ||3||

ਜੋਤਿ ਸਮਾਇ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥
ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ
॥੪॥੧॥

joṭ samaa-ay samaanee jaa kai achhlee
parabh pehchaani-aa.
Dhannai Dhan paa-i-aa DharneeDhar mil jan
sant samaani-aa. ||4||1||

Aasa

(Word of Bhagat Dhanna Ji)

In this *shabad*, devotee Dhanna Ji is bringing to our attention, how we are wandering about aimlessly and wasting our lives in worldly matters. Based on his own experience, he tells us the way to make this life profitable and achieve salvation or union with God.

He says: “(Wandering around in worldly attachments), a soul’s many existences pass away, but still its body, mind, and wealth don’t find rest. (Because, with every new birth, the body is destroyed, the mind keeps wandering, and those who inherit the wealth after a person’s death, generally squander it away. The reason is that being) imbued with the greed of poisonous worldly things and lust, the human mind completely forgets about the jewel like valuable God.”(1-pause)

Therefore addressing his mind (and indirectly us), Dhanna Ji says: “O’ foolish mind, these poisonous (worldly) fruits sound sweet to you, but you have not understood the way to embellish (your life). Instead of virtues, your love for other (worldly) things is multiplying. (Therefore, once again) a web of births and deaths is being woven (for you).”(1)

Continuing his observations, Dhanna Ji says: “(O’ my mind), you didn’t enshrine in your mind (the right) way of life after understanding it. Therefore, while still burning in the fire of worldly desires, you have been caught in the webs and nooses of the demon of death. Yes, O’ my mind you have been amassing such poisonous worldly fruits, that you have (completely) forgotten about the Supreme Being.”(2)

Now telling us about those who have been saved from the bonds of birth and death, Dhanna Ji says: “They whom the Guru blessed with the internalizing wealth of (divine) knowledge, their mind’s attention was turned towards God, and they became one (with God). Then they enjoyed the peace and comfort of loving devotion (of God), and getting satiated (from worldly desires) they became emancipated (from the bonds of birth and death).”(3)

In conclusion, Dhanna Ji says: “(In this way, the person) within whom the divine light (of God) got enshrined steadily, that person recognized the un-deceivable God. In this way, Dhanna (too) obtained the riches of (the Name of) God, the support of the earth and meeting with the saints, he merged (in God).”(4-1)

The message of this *shabad* is that we have been wasting so many lives in the pursuit of worldly wealth and pleasures. If we want to end this circle of pains of births and deaths and re-unite with God, then we should follow the Guru’s instruction, and meditate on God’s Name with love and devotion. One day by Guru’s grace, we might also be accepted by God and become one with Him.

ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥
ਆਵ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਚਹਾਉ ॥

ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥
ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥

ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥
ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥

ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥
ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥

ਪੰਨਾ ੪੮੮

ਇਹੁ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
ਮਿਲੇ ਪ੍ਰਤਿਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

mehlaa 5.

gobind gobind gobind sang naamday-o man
leenaa.
aadh daam ko chheepro ho-i-o laakheena.
||1|| rahaa-o.

bunnaa tannaa ti-aag kai pareet charan
kabeeraa.
neech kulaa jolaaharaa bha-i-o guneeey
gaheeraa. ||1||

ravidas dhuvantaa dhor neet tin ti-aagee
maa-i-aa.
pargat ho-aa saadhsang har darsan paa-i-aa.
||2||

sain naa-ee butkaaree-aa oh ghar ghar
suni-aa.
hirday vasi-aa paarbarahm bhagtaa meh
gani-aa. ||3||

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ih biDh sun kai jaatro uth bhagtee laagaa.
milay partakh gusaa-ee-aa Dhannaa
vadbhaagaa. ||4||2||

Mehla-5

In the previous *shabad*, devotee Dhanna Ji cautioned us that we have been wasting so many lives in the pursuit of worldly wealth and pleasures. If we want to end this circle of pains of births and deaths and re-unite with God, then we should follow the Guru's instruction, and meditate on God's Name with love and devotion. One day by Guru's grace, we might also be accepted by God and become one with Him. In this *shabad*, fifth Guru Arjun Dev Ji tells us how did Dhanna Ji, (a low caste "Jaat") was motivated to meditate on God's Name, and what kind of blessings he obtained as a result of his true devotion.

To answer the above question, Guru Ji refers to some episodes in Dhanna Ji's life. He begins with the example of Namdev and says: "(Dhanna Ji heard from others, that) Namdev's mind was attuned to repeating God's Name. The result was that, this low caste calico printer (was so poor, as if his) worth in the society was only half a penny; became so highly regarded, as if he was a rich person having hundreds of thousands of rupees."(1-pause)

Now Guru Ji gives the example of Kabir Ji. He says: "Kabir (who was a weaver) abandoning his weaving and stretching of cotton thread, imbued himself with the love for God's feet (His Name); (with the result, that) a low caste weaver, (acquired so many merits, as if he) became an ocean of virtues."(1)

Next, giving the example of Ravidas Ji, Guru Ji says: “(O’ my friends), Ravidas, who used to carry the dead animals every day, abandoned the worldly affairs (and attuned himself to the devotion of God). He also became renowned in the society of the saints, as the one, who had obtained the sight of God.”(2)

Finally giving the example of Sain barber, Guru Ji says: “Sain, the barber who used to do odd little jobs, became known in each and every house, when he enshrined the transcendent God in his mind, and he was acknowledged among the devotees of God.”(3)

Concluding this *shabad*, Guru Ji tells, what effect, these stories had on the mind of Dhanna. He says: “After listening (to the true stories regarding) this technique (of meditating on God’s Name, Dhanna), the “*Jaat*”, also got inspired, and he engaged himself in devotion of God. (The result was that) he met God of the universe in person, and Dhanna became the most fortunate person.”(4-2)

The message of this *shabad* is that whosoever has meditated on God’s Name with true love and devotion; he has re-united with God and has become known in the world.

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ
ਕੋਈ ॥
ਜੇ ਧਾਵਹਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥੧॥
ਰਹਾਉ ॥

ray chit chaytas kee na da-yaal damodar
bibahi na jaanas ko-ee.
jay Dhaaveh barahmand khand ka-o kartaa
karai so ho-ee. ||1||

ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ ॥
ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ ॥੧॥

jannee kayray udar udak meh pind kee-aa
das du-aaraa.
day-ay ahaar agan meh raakhai aisaa
khasam hamaaraa. ||1||

ਕੁੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰੁ ਤਿਨ ਨਾਹੀ ॥
ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ ॥੨॥

kummee jal maahi tan tis baahar pankh
kheer tin naahee.
pooran parmaanand manohar samajh daykh
man maahee. ||2||

ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗੁ ਨਾਹੀ ॥
ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੁ ਕੋ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਹੀ ॥੩॥੩॥

paakhan keet gupat ho-ay rahtaa taa cho
maarag naahee.
khai Dhannaa pooran taahoo ko mat ray
jee-a daraa"hee. ||3||3||

Aasa Dhanna Ji

In the previous *shabad* (4-1), Dhanna Ji pointed to us that we have been wasting so many lives in the pursuit of worldly wealth and pleasures. He advised us that if we want to end this painful circle of births and deaths and re-unite with God, then we should follow the Guru’s instruction and meditate on God’s Name with love and devotion. Still many of us keep running after worldly wealth by telling others and ourselves that we have to provide for the sustenance of our children, so we cannot afford to spending even a little bit time in meditation on God’s Name. In this *shabad*, Dhanna Ji describes how God provides sustenance to those humans and creatures that apparently have no means of sustenance or livelihood. Therefore, we do not need to worry too much on that account, and devote at least some time in remembering God.

He says: “O’ my mind, why don’t you meditate on the compassionate God, because no one except Him knows the state of your mind. Even if you roam around all the continents of the universe, (you would find that) whatever the Creator does, that alone happens.”(1-pause)

Now Dhanna Ji illustrates with an example, how God sustains and protects us, even in those places where we are most vulnerable and helpless. He says: “(O’ my mind, see how God has) built your body with ten gates (2 ears, 2 eyes, 2 nostrils, 1 mouth, 1 anus, 1 sex organ, and 1 secret opening) in the water of your mother’s womb. Giving the needed sustenance, He protects you in the fire (of mother’s womb); such great is our Master.”(1)

Citing another beautiful example, he says: “(O’ my mind, you know that generally) a female tortoise remains in the water, while her young ones remain outside (in the sands on the banks). These young ones have neither wings, (with which they could fly away to find some food), nor they have (the sustenance) of mother’s milk. (O’ my mind), if you reflect, you will understand that) it is the perfect God of all bliss (who provides them with food and protection).”(2)

Dhanna Ji concludes the *shabad* by giving yet another example. He says: “(There is one kind of) worm, which lives (hidden) in stone in which there is no way of escape. Dhanna says, the perfect (God protects) them also. (Therefore, O’ man), you should not also let your mind have any fear (about the protection or sustenance of your dependants).”(3-3)

The message of this *shabad* is that we should honestly work to provide reasonable means of sustenance for our family. However, we should not get so much engrossed in running after worldly riches and power that we completely forget God. We should have at least this much faith that He who provides for the sustenance of small creatures in water, He would provide for the food and protection of our children as well.

ਆਸਾ ਸੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ

aasaa saykh fareed jee-o kee baanee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿੰਨੁ ਸੇਈ ਸਚਿਆ ॥
ਜਿਨੁ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਚਿਆ ॥੧॥

dilahu muhabat jinⁿ say-ee sachi-aa.
jinⁿ man hor mukh hor se kaaⁿd^hay kachi-aa.
||1||

ਰਤੇ ਇਸਕ ਖੁਦਾਇ ਰੰਗਿ ਦੀਦਾਰ ਕੇ ॥
ਵਿਸਰਿਆ ਜਿਨੁ ਨਾਮੁ ਤੇ ਭੁਇ ਭਾਰੁ ਥੀਏ ॥੧॥ ਰਹਾਉ ॥

raṭay isak khudaa-ay rang deedaar kay.
visri-aa jinⁿ naam tay bh^u-ay b^haar thee-ay.
||1|| rahaa-o.

ਆਪਿ ਲੀਏ ਲਤਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ ॥
ਤਿਨ ਧੰਨੁ ਜਣੇਈ ਮਾਉ ਆਏ ਸਫਲੁ ਸੇ ॥੨॥

aap lee-ay larh laa-ay dar darvays say.
tin Dhan janaydee maa-o aa-ay safal say.
||2||

ਪਰਵਦਗਾਰ ਅਪਾਰ ਅਗਮ ਬੋਅੰਤ ਤੂ ॥
ਜਿਨਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ ॥੩॥

parvardagaar apaar agam bay-ant too.
jinaa pachhaataa sach chummaa pair mooⁿ.
||3||

ਤੇਰੀ ਪਨਹ ਖੁਦਾਇ ਤੂ ਬਖਸੰਦਗੀ ॥
ਸੇਖ ਫਰੀਦੇ ਖੇਰੁ ਦੀਜੈ ਬੰਦਗੀ ॥੪॥੧॥

tayree panah khudaa-ay too bakhсандgee.
saykh fareedai khair deejai bandagee.
||4||1||

Aasa

(Word of Sheikh Farid Ji)

Farid Ji was a Muslim mystic who had intense love and devotion for *Allah*. His poetry is full of most beautiful couplets showing the intensity and the passion of his love and devotion to God. In this *shabad*, Farid Ji tells us who are the true lovers of God, and how much he respects them.

He says: “They alone are the true lovers (of God), who love Him from (the core of their) heart. But they, within whose heart is something else other than what they (utter) from their mouths are called the fake (lovers).”(1)

Commenting further on the significance of having true love for God, Farid Ji says: “They alone (have the moral right to live on this earth), who are truly imbued with the love of God and are imbued with the love of His sight. But, they who have forsaken the Creator, they have become (unnecessary) burden on this earth.” (1-pause)

Now Farid Ji describes how God blesses such true lovers, and how fortunate are they. He says: “(God), Himself has attuned to His (Name, such true lovers who have) come as (humble beggars or) “*Dervishes*” at His door. Blessed is their mother, who has given birth (to such true devotees) and fruitful is their advent (in this world).”(2)

Showing how much he respects such devotees, Farid Ji says: “O’ Sustainer of the world, You are infinite and unfathomable. I kiss the feet of those who have realized You, the eternal (God).”(3)

Concluding his prayer, Farid Ji says: “O’ Supreme Being, I have sought Your refuge. You are the embodiment of forgiveness, please bless *Sheikh* Farid with Your worship.”(4-1)

The message of this *shabad* is that we should not be a fake worshipper of God to show off our piousness or virtues to others. We should have true love and devotion for God from the inner core of our heart. Then and only then, He would accept us as His own.

ਆਸਾ ॥

aasaa.

ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ ਲਗੇ ॥
ਇਹੁ ਤਨੁ ਹੋਸੀ ਖਾਕ ਨਿਮਾਣੀ ਗੋਰ ਘਰੇ ॥੧॥

bolai saykh fareed pi-aaray alah lagay.
ih tan hosee khaak nimaaneer gor gharay.
||1||

ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ ਟਾਕਿਮ ਕੁੰਜੜੀਆ ਮਨਹੁ
ਮਚਿੰਦੜੀਆ ॥੧॥ ਰਹਾਉ ॥

aaj milaavaa saykh fareed taakim
koonjarhee-aa manhu machind-rhee-aa.
||1|| rahaa-o.

ਜੇ ਜਾਣਾ ਮਰਿ ਜਾਈਐ ਘੁਮਿ ਨ ਆਈਐ ॥
ਝੁਠੀ ਦੁਨੀਆ ਲਗਿ ਨ ਆਪੁ ਵਢਾਈਐ ॥੨॥

jay jaanaa mar jaa-ee-ai ghum na aa-ee-ai.
jhoothee duneer-aa lag na aap vanjaa-ee-ai.
||2||

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੁਠੁ ਨ ਬੋਲੀਐ ॥
ਜੇ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥੩॥

boleer-ai sach Dharam jhooth na bolee-ai.
jo gur dasai vaat mureedaa jolee-ai. ||3||

ਛੈਲ ਲੰਘਦੇ ਧਾਰਿ ਗੋਰੀ ਮਨੁ ਧੀਰਿਆ ॥
ਕੰਚਨ ਵੰਨੇ ਪਾਸੇ ਕਲਵਤਿ ਚੀਰਿਆ ॥੪॥

chhail langhanday paar goree man Dheeri-aa.
kanchan vannay paasay kalvat cheeri-aa.
||4||

ਸੇਖ ਹੈਯਾਤੀ ਜਗਿ ਨ ਕੋਈ ਬਿਰੁ ਰਹਿਆ ॥
ਜਿਸੁ ਆਸਣਿ ਹਮ ਬੈਠੇ ਕੇਤੇ ਬੈਸਿ ਗਇਆ ॥੫॥

saykh haiyaatee jag na ko-ee thir rahi-aa.
jis aasan ham baithay kaytay bais ga-i-aa.
||5||

ਕਤਿਕ ਕੁੰਜਾਂ ਚੇਤਿ ਤਉ ਸਾਵਣਿ ਬਿਜੁਲੀਆਂ ॥
ਜੀਆਲੇ ਸੋਹੰਦੀਆਂ ਪਿਰ ਗਲਿ ਬਾਹਤੀਆਂ ॥੬॥

katik kooⁿjaaⁿ chayt da-o saavan bijulee-aaⁿ.
see-aalay sohandee-aaⁿ pir gal baahr^hee-aaⁿ.
||6||

ਚਲੇ ਚਲਣਹਾਰ ਵਿਚਾਰਾ ਲੇਇ ਮਨੋ ॥
ਗੰਢੇਦਿਆਂ ਛਿਅ ਮਾਹ ਤੁੜੰਦਿਆ ਹਿਕੁ ਖਿਨੋ ॥੭॥

chalay chalanhaar vichaaraa lay-ay mano.
gandhaydi-aaⁿ chhi-a maah turhandi-aa hik
khino. ||7||

ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥
ਜਾਣਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਰੇ ॥੮॥੨॥

jimee puchhai asmaan fareedaa khayvat kinn
ga-ay.
jaalan goraaⁿ naal ulaamay jee-a sahay.
||8||2||

Aasa

In the previous *shabad*, Farid Ji advised us that we should not be fake worshippers of God to show off our piousness or virtues to others. We should have true love and devotion for God from the inner core of our heart. Then and only then, He will accept us as His own. In this *shabad*, Farid Ji draws our attention to the transient nature of the human body and after giving many examples; he again exhorts us to have true love and devotion for God.

He says: “O’ my dear friend, “*Sheikh*” Farid suggests that you attune your (mind) to “*Allah*”. (Because, one day as per Muslim customs, your) body shall become dust in the humble home of your grave.”(1)

Now describing, a simple way to meet God in this human life itself, Farid Ji says: “(O’ mortal), you can meet God even today (in this birth), if you can control your sense organs, which make the mind mercurial (by alluring it towards worldly wealth and pleasures).”(1-pause)

Elaborating further on the above technique, and referring to the Muslim belief that after death, we don’t come back, Farid Ji says: “If we know that one day we will die, and we would not come back to this world, then we should not let ourselves be ruined by getting attached to this false world.”(2)

Stating what else we need to do in this regard, Farid Ji says: “We should always tell the truth and utter righteous (words), and should not tell a lie. Whatever way the Guru guides us, like disciples we should follow (that path).”(3)

Farid Ji adds: “(Just as) upon seeing young boys crossing (a river), a lady’s mind also gets encouraged (to cross the river, similarly seeing the saints cross over the worldly ocean, ordinary people are also inspired to follow their example). But those who remain inclined

towards gold (and amassing worldly wealth, they suffer so much pain, as if they are being) sawn (in two).” (4)

Warning us about the transient nature of human life, he says: “O’ Sheikh, no one has been able to live forever in this world. Who knows, that the place where we are sitting now, how many have already sat on it, and have gone away?”(5)

To illustrate his point, Farid Ji gives more examples that are beautiful. He says: “(For example) in the month of *Katik* (September-October) the swallows come, (and then they depart). In the month of *Chait* (March-April), there are generally fires in the jungles, (but then that period passes away). In the month of *Saavan* (June-July), there are rains and lightening (but soon that period ends too). Finally during winter season, young brides look beautiful while hugging their bridegrooms (but soon the winter season also passes away).”(6).

So, Farid Ji advises: “(O’ my friends), we should realize in our mind that the transitory (human beings) keep departing from this world, and the (body), which takes six months to form, but only a moment to fall down (and die).” 7)

Farid Ji concludes this shabad with a question and answer session between the earth and the sky. He says: “O’ Farid, the earth asks the sky: “Where have gone those captains of the ships (those who called themselves the leaders of the world? The earth replies. “Their bodies are rotting (in their tombs), and their souls are suffering the consequences of their deeds. (In other words, even those who used to call themselves the great leaders, have departed and their bodies, according to Muslim beliefs, are simply rotting in the graves while their souls suffer admonition).”(8-2)

The message of this *shabad* is that we should realize that we are here for a very short time. Many people have come and gone before us. So we should realize this fact that one-day, we too will have to go. Therefore, we should make use of this opportunity to meditate on God, so that we may re-unite with Him.

ਪੰਨਾ ੪੮੯

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar sat̃ naam kartā purakh̃
nirbh̃a-o nirvair akaal moorat̃ ajoonee
saibh̃aⁿ gur p̃arsaad̃.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੧ ਚਉਪਦੈ ਘਰੁ ੧ ॥

raag goojree mehlaa 1 cha-upday ghar 1.

ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥

tayraa naam karee channaaat̃hee-aa jay man
ursaa ho-ay.

ਕਰਣੀ ਕੰਗੂ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ ॥੧॥

karñee kungoo jay ralai ghat̃ antar̃ poojaa
ho-ay. ||1||

ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥੧॥
ਚਹਾਉ ॥

poojaa keechai naam̃ Dhi-aa-ee-ai bin naavai
pooj na ho-ay. ||1|| rahaa-o.

ਬਾਹਰਿ ਦੇਵ ਪਖਾਲੀਅਹਿ ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ ॥

baahar̃ dayv pakhaalee-ah jay mañ Dhovai
ko-ay.

ਜੂਠਿ ਲਹੈ ਜੀਉ ਮਾਜੀਐ ਮੋਖ ਪਇਆਣਾ ਹੋਇ ॥੨॥

jooth lahai jee-o maajee-ai mokh pa-i-aanaa
ho-ay. ||2||

ਪਸੂ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜੁ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ ॥

pasoo mileh chang-aa-ee-aa kharh khaaveh
amrit deh.

ਨਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਪ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ ॥੩॥

naam vihoonay aadme Dharig jeevan karam
karayhi. ||3||

ਨੇੜਾ ਹੈ ਦੂਰਿ ਨ ਜਾਣਿਅਹੁ ਨਿਤ ਸਾਰੇ ਸੰਮਾਲੇ ॥

nayrhaa hai door na jaani-ahu nit saaray
sam^haalay.

ਜੋ ਦੇਵੈ ਸੋ ਖਾਵਣਾ ਕਹੁ ਨਾਨਕ ਸਾਚਾ ਹੇ ॥੪॥੧॥

jo dayvai so khaavnaa kaho naanak saachaa
hay. ||4||1||

Raag Goojri Mehla-1

Chaupadey Ghar-1

According to Dr. Bhai Vir Singh Ji, it appears that Guru Ji uttered this *shabad* on seeing a Hindu devotee rubbing small pieces of sandalwood on a stone for making a paste for anointing the statue of his god.

Keeping that picture in mind Guru Ji addresses God and says: “(O’ God), If I could make Your Name the sandalwood and my mind the stone, on which I could rub that wood and if I could mix in it the saffron of good deeds, then within my heart itself, Your worship would be performed.”(1)

Therefore, Guru Ji advises us and says: “(O’ my friends), If we want to serve or worship Him, we should meditate on God’s Name, because without meditating on His Name there is no (other true) worship of God.”(1-pause)

Telling the difference between washing a stone statue from outside and the mind from inside, Guru Ji says: “(If instead of) washing the stone god from outside, one washes one’s mind (from inside, then the filth of evils gets removed from the mind, and) one starts treading on the path of salvation.”(2)

Now commenting on those who don’t meditate on God’s Name, Guru Ji says: “Even the animals, (which are considered of much lower species than man), are praised when just by eating grass they yield nectar (sweet milk), but cursed is the life of those who forsaking God’s Name do only other (useless) deeds.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends, that God) is near us, don’t deem Him far off (from you). Every day He remembers us and takes care of us. Nanak says that whatever He gives us, only that we have to consume. He is our eternal (Master).”(4-1)

The message of the *shabad* is that instead of performing outer worship, rituals, and ceremonies we should meditate on God within our own heart and try to purify the mind with God’s Name. In addition, we should do good deeds; only then, we will start treading on the path to salvation.

ਗੁਜਰੀ ਮਹਲਾ ੧ ॥

ਨਾਭਿ ਕਮਲ ਤੇ ਬ੍ਰਹਮਾ ਉਪਜੇ ਬੇਦ ਪੜਹਿ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ ॥
ਤਾ ਕੋ ਅੰਤੁ ਨ ਜਾਈ ਲਖਣਾ ਆਵਤ ਜਾਤ ਰਹੈ ਗੁਬਾਰਿ ॥੧॥

ਪ੍ਰੀਤਮ ਕਿਉ ਬਿਸਰਹਿ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥
ਜਾ ਕੀ ਭਗਤਿ ਕਰਹਿ ਜਨ ਪੂਰੇ ਮੁਨਿ ਜਨ ਸੇਵਹਿ ਗੁਰ
ਵੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਰਵਿ ਸਸਿ ਦੀਪਕ ਜਾ ਕੇ ਤ੍ਰਿਭਵਣਿ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰਿ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਮਨਮੁਖਿ ਰੈਣਿ ਅੰਧਾਰਿ
॥੨॥

ਸਿਧ ਸਮਾਧਿ ਕਰਹਿ ਨਿਤ ਝਗਰਾ ਦੁਹੁ ਲੋਚਨੁ ਕਿਆ ਹੋਰੈ ॥
ਅੰਤਰਿ ਜੋਤਿ ਸਬਦੁ ਧੁਨਿ ਜਾਗੈ ਸਤਿਗੁਰੁ ਝਗਰੁ ਨਿਬੇਰੈ ॥੩॥

ਸੁਰਿ ਨਰ ਨਾਥ ਬੇਅੰਤ ਅਜੋਨੀ ਸਾਰੈ ਮਹਲਿ ਅਪਾਰਾ ॥
ਨਾਨਕ ਸਹਜਿ ਮਿਲੈ ਜਗਜੀਵਨੁ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ
॥੪॥੨॥

goojree mehlaa 1.

naabh kamal tay barahmaa upjay bayd
parheh mukh kanth savaar.
taa ko ant na jaa-ee lakh-naa aavat jaat
rahai gubaar. ||1||

pareetam ki-o bisrahi mayray paraan aDhaar.
jaa kee bhagat karahi jan pooray mun jan
sayveh gur veechaar. ||1|| rahaa-o.

rav sas deepak jaa kay taribhavan aykaa jot
muraar.
gurmukh ho-ay so ahinis nirmal manmukh
rain anDhaar. ||2||

siDh samaaDh karahi nit jhagraa duhu lochan
ki-aa hayrai.
antar jot sabad Dhun jaagai satgur jhagar
nibayray. ||3||

sur nar naath bay-ant ajonee saachai mahal
apaaraa.
naanak sahj milay jagjeevan nadar karahu
nistaaraa. ||4||2||

Goojri Mehla-1

In the previous *shabad*, Guru Ji advised us that instead of performing outer worship, rituals, and ceremonies we should meditate on God within our own heart and try to purify the mind with God's Name. In addition, we should do good deeds; only then, we will tread on our way to salvation. In this *shabad*, Guru Ji cautions us against indulging in unnecessary pursuits, such as trying to find the end or limits of God, and tells us what is the best thing to do.

Referring to the legend of Hindu god *Brahma*, who is believed to be born out of a lotus plant, and tried to find the ultimate source from where he came, Guru Ji says: "God *Brahma*, who was born out of a lotus growing in the naval (of god *Vishnu*), started uttering Vedas from his tongue with great care. (But when he tried to find) the end limits (of God, out of whom he was created), he could not succeed, and in the process of coming and going into (that lotus plant), he remained in darkness (for many ages)." (1)

Therefore, Guru Ji says to himself (and indirectly us): "Why should I forget my beloved (God), who is the mainstay of my life breaths. Yes, (how could I forget that God) whose worship perform the perfect persons and whom even the silent sages serve through Guru's instructions." (1-pause)

Commenting on God's greatness, and who can benefit from it, Guru Ji says: "That (God) is so great, that his light pervades all the three worlds and the sun and moon are kind of lamps for this light. If a person becomes Guru-wards and follows Guru's instructions he becomes immaculate day and night (and is able to realize the light of God), but the

self-ward or egocentric person remains in the dark, as if (there is always the darkness of) night for him.”(2)

Regarding those “*sidhas*”, and adapts or “perfect persons”, who make false claims about their miraculous achievements, Guru Ji says: “The adapts or *Sidhas* (close their eyes and) show as if they are meditating in a trance, but every day they fight (among themselves and make false claims about their enlightenment. But I wonder), what do they see with their two eyes? (Because, one cannot realize God with these physical eyes). The Guru ends the conflict in the mind of a Guru’s follower, and awakens the sweet melody of the divine word in him.”(3)

Finally, Guru Ji shows us the way to pray to God and how to ask Him to bless us with His light. He says: “O’, the Master of angels, the infinite, unborn, and the true One, who resides in the eternal mansion, Nanak prays that he may be imperceptibly blessed with Your vision. Please show Your grace, and emancipate him.”(4-2)

The messages of this *shabad* is that we should not enter into discussions about the limits of God, or make false claims about His realization on the basis of our meditations. Instead, with true love and humility we should pray to God to enshrine His Name into our minds and thus unite us with Himself.

ਪੰਨਾ ੪੯੦

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ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧

raag goojree mehlaa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਪਾਇ ॥

Dharig ivayhaa jeevⁿaa jit har pareet na paa-ay.

ਜਿਤੁ ਕੰਮਿ ਹਰਿ ਵੀਸਰੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥੧॥

jit kamm har veesrai doojai lagai jaa-ay. ||1||

ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਮਨਾ ਜਿਤੁ ਸੇਵਿਐ ਗੋਵਿਦ ਪ੍ਰੀਤਿ
ਉਪਜੈ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ ॥

aisaa satgur sayvee-ai manaa jit sayvi-ai govind pareet oopjai avar visar sabh jaa-ay.

ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਗਹਿ ਰਹੈ ਜਰਾ ਕਾ ਭਉ ਨ ਹੋਵਈ ਜੀਵਨ
ਪਦਵੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

har saytee chit geh rahai jaraa kaa bha-o na hova-ee jeevan padvee paa-ay. ||1|| rahaa-o.

ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਸਿਉ ਇਕੁ ਸਹਜੁ ਉਪਜਿਆ ਵੇਖੁ ਜੈਸੀ ਭਗਤਿ
ਬਨੀ ॥

gobind pareet si-o ik sahj upji-aa vaykh jaisee bhagat banee.

ਆਪੁ ਸੇਤੀ ਆਪੁ ਖਾਇਆ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਜੋਤੀ ਜੋਤਿ
ਸਮਈ ॥੨॥

aap saytee aap khaa-i-aa taa man nirmal ho-aa jotee jot sam-ee. ||2||

ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

bin bhaagaa aisaa satgur na paa-ee-ai jay lochai sabh ko-ay.

ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੩॥

koorhai kee paal vichahu niklai taa sadaa sukhh ho-ay. ||3||

ਨਾਨਕ ਐਸੇ ਸਤਿਗੁਰੁ ਕੀ ਕਿਆ ਓਹੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਗੁਰੁ
ਆਗੈ ਜੀਉ ਧਰੋਇ ॥

naanak aisay satgur kee ki-aa oh sayvak sayvaa karay gur aagai jee-o Dharay-ay.

ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰੁ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੋਇ
॥੪॥੧॥੩॥

satgur kaa bhaanaa chit karay satgur aapay kirpaa karay-i. ||4||1||3||

Goojri Mehla-3

In the previous *shabad*, Guru Ji advised us that we should pray to God to enshrine His Name in our minds. In this *shabad*, he tells us how important it is to remember Him, and how to serve the Guru, who helps us in this regard. Guru Ji first starts with a comment and says: “Accursed is that life in which one is not imbued with the love of God. Also accursed is that occupation in which one forgets God and becomes attached to things other than God.”(1)

Suggesting the way to avoid forgetting God, Guru Ji says to his own mind (and us): “O’, my mind we should serve (follow) such a true Guru, serving whom the love for God arises in our mind, everything else gets forsaken. The mind should remain attuned to God, and we obtain such a spiritual status, that fear of old age doesn’t arise.”(1-pause)

Now Guru Ji shares with us his own experience and tells us what happened when he followed the advice of his Guru. He says: “(The Guru made me fall in love with God) and I was imbued with such astonishing devotion that through the love of God, a poise arose in my mind. (When) by my own will, I subdued my self- (conceit), my mind became immaculate, and my light merged into the light (of God).”(2)

Cautioning us against taking our Guru lightly, he says: “(O’ my friends), even if everyone strongly craves, without good fortune such a true Guru is not obtained. (Upon meeting the Guru), the wall between (the soul and the prime Soul) is removed, and then there is peace forever.”(3)

Finally, Guru Ji tells, how we should serve such a true Guru who brings us closer to God, and unites us with Him. He says: “(If you ask), O’ Nanak, what kind of service a servant of the Guru should perform for such a true Guru, who unites him with God? The answer is that) he should surrender his very life before the Guru. He should keep in mind the true Guru’s will, then the true Guru himself shows mercy (and guides him to cheerfully accept God’s will).”(4-1-3)

The message of this *shabad* is that when we have true love for God, our mind obtains peace and bliss, but this true love is only enshrined through the guidance of the true Guru, to whom we should surrender ourselves completely and follow his advice with full faith and devotion.

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥

ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ
ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ ॥੧॥

ਹਰਿ ਮੇਰੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਹੈ ਹਰਿ ਮੇਰੀ ਹਰਿ ਮੇਰੀ ਕਥਾ ਕਹਾਨੀ
ਜੀ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਮਨੁ ਭੀਜੈ ਏਹਾ ਸੇਵ ਬਨੀ ਜੀਉ ॥੧॥
ਰਹਾਉ ॥

goojree mehlaa 3.

har kee tum sayvaa karahu doojee sayvaa
karahu na ko-ay jee.

har kee sayvaa tay manhu chindī-aa fal
paa-ee-ai doojee sayvaa janam birthaa
jaa-ay jee. ||1||

har mayree pareet reet hai har mayree har
mayree kathaā kahaanee jee.

gur parsaad mayraa man bheejai ayhaa sayv
banea jee-o. ||1|| rahaa-o.

ਹਰਿ ਮੇਰਾ ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਮੇਰਾ ਸਾਸਤ੍ਰ ਹਰਿ ਮੇਰਾ ਬੰਧੁ ਹਰਿ
ਮੇਰਾ ਭਾਈ ॥

har mayraa simrit har mayraa saastar har
mayraa banDhap har mayraa bhāa-ee.

ਹਰਿ ਕੀ ਮੈ ਭੂਖ ਲਾਗੈ ਹਰਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ
ਮੇਰਾ ਸਾਕੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥੨॥

har kee mai bhookh laagai har naam mayraa
man tariptai har mayraa saak ant ho-ay
sakhāa-ee. ||2||

ਹਰਿ ਬਿਨੁ ਹੋਰ ਰਾਸਿ ਕੂੜੀ ਹੈ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥

har bin hor raas koorhee hai chaldī-aa naal
na jaa-ee.

ਹਰਿ ਮੇਰਾ ਧਨੁ ਮੇਰੈ ਸਾਥਿ ਚਾਲੈ ਜਹਾ ਹਉ ਜਾਉ ਤਹ ਜਾਈ
॥੩॥

har mayraa Dhan mayrai saath chaalai jahaa
ha-o jaa-o tah jaa-ee. ||3||

ਸੋ ਝੂਠਾ ਜੋ ਝੂਠੇ ਲਾਗੈ ਝੂਠੇ ਕਰਮ ਕਮਾਈ ॥

so jhoothāa jo jhoothay laagai jhoothay
karam kamaa-ee.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਕਾ ਭਾਣਾ ਹੋਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਈ
॥੪॥੨॥੪॥

khai naanak har kaa bhāṇāa ho-aa kahṇaa
kachhoo na jaa-ee. ||4||2||4||

Goojri Mehla-3

In the previous *shabad*, Guru Ji advised us that when we have true love for God, our mind obtains peace and bliss, but this true love is only enshrined through the guidance of the true Guru, to whom we should surrender ourselves completely, and follow his advice, with full faith and devotion. In this *shabad*, Guru Ji gives us the first important lesson in this regard, and tells us unequivocally whom we should really serve and worship, so that our hard work and effort may not go waste, and we may not continue suffering the pains of births and deaths.

Right at the outset, Guru Ji says: “(O’ my friends), serve (and worship) only the all pervading God, and don’t serve (or worship) any other (lesser god, goddess, or human being). Because by serving God, we obtain the fruit of our heart’s desire, but by serving others our (entire human) birth goes in vain.”(1)

Therefore, Guru Ji says: “(As for as I am concerned), God is my love; (to serve) God is my way of life. To talk and hear about God’s gospel and stories is my entertainment. In short, I like this kind of service and worship, so that by Guru’s grace my mind may remain imbued (with the loving devotion of God).”(1-pause) Explaining, how he is totally committed to worshipping God and His Name, and how he does not care for any other kinds of ritual worships, he says: “(For me to remember) God is (following the) “*Simritis*”, and (deliberation of) “*Shastras*”. God is my relative and God is my brother. I always hunger for God’s (Name), because only with God’s Name, my mind gets sated (with worldly desires). God is my relative, and God will be my helper in the end.”(2)

Continuing to describe his total faith in God, Guru Ji says: “(O’ my friends), except (the wealth of the Name of) God all other kind of wealth is false (and short lived). While departing (from the world, this wealth) does not go with us. (On the other hand, my wealth of God’s (Name) goes with me wherever I go.”(3)

In conclusion, Guru Ji says: “False is that (person), who is attached to false (gods or short lived) things, and does false deeds (and rituals). However Nanak says, “Such is God’s will (that some are attached to the eternal God, and are doing His worship, while others are praying to false gods, and keep doing false worship); nothing else can be said.”(4-2-4)

The message of this *shabad* is that we should serve and worship God alone, and no other god, goddess, or human being. Further, we should remember that it is God's Name alone, which will accompany us and help us in the end, and nothing else. Therefore, instead of wasting all our time in false worldly affairs or amassing false worldly wealth, we should devote some time to collect true wealth of God's Name.

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥

goolree mehlāa 3.

ਜਗ ਮਾਹਿ ਨਾਮੁ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

jug maahi naam dulambh hai gurmukh
paa-i-aa jaa-ay.

ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥੧॥

bin naavai mukat na hova-ee vaykhu ko
vi-upaa-ay. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

balihaaree gur aapnay sad balihaarai jaa-o.
satgur mili-ai har man vasai sehjay rahai
samaa-ay. ||1|| rahaa-o.

ਜਾਂ ਭਉ ਪਾਏ ਆਪਣਾ ਬੈਰਾਗੁ ਉਪਜੈ ਮਨਿ ਆਇ ॥

jaa^N bha-o paa-ay aapnaa bairaag upjai man
aa-ay.

ਬੈਰਾਗੈ ਤੇ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੨॥

bairaagai tay har paa-ee-ai har si-o rahai
samaa-ay. ||2||

ਸੇਇ ਮੁਕਤ ਜਿ ਮਨੁ ਜਿਣਹਿ ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ ॥

say-ay mukat je man jineh fir Dhaat na
laagai aa-ay.

ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ ॥੩॥

dasvai du-aar rahat karay taribhavan sojhee
paa-ay. ||3||

ਨਾਨਕ ਗੁਰ ਤੇ ਗੁਰੁ ਹੋਇਆ ਵੇਖਹੁ ਤਿਸ ਕੀ ਰਜਾਇ ॥

naanak gur tay gur ho-i-aa vaykhu tis kee
rajaa-ay.

ਪੰਨਾ ੪੯੧

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ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੩॥੫॥

ih kaaran kartaa karay jotee jot samaa-ay.
||4||3||5||

Goojri Mehla-3

In the previous *shabad*, Guru Ji told us that it is God's Name alone, which will accompany us and help us in the end, and nothing else. Therefore, instead of wasting our time in false worldly affairs or amassing false worldly wealth, we should devote some time to collect true wealth of God's Name. In this *shabad*, Guru Amardas Ji is sharing with us his own experience, how by following the advice of his Guru (Angad Dev Ji), he got the gift of God's Name, which was enshrined in his mind and he was blessed with the Guru ship and union with God.

Guru Ji says: "(O' my friends), in this age it is awfully difficult to obtain God's Name. It is only obtained through the Guru's grace. Without the Name, one never obtains salvation (from worldly entanglements); let someone try howsoever he wants to try, and find out (for him or herself)." (1)

Therefore, he thanks his Guru and says: “I am a sacrifice to my Guru, and I always sacrifice to him. Because upon meeting the true Guru, God comes to abide in the mind, and one easily remains absorbed in a state of poise.”(1-pause)

Now he shares with us what are the stages through which a true devotee passes before he obtains union with God. He says: “When God instills His fear (and respect in a person), then a sense of detachedness (from worldly affairs) arises in his mind. From this state of detachedness, we attain to God, and one remains absorbed in (the remembering) God.”(2)

Next commenting on the importance of controlling our mind, and thus obtaining victory over it, Guru Ji says: “(O’ my friends), emancipated are those who conquer their mind; they are not afflicted with (the malady of) worldly attachment again. Their mind remains in tenth gate (where they experience the presence of God), and they obtain understanding about all the three worlds.”(3)

Finally, Guru Ji humbly shares with us the process of his own elevation from an ordinary sikh to the status of the Guru. He says: “Look at the will of God, that by Guru’s grace (this humble disciple), Nanak also became the Guru. It is the Creator, who causes everything to happen, and this is how man’s light merges in the light (of God).”(4-3-5)

The message of this *shabad* is 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.

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥
ਅੰਤਰਿ ਗੋਵਿੰਦ ਜਿਸੁ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥
ਹਰਿ ਤਿਸੁ ਕਦੇ ਨ ਵੀਸਰੈ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਦਾ ਮਨਿ ਚੀਤਿ
॥੧॥ ਰਹਾਉ ॥

ਹਿਰਦੈ ਜਿਨ੍ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ ॥
ਤਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ ॥੨॥

ਅਨੇਕ ਤੀਰਥ ਜੇ ਜਤਨ ਕਰੈ ਤਾ ਅੰਤਰ ਕੀ ਹਉਮੈ ਕਦੇ ਨ
ਜਾਇ ॥
ਜਿਸੁ ਨਰ ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮ ਰਾਇ ਤਿਸੁ ਦੇਇ ਸਜਾਇ
॥੩॥

ਕਰਮੁ ਹੋਵੈ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥
ਨਾਨਕ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ਤਾਂ ਹਰਿ ਭੇਟੈ ਸੋਈ ॥ ੪॥੪॥੬॥

goojree mehlā 3.

raam raam sabh ko kahai kahi-ai raam na
ho-ay.
gur p^{ar}saadee 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 taaⁿ har
bhaytai so-ee. ||4||4||6||

Goojri Mehla -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 comments 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. Finally, there are those, who go to do pilgrimage at many holy 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.

He says: "From the 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, that a person 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 God's love, Guru Ji says: "The person whose within is imbued with the (true) love of God, that person never forgets God. (They, who always meditate on God, in their minds, God always remains enshrined in them)." (1-pause)

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 themselves outwardly called saints, their (fire of) desires is never quenched, in the end they depart from this world grieving." (2)

Next, Guru Ji talks about those, who go to different holy places, but their sense of duality does not go away. He says: "Even if a person keeps trying to bathe at countless holy places, still the ego within him or her never goes away, and the righteous judge punishes that person, whose duality (or love for things other than God) does not 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. However, only a rare Guru ward person understands (this concept). O' Nanak, (one thing is clear that) a person meets God only when that person stills the ego from within." (4-4-6)

The message of this *shabad* is that simply by uttering God's Name repeatedly, we cannot obtain God. When by God's grace, we are imbued with His true love, and erasing our self- conceit from within, we remember Him day and night from the core of our heart, only then by Guru's grace, we meet Him.

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

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

goojree mehlaa 3.

tis jan saaṅṅṅ sadā maṭṭ nihchal jis kaa
abhimaan gavaa-ay.
so jan nirmal je gurmukh boojhai har
charnee chit laa-ay. ||1||

ਹਰਿ ਚੇਤਿ ਅਚੇਤ ਮਨਾ ਜੇ ਇਛਹਿ ਸੇ ਫਲੁ ਹੋਈ ॥	har chayt achayt manaa jo ichheh so fal ho-ee.
ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਪੀਵਤ ਰਹਹਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥	gur pargaadee har ras paavahi peevat raheh sadaa sukh ho-ee. 1 rahaa-o
ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਪਾਰਸੁ ਹੋਵੈ ਪਾਰਸੁ ਹੋਇ ਤ ਪੂਜ ਕਰਾਏ ॥	satgur bhaytay ta paaras hovai paaras ho-ay ta pooj karaa-ay.
ਜੇ ਉਸੁ ਪੂਜੇ ਸੇ ਫਲੁ ਪਾਏ ਦੀਖਿਆ ਦੇਵੈ ਸਾਚੁ ਬੁਝਾਏ ॥੨॥	jo us poojay so fal paa-ay deekhi-aa dayvai saach bujhaa-ay. 2
ਵਿਣੁ ਪਾਰਸੈ ਪੂਜ ਨ ਹੋਵਈ ਵਿਣੁ ਮਨ ਪਰਚੇ ਅਵਰਾ ਸਮਝਾਏ ॥	vin paarsai pooj na hova-ee vin man parchay avraa samjhaa-ay.
ਗੁਰੁ ਸਦਾਏ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਸੁ ਓਹੁ ਮਾਰਗਿ ਪਾਏ ॥੩॥	guroo sadaa-ay agi-aanee anDhaa kis oh maarag paa-ay. 3
ਨਾਨਕ ਵਿਣੁ ਨਦਰੀ ਕਿਛੁ ਨ ਪਾਈਐ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ॥	naanak vin nadree kichhoo na paa-ee-ai jis nadar karay so paa-ay.
ਗੁਰੁ ਪਰਸਾਦੀ ਦੇ ਵਡਿਆਈ ਅਪਣਾ ਸਬਦੁ ਵਰਤਾਏ ॥੪॥੫॥੭॥	gur pargaadee day vadi-aa-ee apnaa sabad vartaa-ay. 4 5 7

Goojri Mehla -3

In the concluding stanza of previous *shabad*, Guru Ji had noted that only that person meets God, on whom He showers His Grace. However, only a rare Guru wards person understands this concept. Further, only when a person stills the ego from his within, only then that person meets God. In this *shabad*, Guru Ji 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's mind obtains peace, and the intellect always remains stable whose ego, (God) eradicates. The person, who by following the Guru's advice understands (this secret), and attunes the mind to God's feet (His Name), that person becomes immaculate."(1)

Therefore, advising his own mind (and ours), Guru Ji says: "O' 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, that person not only becomes pure him or herself, but also is able to purify others as well. Such a person becomes (like) a philosopher's stone. (In other words), when a person (becomes immaculate enough to guide others on the spiritual path, that person gets so much respect and honor, as if he or she is) being worshipped. He who worships (and follows) that person obtains the fruit (of high spiritual status, and also starts) giving (spiritual) advice (to others), and helping them realize the eternal (God)."(2)

Guru Ji however wants to caution us against rushing into this proctorship, when we ourselves are 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 a blind ignorant person, whom can he put on the (right) path?"(3)

Finally, Guru Ji makes one more concept clear. He says: "O' Nanak, without the Gods' grace we do not obtain anything, and only that person 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 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.

ਗੁਜਰੀ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥੧॥

ਹਰਿ ਕਥਾ ਤੂੰ ਸੁਣਿ ਰੇ ਮਨ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇ ॥
ਇਹ ਮਤਿ ਤੇਰੀ ਥਿਰੁ 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 ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥੫॥੬॥੭॥੮॥

goolree mehlaa 3 panchpaday.

naa kaasee mat̃ oopjai naa kaasee mat̃
jaa-ay.
sat̃gur mili-ai mat̃ oopjai taa ih sojhee
paa-ay. ||1||

har kathaa too^N sun ray man sabaḁ man
vasaa-ay.
ih mat̃ tayree thir rahai taa^N bharam vichahu
jaa-ay. ||1|| rahaa-o.

har charañ ridai vasaa-ay too kilvikh̃ hoveh
naas.
panch bhoo aat̃maa vas karahi taa tirath
karahi nivaas. ||2||

manmukh̃ ih man mugaDh̃ hai sojhee
kichhoo na paa-ay.
har kaa naam na bujh-ee ant̃ ga-i-aa
pachhuta-ay. ||3||

ih man kaasee sabh̃ tirath simrit̃ sat̃gur
de-aa bujhaa-ay.
ath̃sath̃ tirath̃ tis sang raheh jin har hirdai
rahi-aa samaa-ay. ||4||

naanak sat̃gur mili-ai hukam bujhi-aa ayk
vasi-aa man aa-ay.
jo tuDh̃ bhaavai sabh̃ sach hai sachay rahai
samaa-ay. ||5||6||8||

Goolree Mehla-3 Panchpades

In this *shabad*, Guru Ji comments on the belief of some people who think that they can get divine knowledge and become immaculate by living or bating at holy places like "Kaashi" also known as "Banaras" (which is the holiest place for Hindus). He tells us, where exactly we can obtain divine knowledge and what is the best way to become pure.

Guru Ji says: “(By living or bathing at holy place, such as) *Kaashi*, neither any (divine) wisdom develops in a person, nor it goes away (by not going to such holy places). Only upon meeting the true Guru (and following his advice, divine) knowledge develops, and then (one) understands this thing.”(1)

Therefore, instructing his own mind (and us), Guru Ji says: “O’, my mind listen to the gospel of God, and enshrine the (Guru’s) word in you. 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, (which is 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. Such a person does not obtain any (spiritual) understanding. That person does not realize God’s Name, therefore repents while departing (from this world).”(3)

Guru Ji now describes the kind of divine wisdom, one obtains whom the Guru gives the right spiritual understanding. He says: “(O’ my friends), whom the true Guru has made to understand (the spiritual way of life, that person understands) that in this mind itself are contained all the holy places, including “*Akashi*”. All the sixty eight holy places remain in the company of the person in whose heart (God) remains enshrined.”(4)

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 one’s heart. Then that person says: “(O God), whatever pleases You, that is all inevitable, (and the mind of that person) always remains absorbed in the eternal (God).”(5-6-8)

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

ਪੰਨਾ ੪੯੨

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ਗੁਜਰੀ ਮਹਲਾ ੩ ਤੀਜਾ ॥

goojree mehlaa 3 tteejaa.

ਏਕੇ ਨਾਮੁ ਨਿਧਾਨੁ ਪੰਡਿਤ ਸੁਣਿ ਸਿਖੁ ਸਚੁ ਸੋਈ ॥

ayko naam niDhaan pandit̃ suñ sikh̃ sach̃
so-ee.

ਦੂਜੈ ਭਾਇ ਜੋਤਾ ਪੜਹਿ ਪੜਤ ਗੁਣਤ ਸਦਾ ਦੁਖੁ ਹੋਈ ॥੧॥

oojai bhaa-ay jaytaa parneh parhat̃ gunat̃
sadaa dukh̃ ho-ee. ||1||

ਹਰਿ ਚਰਣੀ ਤੂੰ ਲਾਗਿ ਰਹੁ ਗੁਰ ਸਬਦਿ ਸੋਝੀ ਹੋਈ ॥

har charneẽ too᳚᳚ laag rahu gur sabad̃ sojhee
ho-ee.

ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੁ ਤੂੰ ਤਾਂ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ॥੧॥
ਰਹਾਉ ॥

har ras rasnaa chaakh̃ too᳚᳚ taa᳚᳚ man nirmal
ho-ee. ||1|| rahaa-o.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਨੁ ਸੰਤੋਖੀਐ ਤਾ ਫਿਰਿ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ
ਹੋਇ ॥

satgur mili-ai man santokhee-ai taa fir
tarisnaa bhookh̃ na ho-ay.

ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਪਰ ਘਰਿ ਜਾਇ ਨ ਕੋਇ ॥੨॥

naam niDhaan paa-i-aa par ghar̃ jaa-ay na
ko-ay. ||2||

ਕਥਨੀ ਬਦਨੀ ਜੇ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥
ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਹਰਿ ਨਾਮੁ ਪਾਵੈ ਸੋਇ ॥੩॥

kathnee badnee jay karay manmukh boojh
na ho-ay.
gurmatee ghat chaannaa har naam paavai
so-ay. ||3||

ਸੁਣਿ ਸਾਸਤ੍ਰ ਤੂੰ ਨ ਬੁਝਹੀ ਤਾ ਫਿਰਹਿ ਬਾਰੇ ਬਾਰ ॥
ਸੋ ਮੂਰਖੁ ਜੋ ਆਪੁ ਨ ਪਛਾਣਈ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ
॥੪॥

sun saastar tooⁿ na bujhee taa fireh baaro
baar.
so moorakh jo aap na pachhaan-ee sach na
Dharay pi-aar. ||4||

ਸਚੈ ਜਗਤੁ ਡਹਕਾਇਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਜਿਉ ਤਿਸ ਕੀ ਰਜਾਇ
॥੫॥੭॥੯॥

sachai jagat dahkaa-i-aa kahnaa kachhoo na
jaa-ay.
naanak jo tis bhaavai so karay Ji-o tis kee
rajaa-ay. ||5||7||9||

Goojri Mehla -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 *Kaashi*, one neither gains any divine wisdom, nor loses it by not going there. One gains divine wisdom only by meditating on God’s Name and living according to the true Guru’s instructions. 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. Swayed by) duality (the love of things other than God), whatever you read, study or reflecting upon, all that would always brings you pain (and nothing else).”(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 (His loving devotion. When) you taste the relish of (uttering God’s Name, with your) tongue, through Guru’s word, 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; then the hunger (for worldly desires), doesn’t arise. 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 talks or lectures 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)

Guru Ji now gives 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. He says: “(O’ *pundit*), even after listening to the “*Shastras*”, (the Hindu holy books) you do not understand (the true essence). That is

why; you are wandering from door to door. That person is a fool, who does not realize his or her own-self, and does not imbue him or herself with the love for the eternal (God).”(4)

However, feeling compassion even for such people, who are wandering around as if lost, Guru Ji says: “(But, all these people are helpless, because) the eternal (God, Himself), has 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 should not point fingers at those, who foolishly keep following wrong paths, because in His will God has a strayed them, and we cannot say, why He does that.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘੁਰੁ ੧ ॥

raag goojree mehlaa 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 sarna-ee kar
da-i-aa naam pargaas. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

mayray meet gurdayv mo ka-o raam naam
pargaas.

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

gurmat naam mayraa paraan sakhaa-ee har
keerat hamree rahraas. ||1|| rahaa-o.

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

har jan kay vadhaag vadayray jin har har
sarphaa har pi-aas.

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

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

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

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

ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ
ਜੀਵਾਸਿ ॥੩॥

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

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ
ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

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

ਧੰਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ
ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੧॥

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

Raag Goojri Mehla-4

As per Dr. Bhair Vir Singh Ji, the fourth Guru (Ram Das Ji), uttered this *shabad* when becoming gracious his father-in-law Guru (Amar Das Ji) insisted that he (Ram Das should) ask for some gift. In this *shabad*, Guru Ji shows us, what is the best thing to ask from our Guru?

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, 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 praises 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), very fortunate are those devotees of God, who always have the thirst for repeating God’s (Name). By obtaining God’s Name their thirst (for worldly desires) is satiated, and by joining the company (of saintly persons, divine) virtues manifest (in them).”(2)

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. 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 Nanak.”(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.

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਪ੍ਰੀਤਮੁ ਮਿਲਿ ਸਤਸੰਗਤਿ ਸਬਦਿ
ਮਨੁ ਮੋਹੈ ॥
ਜਪਿ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਧਿਆਈਐ ਸਭ ਕਉ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ
ਓਹੈ ॥੧॥

ਮੇਰੇ ਭਾਈ ਜਨਾ ਮੇ ਕਉ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਮਨੁ ਮੋਹੈ ॥

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ 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 ॥

goojree mehlā 4.

govind govind pareetam man pareetam mil
satsangat sabaḍ man mohai.

jap govind govind Dhi-aa-ee-ai sabh ka-o
daan day-ay parabh ohai. ||1||

mayray bhaa-ee janaa mo ka-o govind
govind govind man mohai.

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

sukh saagar har bhagat hai gurmat ka-ulaa
riDh siDh 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.

ਕਉਆ ਕਾਗ ਕਉ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਈਐ ਤ੍ਰਿਪਤੈ ਵਿਸਟਾ ਖਾਇ
ਮੁਖਿ ਹੋਰੈ ॥੩॥

ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਉਆ ਹੰਸੁ
ਹੋਰੈ ॥

ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਵਡੇ ਵਡਭਾਗੀ ਜਿਨ੍ ਗੁਰਮਤਿ ਨਾਮੁ ਰਿਦੈ ਮਲੁ
ਧੋਰੈ ॥੪॥੨॥

ka-oo-aa kaag ka-o amrit ras paa-ee-ai
t̄arip̄tai vistaa k̄haa-ay mukh̄ gohai. ||3||

amrit sar satgur sativaadee jit̄ naatai
ka-oo-aa hans hohai.

naanak Dhan Dhan vaday vadbhaagee jin^h
gurmat̄ naam ridai mal Dhohai. ||4||2||

Goojri Mehla-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 shows us how he himself loves and repeats God's Name and what are the benefits when through the grace and advice of the true Guru, we meditate on God's Name.

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, repeatedly. Because, a devotee (of God) looks beautiful, 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, and what is the benefit of remembering God. He says: "(O' my friends), the worship of God is like an ocean of peace. Following Guru's instruction, the person who is blessed with the worship of God, that person is blessed with all kinds of supernatural powers and prosperity, (as if) "Lakshmi" the goddess of wealth has come and fallen at that person's feet.

However, for the devotee, God's Name is the only support. Therefore a devotee keeps meditating on God's Name, and through the Name (that person's life becomes) beautiful."(2)

Now Guru Ji comments on those, 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, are of shallow intellect. Upon hearing (God's) Name, they feel enraged in their minds. (Their state of mind is like) 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)

Finally, Guru Ji 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 (by joining that congregation and singing God's praises, even an evil person like) a crow, becomes immaculate like a swan. (Therefore) Nanak says that extremely 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 congregation, we meditate on God's Name, and act upon the messages conveyed in this ocean, we could also become very pious persons.

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਨ ਊਤਮ ਊਤਮ ਬਾਣੀ ਮੁਖਿ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ ॥

ਜੇ 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 ਭਾਗੀਣ
ਜਮਿ ਮਾਰੇ ॥

ਸੇ ਕੂਕਰ ਸੂਕਰ ਗਰਧਭ ਪਵਹਿ ਗਰਭ ਜੋਨੀ ਦਯਿ
ਮਾਰੇ ਮਹਾ ਹਤਿਆਰੇ ॥੩॥

ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਊਪਰਿ ਕਰਿ ਕਿਰਪਾ ਲੋਹੁ ਉਬਾਰੇ ॥

ਨਾਨਕ ਜਨ ਹਰਿ ਕੀ ਸਰਣਾਈ ਹਰਿ ਭਾਵੈ ਹਰਿ ਨਿਸਤਾਰੇ
॥੪॥੩॥

goojree mehlā 4.

har jan ootam ootam baṇee mukh boleḥ
par-upkaaray.

jo jan sunai sarDhaa bhagaṭ sayṭee 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 saṭ 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 Mehla-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 calls his Guru, first a devotee, and then 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 unique merits of true devotees of God. He also tells how unfortunate are they, who have not obtained the guidance of 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. The person who hears them with love and devotion, showing His grace God emancipates that person.”(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 they who seek the guidance of the Guru, because 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)

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) seek the shelter of God; (when) 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.

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

ਹੋਰੁ ਦਇਆਲ ਮੇਰਾ ਮਨੁ ਲਾਵਹੁ ਹਉ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ
ਨਿਨ 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 ਬੋਲੀ 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
ਬਿਚਥਾ ਜਾਈ ॥

ਨਾਮ ਬਿਨਾ ਰਸ ਕਸ ਦੁਖ ਖਾਵੈ ਮੁਖ ਫੀਕਾ ਥੁਕ ਥੁਕ 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॥

goolree mehlā 4.

hohu dā-i-aal mayraa man laavhu ha-o
an-dīn raam naam nit̃ Dhi-aa-ee.
sabh̃ sukh̃ sabh̃ guñ sabh̃ niDhaan har jīt̃
japi-ai dukh̃ bhukh̃ sabh̃ leh jaa-ee. ||1||

man mayray mayraa raam naam sakhaa har
bhaa-ee.

gurmat̃ raam naam jas gaavaa ant̃ baylee
dargeh la-ay chhadāa-ee. ||1|| rahaa-o.

tooⁿ aapay dāatāa parabh̃ ant̃arjāamee kar
kirpaa loch mayrai man laa-ee.

mai man tan loch lagee har saytee parabh̃
loch pooree satgur sarnāa-ee. ||2||

maanās janam punn kar paa-i-aa bin naavai
Dharig Dharig birthāa jaa-ee.

naam binaa ras kas dukh̃ khaavai mukh̃
feekaa thuk thook mukh̃ paa-ee. ||3||

jo jan har parabh̃ har har sarnāa tin dargeh
har har day vadi-aa-ee.

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

Goojri Mehla-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 mercy to 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 one's helper, and gets that person saved (from punishment)."(1-pause)

Next going into a prayer mode, and expressing 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) obtained 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 (the pleasures of) sweet and sour dishes suffers in pain. Such a person speaks insipid (things) from the mouth, and is therefore so disgraced (as if being) spat on the face."(3)

In conclusion, Guru Ji says: "The devotees 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.

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

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

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

ਮੈਰੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਗੁਰਸਿਖ ਪਗ ਲਾਇਆ ॥

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

goojree mehlaa 4.

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

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

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

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

ਪੰਨਾ ੪੯੪

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ਜਾ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਮੇਲੇ ਜਿਨ੍ ਵਚਨ ਗੁਰੂ
ਸਤਿਗੁਰ ਮਨਿ ਭਾਇਆ ॥
ਵਡਭਾਗੀ ਗੁਰ ਕੇ ਸਿਖ ਪਿਆਰੇ ਹਰਿ ਨਿਰਬਾਣੀ ਨਿਰਬਾਣ ਪਦੁ
ਪਾਇਆ ॥੨॥

jaa har parabh̄ bh̄aavai taa gurmuḁh maylay
jin^h vachan guroo satgur man bh̄aa-i-aa.
vad**h**haagee gur kay sikh pi-aaray har
nirbaaṅee nirbaaṅ pad̄ paa-i-aa. ||2||

ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਮੀਨਾ ਮਨਿ ਭਾਇਆ ॥
ਜਿਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਸੰਗੁ ਨ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਪਾਪੀ
ਜਮਿ ਖਾਇਆ ॥੩॥

satsangat̄ gur kee har pi-aaree jin har har
naam meeth̄aa man bh̄aa-i-aa.
jin satgur sangat̄ sang na paa-i-aa say
bh̄haagheen paapee jam kh̄aa-i-aa. ||3||

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭੁ ਧਾਰੇ ਹਰਿ ਆਪੇ ਗੁਰਮੁਖਿ ਮਿਲੈ
ਮਿਲਾਇਆ ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ
॥੪॥੫॥

aap kirpaal kirpaa parabh̄ Dh̄aaray har aapay
gurmuḁh milai milaa-i-aa.
jan naanak bolay gun̄ baṅee gurbaaṅee har
naam samaa-i-aa. ||4||5||

Goojri Mehla-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*" (the Guru's followers), shows us how much he respects them, and what he requests them to do.

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 his gratefulness to God for uniting him with *Gursikhs*, and what request he has for them, Guru Ji says: "(O' my *Gursikh* brothers, I feel very thankful to God, because) in my mind and body, (God) has instilled the love of the feet (the most humble service) of *Gursikhs*. O' my *Gursikh* brothers, you are dear to me like my life breaths, please instruct me so that united through you, I may get united with God."(1-pause)

However, Guru Ji cautions us that it is not so easy to meet true *Gursikhs*. He says: "It is only when it so pleases God, that He makes us meet the Guru's followers to whom the word (of advice) of the Guru sounds pleasing. Therefore, very fortunate are those dear sikhs of the Guru, who have attained the status of desire less ness 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 to whose mind God's Name seems sweet is dear to God. However, they who have not obtained the company of the true congregation, those unfortunate sinners are (severely punished, as if) the demon of death has devoured them."(3)

Guru Ji concludes the *shabad* by stressing one more time upon grace of God. He says: “(O’ my friends), when that merciful God shows kindness, then He Himself meets a person, when united by the Guru. Slave Nanak also utters “*Gurbani*” (the word in praise of God). Because by uttering “*Gurbani*” one is absorbed in God’s Name.” (4-5)

The messages of this *shabad* is that we should always pray to God to bless us with the company of those Guru’s followers, 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, so that we too may merge in God’s Name.

ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

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

ਭਾਈ ਰੇ ਮੇ ਕਉ ਕੋਈ ਆਇ ਮਿਲੈ ਹਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਵੈ ॥
ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਾ ਮੇਰੇ ਹਰਿ
ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ॥੧॥ ਚਹਾਉ ॥

ਧੀਰਜੁ ਧਰਮੁ ਗੁਰਮਤਿ ਹਰਿ ਪਾਇਆ ਨਿਤ ਹਰਿ ਨਾਮੈ ਹਰਿ
ਸਿਉ ਚਿਤੁ ਲਾਵੈ ॥
ਅੰਮ੍ਰਿਤੁ 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 ਭਾਗੀਣ ਮੁਦੇ
ਮਰਿ ਜਾਵੈ ॥੩॥
ਆਨਦ ਮੂਲੁ ਜਗਜੀਵਨ ਦਾਤਾ ਸਭ ਜਨ ਕਉ ਅਨਦੁ ਕਰਹੁ
ਹਰਿ ਧਿਆਵੈ ॥
ਤੂੰ ਦਾਤਾ ਜੀਅ ਸਭਿ ਤੇਰੇ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਮਿਲਾਵੈ
॥੪॥੬॥

goojree mehlā 4.

jīn satgur purakh jīn 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 kathaa
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 jīn 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.
tooⁿ daataa jee-a sabh tayray jan naanak
gurmukh bakhās milaavai. ||4||6||

Goojri Mehla-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. However, unlike 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 Guru’s followers, who meditate on God’s Name, and have already been blessed with God’s vision.

He says: “(O’ my friends, I yearn that someone), who has 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, all his mind and body becomes cool and calm and blossoms (with spiritual life).”(1)

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)

Stating the merits obtained by those who love God's Name and who utter the Guru's words (the *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. 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. He says: “O’ life of the world, You are the source of all bliss, You bless all those, (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 are accepted into His union.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur pargaad.

ਗੁਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੩ ॥

gojree mehlaa 4 ghar 3.

ਮਾਈ ਬਾਪ ਪੁਤ੍ਰ ਸਭਿ ਹਰਿ ਕੇ ਕੀਏ ॥
ਸਭਨਾ ਕਉ ਸਨਬੰਧੁ ਹਰਿ ਕਰਿ ਦੀਏ ॥੧॥

maa-ee baap putar sabh har kay kee-ay.
sabhnaa ka-o san-banDh har kar dee-ay.
||1||

ਹਮਰਾ ਜੋਰੁ ਸਭੁ ਰਹਿਓ ਮੇਰੇ ਬੀਰ ॥
ਹਰਿ ਕਾ ਤਨੁ ਮਨੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਸਰੀਰ ॥੧॥ ਰਹਾਉ
॥

hamraa jor sabh rahi-o mayray beer.
har kaa tan man sabh har kai vas hai sareer.
||1|| rahaa-o.

ਭਗਤ ਜਨਾ ਕਉ ਸਰਧਾ ਆਪਿ ਹਰਿ ਲਾਈ ॥
ਵਿਚੇ ਗਿ੍ਰਸਤ ਉਦਾਸ ਰਹਾਈ ॥੨॥

bhagat janaa ka-o sarDhaa aap har laa-ee.
vichay garisaṭ uḍaas rahaa-ee. ||2||

ਜਬ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਹਰਿ ਸਿਉ ਬਨਿ ਆਈ ॥
ਤਬ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਈ ॥੩॥

jab antar pareṭ har si-o ban aa-ee.
tab jo kichh karay so mayray har parabh
bhaa-ee. ||3||

ਜਿਤੁ ਕਾਰੈ ਕੰਮਿ ਹਮ ਹਰਿ ਲਾਏ ॥
ਸੋ ਹਮ ਕਰਹ ਜੁ ਆਪਿ ਕਰਾਏ ॥੪॥

jit̃ kaarai kamm ham har laa-ay.
so ham karah jo aap karaa-ay. ||4||

ਜਿਨ ਕੀ ਭਗਤਿ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ॥
ਤੇ ਜਨ ਨਾਨਕ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥੫॥੧॥੭॥੧੬॥

jin kee bhagat̃ mayray parabh̃ bhāa-ee.
tay jan naanak raam naam liv laa-ee.
||5||1||7||16||

Goojri Mehla-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 are accepted into His union. In this *shabad*, Guru Ji is describing the state of mind of such Guru's followers, how 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 created 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 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, and family problems).”(2)

Now Guru Ji describes how God also likes whatever a 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 says: “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 actions, he feels that 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 are 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 everything done. 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). 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 years of his life in India, after which he migrated 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

ਪੰਨਾ ੪੯੫

SGGS P-495

ਗੂਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

goojree mehlaa 5 cha-upday ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

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

sail pathar meh jant upaa-ay taa kaa rijak aagai kar Dhari-aa. ||1||

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸਿ ਤਰਿਆ ॥

mayray maaDha-o jee satsangat milay se tari-aa.

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

gur paryaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| rahaa-o.

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

janan pitaa lok sut banitaa ko-ay na kis kee Dhari-aa.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

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

ਉਡੈ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

oodai ood aavai sai kosaa tis paachhai bachray chhari-aa.

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

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

ਸਭ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

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

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

jan naanak bal bal sad bal jaa-ee-ai tayraa ant na paraavari-aa. ||4||1||

Goojri Mehla-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 for our families. He cites some beautiful examples to assure us that God provides the necessary 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.

Addressing his own mind, Guru Ji says: "O' (my) mind, why do you keep worrying about the efforts (to provide sustenance to your children), about which already God is thinking? (He) 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)

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, awakens us to some other hard facts of life, Guru Ji says: "(O' my friend), 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 every creature. Therefore, O' my mind why are you so worried (on this account)?"(2)

Guru Ji illustrates the above concept by citing a very famous and often quoted example, and he says: "(O' my friend, 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 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 must do our rightful duties and make efforts to provide the reasonable sustenance for our family, but at the same time we should not worry too much, and keep thinking, what will happen to our kids if we die or if we go away. We should have some faith, that God who has given life to our children will take care of them also. Therefore, Guru Ji advises us to join the congregation of saintly persons, where we can obtain true perspective on life, and develop faith in God.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨

goojree mehlaa 5 cha-upday ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur pargaad.

ਕਿਰਿਆਚਾਰ ਕਰਹਿ ਖਟ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ ॥

Kiri-aachaar karahi khat karmaa it raataay sansaaree.

ਅਨਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਬਿਨੁ ਗੁਰ ਬਾਜੀ ਹਾਰੀ ॥੧॥

Antar mail na utrai ha-umai bin gur baajee haaree. ||1||

ਮੇਰੇ ਨਾਕੁਰ ਰਖਿ ਲੇਵਹੁ ਕਿਰਪਾ ਧਾਰੀ ॥
ਕੋਟਿ ਮਧੇ ਕੇ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥
ਰਹਾਉ ॥

mayray thaakur rakh layvhu kirpaa Dhaaree.
Kot maDhay ko viralaa sayvak hor saglay bi-uhaaree. ||1|| rahaa-o.

ਸਾਸਤ ਬੇਦ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸੋਧੇ ਸਭ ਏਕਾ ਬਾਤ ਪੁਕਾਰੀ ॥

saasat bayd simriti sabh soDhay sabh aykaa baat pukaaree.

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਕੋਊ ਪਾਵੈ ਮਨਿ ਵੇਖਹੁ ਕਰਿ
ਬੀਚਾਰੀ ॥੨॥

Bin gur mukat na ko-oo paavai man vaykhu kar beechaaree. ||2||

ਅਟਸਠਿ ਮਜਨੁ ਕਰਿ ਇਸਨਾਨਾ ਭਰਮਿ ਆਏ ਧਰ ਸਾਰੀ ॥

athsath majan kar isnaanaa bharam aa-ay Dhar saaree.

ਅਨਿਕ ਸੋਚ ਕਰਹਿ ਦਿਨ ਰਾਤੀ ਬਿਨੁ ਸਤਿਗੁਰ ਅਨਧਿਆਰੀ
॥੩॥

Anik soch karahi din raatee bin satgur anDhi-aaree. ||3||

ਧਾਵਤ ਧਾਵਤ ਸਭੁ ਜਗੁ ਧਾਇਓ ਅਬ ਆਏ ਹਰਿ ਦੁਆਰੀ ॥

Dhaavat Dhaavat sabh jag Dhaa-I-o ab aa-ay har du-aaree.

ਦੁਰਮਤਿ ਮੇਟਿ ਬੁਧਿ ਪਰਗਾਸੀ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਾਰੀ
॥੪॥੧॥੨॥

Durmaṭ mayt buDh pargaasee jan naanak gurmukh taaree. ||4||1||2||

Goojri Mehla-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's followers who meditate on God's Name, so that in their company, we may also attune our mind to God and He may accept us into His union. In this *shabad*, Guru Ji again stresses upon the importance and the absolute necessity of the Guru, no matter how many different religious rites, rituals, pilgrimages, charities, and good deeds, unless we meet the true Guru and follow 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⁾

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 (like 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)

Regarding bathing at pilgrimage places, Guru Ji says: “(Even those), who have taken bath at all the sixty-eight places of pilgrimage, have traveled around the entire world, and have observed many other kinds of rituals and purifications day and night, without (the guidance) of the true Guru they remain in dark (and don’t realize the true path).”(3)

Guru Ji concludes the *shabad* by describing the blessings received by those, who ultimately seek the shelter of God. He says: “After roaming and rambling, they who have traversed the entire world, but have now have arrived at the God’s door, erasing bad intellect from within them, God manifests virtuous intellect in them. O’ Nanak, after 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 following Guru’s instruction; a person seeks the shelter of God and meditates on His Name in the most humble and sincere manner.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਧਨੁ ਜਾਪੁ ਹਰਿ ਧਨੁ ਤਾਪੁ ਹਰਿ ਧਨੁ ਭੋਜਨੁ ਭਾਇਆ ॥

ਨਿਮਖੁ 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 ਥੋਕਾ
॥੩॥

ਖਾਵਹੁ ਖਰਚਹੁ ਤੋਟਿ ਨ ਆਵੈ ਹਲਤ ਪਲਤ ਕੈ ਸੰਗੇ ॥

ਲਾਦਿ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ ਹਰਿ ਚੰਗਿ
ਚੰਗੇ ॥੪॥੨॥੩॥

goojree mehlā 5.

har Dhan jaap har Dhan taap har Dhan
bhojan bhaa-i-aa.

nimakh na bisara-o man tay har har
saaDhsangat meh paa-i-aa. ||1||

maa-ee khaat aa-i-o ghar pootaa.

har Dhan chaltay har Dhan baisay har Dhan
jaagat sootaa. ||1|| rahaa-o.

har Dhan isnaan har Dhan gi-aan har sang
laa-ay Dhi-aanaa.

har Dhan tulhaa har Dhan bayrhee har har
taar paraanaa. ||2||

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har Dhan mayree chint visaaree har Dhan
laahi-aa Dhokhaa.

har Dhan tay mai nav niDh paa-ee haath
chari-o har thokaa. ||3||

kaavahu kharchahu tot na avai halat palat
kai sangay.

laad khajaanaa gur naanak ka-o dee-aa ih
man har rang rangay. ||4||2||3||

Goojri Mehla-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 and valuables, he has earned and brought home. Hearing about which, the parents become pleased, and bless the son 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 (as per orders of his Guru). As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad*, when his father Guru Ramdas Ji blessed him with God's Name, and anointed him as the next Guru.

Starting with the line 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 this wealth in 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 ਸਿਮਰਤੁ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ ॥

ਸੋ ਹਰਿ ਹਰਿ ਤੁਮੁ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੧॥

goojree mehlaa 5.

jis simrat sabh kilvikh naaseh pitree ho-ay
uDhaaro.

so har har tum^h sad hee jaapahu jaa kaa ant
na paaro. ||1||

ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ ॥ ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ ॥੧॥ ਰਹਾਉ ॥	pootaa maataa kee aasees. nimakh na bisara-o tum ^h ka-o har har sadaa bhajahu jagdees. 1 rahaa-o.
ਸਤਿਗੁਰੁ ਤੁਮ੍ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤਸੰਗਿ ਤੇਰੀ ਪ੍ਰੀਤਿ ॥ ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨੁ ਕੀਰਤਨੁ ਨੀਤਿ ॥੨॥	satgur tum ^h ka-o ho-ay da-i-aalaa satsang tayree pareet. kaaparh pat paramaysar raakhee bhojan keertan neet. 2
ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥ ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥	amrit peevhu sadaa chir jeevhu har simrat anad anantaa. rang tamaasaa pooran aasaa kabeh na bi-aapai chintaa. 3
ਭਵਰੁ ਤੁਮ੍ਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ ਹਰਿ ਚਰਣਾ ਹੋਹੁ ਕਉਲਾ ॥ ਨਾਨਕ ਦਾਸੁ ਉਨ ਸੰਗਿ ਲਪਟਾਇਓ ਜਿਉ ਬੁੰਦਹਿ ਚਾੜ੍ਹਕੁ ਮਉਲਾ ॥੪॥੩॥੪॥	bhavar tum ^h araa ih man hova-o har charnaa hohu ka-ulaa. naanak daas un sang laptaa-i-o Ji-o bood ^h eh chaatr ^{ik} ma-ulaa. 4 3 4

Goojri Mehla 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 and marriages this *shabad* is sung specially. The beauty of this *shabad* is that unlike worldly mothers, Guru Ji's mother is blessing him with the gift of God's Name and love, and not any worldly riches or power.

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)

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 one moment, and you may always keep meditating on the Master of earth."(1-pause)

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)). 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.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

goolree mehlaa 5.

ਮਤਾ ਕਰੈ ਪਛਮ ਕੈ ਤਾਈ ਪੂਰਬ ਹੀ ਲੈ ਜਾਤ ॥

maṭaa karai pachham kai taa-ee poorab hee lai jaat.

ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਬਾਪਨਹਾਰਾ ਆਪਨ ਹਾਥਿ ਮਤਾਤ ॥੧॥

khin meh thaap uthaapanhaaraa aapan haath maṭaat. ||1||

ਸਿਆਨਪ ਕਾਹੂ ਕਾਮਿ ਨ ਆਤ ॥

si-aanap kaahoo kaam na aat.

ਜੋ ਅਨਰੂਪਿਓ ਠਾਕੁਰਿ ਮੇਰੈ ਹੋਇ ਰਹੀ ਉਹ ਬਾਤ ॥੧॥ ਰਹਾਉ ॥

jo anroopi-o thaaakur mayrai ho-ay rahee uh baat. ||1|| rahaa-o.

ਦੇਸੁ ਕਮਾਵਨ ਧਨ ਜੋਰਨ ਕੀ ਮਨਸਾ ਬੀਚੇ ਨਿਕਸੇ ਸਾਸ ॥

days kamaavan Dhan joran kee mansaa beechay niksai saas.

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

laskar nayb khavaas sabh tī-aagay jam pur ooth siDhaas. ||2||

ਹੋਇ ਅਨੰਨਿ ਮਨਹਠ ਕੀ ਦ੍ਰਿੜਤਾ ਆਪਸ ਕਉ ਜਾਨਾਤ ॥

ho-ay annan manhath kee darirh-taa aapas ka-o jaanaat.

ਜੋ ਅਨਿੰਦੁ ਨਿੰਦੁ ਕਰਿ ਛੋਡਿਓ ਸੋਈ ਫਿਰਿ ਫਿਰਿ ਖਾਤ ॥੩॥

jo anind nind kar chhodi-o so-ee fir fir khaat. ||3||

ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਤਿਸੁ ਜਨ ਕੀ ਕਾਟੀ ਫਾਸ ॥

sahj subhaa-ay bha-ay kirpaalaa tis jan kee kaatee faas.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਆ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸ ॥੪॥੪॥੫॥

kaho naanak gur pooraa bhayti-aa parvaan girsat udaas. ||4||4||5||

Goolree Mehla-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 our different plans and schemes, which 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. (However, 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 egoistically desert their household, but still repeatedly go begging from house to house. He says: “With the obstinacy of his mind, a person may become a renouncer (of the world), and make himself known (as a person of will power, and sacrifice. But to the same world), which he has renounced as un worthy, he repeatedly goes to eat (his food, by begging from the inhabitants of that world).”(3)

Guru Ji concludes the *shabad*, by telling us who are those persons, who obtain 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 the will of God and humbly pray to Him to bless us with the guidance of the true Guru (Granth Sahib Ji). Following this guidance, we should 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.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਨਿਪਾਠੁ 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 ॥

ਜੇ ਕਿਛੁ ਕੀਓ ਸੋਈ ਭਲ ਮਾਨੈ ਐਸੀ ਭਗਤਿ ਕਮਾਨੀ ॥

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਭ ਏਕ ਸਮਾਨੇ ਜੋਗ ਜੁਗਤਿ ਨੀਸਾਨੀ ॥੨॥

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੁਖ ਥਾਈ ਆਨ ਨ ਕਤਹੂੰ ਜਾਤਾ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਰੰਗਿ ਰਵਿਓ ਰੰਗਿ ਰਾਤਾ
॥੩॥

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲਾ ਤਾ ਨਿਰਭੈ ਕੈ ਘਰਿ
ਆਇਆ ॥

ਪੰਨਾ ੪੯੭

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ
॥੪॥੫॥੬॥

goojree mehlaa 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
kahaooⁿ 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-aa.

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kal kalays mitay khin bheetar naanak sahj
samaa-i-aa. ||4||5||6||

Goojri Mehla-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 the will of God and humbly pray to Him to bless us with the guidance of the true Guru. Following this guidance, we should 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 us 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, they who have sung praise of God; by Guru's grace their minds have become immaculate, and they have obtained all kinds of comforts and joys."(1-pause)

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

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. (For them), God is residing in every heart. Such persons, who are imbued in the love of (God's) Name, enjoy the intoxication of the relish of God's love."(3)

Guru Ji concludes the *shabad* by stating, how a person gets so imbued with God's love as stated above, and what kinds of blessings such a person enjoys. He says: "(O' my friends), when God the Master of the earth becomes gracious upon anyone, then that person becomes absorbed in the love of the feet (or Name) of the fear free (God). O' Nanak, then in an instant, all that person's sins and infractions are destroyed in an instant, and he or she merges in a state of 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. 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, and we all are children of the same Father, so that one day showing His mercy, God may accept us also in His eternal union.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਮਾਨੁਖ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਸੋ ਅਪਨੈ ਦੁਖਿ ਭਰਿਆ ॥

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਿਨਿ ਭਉ ਸਾਗਰੁ ਤਰਿਆ ॥੧॥

goojree mehlaa 5.

jis maanukh peh kara-o bayntee so apnai
dukh bhari-aa.

paarbarahm jin ridai araaDhi-aa tin bha-o
saagar tari-aa. ||1||

ਗੁਰ ਹਰਿ ਬਿਨੁ ਕੋ ਨ ਬਿਥਾ ਦੁਖੁ ਕਾਟੈ ॥
ਪੁਭੁ ਤਜਿ ਅਵਰ ਸੇਵਕੁ ਜੇ ਹੋਈ ਹੈ ਤਿਤੁ ਮਾਨੁ ਮਹਤੁ ਜਸੁ
ਘਾਟੈ ॥੧॥ ਚਹਾਉ ॥

gur har bin ko na baritha dukh kaatai.
parabh taj avar sayvak jay ho-ee hai tit maan
mahat jas ghaatai. ||1|| rahaa-o.

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

maa-i-aa kay san-banDh sain saak kit hee
kaam na aa-i-aa.
har kaa daas neech kul oochaa tis sang man
baaⁿchhat fal paa-i-aa. ||2||

ਲਾਖ ਕੋਟਿ ਬਿਖਿਆ ਕੇ ਬਿੰਜਨ ਤਾ ਮਹਿ ਤਿਸਨ ਨ ਬੂਝੀ ॥

laakh kot bikhi-aa kay binjan ta meh tarisan
na boojhee.

ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਉਜੀਆਰਾ ਬਸਤੁ ਅਗੋਚਰ ਸੂਝੀ ॥੩॥

simrat naam kot ujee-aaraa basat agochar
soojhee. ||3||

ਫਿਰਤ ਫਿਰਤ ਤੁਮ੍ਹਰੈ ਦੁਆਰਿ ਆਇਆ ਭੈ ਭੰਜਨ ਹਰਿ
ਚਾਇਆ ॥

firat firat tum^hrai du-aar aa-i-aa bhai bhanjan
har raa-i-aa.

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

saa^{Dh} kay charan Dhoor jan baachhai sukh
naanak ih paa-i-aa. ||4||6||7||

Goojri Mehla-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, for sharing our pain and seeking their help in solving our problem. But, often times it happens that the person, we approach is surrounded by his or her own problems and anxieties, so instead of being able or willing to provide us any help, that person 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 person) is full with his or her 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) hearts.”(1)

Sharing with us 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. (However, if we have friendship or association with a devotee of God, even if belonging to a low caste family, is high (in spiritual value). In the company of such a person, we would obtain the fruit of our heart’s desire (and obtain true peace of mind).”(2)

Now Guru Ji comments on those people who try to find pleasure and comfort in enjoying different foods, clothes and 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. (On the other hand), by meditating upon God's Name (our mind is enlightened with divine knowledge, and peace, as if it has been) illuminated with thousands of suns, because 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 relief from our sorrows and sufferings then except the divine Guru, we should not go to seek help anywhere else. All other people are themselves afflicted with their own problems and pains; how can they help us?

ਗੁਜਰੀ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਥਮੇ ਗਰਭ ਮਾਤਾ ਕੈ ਵਾਸਾ ਉਹਾ ਛੋਡਿ ਧਰਨਿ ਮਹਿ ਆਇਆ ॥
॥ ਚਿਤ੍ਰ ਸਾਲ ਸੁੰਦਰ ਬਾਗ ਮੰਦਰ ਸੰਗਿ ਨ ਕਛੁ ਜਾਇਆ ॥੧॥

ਅਵਰ ਸਭ ਮਿਥਿਆ ਲੋਭ ਲਬੀ ॥
ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਹਰਿ ਨਾਮਾ ਜੀਅ ਕਉ ਏਹਾ ਵਸਤੁ ਫਬੀ ॥੧॥
ਰਹਾਉ ॥

ਇਸਟ ਮੀਤ ਬੰਧ ਸੁਤ ਭਾਈ ਸੰਗਿ ਬਨਿਤਾ ਰਚਿ ਹਸਿਆ ॥

ਜਬ ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਉਨ੍ ਪੇਖਤ ਹੀ ਕਾਲਿ
ਗੁਸਿਆ ॥੨॥

ਕਰਿ ਕਰਿ ਅਨਰਥ ਬਿਹਾਝੀ ਸੰਪੈ ਸੁਣਿਨਾ ਰੂਪਾ ਦਾਮਾ ॥

ਭਾਝੀ ਕਉ ਓਹੁ ਭਾਝਾ ਮਿਲਿਆ ਹੋਰੁ ਸਗਲ ਭਇਓ ਬਿਰਾਨਾ
॥੩॥

ਹੈਵਰ ਗੈਵਰ ਰਥ ਸੰਬਾਹੇ ਗਰੁ ਕਰਿ ਕੀਨੇ ਮੇਰੇ ॥

ਜਬ ਤੇ ਹੋਈ ਲਾਂਮੀ 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 mehlaa 5 panchpadaa ghar 2

ik-oⁿkaar satgur pargaad.

parathmay garabh maataa kai vaasaa oohaa
chhod Dharan meh aa-i-aa.
chitar saal sundar baag mandar sang na
kachhhoo jaa-i-aa. ||1||

avar sabh mithi-aa lobh labe.
gur poorai dee-o har naamaa jee-a ka-o
ayhaa vasat fabe. ||1|| rahaa-o.

isat meet banDhap sut bhaa-ee sang baniṭaa
rach hasi-aa.

jab antee a-osar aa-ay bani-o hai un^h
paykhat hee kaal garsi-aa. ||2||

kar kar anrath bihaajhee sampai su-inaa
roopaa daamaa.

bhaarhee ka-o oh bhaarhaa mili-aa hor sagal
bha-i-o biraanaa. ||3||

haivar gaivar rath sambaaahay gahu kar
keenay mayray.

jab tay ho-ee laaⁿmee Dhaa-ee chaleh
naahee ik pairay. ||4||

naam Dhan naam sukh raajaa naam kutamb
sahaa-ee.

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

*Goojri Mehla-5**Panchpada Ghar-2*

In the previous *shabad*, Guru Ji advised us that that if we want to find relief from our sorrows and sufferings then except the divine Guru, we should not go to seek help anywhere else. All other people are themselves afflicted with their own problems and pains; how can they help us? In this *shabad*, Guru Ji comments on the entire life of a person from conception to birth. He describes, 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. He then tells us, what kind of wealth procures us true happiness and always remains with us.

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

However, revealing the thing, which has provided true and lasting happiness to a creature, he 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 has proved) pleasing to that person's soul."(1-pause)

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

Now Guru Ji comments on the wealth and possessions, which a person amasses by oppressing others, or committing many sins. He says: "By repeatedly committing oppressions, one amasses gold, silver, and hard currency. (However, just as) a hired laborer gets his wages, (similarly that person uses only a very small portion of this ill- gotten wealth), all the rest becomes the property of others."(3)

Stating the end state of the wealth and possessions amassed by a person, Guru Ji says: "(O' my friends, a person might have) collected (many fast running) horses, beautiful elephants, and chariots, and might have carefully acquired their ownership. But, when embarking on the long journey (of death, none of these) go with the person 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 all other things except God's Name whether they are in the form of wealth, commodities, or relatives are of no use to us in the end. Therefore, we should try to earn and obtain from the Guru only the wealth of God's Name and nothing else.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਤਿਪਦੇ ਘਰੁ ੨

goojree mehlaa 5 tīpday ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਆ ਨਿਵਾਸਾ ਤ੍ਰਿਸਨਾ ਜਲਨਿ ਬੁਝਾਈ ॥

dukh binsay sukh kee-aa nivaasaa tarisnaa
jalan bujhaa-ee.ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਦ੍ਰਿੜਾਇਆ ਬਿਨਸਿ ਨ ਆਵੈ ਜਾਈ
॥੧॥naam niDhaan satguroo drirh-aa-i-aa binas
na aavai jaa-ee. ||1||

ਹਰਿ ਜਪਿ ਮਾਇਆ ਬੰਧਨ ਤੂਟੇ ॥

har jap maa-i-aa banDhan tootay.

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ
ਛੁਟੇ ॥੧॥ ਰਹਾਉ ॥bha-ay kirpaal da-i-aal parabh mayray
saaDhsangat mil chhootay. ||1|| rahaa-o.

ਪੰਨਾ ੪੯੮

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ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ਭਗਤਿ ਪ੍ਰੇਮ ਰਸਿ ਮਾਤਾ ॥

aath pahar har kay gun gaavai bhagat
paraym ras maataa.ਹਰਖ ਸੋਗ ਦੁਹੁ ਮਾਹਿ ਨਿਰਾਲਾ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ
॥੨॥harakh sog duhu maahi niraalaa karnaihaar
pachhaataa. ||2||ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਸਗਲ ਜੁਗਤਿ ਬਣਿ ਆਈ
॥jis kaa saa tin hee rakh lee-aa sagal jugat
ban aa-ee.ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ
॥੩॥੧॥੯॥kaho naanak parabh purakh da-i-aalaa
keemat kahan na jaa-ee. ||3||1||9||

Goojri Mehla-5

Tippadey Ghar-2

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

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

Summarizing the blessings obtained by those persons on whom God has become gracious, Guru Ji says: "(O' my friends, the person on whom) my merciful God has become kind, by joining the congregation of saintly persons, that person has been liberated (from the bonds of worldly attachments). By meditating on God's Name (in that company), that person is emancipated from the worldly bonds."(1-pause)

Describing the conduct of a devotee of God, he says: "Getting immersed in the relish of loving devotion, a devotee always keeps singing praises of God at all times. (That devotee) remains detached and unaffected both in happiness and sorrow, because he or she has recognized the (real) Doer (behind every thing)."(3)

In conclusion, Guru Ji says: “He to whom (the devotee belongs) has saved that devotee, and all that person’s 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. Joining that congregation, we should sing God’s praise and meditate on God’s Name, so that becoming gracious, He may liberate us from the worldly bonds, and end our rounds of births and deaths.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੨

goojree mehlaa 5 dupday ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਪਤਿਤ ਪਵਿਤ੍ਰ ਲੀਏ ਕਰਿ ਅਪੁਨੇ ਸਗਲ ਕਰਤ ਨਮਸਕਾਰੇ ॥

patit pavitar lee-ay kar apunay sagal karat namaskaaro.

ਬਰਨੁ ਜਾਤਿ ਕੋਊ ਪੂਛੈ ਨਾਹੀ ਬਾਛਹਿ ਚਰਨ ਰਵਾਰੇ ॥੧॥

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

ਠਾਕੁਰ ਐਸੇ ਨਾਮੁ ਤੁਮਾਰੇ ॥

thaaakur aiso naam tum^aaaro.

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

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

ਸਾਧਸੰਗਿ ਨਾਨਕ ਬੁਧਿ ਪਾਈ ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੇ ॥

saaDhsang naanak buDh paa-ee har keertan aaDhaaro.

ਨਾਮਦੇਉ ਤਿਲੋਚਨੁ ਕਬੀਰ ਦਾਸਰੇ ਮੁਕਤਿ ਭਇਓ ਚੰਮਿਆਰੇ
॥੨॥੧॥੧੦॥

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

Goojri Mehla-5

Dupadey

In the previous *shabad*, Guru Ji explained the benefits of meditating on God’s Name. In this *shabad*, he cites 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 sinners, and made them as His own. 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 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. By virtue of God's praise, persons like) Namdev, Tirlochan, servant Kabir, and the shoemaker (Ravidas), obtained salvation.”(2-1-10)

The message of this *shabad* is that joining the society of the saints those who meditate on God's Name, and sing His praises with love and devotion, then no matter how humble, or poor they may be, making as His own God saves them, and blesses them with honor, glory, and salvation.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਹੈ ਨਾਹੀ ਕੇਉ ਬੁਝਨਹਾਰੋ ਜਾਨੈ ਕਵਨੁ ਭਤਾ ॥

ਸਿਵ ਬਿਰੰਚਿ ਅਰੁ ਸਗਲ ਮੋਨਿ ਜਨ ਗਹਿ ਨ ਸਕਾਹਿ ਗਤਾ
॥੧॥

ਪੁਭ ਕੀ ਅਗਮ ਅਗਾਧਿ ਕਥਾ ॥
ਸੁਨੀਐ ਅਵਰ ਅਵਰ ਬਿਧਿ ਬੁਝੀਐ ਬਕਨ ਕਥਨ ਰਹਤਾ ॥੧॥
ਰਹਾਉ ॥

ਆਪੇ ਭਗਤਾ ਆਪਿ ਸੁਆਮੀ ਆਪਨ ਸੰਗਿ ਰਤਾ ॥

ਨਾਨਕ ਕੋ ਪੁਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਪੇਖਿਓ ਜਤੁ ਕਤਾ
॥੨॥੧੧॥

goojree mehlaa 5.

hai naahee ko-oo boojhanhaaro jaanai kavan
bhataa.

siv biranch ar sagal mon jan geh na sakaahi
gataa. ||1||

parabh kee agam agaaDh kathaa.

sunee-ai avar avar biDh bujhee-ai bakan
kathan rahtaa. ||1|| rahaa-o.

aapay bhagtaa aap su-aamee aapan sang
rataa.

naanak ko parabh poor rahi-o hai paykhi-o
jatar kataa. ||2||2||11||

Goojri Mehla-5

In the previous *shabad*, Guru Ji advised us that that joining the society of the saints those who meditate on God's Name, and sing His praises with love and devotion, then no matter how humble, or poor they may be, making as His own God saves them, and blesses them with honor, glory, and salvation. In this *shabad*, Guru Ji stresses upon us that God has absolutely no limit and is incomprehensible, and cautions us against trying to 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. Therefore, 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 mehlaa 5.

ਮਤਾ ਮਸੂਰਤਿ ਅਵਰ ਸਿਆਨਪ ਜਨ ਕਉ ਕਛੂ ਨ ਆਇਓ ॥

matāa masoorat̄ avar si-aanap jan ka-o
kachhoo na aa-i-o.

ਜਹ ਜਹ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਤਹਾ ਤਹਾ ਹਰਿ
ਧਿਆਇਓ ॥੧॥

jah jah a-osar aa-ay bani-o hai tahaa tahaah
har Dhi-aa-i-o. ||1||

ਪ੍ਰਭ ਕੇ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਓ ॥

parabh ko bhagat̄ vachhal birdaari-o.

ਕਰੇ ਪ੍ਰਤਿਪਾਲ ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜਨ ਕਉ ਲਾਡ ਲਡਾਇਓ
॥੧॥ ਰਹਾਉ ॥

karay partipaal baarik kee ni-aa-ee jan ka-o
laad ladaa-i-o. ||1|| rahaa-o.

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਧਰਮ ਹਰਿ ਕੀਰਤਨੁ ਜਨਿ ਗਾਇਓ ॥

jap tap sanjam karam Dharam har keertan
jan gaa-i-o.

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

saran pari-o naanak thaakur kee abhai daan
sukh paa-i-o. ||2||3||12||

Goojri Mehla-5

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 ask from 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 does a devotee of God do in such circumstances, and what is the result of his efforts?

Based on 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)

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, (for him this is his) worship, penance, austerity, (and all 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. We should only keep our faith in God, on His own He would devise ways to protect and save us from all dangers.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਦਿਨੁ ਰਾਤੀ ਆਰਾਧਹੁ ਪਿਆਰੋ ਨਿਮਖ ਨ ਕੀਜੈ ਢੀਲਾ ॥

ਸੰਤ ਸੇਵਾ ਕਰਿ ਭਾਵਨੀ ਲਾਈਐ ਤਿਆਗਿ ਮਾਨੁ ਹਾਠੀਲਾ
॥੧॥

ਮੋਹਨੁ ਪ੍ਰਾਨ ਮਾਨ ਰਾਗੀਲਾ ॥

ਬਾਸਿ ਰਹਿਓ ਹੀਅਰੇ ਕੈ ਸੰਗੇ ਪੇਖਿ ਮੋਹਿਓ ਮਨੁ ਲੀਲਾ ॥੧॥
ਰਹਾਉ ॥

ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਤ ਅਨੰਦਾ ਉਤਰੈ ਮਨਹੁ ਜੰਗੀਲਾ ॥

ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੈ ਪਰੀਲਾ
॥੨॥੪॥੧੩॥

goojree mehlā 5.

din raatē aaraaDhahu pi-aaro nimakh na
keejai dheelaa.

sant sayvaa kar bhaavnee laa-ee-ai tī-aag
maan haathleelaa. ||1||

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||

Goojri Mehla-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*, he 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 to do so even for a moment. 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 my heart, and His (wondrous) play has bewitched me.”(1-pause)

In conclusion, Guru Ji says: “Worshipping whom, the mind comes in bliss, and all the rust (of evil thoughts) is removed, I cannot describe the glory of meeting such a God, O’ Nanak, He 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.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਮੁਨਿ ਜੋਗੀ ਸਾਸਤ੍ਰਗਿ ਕਹਾਵਤ ਸਭ ਕੀਨੋ ਬਸਿ ਅਪਨਹੀ ॥

ਤੀਨਿ ਦੇਵ ਅਰੁ ਕੋਝਿ ਤੇਤੀਸਾ ਤਿਨ ਕੀ ਹੈਰਤਿ ਕਛੁ ਨ ਚਹੀ
॥੧॥

goojree mehlā 5.

mun jogee saastarag kahaavat sabh keen^hay
bas apnahee.

teen dayv ar korh tayteesaa tin kee hairat
kachh na rahee. ||1||

ਪੰਨਾ ੪੯੯

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ਬਲਵੰਤਿ ਬਿਆਪਿ ਰਹੀ ਸਭ ਮਹੀ ॥
 ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਊ ਮਰਮਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀ ॥੧॥
 ਰਹਾਉ ॥
 ਜੀਤਿ ਜੀਤਿ ਜੀਤੇ ਸਭਿ ਥਾਨਾ ਸਗਲ ਭਵਨ ਲਪਟਹੀ ॥
 ਕਹੁ ਨਾਨਕ ਸਾਧ ਤੇ ਭਾਗੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ
 ॥੨॥੫॥੧੪॥

balvant 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
 lptahee.
 kaho naanak saaDh tay bhaagee ho-ay
 chayree charan gahee. ||2||5||14||

Goojri Mehla-5

In this *shabad* Guru Ji is describing, how “*Maya*” (the irresistible temptation for riches, power, and one’s relatives and friends) has 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 gained control over (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 (the secret of bringing it under 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, (only) from the saint (Guru) it has run away (in fear), and becoming his maid-servant, has 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).

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlaa 5.

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਠਾਕੁਰੁ ਅਪਨਾ ਧਿਆਇਆ ॥
 ਰਾਬ ਦੇਇ ਰਾਬੇ ਪਰਮੇਸਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥੧॥

du-ay kar jorh karee baynantee thaakur
 apnaa Dhi-aa-i-aa.
 haath day-ay raakhay parmaysar saglaa
 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 ॥

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||

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਸਭ ਕਾ ਕੀਆ ਉਧਾਰੁ
 ॥੨॥੬॥੧੫॥

Goojri Mehla-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. We should always sing His praise, and meditate on His Name with true love and devotion. Further, we should have complete faith in His power and protection, and should 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 (sufferings and) sins.”(1)

Therefore, describing the blessings those persons obtain, when God Himself becomes gracious on them, Guru Ji says: “(O’ my friends, they on whom) God Himself becomes kind, (a state) of emancipation and bliss arises in them. 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, as if) all my sense faculties are singing songs of joy and victory of the Master. Nanak says, “I am 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 sufferings, and we experience a state of sublime bliss.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧ ਤਿਨ ਕਾ ਬਲੁ ਹੈ ਥੋਰਾ ॥

ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਪੇਖੇ ਕਿਛੁ ਸਾਥਿ 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॥੧੬॥

goojree mehlaa 5.

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

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

thāakur tujh bin aahi na moraa.

mohi anaath nirgun gun naahee mai aahi-o
tumh'raa Dhoraa. ||1|| rahaa-o.

bal bal bal bal charan tumh'aaray eehaa
oohaa tumh'aaraa joraa.

saaDhsang naanak daras paa-i-o binsi-o
sagal nihoraa. ||2||7||16||

Goojri Mehla-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 should 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 “*Maya*” (the worldly riches and power), none of these accompany us even a little bit.”(1)

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

In conclusion, Guru Ji says: “(O’ God), I am a sacrifice to Your lotus feet many times. Both in this and in 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.”(2-7-16)

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.

ਗੁਜਰੀ 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 ਭੋਟੇ 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॥

goolree mehlaa 5.

aal jaal bharam moh tajaavai parabh saytee
rang laa-ee.
man ka-o ih updays darirh-aavai sahj sahj
guru 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 bhaatee neekie ih
thahraa-ee.
mil saadhoo har jas gaavai naanak bhavjal
paar paraa-ee. ||2||8||17||

Goolree Mehla-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 we cannot meditate on God’s Name on our own. 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.

He says: “(O’ my friends, the person who seeks his 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, steady and imperceptible manner, one 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*”(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 repeatedly on all other ways (of worshipping God), I have come to this righteous decision, that O’ Nanak, joining the (company) of saint Guru, (the person who) sings praise of God, that person) swims across the dreadful (worldly) ocean.”(2-8-17)

The message of this *shabad* is that if we want to cross over the 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.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਥਾਪਨਹਾਰਾ ਕੀਮਤਿ ਜਾਇ ਨ ਕਰੀ ॥

ਰਾਜਾ ਰੰਕੁ ਕਰੈ ਖਿਨ ਭੀਤਰਿ ਨੀਚਰ ਜੋਤਿ ਧਰੀ ॥੧॥

ਧਿਆਈਐ ਅਪਨੇ ਸਦਾ ਹਰੀ ॥

ਸੋਚ ਅੰਦੇਸਾ ਤਾ ਕਾ ਕਹਾ ਕਰੀਐ ਜਾ ਮਹਿ ਏਕ ਘਰੀ ॥੧॥
ਰਹਾਉ ॥

ਤੁਮ੍ਹਰੀ ਟੇਕ ਪੂਰੇ ਮੇਰੇ ਸਤਿਗੁਰ ਮਨ ਸਰਨਿ ਤੁਮ੍ਹਾਰੈ ਪਰੀ ॥

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

goojree mehlaa 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 angdaysaa taa kaa kaha karee-ai jaa
meh ayk gharee. ||1|| rahaa-o.

tum^hree tayk pooray mayray satgur man
saran tum^haarai paree.

achayt i-aaney baarik naanak ham tum
raakho Dhaar karee. ||2||9||18||

Goojri Mehla-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.

He 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 regarding that (world), in which we have to stay (only) for a very brief period?”(1-pause)

Now Guru Ji shows us how 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).”(2-9-18)

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

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 ॥

ਸਾਸਿ ਸਾਸਿ ਤੇਰਾ ਨਾਮੁ ਸਮਾਰਉ ਤੁਮ ਹੀ ਕਉ ਪ੍ਰਭ
ਆਹੀ ॥

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

goojree mehlaa 5.

too^N daataa jee-aa sabhnaa kaa bashu
mayray man maahee.

charan kamal rid maahi samaa-ay tah
bharam anDhayraa naahee. ||1||

thaaakur jaa simraa too^N taahee.

kar kirpaa sarab partipaalak parabh ka-o
sadaa salaahae. ||1|| rahaa-o.

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 Mehla-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 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 how we should pray to God to bless us, that we remember Him with every breath of ours.

Addressing God, he says: “O’ God, You are the Giver of all creatures, please come and reside in my mind. Because the heart in which abide Your lotus feet (Your Name), there remains no darkness of doubt (or worldly attachment).”(1)

Going, one step further, Guru Ji says: “O’ my Master, 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 his supplication, Guru Ji says: “(O’ God), bless me that I may meditate on Your Name with every breath, and I may keep longing for You only. Because, O’ Nanak, the person God has become whose support, that person 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. Moreover, even for meditating on Him we should pray to God to favor us with the gift that we may always praise and contemplate Him.

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ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlāa 5.

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ
ਭੋਰ ॥

kar kirpaa apnaa daras deejai jas gaava-o nis
ar bhor.

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ ॥੧॥

kays sang daas pag jhaara-o ihai manorath
mor. ||1||

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥

thaaakur tujh bin bee-aa na hor.

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

chit chitva-o har rasan araaDha-o nirkha-o
tumree or. ||1|| rahaa-o.

ਦਇਆਲ ਪੁਰਖ ਸਰਬ ਕੇ ਠਾਕੁਰ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰਿ ॥

da-i-aal purakh sarab kay thaaakur bin-o
kara-o kar jor.

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

naam japai naanak daas tumro uDhras
aakhee for. ||2||11||20||

Goojri Mehlā-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. Moreover, even for meditating on Him we should pray to God to favor us with the 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 from Him?

Guru Ji says: “(O’ God), showing Your mercy, bless me with Your sight. (Bless me) that I may keep singing Your praise, night and day. 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, 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 slave Nanak may keep meditating on Your Name. (Because I know that the person, who does that), in an instant that person swims across (the worldly ocean).”(2-11-20)

The message of this *shabad* is that whenever we pray, we should not ask for worldly things. Instead, 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 ॥

goojree mehlāa 5.

ਬ੍ਰਾਹਮ ਲੋਕੁ ਅਰੁ ਰੁਦ੍ਰ ਲੋਕੁ ਆਈ ਇੰਦ੍ਰ ਲੋਕੁ ਤੇ ਧਾਇ ॥

barahm lok ar rudr lok aa-ee indar lok tay
Dhaa-ay.

ਸਾਧਸੰਗਤਿ ਕਉ ਜੋਰਿ ਨ ਸਾਕੈ ਮਲਿ ਮਲਿ ਧੋਵੈ ਧਾਇ ॥੧॥

saaDhsangat ka-o johi na saakai mal mal
Dhovai paa-ay. ||1||

ਅਬ ਮੋਹਿ ਆਇ ਪਰਿਓ ਸਰਨਾਇ ॥
ਗੁਹਜ ਪਾਵਕੋ ਬਹੁਤੁ ਪੁਜਾਰੈ ਮੋ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਹੈ
ਬਝਾਇ ॥੧॥ ਰਹਾਉ ॥
ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜਖੁ ਕਿੰਨਰ ਨਰ ਰਹੀ ਕੰਠਿ ਉਚਝਾਇ ॥
ਜਨ ਨਾਨਕ ਅੰਗੁ ਕੀਆ ਪ੍ਰਭਿ ਕਰਤੈ ਜਾ ਕੈ ਕੋਟਿ ਐਸੀ
ਦਾਸਾਇ ॥੨॥੧੨॥੨੧॥

ab mohi aa-ay pari-o sarnaa-ay.
guhaj paavko bahut parjaarai mo ka-o satgur
dee-o hai baṭaa-ay. ||1|| rahaa-o.
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||

Goojri Mehla-5

In the previous *shabad*, Guru Ji advised us that whenever we pray, we should not ask for worldly things. Instead, 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. However, in spite of all such advice we always keep asking for material things. In this *shabad*, Guru Ji tells us how this "Maya" or the allurements for worldly riches and power has afflicted even the inhabitants of heaven, and great sages and saints. He also tells what is the best way to extinguish this invisible "fire" in us.

He says: "(O' my friends), after conquering the realms of (primal gods like) "Brahma", "Shiva", and "Indira", ("Maya", the obsession for worldly riches) has come to the human world. However, it cannot cast its evil glance on the congregation of saintly people; instead it (serves them with such humility, as if it) massages and washes their feet."(1)

Sharing with us the steps he has taken to save himself from this invisible "fire" (of worldly desire), and what is the result, 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)

Guru Ji now gives examples of the people, whom Maya has destroyed with its apparently sweet but very destructive influence. He also tells what he has done to protect himself. He says: "(O' my friends, this "Maya") has entangled (all) the adepts, strivers, celestial singers, super gods, and the human beings. However, Nanak (says) that the creator God in whose household millions of such "Mayas" work as maidservants, has protected the devotees."(2-12-21)

The message of this *shabad* is that "Maya" has afflicted not only human beings, but also many gods, and goddesses. If we want to protect ourselves from this hidden "fire", 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
ਜਾਈਐ ॥੧॥
ਜਾ ਤੇ ਘਾਲ ਨ ਬਿਰਥੀ ਜਾਈਐ ॥
ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨਿ ਤਨਿ ਸਦਾ ਧਿਆਈਐ
॥੧॥ ਰਹਾਉ ॥

goojree mehlaa 5.

apjas mitai hovai jag keerat dargeh baisan
paa-ee-ai.
jam kee traas naas ho-ay khin meh sukh
anaḍ saytee ghar 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.

ਮੋਹਿ ਸਰਨਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੂੰ ਦੇਹਿ ਸੋਈ ਪ੍ਰਭ
ਪਾਈਐ ॥

ਚਰਣ ਕਮਲ ਨਾਨਕ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਦਾਸਹ ਪੈਜ ਰਖਾਈਐ
॥੨॥੧੩॥੨੨॥

mohi saran deen dukh bhanjan tooⁿ deh
so-ee parabh paa-ee-ai.

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

Goojri Mehla-5

All of us desire that no body should speak badly about us. We all wish that everybody should be praising us, and when we leave this world, we should be accepted with honor in God's court. 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, our) ill repute is erased, we are 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, we should) keep remembering our God at all times, and we should always 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 respected in this world, and be accepted in God's court with honor, then we should pray to God to bless us with the gift of His Name.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਬਿਸੁੰਭਰ ਜੀਅਨ ਕੇ 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 ॥

ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਕਰਤੇ ਤੂੰ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ ॥

ਹੋਇ ਸਹਾਈ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਤਿਸੁ ਕਹਾ ਕਰੇ ਸੰਸਾਰੁ
॥੨॥੧੪॥੨੩॥

goojree mehlaa 5.

bisamv**h**ar 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**h**eh taahoo ka-o
tooⁿ jaach. ||1|| rahaa-o.

naanak saran tumⁿaaree kartay tooⁿ parabh
paraan aD**h**aar.

ho-ay sahaa-ee jis tooⁿ raakhahi tis kahaa
karay sansaar. ||2||14||23||

Goojri Mehla-5

In the previous *shabad*, Guru Ji advised us that in case we want that we should be respected in this world, and be accepted in God's court with honor, then we should pray to God to bless us with the gift of His Name. In this *shabad*, Guru Ji 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), he says: “(O’ my mind, God) is the sustainer of all the creatures, His store houses are brimful with (the wealth of) worship. His service never goes waste, in an instant He saves His devotee.”(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, you should also beg from that (God).”(1-pause)

Concluding the *shabad* with a humble prayer, Guru Ji says: “O’ the Creator, Nanak has sought Your shelter, You are the support of my life breaths. Becoming whose helper, You protect, the entire world can do that person no harm.”(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. If He is on our side, then no body can do us any harm.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ਆਪ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਅਵਖਯੁ ਉਤਰਿ ਗਇਓ ਸਭੁ ਤਾਪ
॥੧॥ ਰਹਾਉ ॥

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

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

goojree mehlaa 5.

jan kee paj savaaree aap.
har har naam dee-o gur avkhaDh utar ga-i-o
sabh taap. ||1|| rahaa-o.

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

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 Mehla-5

In many previous *shabads*, Guru Ji has been advising us that we should have complete faith in the protection of God and we should always seek His refuge and meditate on His Name in all kinds of troubles, anxieties and sufferings. In this *shabad*, Guru Ji shares with us his personal experience, and tells us how meditation on God’s Name and 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, used to be a big scare. Sometimes it used to wipe out entire populations, because at that time, no vaccine had been invented for its cure and people used to resort to all kinds of quackeries, superstitions, and worships of particular gods and goddesses. It so happened that this contagious disease also afflicted Hargovind the one and only son of Fifth Guru Arjan Dev Ji. Therefore, people advised Guru Ji to worship a particular goddess and do other superstitious things. However, Guru Ji did not accept or adopt any of these methods. He simply prayed to God for the protection of his son, and miraculously he was cured. Guru Ji uttered this *shabad* for expressing his gratitude to God.

Right at the outset, Guru Ji says: “(God) Himself has protected the honor of His slave. The Guru has given him the elixir (the medicine of God’s Name), and all the fever has come 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)

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. 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.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

goolree mehlāa 5.

ਕਬਹੂ ਹਰਿ ਸਿਉ ਚੀਤੁ ਨ ਲਾਇਓ ॥

kabhoo har si-o cheet na laa-i-o.

ਪੰਨਾ ੫੦੧

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ਧੰਧਾ ਕਰਤ ਬਿਹਾਨੀ ਅਉਧਹਿ ਗੁਣ ਨਿਧਿ ਨਾਮੁ ਨ ਗਾਇਓ
॥੧॥ ਰਹਾਉ ॥

DhanDhaa karat bihaanee a-uDhahi gun niDh
naam na gaa-i-o. ||1|| rahaa-o.

ਕਉਡੀ ਕਉਡੀ ਜੋਰਤ ਕਪਟੇ ਅਨਿਕ ਜੁਗਤਿ ਕਰਿ ਧਾਇਓ ॥

ka-udee ka-udee jorat kaptay anik jugat kar
Dhaa-i-o.

ਬਿਸਰਤ ਪ੍ਰਭ ਕੇਤੇ ਦੁਖ ਗਨੀਅਹਿ ਮਹਾ ਮੋਹਨੀ ਖਾਇਓ ॥੧॥

bisrat parabh kaytay dukh ganee-ah mahaa
mohnee khaa-i-o. ||1||

ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਗਨਹੁ ਨ ਮੋਹਿ ਕਮਾਇਓ ॥

karahu anoogruhu su-aamee mayray ganhu
na mohi kamaa-i-o.

ਗੋਬਿੰਦ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਨਾਨਕ ਹਰਿ
ਸਰਣਾਇਓ ॥੨॥੧੬॥੨੫॥

gobind da-i-aal kirpaal sukh saagar naanak
har saranaa-i-o. ||2||16||25||

Goolri Mehlā-5

In this *shabad*, Guru Ji comments on the state of mind of human beings in general. He reminds us that we never care to remember God, but always remain involved in amassing more and more worldly wealth or influence. Therefore, he shows us how to pray to God, so that we may extricate ourselves from the desire for material wealth.

First, commenting on our general life conduct, Guru Ji says: “(O’ my friends, in general, one) has never attuned one’s mind to God. All one’s life passes away in doing business (or a job to earn money), but one has never meditated on the Name of (God), the treasure of merits.”(1-pause)

Commenting further on the state of ordinary human beings, Guru Ji says: “For the sake of each and every penny, the mortal uses fraud, and employs innumerable ways to amass

(worldly wealth. But) by forsaking God, we cannot count how many maladies we are afflicted with, and are ruined by (worldly allurements), the great enticer.”(1)

Guru Ji concludes the *shabad* by showing us how to pray to God for His forgiveness and grace. So speaking on our behalf, Guru Ji says: “O’ my Master, show mercy and do not count my (good or bad) deeds. O’ merciful Master of the universe, the ocean of peace, Nanak, has sought Your shelter.”(2-16-25)

The message of this *shabad* is that we should reflect on ourselves and realize how we are spending all our time in running after worldly wealth and worldly affairs. In this way, we have completely forsaken that God who has blessed us with this human life and worldly comforts. We should humbly pray to Him, not to count our good or bad deeds, but to show His mercy and yoke us to His worship.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਰਾਮ ਰਾਮ ਰਵੰਤ ॥
 ਛੋਡਿ ਆਨ ਬਿਉਹਾਰ ਮਿਥਿਆ ਭਜੁ ਸਦਾ ਭਗਵੰਤ ॥੧॥
 ਰਹਾਉ ॥
 ਨਾਮੁ ਏਕੁ ਅਧਾਰੁ ਭਗਤਾ ਈਤ ਆਗੈ ਟੇਕ ॥
 ਕਰਿ ਕ੍ਰਿਪਾ ਗੋਬਿੰਦ ਦੀਆ ਗੁਰ ਗਿਆਨੁ ਬੁਧਿ ਬਿਬੇਕ ॥੧॥
 ਕਰਣ ਕਾਰਣ ਸੰਮੁਖ ਸ੍ਰੀਧਰ ਸਰਣਿ ਤਾ ਕੀ ਗਹੀ ॥
 ਮੁਕਤਿ ਜੁਗਤਿ ਰਵਾਲ ਸਾਧੂ ਨਾਨਕ ਹਰਿ ਨਿਧਿ ਲਹੀ
 ॥੨॥੧੭॥੨੬॥

goojree mehlāa 5.

rasnaa raam raam ravant.
 chhod aan bi-uhaar mithi-aa bhaj sadaa
 bhagvant. ||1|| rahaa-o.
 naam ayk aDhaar bhagtaa eet aagai tayk.
 kar kirpaa gobind dee-aa gur gi-aan buDh
 bibayk. ||1||
 karan kaaran samrath sareeDhar saran ta
 kee gahee.
 mukat jugat ravaal saaDhoo naanak har niDh
 lahee. ||2||17||26||

Goojri Mehla-5

In the previous *shabad*, Guru Ji reminded us how we are spending all our life running after worldly wealth and affairs. Therefore, he advised us to seek the shelter of God and worship Him. Now in this *shabad*, he tells us the way to remember and worship God, even while living in our household.

He says: “(O’, my friends), keep uttering God’s Name again and again with your tongue. Forsake all false dealings, and always meditate on God of your destiny.” (1-pause)

Describing how much the true devotees of God depend on God’s Name, Guru Ji says: “(O’ my Master), the devotees, whom showing Your mercy You have blessed with (divine) knowledge and sense of discrimination, for them Your Name has become their support both in this and the next world.”(1)

Guru Ji concludes this *shabad* by describing what he himself is doing in this regard. He says: “I have caught hold of the shelter of that God, who is capable of doing and causing all things to happen, and is the Master of (worldly) wealth. Through the dust of the feet (the most humble service) of the saint (Guru), Nanak has obtained the treasure of God’s Name, which is the only way of salvation.”(2-17-26)

The message of the *shabad* is that if we want to know the way to salvation and permanent peace, we should seek the shelter and guidance of the saint (Guru Granth

Sahib), and act according to *Gurbani*, (the Guru's word). This will show us how we can free ourselves from worldly entanglements, and enjoy spiritual peace and bliss, even while living in our household.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਚਉਪਦੇ

goojree mehlaa 5 ghar 4 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਛਾਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਧ ਸਰਣੀ ਆਉ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੇ ਪ੍ਰਭੂ ਕੇ ਗੁਣ ਗਾਉ ॥੧॥

chhaad sagal si-aanpaa saaDh sarnee aa-o.
paarbarahm parmaysaro parabhoo kay gun
gaa-o. ||1||
ray chit charan kamal araaDh.

ਰੇ ਚਿਤ ਚਰਣ ਕਮਲ ਅਰਾਧਿ ॥
ਸਰਬ ਸੂਖ ਕਲਿਆਣ ਪਾਵਹਿ ਮਿਟੈ ਸਗਲ ਉਪਾਧਿ ॥੧॥
ਰਹਾਉ ॥

sarab sookh kali-aan paavahi mitai sagal
upaaDh. ||1|| rahaa-o.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਭਾਈ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਇ ॥

maat pitaa sut meet bhaa-ee tis binaa nahee
ko-ay.

ਈਤ ਉਤ ਜੀਅ ਨਾਲਿ ਸੰਗੀ ਸਰਬ ਰਵਿਆ ਸੋਇ ॥੨॥

eet oot jee-a naal sangee sarab ravi-aa so-ay.
||2||

ਕੋਟਿ ਜਤਨ ਉਪਾਵ ਮਿਥਿਆ ਕਛੁ ਨ ਆਵੈ ਕਾਮਿ ॥

kot jatan upaav mithi-aa kachh na aavai
kaam.

ਸਰਣਿ ਸਾਧੂ ਨਿਰਮਲਾ ਗਤਿ ਹੋਇ ਪ੍ਰਭ ਕੈ ਨਾਮਿ ॥੩॥

saran saaDhoo nirmalaa gat ho-ay parabh kai
naam. ||3||

ਅਗਮ ਦਇਆਲ ਪ੍ਰਭੂ ਉਚਾ ਸਰਣਿ ਸਾਧੂ ਜੋਗੁ ॥

agam da-i-aal parabhoo oochaa saran
saaDhoo jog.

ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ
॥੪॥੧॥੨੭॥

tis paraapat naankaa jis likhi-aa Dhur sanjog.
||4||1||27||

Goojri Mehla-5

Ghar 4 Chaupadey

In the previous *shabad*, Guru Ji advised us that if we want to know the way to salvation and permanent peace, we should seek the shelter and guidance of the saint (Guru Granth Sahib Ji), and act on *Gurbani*, (the Guru's word). This will show us, how even while living among our household, we can free ourselves from worldly entanglements and enjoy spiritual peace and bliss. In this *shabad* again, Guru Ji stresses upon that advice.

He says: "(O' my friend), forsaking all other clever thoughts, come to the shelter of the saint (Guru) and keep singing praises of the all-pervading God."(1)

Next, addressing his own mind, Guru Ji says: "O' my mind, meditate on (God's) lotus feet (His Name). By doing so, you will obtain all comforts and salvation, and all your worries will be removed."(1-pause)

Giving the reasons behind this advice, Guru Ji says: "(O' my mind, in the real time of need), except that (God), neither mother, father, son, friend, nor (your) brother could be your helper. Both here and hereafter, He alone is the companion of your soul, who is omnipresent."(2)

Cautioning us against our own false efforts and ways of works, Guru Ji says: “(O’ my mind), millions of contrivances and efforts are false, and none of these is of any use (in the end). It is only by seeking the shelter of the saint (Guru) that a person can become immaculate, and only by meditating on God’s Name salvation is obtained.”(3)

In conclusion, Guru Ji says: “(O’ my friends), that incomprehensible and merciful God is the highest of all. He is capable of providing shelter to the saints. But O’ Nanak, He is realized only by (the) one in whose destiny it has been so written from the very beginning.”(4-1-27)

The message of the *shabad* is that in the real time of need, none of our own clever wits, efforts, or the support of our friends and relatives, would be of any avail. It is only the true God, who is always with us and who would be our helper and redeemer. To realize that highest of the high, and incomprehensible God, we should follow the advice of the saint (Guru Granth Sahib). But only very fortunate persons are blessed with this understanding.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਆਪਨਾ ਗੁਰੁ ਸੇਵਿ ਸਦ ਹੀ ਰਮਹੁ ਗੁਣ ਗੋਬਿੰਦ ॥
ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਲਹਿ ਜਾਇ ਮਨ ਕੀ ਚਿੰਦ
॥੧॥

ਮੇਰੇ ਮਨ ਜਾਪਿ ਪ੍ਰਭ ਕਾ ਨਾਉ ॥
ਸੁਖ ਸਹਜ ਅਨੰਦ ਪਾਵਹਿ ਮਿਲੀ ਨਿਰਮਲ ਬਾਉ ॥੧॥ ਰਹਾਉ
॥

ਸਾਧਸੰਗਿ ਉਧਾਰਿ ਇਹੁ ਮਨੁ ਆਠ ਪਹਰ ਆਰਾਧਿ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਟੈ ਸਗਲ ਉਪਾਧਿ ॥੨॥

ਅਟਲ ਅਛੇਦ ਅਭੇਦ ਸੁਆਮੀ ਸਰਣਿ ਤਾ ਕੀ ਆਉ ॥
ਚਰਣ ਕਮਲ ਅਰਾਧਿ ਹਿਰਦੈ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ ॥੩॥

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਦਇਆ ਧਾਰੀ ਬਖਸਿ ਲੀਨੈ ਆਪਿ ॥
ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਮੁ ਦੀਆ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਜਾਪਿ
॥੪॥੨॥੨੮॥

goojree mehlaa 5.

aapnaa gur sayv saḡ hee ramhu guṅ gobind.
saas saas araaDh har har leh jaa-ay man kee
chind. ||1||

mayray man jaap parabh kaa naa-o.
sookh sajh anand paavahi milee nirmal
thaa-o. ||1|| rahaa-o.

saaDhsang uDhaar ih man aath pahar
aaraaDh.
kaam kroDh ahaⁿkaar binsai mitai sagal
upaaDh. ||2||

atal achhayd abhayd su-aamee saran taa kee
aa-o.
charan kamal araaDh hirdai ayk si-o liv laa-o.
||3||

paarbarahm parabh da-i-aa Dhaaree bakhas
leenⁿay aap.
sarab sukh har naam dee-aa naanak so
parabh jaap. ||4||2||28||

Goojri Mehla-5

In the previous *shabad*, Guru Ji told us that in real time of need, none of our own clever wits or efforts, the support of any of our friends and relatives would be of any avail. It is only the true God--who is always with us--who will be our helper and redeemer. To realize that most high and incomprehensible God, we have to seek and act upon the advice of the saint (Guru Granth Sahib). But it is only very fortunate persons, who are blessed with this

understanding. Now in this shabad he tells us what do we need to do in order to please that God, so that He comes to our rescue when we are in trouble.

Guru Ji says: “(O’ my friend), serving your Guru (by listening and following *Gurbani*), always sing praises of God. Because by remembering God, with each and every breath, all anxiety of the mind will be removed.”(1)

Therefore, Guru Ji even advises his own mind and says: “O’ my mind, worship God’s Name, (by doing so) you would obtain peace, poise, and bliss, and you would obtain the immaculate state (of mind).”(1-pause)

Elaborating on the above concept, Guru Ji says: “(O’ my friend), sanctify this mind of yours by keeping company with the saint (Guru), and remembering God at all times. (By doing so, your) lust, anger, arrogance, and all other maladies of the mind would be dispelled.”(2)

Stating exactly what we need to do, Guru Ji says: “(O’ my friend), come to the shelter of that eternal Master, who is imperishable, and mysterious. Contemplate on the lotus feet (the Name) of that God in your heart, and attune your mind to that one (supreme Being).”(3)

Guru Ji concludes this *shabad* by describing the kinds of blessings people have received when they have acted on the above advice. He says: “(O’ my friends, on whom), the all-pervasive God has shown mercy, He Himself has forgiven them; He has bestowed them with God’s Name, the treasure of all comforts. (Therefore), O’ Nanak, you, too, should meditate on that God.”(4-2-28)

The message of the *shabad* is that if we want to be free from all kinds of maladies and worries of the mind, and want to achieve a state of complete peace and poise, then while acting on the Guru’s advice (as contained in Guru Granth Sahib Ji), we should meditate on God’s Name with each and every breath.

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlaa 5.

ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਧਿਆਇਆ ਗਈ ਸੰਕਾ ਤੂਟਿ ॥

gur pargaadee parabh Dhi-aa-i-aa ga-ee
sankaa toot.

ਪੰਨਾ ੫੦੨

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ਦੁਖ ਅਨੇਕਾ ਭੈ ਬਿਨਾਸੇ ਪਾਪ ਗਏ ਨਿਖੁਟਿ ॥੧॥

dukh anayraa bhai binaasay paap ga-ay
nikhoot. ||1||

ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਪ੍ਰੀਤਿ ॥

har har naam kee man pareet.

ਮਿਲਿ ਸਾਧ ਬਚਨ ਗੋਬਿੰਦ ਧਿਆਏ ਮਹਾ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥
ਰਹਾਉ ॥

mil saadhi bachan gobind Dhi-aa-ay mahaa
nirmal reet. ||1|| rahaa-o.

ਜਾਪ ਤਾਪ ਅਨੇਕ ਕਰਣੀ ਸਫਲ ਸਿਮਰਤ ਨਾਮ ॥
ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖੇ ਭਏ ਪੂਰਨ ਕਾਮ ॥੨॥

jaap taap anayk karnee safal simrat naam.
kar anoograhu aap raakhay bha-ay pooran
kaam. ||2||

ਸਾਸਿ ਸਾਸਿ ਨ ਬਿਸਰੁ ਕਬਹੂੰ ਬ੍ਰਹਮ ਪ੍ਰਭ ਸਮਰਥ ॥

saas saas na bisar kabahoo^N barahm parabh
samrath.

ਗੁਣ ਅਨਿਕ ਰਸਨਾ ਕਿਆ ਬਖਾਨੈ ਅਗਨਤ ਸਦਾ ਅਕਥ ॥੩॥ guṇ anik rasnaa ki-aa bakhaanaai agnatḥ sadāa akath. ||3||

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਤਾਰਣ ਦਇਆਲ ਕਿਰਪਾ ਕਰਣ ॥ dēen darad nivaar taaran da-i-aal kirpaa karan.

ਅਟਲ ਪਦਵੀ ਨਾਮ ਸਿਮਰਣ ਦ੍ਰਿੜੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਸਰਣ ॥੪॥੩॥੨੯॥ atal padvee naam simran darirhḥ naanak har har saran. ||4||3||29||

Goojri Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from all kinds of maladies and worries of the mind, and want to achieve a state of complete peace and poise, then while acting on Guru's advice (as contained in Guru Granth Sahib Ji), we should meditate on God's Name with each and every breath. Now in this *shabad*, Guru Ji tells us about the blessings one receives when by Guru's grace one meditates on God.

He says: "(O' my friends), by Guru's grace, the person who has meditated on God is free from doubt. All the fear (of death) and darkness of ignorance has been dispelled (from that person's mind), and all the sins (and sinful tendencies) have ended."(1)

Describing what kinds of changes come in a person, who joins the Guru in singing God's praises, Guru Ji says: "(O' my friends, the person) who joining the saint (Guru) meditates upon God, a love for God's Name develops in that person's mind, which is the most immaculate way (of obtaining union with God)."(1-pause)

Listing some more blessings and benefits of meditating on God's Name, Guru Ji says: "(O' my friends, all the merits of) performing worships, doing penances, and innumerable deeds (prescribed in any faith, are included in) the fruitful (deed of) meditating on God's Name. (Because, then) showing mercy (God) Himself protects (His devotee), and all that person's tasks are (successfully) accomplished."(2)

Therefore, Guru Ji advises: "(O' my friends), keep remembering the all- powerful and all pervading God, with each and every breath, and don't ever forsake (Him from your mind. Because so) innumerable are the merits of that indescribable and eternal (Master), that one's tongue cannot describe those countless (merits)."(3)

Therefore, Guru Ji concludes this *shabad*, by saying: "(O' my friends, God is) capable of dispelling the sorrows of the humble, and helping them to swim across (the worldly ocean); He is the embodiment of compassion, and is kind (to every one); by meditating on His Name, (one obtains) the immortal status. (Therefore) O' Nanak, seek the shelter, and keep repeating the Name of that God."(4-3-29)

The message of the *shabad* is that meditating on God's Name as per Guru's advice is the best and most successful method of worshipping God. This includes the merits of doing any other kind of worship, penance, or a ritualistic deed. When we meditate on the Name of God, He becomes very kind on us, and dispelling all our sorrows and sufferings; He helps us cross over the worldly ocean.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

goojree mehlaa 5.

ਅਹੰਬੁਧਿ ਬਹੁ ਸਖਨ ਮਾਇਆ ਮਹਾ ਦੀਰਖ ਰੋਗੁ ॥	aha ^N -buDh baho saghan maa-i-aa mahaa deeragh rog.
ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਗੁਰਿ ਨਾਮੁ ਦੀਨੋ ਕਰਣ ਕਾਰਣ ਜੋਗੁ ॥੧॥	har naam a-ukhaDh gur naam deeno karan kaaran jog. 1
ਮਨਿ ਤਨਿ ਬਾਛੀਐ ਜਨ ਪੂਰਿ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਲਹਹਿ ਪਾਤਿਕ ਗੋਬਿੰਦ ਲੋਚਾ ਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥	man tan baachhee-ai jan Dhoor. kot janam kay laheh paatik gobind lochaa poor. 1 rahaa-o.
ਆਦਿ ਅੰਤੋ ਮਧਿ ਆਸਾ ਕੂਕਰੀ ਬਿਕਰਾਲ ॥ ਗੁਰ ਗਿਆਨ ਕੀਰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਕਾਟੀਐ ਜਮ ਜਾਲ ॥੨॥	aad antay maDh aasaa kookree bikraal. gur gi-aan keertan gobind ramna ^N kaatee-ai jam jaal. 2
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਮੂਠੇ ਸਦਾ ਆਵਾ ਗਵਣ ॥ ਪ੍ਰਭ ਪ੍ਰੇਮ ਭਗਤਿ ਗੁਪਾਲ ਸਿਮਰਣ ਮਿਟਤ ਜੋਨੀ ਭਵਣ ॥੩॥	kaam kroDh lobh moh moothay sadaa aavaa gavan. parabh paraym bhagat gupaal simran mitat jonee bhavan. 3
ਮਿਤ੍ਰ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁਰ ਰਿਦ ਤੀਨਿ ਤਾਪ ਜਲੰਤ ॥ ਜਪਿ ਰਾਮ ਰਾਮਾ ਦੁਖ ਨਿਵਾਰੇ ਮਿਲੈ ਹਰਿ ਜਨ ਸੰਤ ॥੪॥	mitar putar kaltar sur rid teen taap jalant. jap raam raama dukh nivaaray milai har jan sant. 4
ਸਰਬ ਬਿਧਿ ਭ੍ਰਮਤੇ ਪੁਕਾਰਹਿ ਕਤਹਿ ਨਾਹੀ ਛੋਟਿ ॥ ਹਰਿ ਚਰਣ ਸਰਣ ਅਪਾਰ ਪ੍ਰਭ ਕੇ ਦ੍ਰਿੜੁ ਗਹੀ ਨਾਨਕ ਓਟ ॥੫॥੪॥੩੦॥	sarab biDh bharamtay pukaareh kateh naahee chhot. har charan saran apaar parabh kay darih gahee naanak ot. 5 4 30

Goojri Mehla-5

In stanza (2) of the previous *shabad* (4-2-28), Guru Ji advised us that we should sanctify this mind of ours by keeping company with the saint (Guru) and remembering God at all times. By doing so, our lust, anger, arrogance, and all other maladies of the mind would be dispelled. Now in this *shabad*, Guru Ji tells us that these ailments are chronic and extremely difficult to cure. So then, what is the only way to get rid of the same and enjoy some peace of mind?

Commenting on just two of these impulses--arrogance of mind and immense greed for *Maya*, or the worldly riches and power, --Guru Ji says: “(O’ my friend), the arrogant intellect, and immense love for *Maya* are the most serious chronic maladies. (Only, that person is saved from these ailments, whom) the Guru has given the cure of the Name of that God, who is capable of doing and causing every thing (to happen).” (1)

Therefore, Guru Ji advises: “(O’ my friends, from within our) mind and body, we should long to dust the feet (the most humble service) of the devotees (of God. Because by doing so), our sins of millions of births are washed off. (We should keep praying to God and saying: “O’ Master of the universe, fulfill this desire of mine.” (1-pause)

Now, referring specifically to our hopes and desires for more and more worldly riches and power, Guru Ji says: “(O’ my friends, in every stage of life, whether it is) childhood, youth, or old age, the hope and desire (for one thing or the other, keeps bothering us like a) dreadful she-dog, (and keeps spreading the net of spiritual death for us. It is only with the

help of) Guru given divine knowledge, and singing praises of God that we are able to cut off this noose of death.”(2)

Therefore, comparing the fates of those who are deceived by their impulses with those who meditate on God with loving devotion, Guru Ji says: “(O’ my friends, they) who are deceived by (the impulses of) of lust, anger, greed, and attachment, always (keep suffering the pains of) coming and going. But, by performing loving worship of God and meditating on His Name, one’s wandering around in many existences is ended.”(3)

Guru Ji wants us also to be aware that not only we, but also all our friends keep suffering from one pain or the other. Therefore, we cannot depend upon them to provide us any real help. But there is another place where we can find this help. He says: “(O’ my friends, in spite of having all good intentions), our friends, sons, wife, and well-wishers (cannot help us, because they themselves are suffering and) burning in the three kinds of (physical, mental, or social) grief. (However, they) who have met the devotees and saints of God (and have followed their advice), by meditating on God’s Name they have got rid of their sufferings.”(4)

In conclusion, Guru Ji says: “(O’ my friends, getting caught in the grip of *Maya*, the worldly riches and power, people) are wandering around in all different ways, and keep crying in pain, but in no way do they find any relief or escape. Therefore, Nanak has caught hold of the support of God’s feet (His Name, and has saved himself in this way).”(5-4-30)

The message of the *shabad* is that the only way to get rid of our ignorance, arrogance, and infatuation with worldly *Maya*, which makes us suffer through all kinds of physical, social and mental pains, is to seek the shelter of the saint (Guru), act on his advice, and meditate on The God’s Name with true love and devotion.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

goojree mehlaa 5 ghar 4 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਆਰਾਧਿ ਸ੍ਰੀਧਰ ਸਫਲ ਮੂਰਤਿ ਕਰਣ ਕਾਰਣ ਜੋਗੁ ॥

aaraaDh sareeDhar safal moorat karan
kaaran jog.

ਗੁਣ ਰਮਣ ਸ੍ਰਵਣ ਅਪਾਰ ਮਹਿਮਾ ਫਿਰਿ ਨ ਹੋਤ ਬਿਓਗੁ ॥੧॥

gun raman sarvan apaar mahimaa fir na hot
bi-og. ||1||

ਮਨ ਚਰਣਾਰਬਿੰਦ ਉਪਾਸ ॥

man charnaarbind upaas.

ਕਲਿ ਕਲੇਸ ਮਿਟੰਤ ਸਿਮਰਣਿ ਕਾਟਿ ਜਮਦੂਤ ਫਾਸ ॥੧॥
ਰਹਾਉ ॥

kal kalays mitant simran kaat jamdoot faas.
||1|| rahaa-o.

ਸਤੁ ਦਹਨ ਹਰਿ ਨਾਮ ਕਹਨ ਅਵਰ ਕਛੁ ਨ ਉਪਾਉ ॥

satar dahan har naam kahan avar kachh na
upaa-o.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਭੂ ਮੇਰੇ ਨਾਨਕ ਨਾਮ ਸੁਆਉ ॥੨॥੧॥੩੧॥

kar anogruhu parabhoo mayray naanak
naam su-aa-o. ||2||1||31||

Goojri Mehla-5**Ghar-4 Duupadey**

In the previous *shabad*, Guru Ji told us that the only way to get rid of our ignorance, arrogance, and infatuation with worldly *Maya*, which makes us suffer all kinds of physical, social, and mental pains, is to seek the shelter of the saint (Guru), act on his advice, and meditate on God's Name with true love and devotion. Now in this *shabad*, Guru Ji urges even his own mind to keep meditating on the Name of that God, who in fact is the Master of *Lakshmi*, the goddess of wealth, and by meditating on whom all our sufferings and pains of death are obliterated.

Advising his own mind, Guru Ji says: "(O' my mind), worship the Master of *Lakshmi* (the goddess of wealth), whose form is fulfilling, and fruitful, and who is capable of doing and causing to happen (anything). By singing His merits and listening to His glory, one is not separated (from Him) again." (1)

Continuing his advice to his mind, Guru Ji says: "(O' (my) mind, worship the lotus feet (the Name of that God. By doing so), all your worries and troubles will be removed, and you can cut the noose of (spiritual) death." (1-pause)

In conclusion, Guru Ji says: "(O' my mind), by uttering God's Name, one's enemies (like lust, and anger) are burnt down, and there is no other way (to overcome these impulses). Therefore, Nanak prays: "(O' my God, show Your grace, (and bless me, that meditation on Your) Name, may remain the object of Nanak's life." (2-1-31)

The message of the *shabad* is that if we want to get rid of our internal enemies such as the impulses of lust, anger, and greed, we should pray to God to bless us, so that meditating on His Name might remain the object of our life.

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

ਤੂੰ ਸਮਰਥੁ ਸਰਨਿ ਕੇ ਦਾਤਾ ਦੁਖ ਭੰਜਨੁ ਸੁਖ ਰਾਇ ॥

ਜਾਹਿ ਕਲੇਸ ਮਿਟੇ ਭੈ ਭਰਮਾ ਨਿਰਮਲ ਗੁਣ ਪ੍ਰਭ ਗਾਇ ॥੧॥

ਗੋਵਿੰਦ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਠਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਜਪੀ ਤੁਮਾਰਾ ਨਾਉ ॥
ਰਹਾਉ ॥

ਸਤਿਗੁਰ ਸੇਵਿ ਲਗੇ ਹਰਿ ਚਰਨੀ ਵਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥

ਪੰਨਾ ੫੦੩

ਕਵਲ ਪ੍ਰਗਾਸ ਭਏ ਸਾਧਸੰਗੇ ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੀ ॥੨॥

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਦੀਨ ਦੈਆਲਾ ॥

goojree mehlaa 5.

t̄ooⁿ samrath saran ko d̄aat̄aa dukh bh̄anjan
sukh raa-ay.

jaahi kalays mitay bh̄hai bh̄armaa nirmal gun
parabh̄ gaa-ay. ||1||

govind̄ t̄ujh bin avar na th̄aa-o.

kar kirpaa paarbarahm su-aamee japee
t̄umaaraa naa-o. rahaa-o.

satgur sayv lagay har charnee vadai bh̄aag
liv laagee.

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kaval pargaas bh̄a-ay saaD̄hsangay d̄urmat̄
buD̄h t̄i-aagee. ||2||

aath̄ pahar har kay gun gaavai simrai deen
d̄ai-aalaa.

ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਸਭ ਉਧਰੈ ਬਿਨਸੈ ਸਗਲ ਜੰਜਾਲਾ ॥੩॥
 ਚਰਣ ਅਧਾਰੁ ਤੇਰਾ ਪ੍ਰਭ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸਾਥਿ ॥
 ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੀ ਦੇ ਰਾਖਿਓ ਹਰਿ ਹਾਥ
 ॥੪॥੨॥੩੨॥

aap tarai sangat̃ sabh uDhrai binsay sagal
 janjaalaa. ||3||
 charan aDhaar tayraa parabh su-aamee ot̃
 pot̃ parabh saath.
 saran pari-o naanak parabh tumree day
 raakh-i-o har haath. ||4||2||32||

Goojri Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our internal enemies such as the impulses of lust, anger, and greed, we should pray to God to bless us, so that meditating on His Name might become the object of our life. Now in this *shabad*, he shows us how to pray to God for His blessings. He also tells us about some of the immediate benefits of singing God's praises.

Guru Ji says: "(O' God), You are all powerful, and the giver of shelter to the person who comes to seek Your refuge. You are the dispeller of pains (of suffering persons), and the king of comforts. By singing Your immaculate praises, O' God, one's dreads and doubts are erased, and all troubles disappear." (1)

Therefore, even for himself, he prays: "O' Master of the universe, except You, I have no other refuge (to go to for support). O', all-pervading Master, show mercy (and bless me that I may) meditate on Your Name."(1-pause)

Stating the benefits of serving the true Guru, and seeking the shelter of God, he says: "(O' my friends), by great good fortune, by serving the true Guru they who seek the shelter of God's feet (His Name), their mind is attuned (to God). In the company of the saint (Guru), the lotuses of their hearts blossom and they renounce evil thoughts."(2)

Describing how such people not only benefit themselves, but also others, Guru Ji says: "(O' my friends, the person, who sings praises of God at all times, and meditates upon the merciful Master of the meek, not only swims across (the worldly ocean, personally, but also) emancipates all associates, and all (of that person's) entanglements are destroyed."(3)

In conclusion, Guru Ji says: "O' God, the Master, the person who has the shelter of Your feet (Your Name), You are (always) with that person, just as the warp and woof (the longitudinal and lateral threads in a piece of cloth) are inter woven. Nanak says, O' God the Master, the person who has sought Your shelter, extending Your hand, You have saved that person."(4-2-32)

The message of the *shabad* is that for all our problems and worries we need not go anywhere. All we need to do is to seek the company and guidance of the true Guru, If we sincerely act on *Gurbani*, and humbly seek the shelter of God; He definitely will save us from any troubles.

Note: These 32 Shabads are all uttered by M: 5. The full detail is as follows:

M: 1-2, M: 3-7, M: 4-7, M: 5-32, Total so far = 48

ਗੁਜਰੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ ਬਰਜਤ ਚੋਰੀ ਧਾਵੈ ॥

ਤ੍ਰਿਹਦਸ ਮਾਲ ਰਖੈ ਜੋ ਨਾਨਕ ਮੋਖ ਮੁਕਤਿ ਸੋ ਪਾਵੈ ॥੧॥

ਚੇਤਹੁ ਬਾਸੁਦੇਉ ਬਨਵਾਲੀ ॥

ਰਾਮੁ ਰਿਦੈ ਜਪਮਾਲੀ ॥੧॥ ਰਹਾਉ ॥

ਉਰਧ ਮੂਲ ਜਿਸੁ ਸਾਖ ਤਲਾਹਾ ਚਾਰਿ ਬੇਦ ਜਿਤੁ ਲਾਗੇ ॥

ਸਹਜ ਭਾਇ ਜਾਇ ਤੇ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਜਾਗੇ ॥੨॥

ਪਾਰਜਾਤੁ ਘਰਿ ਆਗਨਿ ਮੇਰੈ ਪੁਰਪ ਪਤ੍ਰ ਤਤੁ ਡਾਲਾ ॥

ਸਰਬ ਜੋਤਿ ਨਿਰੰਜਨ ਸੰਭੂ ਛੋਡਹੁ ਬਹੁਤੁ ਜੰਜਾਲਾ ॥੩॥

ਸੁਣਿ ਸਿਖਵੰਤੇ ਨਾਨਕੁ ਬਿਨਵੈ ਛੋਡਹੁ ਮਾਇਆ ਜਾਲਾ ॥

ਮਨਿ ਬੀਚਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਕਾਲਾ ॥੪॥

ਸੋ ਗੁਰੂ ਸੋ ਸਿਖੁ ਕਥੀਅਲੇ ਸੋ ਵੈਦੁ ਜਿ ਜਾਣੈ ਰੋਗੀ ॥

ਤਿਸੁ ਕਾਰਣਿ ਕੰਮੁ ਨ ਧੰਧਾ ਨਾਹੀ ਧੰਧੈ ਗਿਰਹੀ ਜੋਗੀ ॥੫॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਤਜੀਅਲੇ ਲੋਭੁ ਮੋਹੁ ਤਿਸੁ ਮਾਇਆ ॥

ਮਨਿ ਤਤੁ ਅਵਿਗਤੁ ਧਿਆਇਆ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥੬॥

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭ ਦਾਤਿ ਕਥੀਅਲੇ ਸੇਤ ਬਰਨ ਸਭਿ ਦੂਤਾ ॥

ਬ੍ਰਹਮ ਕਮਲ ਮਧੁ ਤਾਸੁ ਰਸਾਦੰ ਜਾਗਤ ਨਾਹੀ ਸੂਤਾ ॥੭॥

ਮਹਾ ਗੰਭੀਰ ਪਤ੍ਰ ਪਾਤਾਲਾ ਨਾਨਕ ਸਰਬ ਜੁਆਇਆ ॥

ਉਪਦੇਸੁ ਗੁਰੂ ਮਮ ਪੁਨਹਿ ਨ ਗਰਭੰ ਬਿਖੁ ਤਜਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥੮॥੧॥

goolree asatpadee-aa mehlaa 1 ghar 1

ik-oⁿkaar satgur pargaad.

ayk nagree panch chor basee-alay barjat choree Dhaavai.

trihdas maal rakhai jo naanak mokh mukat so paavai. ||1||

chaytahu baasuday-o banvaalee.

raam ridai japmaalee. ||1|| rahaa-o.

uraDh mool jis saakh talaahaa chaar bayd jit laagay.

sahj bhaa-ay jaa-ay tay naanak paarbarahm liv jaagay. ||2||

paarjaat ghar aagan mayrai puhap patar tat daalaa.

sarab jot niranjan sambhoo chhodahu bahut janjaalaa. ||3||

sun sikhvantay naanak binvai chhodahu maa-i-aa jaalaa.

man beechaar ayk liv laagee punrap janam na kaalaa. ||4||

so guroo so sikh kathee-alay so vaid je jaanai rogee.

tis kaaran kamm na DhanDhaa naahee DhanDhai girhee jogee. ||5||

kaam kroDh ahaⁿkaar tajee-alay lobh moh tis maa-i-aa.

man tat avigat Dhi-aa-i-aa gur pargaadee paa-i-aa. ||6||

gi-aan Dhi-aan sabh daat kathee-alay sayt baran sabh dootaa.

barahm kamal maDh taas rasaadaⁿ jaagat naahee sootaa. ||7||

mahaa gambheer patar paataalaa naanak sarab ju-aa-i-aa.

updays guroo mam puneh na garbhaⁿ bikh taj amrit pee-aa-i-aa. ||8||1||

Goojri Astpadia Mehla-1

Ghar-1

As per Dr. Bh. Vir Singh Ji, it appears that Guru Ji uttered this *shabad* while conversing with a yogi who was himself not fully informed, but used to give sermons to others. As is his style Guru Ji uses the language of yogis to make his point.

Guru Ji starts the conversation by comparing the human body to a city. He says: “(O’ my friend, the human body) is like a city, in which abide five thieves (of lust, anger, greed, attachment, and ego), and in spite of the efforts to control them, they still run out (to rob us of our spiritual virtues). Nanak (says, the one who) keeps one’s (spiritual) stock safe from the three (worldly impulses of vice, virtue, and power), and the ten sense faculties, obtains salvation from these (thieves).”(1)

Naturally, that yogi asks, how can one gain control over one’s impulses. Guru Ji provides a very simple and short answer, and says: “(O’ my friend, for that) always remember the God of the universe. Enshrine God in your heart, and keep repeating His Name in your heart, like counting beads on a rosary.”(1-pause)

In reference to the yogi’s belief that it is almost impossible to escape from the ill effects of *Maya* (the desire for worldly riches and power), which is like an upside down tree, Guru Ji says: “(O’ my friends, you believe that) this world is like a tree, whose roots are above and the branches hang down, the four *Vedas* are serving as its branches (and describing it, but) Nanak says, that *Maya*, goes away in a very natural sort of way (from those persons, and cannot afflict them who) keep their mind attuned to God, and remain alert (to its attacks). (2)

Now both Guru Ji and the yogi share the kind of bliss he is already experiencing as a result of attuning his mind to God, whom he compares to *Paarjaat*, the mythological wish fulfilling tree in the heaven, he says: “(O’ yogi), that *Paarjaat* tree has grown up in the courtyard of my own house; (my heart) along with its branches, leaves, flowers, and fruits (and I have shed all my worldly entanglements. I suggest, that you also attune your mind to that) immaculate God, whose light is pervasive, who is self existent, and renounce these many (worldly) entanglements.”(3)

Stressing again upon his advice, Guru Ji says: “Listen, O’ advice seeker, Nanak makes this demand, that you abandon the snares of *Maya* (the worldly entanglements). Because, through meditation, your mind is attuned to the love of that one (God). Thus, you will not have to go through the (cycle) of birth and death again.”(4)

Continuing his advice, Guru Ji says: “(O’ my friend, just as one is considered) a true physician, if one (knows the ailment of) the patient, (similarly, he is the true) Guru who understands (the problem of his) disciple, and that person is the true disciple, who follows the Guru’s advice. No worldly task or affair can afflict such a Guru, and even while living in the world, that person is a yogi who is detached from worldly involvements.”(5)

Elaborating on the qualities of a true yogi and spiritual teacher, Guru Ji says: “(O’ my friend, a true teacher) has shed off all the lust, anger, and ego, including greed and attachment with *Maya* (or worldly riches and power). In the mind, that person has

contemplated on the root of the world, the invisible God and by Guru's grace has obtained (Him).”(6)

However, Guru Ji cautions that this entire thing happens only through God's grace. Therefore, he says: “(O' my friend), divine wisdom, or meditation can only be (said to be a) gift of God, (seeing which, the) faces of demons become white in color (out of fear. Because by virtue of meditation, a sort of) divine honey starts trickling (in one's mouth, tasting which, one) remains awake (to the onslaughts of worldly allurements, and doesn't remain unaware.”(7)

Guru Ji concludes the *shabad* by elaborating on the qualities of God, whom he compares to a lotus of unfathomable roots. He says: “(O' my friend), Nanak says, that divine Lotus is extremely deep, whose leaves extend to the netherworld, and He is connected to all. As a result of the instruction of the Guru, abandoning the poison (of worldly attachments), I have quaffed the nectar of (God's) Name. Therefore, I won't have to reside in the womb again, (and thus I would be emancipated from the cycle of reincarnation).” (8-1)

The message of the *shabad* is that there is no need for us to abandon our household to get rid of the worldly worries, and evil impulses of lust, anger, and greed etc. and suffer the consequences of the sins committed under the influence of these evil passions. All we need to do is to carefully listen and act on the advice of the Sri Guru Granth Sahib Ji, and meditate on God's Name with true love and devotion. Then all our sins will be washed off, and we will not have to suffer the pains of births and deaths ever again.

ਗੁਜਰੀ ਮਹਲਾ ੧ ॥

ਕਵਨ ਕਵਨ ਜਾਚਹਿ ਪ੍ਰਭ ਦਾਤੇ ਤਾ ਕੇ ਅੰਤ ਨ ਪਰਹਿ ਸੁਮਾਰ
॥
ਜੈਸੀ ਭੂਖ ਹੋਇ ਅਭ ਅੰਤਰਿ ਤੂੰ ਸਮਰਥੁ ਸਚੁ ਦੇਵਣਹਾਰ ॥੧॥

ਐ ਜੀ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਚੁ ਅਧਾਰ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹਿ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ
॥੧॥ ਰਹਾਉ ॥

ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ ਬੀਚਾਰ ॥

ਜਲੁ ਥਲੁ ਧਰਣਿ ਗਗਨੁ ਤਹ ਨਾਹੀ ਆਪੇ ਆਪੁ ਕੀਆ
ਕਰਤਾਰ ॥੨॥

ਨਾ ਤਦਿ ਮਾਇਆ ਮਗਨੁ ਨ ਛਾਇਆ ਨਾ ਸੂਰਜ ਚੰਦ ਨ
ਜੋਤਿ ਅਪਾਰ ॥
ਸਰਬ ਦ੍ਰਿਸਟਿ ਲੋਚਨ ਅਭ ਅੰਤਰਿ ਏਕਾ ਨਦਰਿ ਸੁ ਤ੍ਰਿਭਵਣ
ਸਾਰ ॥੩॥

ਪੰਨਾ ੫੦੪

ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ
ਅਕਾਰ ॥

goojree mehlaa 1.

kavan kavan jaacheh parabh daatay taa kay
ant na pareh sumaar.
jaisee bhookh ho-ay abh antar too^N samrath
sach dayvanhaar. ||1||

ai jee jap tap sanjam sach aDhaar.
har har naam deh sukh paa-ee-ai tayree
bhagat bharay bhandaar. ||1|| rahaa-o.

sunⁿ samaaDh raheh liv laagay aykaa aykee
sabaD beechaar.

jal thal Dharan gagan tah naahee aapay aap
kee-aa kartaar. ||2||

naa tad maa-i-aa magan na chhaa-i-aa naa
sooraj chand na jot aapar.

sarab darisat lochan abh antar aykaa nadar so
taribhavan saar. ||3||

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pavan paanee agan tin kee-aa barahmaa
bisan mahays akaar.

ਸਰਬੇ ਜਾਚਿਕ ਤੂੰ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਿ ਕਰੇ ਅਪੁਨੈ ਬੀਚਾਰ ॥੪॥	sarbay jaachik too ⁿ parabh daataa daat karay apunai beechaar. 4
ਕੋਟਿ ਤੇਤੀਸ ਜਾਚਹਿ ਪ੍ਰਭ ਨਾਇਕ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਭੰਡਾਰ ॥	kot taytees jaacheh parabh naa-ik dayday tot naahee bhandaar.
ਊਧੈ ਭਾਡੈ ਕਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅੰਮ੍ਰਿਤੁ ਪਰੈ ਨਿਹਾਰ ॥੫॥	oo ⁿ Dhai bhaa ⁿ dai kachh na samaavai seeDhai amrit parai nihaar. 5
ਸਿਧ ਸਮਾਧੀ ਅੰਤਰਿ ਜਾਚਹਿ ਰਿਧਿ ਸਿਧਿ ਜਾਚਿ ਕਰਹਿ ਜੈਕਾਰ ॥	siDh samaaDhee antar jaacheh riDh siDh jaach karahi jaikaar.
ਜੈਸੀ ਪਿਆਸ ਹੋਇ ਮਨ ਅੰਤਰਿ ਤੈਸੇ ਜਲੁ ਦੇਵਹਿ ਪਰਕਾਰ ॥੬॥	jaisee pi-aas ho-ay man antar taiso jal dayveh parkaar. 6
ਬਡੇ ਭਾਗ ਗੁਰੁ ਸੇਵਹਿ ਅਪੁਨਾ ਭੇਦੁ ਨਾਹੀ ਗੁਰਦੇਵ ਮੁਰਾਰ ॥	baday bhaag gur sayveh apunaa bhayd naahee gurdayv muraar.
ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੇਹੈ ਬੁਝਹਿ ਅੰਤਰਿ ਸਬਦੁ ਬੀਚਾਰ ॥੭॥	taa ka-o kaal naahee jam johai boojhah antar sabad beechaar. 7
ਅਬ ਤਬ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਪਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਪਿਆਰਿ ॥	ab tab avar na maaga-o har peh naam niranjan deejai pi-aar.
ਨਾਨਕ ਚਾੜ੍ਹਕੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਮਾਗੈ ਹਰਿ ਜਸੁ ਦੀਜੈ ਕਿਰਪਾ ਧਾਰਿ ॥੮॥੨॥	naanak chaatrick amrit jal maagai har jas deejai kirpaa Dhaar. 8 2

Goojri Mehla-1

Like *Sodar Tera Keha*, *So Ghar Keha*, the song of unlimited praise of God in Japuji and Rehraas, this *shabad* also is a masterpiece of Guru Ji's poetic imagination, and sincere devotion to God. The only difference is that instead of reflecting upon the innumerable singers, singing praise of God, in this *shabad* Guru Ji ruminates about the myriad of beggars, begging at His door.

So addressing God, with a great sense of wonder and appreciation, Guru Ji says: "(O' God), who and what kind of (beggars), beg at Your door; there is no limit or end to their count. (But the beauty is), that whatever kind of hunger (or the desire) is in the mind of (any beggar at Your door), You are eternally capable of giving (that gift)." (1)

No matter what kind of hunger or what desire the beggar wishes to be fulfilled, Guru Ji says: "(O' God, for me Your Name is my) worship, penance, austerity, and true support. O' God, Your storehouses are brimful with Your devotion, (out of those, if You) bestow God's Name, (only then we) can obtain peace." (1-pause)

Now first, Guru Ji lists those beggars or devotees, who try to meditate in such a way that they reach a state of complete void, where no thoughts arise in their mind. He says: "(O' God, there are those who remain attuned to You in a state of seedless trance (in which no thoughts arise in the mind), and they keep on meditating and reflecting on the one Word (or God's Name. In that state of mind, they see) no water, land, earth, nor the sky, but only the self created Creator." (2)

Elaborating on the above seedless state of mind and the conditions before God created the universe, Guru Ji says: "(At that time, when nothing had been created), there neither

was *Maya* (the worldly riches and power), nor its shadow (or influence on any body), no sun, moon, nor the unlimited light. (At that time, that) all-seeing eye, that one sight, which could penetrate and see through all the three worlds, was within Yourself.”(3)

Listing some of the entities which God created in the beginning, and how even they keep begging at His door, Guru Ji says: “(O’ my friends, it is) He who created the air, the water, the fire, (the primal gods) *Brahma, Vishnu, Shiva* and other forms. O’ God, all are beggars (at Your door), You are the donor, and You give gifts in accordance with Your own considerations. (You don’t have to ask, or seek council from any body, while deciding which gift to give to anyone).”(4)

Commenting on the vast number of beggars at His door, the limitlessness of His storehouses, who get these gifts, and who don’t, Guru Ji says: “Three hundred thirty million (myriad) of beggars beg at the door of God, the donor. While He gives (to them), there is no shortage in His storehouses. Nothing falls in an inverted vessel. But when a vessel is sitting upright right, the stream of nectar (like water) falls in and the vessel is filled to the brim. Similarly, the grace of God is bestowed on those who are seeking it, but those whose minds are turned away from Him receive nothing).”(5)

Referring to the varieties of things people beg from God and what they receive, Guru Ji says: “(O’ God), while sitting in their meditation, (the adept yogis called) *Sidhas* beg for the powers to perform miracles, and obtaining (those powers), they hail (Your) victory. (O’ God), whatever kind of thirst (or desire) is in any one’s mind, You give that kind of water (or the gift).”(6)

However indicating, how fortunate are they who serve the Guru, and reflect on Gurbani, the Guru’s word, he says: “(O’ my friends), truly fortunate are they who serve their Guru (and for whom there is) no difference between the Guru and God, and who by reflecting on the word (of the Guru) within themselves understand (its meaning and act on it). The demon of death doesn’t look at them with a vicious eye (or scare them).”(7)

Therefore, Guru Ji concludes this *shabad* by indicating what he himself begs from God. He says: “O’ God, now or ever in the future, I will ask for anything else from You, give me only the love for Your immaculate Name. Yes, like a pied cuckoo, Nanak asks for the ambrosial water (of Your Name), showing Your mercy bless him (with that gift).”(8-2)

The message of the *shabad* is that we should realize that everybody, including all the primal gods and goddesses, are beggars at God’s door, who alone is the benefactor of all beings in the universe. Therefore, whatever we need, we should ask from God and nobody else. But the best way and best thing to ask is that first we should listen and act upon the advice of our Guru with such sincerity, that we feel no difference between him and God. We should ask for nothing else, but the gift of His immaculate Name, which is the treasure of all merits.

ਗੁਜਰੀ ਮਹਲਾ ੧ ॥

ਐ ਜੀ ਜਨਮਿ ਮਰੈ ਆਵੈ ਫੁਨਿ ਜਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ
ਕਾਈ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੇ ਰਾਤੇ ਨਾਮੇ ਗਤਿ ਪਤਿ ਪਾਈ ॥੧॥

goolree mehlaa 1.

ai jee janam marai aavai fun jaavai bin gur
gat nahee kaa-ee.

gurmukh paraanee naamay raatay naamay
gat pat paa-ee. ||1||

ਭਾਈ ਰੇ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪ੍ਰਭ ਜਾਚੇ ਐਸੀ ਨਾਮ ਬਣਾਈ ॥੧॥
ਰਹਾਉ ॥

ਐ ਜੀ ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭਿਖਿਆ ਕਉ ਕੇਤੇ ਉਦਰੁ ਭਰਨ ਕੈ
ਤਾਈ ॥
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ ਪ੍ਰਾਨੀ ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਜਾਈ
॥੨॥
ਐ ਜੀ ਕਾਲੁ ਸਦਾ ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਜਨਮਿ ਜਨਮਿ ਵੈਰਾਈ ॥
ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਸੇ ਬਾਚੇ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈ ॥੩॥

ਗੁਰ ਸਰਣਾਈ ਜੋਹਿ ਨ ਸਾਕੈ ਦੂਤੁ ਨ ਸਕੈ ਸੰਤਾਈ ॥
ਅਵਿਗਤੁ ਨਾਥ ਨਿਰੰਜਨਿ ਰਾਤੇ ਨਿਰਭਉ ਸਿਉ ਲਿਵ ਲਾਈ
॥੪॥

ਐ ਜੀਉ ਨਾਮੁ ਦਿੜਹੁ ਨਾਮੇ ਲਿਵ ਲਾਵਹੁ ਸਤਿਗੁਰੁ ਟੇਕ
ਟਿਕਾਈ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ॥੫॥

ਐ ਜੀ ਭਾਗਿ ਪਰੇ ਗੁਰ ਸਰਣਿ ਤੁਮਾਰੀ ਮੈ ਅਵਰ ਨ ਦੂਜੀ
ਭਾਈ ॥
ਅਬ ਤਬ ਏਕੋ ਏਕੁ ਪੁਕਾਰਉ ਆਦਿ ਜੁਗਾਦਿ ਸਖਾਈ ॥੬॥

ਐ ਜੀ ਰਾਖਹੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਤੁਝ ਹੀ ਸਿਉ ਬਨਿ
ਆਈ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦਰਸੁ ਦਿਖਾਵਹੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ
॥੭॥

ਐ ਜੀ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਰਹੈ ਨ ਦੀਸੈ ਇਸੁ ਜਗ ਮਹਿ
ਆਇਆ ਜਾਈ ॥
ਨਾਨਕ ਨਾਮੁ ਪਦਾਰਥੁ ਦੀਜੈ ਹਿਰਦੈ ਕੰਠਿ ਬਣਾਈ ॥੮॥੩॥

bhāa-ee ray raam naam chit̃ laa-ee.
gur parsādee har parabh̃ jaachay aisee
naam badaa-ee. ||1|| rahaa-o.

ai jee bahutay bhaykh̃ karahi bhikhi-aa ka-o
kaytay udar bharan kai taa-ee.
bin har bhagat̃ naahee sukh̃ paraanee bin
gur garab na jaa-ee. ||2||
ai jee kaal sadā sir oopar thaaadhay janam
janam vairaa-ee.
saachai sabad̃ ratay say baachay satgur
boojh̃ bujhaa-ee. ||3||

gur sarṇaa-ee johi na saakai doot̃ na sakai
santaa-ee.
avigat̃ naath niranjan raatay nirbha-o si-o liv
laa-ee. ||4||

ai jee-o naam dirhahu naamay liv laavhu
satgur tayk tikaa-ee.
jo tis̃ bhaavai so-ee karsee kiraṭ̃ na mayti-aa
jaa-ee. ||5||

ai jee bhaag paray gur sarañ tum̃"aaaree mai
avar na doojee bhāa-ee.
ab tab ayko ayk pukaara-o aad̃ jugaad̃
sakhāa-ee. ||6||

ai jee raakh̃o paj̃ naam apunay kee tujh̃ hee
si-o ban aa-ee.
kar kirpaa gur daras̃ dikhaavhu ha-umai
sabad̃ jalaa-ee. ||7||

ai jee ki-aa maaga-o kich̃h̃ rahai na deesai is
jag meh aa-i-aa jaa-ee.
naanak naam padaarath̃ deejai hirdai kanth̃
banāa-ee. ||8||3||

Goojri Mehla-1

In the previous *shabad* (8-1), Guru Ji advised us that there is no need for us to abandon our household in order to get rid of the worldly worries, and the evil impulses of lust, anger, and greed, etc. Nor should we need to suffer the consequences of the sins committed under the influence of these evil passions. All we need to do is to carefully listen and act on the advice of the true Guru, and meditate on God's Name with true love and devotion. Now in this *shabad*, he again stresses upon the importance of listening to the Guru, and meditating on God's Name.

Guru Ji says: "(O' my friend, the person who doesn't listen to the Guru) keeps on suffering reincarnation, and keeps coming and going (in and out of this world) again and again.

Without (the guidance) of the Guru, emancipation is impossible. (On the other hand), the Guru's followers remain imbued with the Name (of God), and through His Name they obtain salvation and honor (in God's court)."(1)

Therefore, Guru Ji affectionately says to all of us: "O' my brothers and sisters, keep your mind attuned to God's Name, and by Guru's grace, pray that you may keep obtaining the merit of God's Name."(1-pause)

Commenting on the futility of adopting various religious garbs, and the absolute necessity of true worship of God, Guru Ji says: "(O' my respected friends), begging for the sake of sustaining themselves, many (persons) adorn religious garbs. But O' mortals, without the worship of God, there is no (spiritual) comfort, and without (the guidance of) the Guru, one's arrogance doesn't go away, (which is essential for true God's worship)."(2)

Guru Ji now cautions us about the ever-hanging sword of death on us and says: "O' my respected sire, the demon of death is always standing over our head; he is our enemy birth after birth. The true Guru has given me this understanding, that they who are imbued with the word of the true Guru, are saved (from this enemy)."(3)

Reaffirming his above assurance, Guru Ji says: "Yes, they who have sought the shelter of the Guru, the demon of death cannot even look at them (with evil intent), because such people remain imbued with the love of the invisible and immaculate God, and remain attuned to that fearless (One)."(4)

Therefore Guru Ji urges: "O' my dear sire, enshrine (God's) Name in your mind, attune your mind to the Name, and keep depending on the support of the true Guru. Further remember, that whatever He wants that will happen, and what is preordained in our destiny cannot be erased (except, by meditating on God's Name)."(5)

Therefore, even about himself, Guru Ji says: "O' my respected Guru, I have hastened to your shelter, because I could not think of any other way (to save myself). Now and forever, I utter the Name of one (God) alone, who has been the helper (of mortals) from the primal ages."(6)

Now describing his specific prayer, Guru Ji says to God: "O' my respected (God), uphold the (traditional) honor of Your Name, because it is only with You, that I am imbued in love. Be kind, and show me the sight of the Guru, who may burn my ego with his word."(7)

Guru Ji concludes the *shabad* by explaining why he does not ask for anything else except God's Name. He says: "O' my respected God, what (else beside Your Name), may I ask for, because nothing lasts (forever). Whosoever has come in this world has gone (one day). Therefore, bless Nanak with the (everlasting) commodity of (Your) Name, which he may keep carefully enshrined in his heart."(8-3)

The message of the *shabad* is that, it is only God's Name, which is everlasting and is the only thing, which can save us from Death, our eternal enemy. So, we should pray and ask for the blessing of God's Name. But God's Name can only be obtained through the Guru, therefore we should always, beg for Guru's guidance.

ਗੁਜਰੀ ਮਹਲਾ ੧ ॥

ਐ ਜੀ ਨਾ ਹਮ ਉਤਮ ਨੀਚ ਨ ਮਧਿਮ ਹਰਿ ਸਰਣਾਗਤਿ ਹਰਿ
ਕੇ ਲੋਗ ॥
ਨਾਮ ਰਤੇ ਕੇਵਲ ਬੈਰਾਗੀ ਸੋਗ ਬਿਜੋਗ ਬਿਸਰਜਿਤ ਰੋਗ ॥੧॥

ਭਾਈ ਰੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਭਗਤਿ ਠਾਕੁਰ ਕੀ ॥

ਪੰਨਾ ੫੦੫

ਸਤਿਗੁਰ ਵਾਕਿ ਹਿਰਦੈ ਹਰਿ ਨਿਰਮਲੁ ਨਾ ਜਮ ਕਾਣਿ ਨ ਜਮ
ਕੀ ਬਾਕੀ ॥੧॥ ਚਹਾਉ ॥

ਹਰਿ ਗੁਣ ਰਸਨ ਰਵਹਿ ਪ੍ਰਭ ਸੰਗੇ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਹਜਿ ਹਰੀ
॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਬ੍ਰਿਥਾ ਜਗਿ ਜੀਵਨੁ ਹਰਿ ਬਿਨੁ ਨਿਹਵਲ ਮੋਕ
ਘਰੀ ॥੨॥

ਐ ਜੀ ਖੋਟੇ ਠਉਰ ਨਾਹੀ ਘਰਿ ਬਾਹਰਿ ਨਿੰਦਕ ਗਤਿ ਨਹੀ
ਕਾਈ ॥
ਰੋਸੁ ਕਰੈ ਪ੍ਰਭੁ ਬਖਸ ਨ ਮੋਟੈ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥੩॥

ਐ ਜੀ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਮੋਟੈ ਕੋਈ ਮੇਰੈ ਠਾਕੁਰਿ ਆਪਿ
ਦਿਵਾਈ ॥
ਨਿੰਦਕ ਨਰ ਕਾਲੇ ਮੁਖ ਨਿੰਦਾ ਜਿਨੁ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਭਾਈ
॥੪॥

ਐ ਜੀ ਸਰਣਿ ਪਰੇ ਪ੍ਰਭੁ ਬਖਸਿ ਮਿਲਾਵੈ ਬਿਲਮ ਨ ਅਧੂਆ
ਚਾਈ ॥
ਆਨਦ ਮੂਲੁ ਨਾਥੁ ਸਿਰਿ ਨਾਥਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਈ ॥੫॥

ਐ ਜੀ ਸਦਾ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਰਵਿਆ ਗੁਰਮਤਿ
ਭ੍ਰਮਨਿ ਚੁਕਾਈ ॥
ਪਾਰਸੁ ਭੋਟਿ ਕੰਚਨੁ ਧਾਤੁ ਹੋਈ ਸਤਸੰਗਤਿ ਕੀ ਵਡਿਆਈ
॥੬॥

ਹਰਿ ਜਲੁ ਨਿਰਮਲੁ ਮਨੁ ਇਸਨਾਨੀ ਮਜਨੁ ਸਤਿਗੁਰੁ ਭਾਈ ॥
ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਜਨ ਸੰਗਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੭॥

ਤੂੰ ਵਡ ਪੁਰਖੁ ਅਗੰਮ ਤਰੋਵਰੁ ਹਮ ਪੰਖੀ ਤੁਝ ਮਾਰੀ ॥
ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਜੁਗਿ ਜੁਗਿ ਸਬਦਿ ਸਲਾਹੀ
॥੮॥੪॥

gojree mehlaa 1.

ai jee naa ham utam neech na maDhim har
sarNaagaat har kay log.
naam raTay kayval bairaagee sog bijog
bisarjit rog. ||1||

bhaa-ee ray gur kirpaa tay bhagat thaakur
kee.

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satgur vaak hirdai har nirmal naa jam kaan
na jam kee baakee. ||1|| rahaa-o.

har gun rasan raveh parabh sangay jo tis
bhaavai sahj haree.
bin har naam baritha jag jeevan har bin
nihfal mayk gharee. ||2||

ai jee khotay tha-ur naahee ghar baahar
nindak gat nahee kaa-ee.
ros karai parabh bakhnas na maytai nit nit
charhai savaa-ee. ||3||

ai jee gur kee daat na maytai ko-ee mayrai
thaakur aap divaa-ee.
nindak nar kaalay mukh nindaa jin¹ gur kee
daat na bhaa-ee. ||4||

ai jee saran paray parabh bakhnas milaavai
bilam na aDhoo-aa raa-ee.
aanad mool naath sir naathaa satgur mayl
milaa-ee. ||5||
ai jee sadaa da-i-aal da-i-aa kar ravi-aa
gurmat bharman chukaa-ee.
paaras bhayt kanchan Dhaat ho-ee satsangat
kee vadi-aa-ee. ||6||

har jal nirmal man isnaanee majan satgur
bhaa-ee.
punrap janam naahee jan sangat jotee jot
milaa-ee. ||7||

too^N vad purakh agamm tarovar ham
pankhee tujh maahee.
naanak naam niranjan deejai jug jug sabad
salaahae. ||8||4||

Goojri Mehla-1

As per Dr. Bh. Vir Singh Ji, it appears that Guru Ji uttered this *shabad* in response to some slandering remarks by an arrogant person, who considered himself superior to others. Because he thought of himself as someone free from the three worldly impulses (of vice, virtue, and power). In fact, the opposite was true. In this *shabad*, Guru Ji shows us how to respond to such persons.

He says: “(O’ my friend), I consider myself to be neither of high, nor low, nor of medium caliber. I am simply a creature of God and have come to God’s shelter. Imbued with the Name of (God), I am a detached (person, free from worldly desires) and have completely forgotten about the ailments of union and separation.”(1)

Explaining how the guidance of the Guru is essential for imbuing a person with the loving devotion of God, and what are other blessings of Guru’s advice, he says: “(O’ my friend), it is only through Guru’s grace that worship of God (can be performed. Moreover, when through the advice or) the words of the true Guru, the immaculate God comes to reside in one’s heart, then one no longer (remains fearful) about any balance owed to the demon of death.”(1-pause)

Describing some of the general qualities of the devotees of God, Guru Ji says: “(O’ my friend, always deeming them to be in) the company of God, the devotees sing praises of God, (and they believe that) whatever pleases God, imperceptivity keeps on happening. (Therefore, they consider it) useless to live in this world without (meditating on) God’s Name, (and for them, even) a single hour (passed) without remembering God is unfruitful.”(2)

Now commenting on the fate of the slanderers, and how God ignores their complaints against the devotees, Guru Ji says: “O’ my respected sire, the false ones find no support neither in nor outside the house, (in this or the next world), and the slanderer obtains no emancipation (from grief. The slanderer) may protest (against the gifts bestowed on the devotee, but God) doesn’t negate His blessing. Rather, each and everyday it continues to multiply.”(3)

Guru Ji reemphasizes: “O’ my respected sire, nobody can take away the gift of the Guru (given to the devotee, because) my Master has Himself caused it to be given. The slanderers, who cannot bear this gift of the Guru (to the devotees), utter disparaging remarks (against the devotees. For that reason, they) are disgraced (everywhere).”(4)

But Guru Ji has compassion even for the slanderers, and tells how even they can get out of their sin and be united with God. Guru Ji says: “O’ my respected sire, if (even the slanderers humbly and sincerely) seek the shelter of God, then without even a moment’s delay, He forgives them, and unites them (with Him). Yes, God is the source of all bliss, and is the supreme Master (of all. By) uniting with the Guru, He unites (a person) with Himself.”(5)

Elaborating on the eternal forgiving and compassionate nature of God, and the beneficial effect of the company of the Guru, he says: “O’ my respected friend, (God) is always gracious; by Guru’s grace, the one who has meditated upon Him through Guru’s instruction, that one has ended the wandering (around in different species. Because, just as coming in contact with a philosopher’s stone iron becomes gold, (similarly in the company

of holy people, a person becomes immaculate). This is the greatness of the company of saintly people.”(6)

Elaborating on the blessings of the company of God’s devotees, Guru Ji says: “God is like a (pool of pure) water, mind is the one who bathes (in this pool), and the true Guru is the helper in this (spiritual) bath. In the company of (God’s) devotee, one doesn’t have to take birth again, (because the Guru) unites one’s light with (God’s) light.”(7)

Therefore, Guru Ji concludes this *shabad* with a humble prayer even for himself, and says: “(O’ God), You are the supreme Being, and are like an incomprehensible tree; we are like birds (perching on this tree. Bless Nanak, with the immaculate Name, so that through the word (of the Guru), he may keep praising You.”(8-4)

The message of this *shabad* is that those who hold enmity with or slander the devotees of God come to grief. But the Guru’s followers do not let any false accusations or innuendos shake their faith in God, or their state of peace and poise. Instead, they wish for the welfare of their enemies and slanderers, and suggest ways for their emancipation as well. Therefore, if we have been committing any kinds of sins ourselves, we should immediately seek the company of the congregation of the saintly persons, and following Guru’s advice, we should humbly seek the pardon of God, who is always compassionate to His children, and who forgives them instantly.

ਗੂਜਰੀ ਮਹਲਾ ੧ ਘਰੁ ੪

goojree mehlaa 1 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਭਗਤਿ ਪ੍ਰੇਮ ਆਰਾਧਿਤੰ ਸਚੁ ਪਿਆਸ ਪਰਮ ਹਿਤੰ ॥

bhagaṭ paraym aaraaDhiṭaⁿ sach pi-aas param hiṭaⁿ.

ਬਿਲਾਪ ਬਿਲਲ ਬਿਨੰਤੀਆ ਸੁਖ ਭਾਇ ਚਿਤ ਹਿਤੰ ॥੧॥

billaap bilal binanṭee-aa sukh bhāa-ay chit hiṭaⁿ. ||1||

ਜਪਿ ਮਨ ਨਾਮੁ ਹਰਿ ਸਰਣੀ ॥

jap man naam har sarṇee.

ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਿ ਤਾਰਣ ਰਮ ਨਾਮ ਕਰਿ ਕਰਣੀ ॥੧॥
ਰਹਾਉ ॥

sansaar saagar taar taaran ram naam kar karṇee. ||1|| rahaa-o.

ਏ ਮਨ ਮਿਰਤ ਸੁਭ ਚਿਤੰ ਗੁਰ ਸਬਦਿ ਹਰਿ ਰਮਣੰ ॥

ay man mirat subh chi-aⁿṭaⁿ gur sabaḍ har ramṇaⁿ.

ਮਤਿ ਤਤੁ ਗਿਆਨੰ ਕਲਿਆਣ ਨਿਧਾਨੰ ਹਰਿ ਨਾਮ ਮਨਿ ਰਮਣੰ
॥੨॥

maṭ taṭ gi-aanaⁿ kali-aan niDhaanaⁿ har naam man ramṇaⁿ. ||2||

ਚਲ ਚਿਤ ਵਿਤ ਭ੍ਰਮਾ ਭ੍ਰਮੰ ਜਗੁ ਮੋਹ ਮਗਨ ਹਿਤੰ ॥

chal chit vit bharmaa bharamaⁿ jag moh magan hiṭaⁿ.

ਥਿਰੁ ਨਾਮੁ ਭਗਤਿ ਦਿਤੰ ਮਤੀ ਗੁਰ ਵਾਕਿ ਸਬਦ ਰਤੰ ॥੩॥

thir naam bhagaṭ dirhaⁿ maṭee gur vaak sabaḍ rataⁿ. ||3||

ਭਰਮਾਤਿ ਭਰਮੁ ਨ ਚੂਕਈ ਜਗੁ ਜਨਮਿ ਬਿਆਪਿ ਖਪੰ ॥

bharmaat bharam na chook-ee jag janam bi-aaDh khapaⁿ.

ਅਸਥਾਨੁ ਹਰਿ ਨਿਹਕੇਵਲੰ ਸਤਿ ਮਤੀ ਨਾਮ ਤਪੰ ॥੪॥

asthaan har nihkayvalaⁿ sat maṭee naam tpaⁿ. ||4||

ਇਹੁ ਜਗੁ ਮੋਹ ਹੇਤ ਬਿਆਪਿਤੰ ਦੁਖੁ ਅਧਿਕੁ ਜਨਮ ਮਰਣੰ ॥	ih jag moh hayt bi-aapita ^N dukh aDhik janam marṇa ^N .
ਭਜੁ ਸਰਣਿ ਸਤਿਗੁਰੁ ਉਬਰਹਿ ਹਰਿ ਨਾਮੁ ਰਿਦ ਰਮਣੰ ॥੫॥	bhaj saran satgur oobrahi har naam rig ramṇa ^N . 5
ਗੁਰਮਤਿ ਨਿਹਚਲ ਮਨਿ ਮਨੁ ਮਨੰ ਸਹਜ ਬੀਚਾਰੰ ॥	gurmat nihchal man man mana ^N sahj beechaara ^N .
ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਸਾਚੁ ਅੰਤਰਿ ਗਿਆਨੁ ਰਤਨੁ ਸਾਰੰ ॥੬॥	so man nirmal jit saach antar gi-aan ratan saara ^N . 6
ਭੈ ਭਾਇ ਭਗਤਿ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ ਹਰਿ ਚਰਣੀ ॥	bhai bhāa-ay bhagat tar bhavjal manaa chit laa-ay har charṇee.
ਪੰਨਾ ੫੦੬	SGGS P-506
ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਇਹੁ ਸਰੀਰੁ ਤਉ ਸਰਣੀ ॥੭॥	har naam hirdai pavitar paavan ih sareer ta-o sarṇee. 7
ਲਬ ਲੋਭ ਲਹਰਿ ਨਿਵਾਰਣੰ ਹਰਿ ਨਾਮੁ ਰਾਸਿ ਮਨੰ ॥	lab lobh lahar nivaaraṇa ^N har naam raas mana ^N .
ਮਨੁ ਮਾਰਿ ਤੁਹੀ ਨਿਰੰਜਨਾ ਕਹੁ ਨਾਨਕਾ ਸਰਨੰ ॥੮॥੧॥੫॥	man maar tuhee niranjanaa kaho naankaa sarna ^N . 8 1 5

Goojri Mehla-1 Ghar 4

As Dr. Bh. Vir Singh Ji states, it is believed that Guru Ji uttered this *shabad* while addressing a *pundit* of *Kashi* (the holiest place for Hindus). Given Guru Ji's habit of speaking to a person in his or her own language, this *shabad* is composed in *Gaatha*, a derivative of *Sanskrit*, in which the words in the local language are mixed with *Sanskrit*. It appears that the *pundit* was expressing his inability to still his mind, and its worldly desires, and obtain union with God, in spite of his worship, and rituals. Therefore Guru Ji educates him about the right steps to achieve success in his spiritual journey.

Guru Ji says: "(O' my friend), the devotees who thirst for the vision of God, they meditate on Him with true love and devotion. They cry, wail, and make passionate appeals (to God for His vision. Only then) their minds enjoy celestial peace in the love for God."(1)

Therefore, even to his own mind, Guru Ji says: "O' my mind, seek the shelter of God, and meditate on His Name. Because (God's Name) is like a ship that ferries one across the worldly ocean (of *Maya*); so you should also meditate on the Name of God."(1-pause)

Admonishing his own mind once again, Guru Ji says: "(O' my mind), you are totally (ignoring the noble practice of remembering (God, as if you are dead for it). Wake up, and meditate on God through the Guru's word. Because by meditating on God's Name, one obtains the essence of (divine) wisdom, and (God, the) treasure of comforts."(2)

Giving the reasons for the above advice, Guru Ji says: "(O' my friend, one's), mercurial mind is (easily) lured by the worldly riches; (therefore, the entire) world remains intoxicated in the love and attraction (for worldly riches). But the devotees develop this firm belief in their minds, that only God's Name, and His loving devotion is everlasting."(3)

Now as if turning to that *pundit*, Guru Ji tells him the reasons behind his apparent inability to see God. He says: “(O’ my friend), by wandering (around pilgrimage places, one’s) doubt is not dispelled. Therefore, the world is perpetually exhausted by the rounds of reincarnation. It is only the immaculate God whose abode is eternal. Therefore, those who have true knowledge meditate on His Name alone.”(4)

Elaborating on the above advice, he says: “(O’ my friend), this world is afflicted with (the malady) of worldly attachment, therefore it keeps suffering the severe pain of birth and death. (Therefore), rush to the shelter of the true Guru. (Only then) by meditating on (God’s) Name in your heart, you would swim across (the worldly ocean).”(5)

Explaining how the guidance of the Guru helps us, he says: “(O’ my friend, when) the Guru’s instruction is firmly established in our mind, it becomes used to reflect on (divine) knowledge in a very natural sort of way. Then that mind becomes immaculate, in which is established the jewel of the essence of true (divine) knowledge.”(6)

Therefore, advising his own mind (and us), he says: “(O’ my) mind, (with) loving devotion and fear, attune yourself to (God’s) feet and (His Name, and) swim across the dreadful (worldly) ocean. By enshrining the immaculate Name of God in your heart, pray to Him, and say, “(O God, I am surrendering) this body into Your shelter, (please save it).”(7)

In conclusion, Guru Ji says: “(O’ my friend), the wealth and capital of God’s Name is the dispeller of the waves of lust and greed in one’s mind. Therefore, O’ Nanak pray and say: “O’ immaculate God, I have come to Your shelter, (You Yourself, please annihilate (these waves of lust, and greed in me).”(8-1-5)

The message of the *shabad* is that in order to avoid suffering the pains of birth and death, due to our maladies, such as lust and worldly attachments, we must seek the shelter of the Guru, and pray to God for His help.

ਗੁਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਰਤਿ ਕਰੀ ਇਹੁ ਮਨੁ ਨਚਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈ ॥
ਚਿਤੁ ਬਿਰੁ ਰਾਖੈ ਸੇ ਮੁਕਤਿ ਹੋਵੈ ਜੋ ਇਛੀ ਸੋਈ ਫਲੁ ਪਾਈ ॥੧॥

ਨਾਚੁ ਰੇ ਮਨ ਗੁਰ ਕੈ ਆਗੈ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਨਾਚਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਅੰਤੋ ਜਮ ਭਉ ਭਾਗੈ ॥
ਰਹਾਉ ॥
ਆਪਿ ਨਚਾਏ ਸੇ ਭਗਤੁ ਕਹੀਐ ਆਪਣਾ ਪਿਆਰੁ ਆਪਿ ਲਾਏ ॥
ਆਪੇ ਗਾਵੈ ਆਪਿ ਸੁਣਾਵੈ ਇਸੁ ਮਨ ਅੰਧੇ ਕਉ ਮਾਰਗਿ ਪਾਏ ॥੨॥

ਅਨਦਿਨੁ ਨਾਚੈ ਸਕਤਿ ਨਿਵਾਰੈ ਸਿਵ ਘਰਿ ਨੀਦ ਨ ਹੋਈ ॥
ਸਕਤੀ ਘਰਿ ਜਗਤੁ ਸੁਤਾ ਨਾਚੈ ਟਾਪੈ ਅਵਰੇ ਗਾਵੈ ਮਨਮੁਖਿ ਭਗਤਿ ਨ ਹੋਈ ॥੩॥

goojree mehlaa 3 ghar 1

ik-oⁿkaar satgur pargaad.

niraṭ karee ih man nachaa-ee.
gur pargaadee aap gavaa-ee.
chit̃ thir raakhai so mukat̃ hovai jo ichhee
so-ee fal paa-ee. ||1||

naach ray man gur kai aagai.
gur kai bhāanai naacheh taa sukh paavahi
antay jam bha-o bhaagai. rahaa-o.
aap nachaa-ay so bhagat̃ kahee-ai aapnaa
pi-aar aap laa-ay.
aapay gaavai aap sunaavai is man anDhay
ka-o maarag paa-ay. ||2||

an-din naachai sakt̃ nivaarai siv ghar need
na ho-ee.
sakt̃ee ghar jagat̃ sootaa naachai taapai avro
gaavai manmukh bhagat̃ na ho-ee. ||3||

ਸੁਰਿ ਨਰ ਵਿਰਤਿ ਪਖਿ ਕਰਮੀ ਨਾਚੇ ਮੁਨਿ ਜਨ ਗਿਆਨ
ਬੀਚਾਰੀ ॥
ਸਿਧ ਸਾਧਿਕ ਲਿਵ ਲਾਗੀ ਨਾਚੇ ਜਿਨ ਗੁਰਮੁਖਿ ਬੁਧਿ ਵੀਚਾਰੀ
॥੪॥

sur nar virat pakh karmee naachay mun jan
gi-aan beechaaree.
siDh saaDhik liv laagee naachay jin gurmukh
buDh veechaaree. ||4||

ਖੰਡ ਬ੍ਰਹਮੰਡ ਤ੍ਰੈ ਗੁਣ ਨਾਚੇ ਜਿਨ ਲਾਗੀ ਹਰਿ ਲਿਵ ਤੁਮਾਰੀ ॥
ਜੀਅ ਜੰਤ ਸਭੇ ਹੀ ਨਾਚੇ ਨਾਚਹਿ ਖਾਣੀ ਚਾਰੀ ॥੫॥

khand barahmand tarai gun naachay jin
laagee har liv tumaaree.
jee-a janṭ sabhḥay hee naachay naacheh
khaanee chaaree. ||5||

ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਸੇਈ ਨਾਚਹਿ ਜਿਨ ਗੁਰਮੁਖਿ ਸਬਦਿ ਲਿਵ
ਲਾਏ ॥
ਸੇ ਭਗਤ ਸੇ ਤਤੁ ਗਿਆਨੀ ਜਿਨ ਕਉ ਹੁਕਮੁ ਮਨਾਏ ॥੬॥

jo tuDh bhaaveh say-ee naacheh jin gurmukh
sabad liv laa-ay.
say bhagat say tat gi-aanee jin ka-o hukam
manaa-ay. ||6||

ਏਹਾ ਭਗਤਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਗੈ ਬਿਨੁ ਸੇਵਾ ਭਗਤਿ ਨ
ਹੋਈ ॥
ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਬਦੁ ਬੀਚਾਰੈ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਈ ॥੭॥

ayhaa bhagat sachay si-o liv laagai bin
sayvaa bhagat na ho-ee.
jeevat marai taa sabad beechaarai taa sach
paavai ko-ee. ||7||

ਮਾਇਆ ਕੈ ਅਰਥਿ ਬਹੁਤੁ ਲੋਕ ਨਾਚੇ ਕੋ ਵਿਰਲਾ ਤਤੁ ਬੀਚਾਰੀ
॥
ਗੁਰ ਪਰਸਾਦੀ ਸੋਈ ਜਨੁ ਪਾਏ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥੮॥

maa-i-aa kai arath bahuṭ lok naachay ko
virlaa tat beechaaree.
gur pargaadee so-ee jan paa-ay jin ka-o
kirpaa tumaaree. ||8||

ਇਕੁ ਦਮੁ ਸਾਚਾ ਵੀਸਰੈ ਸਾ ਵੇਲਾ ਬਿਰਥਾ ਜਾਇ ॥
ਸਾਹਿ ਸਾਹਿ ਸਦਾ ਸਮਾਲੀਐ ਆਪੇ ਬਖਸੇ ਕਰੇ ਰਜਾਇ ॥੯॥

ik dam saachaa veesrai saa vaylaa birthaa
jaa-ay.
saahi saahi sada samaalee-ai aapay
bakhsay karay rajaa-ay. ||9||

ਸੋਈ ਨਾਚਹਿ ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਜਿ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੀ ॥

say-ee naacheh jo tuDh bhaaveh je gurmukh
sabad veechaaree.

ਕਹੁ ਨਾਨਕ ਸੇ ਸਹਜ ਸੁਖੁ ਪਾਵਹਿ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ
॥੧੦॥੧॥੬॥

kaho naanak say sahj sukh paavahi jin ka-o
nadar tumaaree. ||10||1||6||

Goojri Mehla-3 Ghar-1

In this *shabad*, Guru Ji is commenting on various kinds of dances people perform and tells us what kind of dance God's devotee performs and how he or she does that. For example, Guru Ji sees some people dancing before a statue and thinking it as a part of their devotion and worship. Some dance on the stage to make a living and others are dancing in a metaphorical sense to the tune of worldly riches and power, and involving themselves in so many struggles and battles of mind and body to fulfill their selfish ends. But though the devotees of God may not dance in a physical sense, their minds are dancing to the instruction of their Guru and are meditating on God's Name and singing His praise.

First, Guru Ji refers to those who dance in the religious dramas, generally relating to Hindu epics of *Ramayana* and *Maha Bharata* and Hindu gods *Rama* and *Krishna*. He says: "(O' my friends, I, too, dance, but when I) dance, I make this mind to dance (instead of my body, and in this way) by Guru's grace, I lose my self-conceit. (Because the person) who keeps the mind stable (and doesn't let it waver) obtains salvation and obtains whatever he or she desires."(1)

Therefore, addressing his own mind (and also ours), Guru Ji says: “O’ my mind dance before the Guru (and do whatever the Guru says). Because if you dance as per the will or the advice of the Guru, you would enjoy peace (of mind), and in the end your fear of death would flee away.”(1-pause)

However, Guru Ji wants to caution us that actually it is only upon God’s grace that a person starts dancing or acting in accordance with His will, and becomes His true devotee. He says: “(O’ my friends), whom God makes to dance (or conduct as per His will), is called (a true) devotee. God Himself imbues that person with His love. (In fact, God) Himself sings and Himself recites (the song or the instruction for living in accordance with His will, and in this way) puts this (ignorant) blind mind on the (right) path.”(2)

Comparing the fates of those who live in accordance with the God’s will, with those who run after worldly desires, Guru Ji says: “(O’ my friends, the one) who day and night dances (and acts) in accordance with (God’s will) gets rid of the influence of (worldly riches and) power from one’s inner self. (Because, by remaining) attuned to the love of emancipating God, the slumber (of worldly riches) cannot overpower (one’s mind). However, the entire world is asleep in the attachment for (worldly riches and) power, and keeps dancing and jumping (running around here and there, and) keeps singing—(God)” keeps singing songs (or running here and there, for the love of other (worldly things instead of love for God). Therefore, the self-conceited person cannot perform (true) worship (of God).(3) Now Guru Ji describes different kinds of people who are dancing in different kinds of ways and with different objectives in their mind. He says: “(O’ my friends), the men of angelic nature, renouncers, ritualists, silent sages and those who reflect on (divine) knowledge are dancing. The *Sidhas* (or the adepts in meditation), and *Saadhak* (those who meditate to find God), whose mind is attuned to God, and who have obtained discriminating intellect, are also doing the dance (of living in accordance with God’s will).”(4)

Once again going into reflective mode about the vast glory of God, Guru Ji addresses Him and says: “O’ God, all the creatures and beings of all the four species are dancing (as per Your commands. All the inhabitants) of different continents and universes are dancing under the influence of the three modes of *Maya* (the impulses for vice, virtue, and power. But O’ God), they who are attuned to Your love are doing the dance (of living as per Your will).”(5)

Guru Ji now tells us, what is the true and fruitful dance, and who is the true devotee of God? He says: “(O’ God), only those, who are pleasing to You dance (to Your will), uniting whom with the Guru, You attune their minds to the (Guru’s) word. They are (Your true) devotees, and the scholars of the essence of (divine) knowledge, whom You make to obey Your will, (and not the dancers of religious dramas).”(6)

Guru Ji clarifies: “(O’ my friends), true worship is that through which one’s mind is attuned to the true God, (and such) devotion cannot be done without serving (and following) the Guru. Only when one (gets so detached from the world, as if one has) died while alive, that one reflects on the (Guru’s) word, and obtains knowledge of the true God.”(7)

But upon observing what is actually happening in the world, Guru Ji comments: “For the sake of *Maya* (the worldly riches and power), many people are dancing (and making so

many different efforts to collect and amass the worldly possessions). However, it is only a rare person who reflects on the essence of human life. (But O' God), through Guru's grace only that person obtains to the (truth) on whom You have bestowed Your mercy."(8)

Therefore, Guru Ji cautions us and advises: "(O' my friends, if even) for a single breath, the True (God) is forsaken, that time goes to waste. Therefore, with each and every breath, we should always remember (Him), so that on His own (God) may forgive us in His will." (9)

Summarizing the *shabad*, Guru Ji says: "(O' God), only those persons are performing a true dance, who are pleasing to You and through Guru's instruction are reflecting on the Word (Your Name). Nanak says, they enjoy peace and poise, on whom is Your grace."(10-1-6)

The message of this *shabad* is that instead of dancing physically before the statues, performing religious dramas, or running after worldly riches and powers, we should control our mind and make it dance or act in accordance with the will of God and make it follow the Guru's immaculate advice. Only then we will find the true joy and peace of mind.

ਗੁਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨

goojree mehlaa 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur pargaad.

ਹਰਿ ਬਿਨੁ ਜੀਅਰਾ ਰਹਿ ਨ ਸਕੈ ਜਿਉ ਬਾਲਕੁ ਖੀਰ ਅਧਾਰੀ ॥

har bin jee-araa reh na sakai Ji-o baalak
kheer aDhaaree.

ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ
ਬਲਿਹਾਰੀ ॥੧॥

agam agochar parabh gurmukh paa-ee-ai
apunay satgur kai balihaaree. ||1||

ਮਨ ਰੇ ਹਰਿ ਕੀਰਤਿ ਤਰੁ ਤਾਰੀ ॥

man ray har keerat tar taaree.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ
॥ ਰਹਾਉ ॥

gurmukh naam amrit jal paa-ee-ai jin ka-o
kirpaa tumaaree. rahaa-o.

ਪੰਨਾ ੫੦੭

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ਸਨਕ ਸਨੰਦਨ ਨਾਰਦ ਮੁਨਿ ਸੇਵਹਿ ਅਨਦਿਨੁ ਜਪਤ ਰਹਹਿ
ਬਨਵਾਰੀ ॥

sanak sanandan naarad mun sayveh an-din
japat raheh banvaaree.

ਸਰਣਾਗਤਿ ਪ੍ਰਹਲਾਦ ਜਨ ਆਏ ਤਿਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੨॥

sarnaagat parahlaad jan aa-ay tin kee paj
savaaree. ||2||

ਅਲਖ ਨਿਰੰਜਨੁ ਏਕੋ ਵਰਤੈ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰੀ ॥

alakh niranjan ayko vartai aykaa jot
muraaree.

ਸਭਿ ਜਾਚਿਕ ਤੂ ਏਕੋ ਦਾਤਾ ਮਾਗਹਿ ਹਾਥ ਪਸਾਰੀ ॥੩॥

sabh jaachik too ayko daataa maageh haath
pasaaree. ||3||

ਭਗਤ ਜਨਾ ਕੀ ਉਤਮ ਬਾਣੀ ਗਾਵਹਿ ਅਕਥ ਕਥਾ ਨਿਤ
ਨਿਆਰੀ ॥

bhagat janaa kee ootam baanee gaavahi
akath kathaai nit ni-aaree.

ਸਫਲ ਜਨਮੁ ਭਇਆ ਤਿਨ ਕੇਰਾ ਆਪਿ ਤਰੇ ਕੁਲ ਤਾਰੀ ॥੪॥

safal janam bhai-aa tin kayraa aap taray kul
taaree. ||4||

ਮਨਮੁਖ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਬਿਆਪੈ ਜਿਨ ਅੰਤਰਿ ਮੋਹ ਗੁਬਾਰੀ ॥

manmukh dubidhaa durmat bi-aapay jin
antar moh gubaaree.

ਸੰਤ ਜਨਾ ਕੀ ਕਥਾ ਨ ਭਾਵੈ ਓਇ ਭੂਬੇ ਸਣੁ ਪਰਵਾਰੀ ॥੫॥

sant̃ janaa kee kathaa na bh̄aavai o-ay
doobay san̄ parvaaree. ||5||

ਨਿੰਦਕੁ ਨਿੰਦਾ ਕਰਿ ਮਲੁ ਧੋਵੈ ਓਹੁ ਮਲਭਖੁ ਮਾਇਆਧਾਰੀ ॥

nindak nindaa kar mal D̄hovai oh malbhakh
maa-i-aaD̄haaree.

ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰੀ ॥੬॥

sant̃ janaa kee nindaa vi-aapay naa urvaar
na paaree. ||6||

ਏਹੁ ਪਰਪੰਚੁ ਖੇਲੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਹਰਿ ਕਰਤੈ ਸਭ ਕਲ
ਧਾਰੀ ॥

ayhu parpanch̄ kh̄ayl̄ kee-aa sabh̄ kartai har
kartai sabh̄ kal D̄haaree.

ਹਰਿ ਏਕੋ ਸੂਤੁ ਵਰਤੈ ਜੁਗ ਅੰਤਰਿ ਸੂਤੁ ਖਿੰਚੈ ਏਕੰਕਾਰੀ ॥੭॥

har ayko soot̄ vartai jug antar soot̄ kh̄inchai
aykankaaree. ||7||

ਰਸਨਿ ਰਸਨਿ ਰਸਿ ਗਾਵਹਿ ਹਰਿ ਗੁਣ ਰਸਨਾ ਹਰਿ ਰਸੁ
ਧਾਰੀ ॥

rasan rasan ras gaavahi har guṇ̄ rasnaa har
ras D̄haaree.

ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਰਸ ਪ੍ਰੀਤਿ ਪਿਆਰੀ
॥੮॥੧॥੭॥

naanak har bin avar na maaga-o har ras
pareet̄ pi-aaree. ||8||1||7||

Goojri Mehla-4 Ghar-2

In the previous *shabad* (8-1-5), Guru Ji advised us that in order to avoid suffering the pains of birth and death, due to our maladies, such as lust, and worldly attachments, we must seek the shelter of the Guru, and pray to God for His help. In this *shabad* Guru Ji tells us again, why it is necessary to seek the guidance of the Guru, singing the praises of God, and meditating on His Name, what actions are essential for crossing over the worldly ocean, and who are the fortunate one's who are blessed with the gift of God's Name. He is also telling us some traits of the devotees of the God, how they are always absorbed in singing the praise of the God, and meditating on His Name.

First, Guru Ji tells us why it is absolutely essential for our soul to connect with God, and who is the only person who can unite us with God. Addressing his own mind, Guru Ji says: "(O' my) mind, just as an infant depends upon milk (for its survival, similarly) without uniting with God, my weak soul cannot survive. Unknowable and incomprehensible as God is, we can obtain unity with Him through Guru's grace. Therefore, I am always a sacrifice to my true Guru."(1)

Summarizing the above statement, and the entire *shabad*, Guru Ji advises his mind (as well as all of us), and says: "(O' my mind, keep trying to swim across this worldly ocean by singing God's praise. (However, O' God), only those of us receive the sweet water of Your Name (Your love) through the Guru, on whom is (bestowed) Your grace."(1-pause)

Now Guru Ji gives examples of some of the devotees of God, who worship Him day and night, and who were saved and protected by Him. He says: "(O' my friends), sages like *Sanak*, *Sanandan*, and *Narad* serve and worship God day and night; when devotees like *Prehlaad* sought His refuge, He saved their honor." (2)

Next, Guru Ji reminds us about the existence of only one God throughout the entire universe. As he prays to Him he says: "(O' my friends), the immaculate, unknowable God alone pervades everywhere. Only one light of God illuminates the entire world. (O' God), You alone are the donor of all the creatures, and all are beggars, who beg from You with their outstretched hands."(3)

Now stating some of the merits of the devotees of God, and the kinds of blessings they enjoy, Guru Ji says: “(O’ my friends), the words of the devotees become very valuable, because through these holy words, they keep singing praises (of God), whose form cannot be described. (As a result of this praise, their) human birth becomes fruitful, and in this way, not only they themselves swim across (the worldly ocean), but also help their lineage (to swim across).”(4)

Commenting on the conduct and fate of the conceited persons, Guru Ji says: “(O’ my friends), the self-absorbed persons are afflicted by duality (of mind) and evil intellect, because within them pervades the darkness of worldly attachments. To them, the discourse of saintly people is not pleasing, so along with their families, they are drowned (in the sea of worldly desires).”(5)

Next, Guru Ji comments on those who are not only conceited, but also engage in slandering others. About them, Guru Ji says: “By slandering others, a slanderer (is not doing any harm to the object of his slander), but in effect is washing off his dirt (by making that person more aware of his weak points. In this way), a money-loving person, becomes habituated in noticing the faults of others. They who remain entangled in the slander of saintly persons, and remaining caught in this whirlpool, can neither remain on this side (of the worldly shore), nor go to the other.”(6)

A question arises, why there are both good and bad persons in this world, and why is all this happening? Answering this question Guru Ji says: “(O’ my friends), God the Creator has set up the expanse of this world like a play, and He has put His power and support behind this. The one thread (or universal law) applies to the entire world, and when He pulls back this thread (or suspends this universal law), then everything collapses and only one formless God remains.”(7)

Therefore stating, what those people do, who want to swim across this worldly ocean, and what he himself begs from God, Guru Ji says: “(O’ my friends, they who want to get out of the rounds of birth and death), with great love and devotion, keep singing praises of God, and keep enjoying the relish of God’s Name. (I) Nanak do not beg for any thing else but only the love of the sweet nectar of God’s Name.” (8-1-7)

The message of this *shabad* is that if we want to swim across this worldly ocean, we should not enter into any kind of slander of others. Instead we should seek the guidance of the Guru, and with great love and devotion keep singing God’s praises and meditating on His Name.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨

goojree mehlāa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਰਾਜਨ ਮਹਿ ਤੂੰ ਰਾਜਾ ਕਹੀਅਹਿ ਭੂਮਨ ਮਹਿ ਭੂਮਾ ॥

raajan meh tooⁿ raajaa kahee-ahi bhooman
meh bhoomaa.

ਠਾਕੁਰ ਮਹਿ ਠਕੁਰਾਈ ਤੇਰੀ ਕੋਮਨ ਸਿਰਿ ਕੋਮਾ ॥੧॥

th^aakur meh th^aakuraa-ee tayree koman sir
koma. ||1||

ਪਿਤਾ ਮੇਰੇ ਬਡੇ ਧਨੀ ਅਗਮਾ ॥

piṭaa mayro bado Dh^aanee agmaa.

ਉਸਤਤਿ ਕਵਨ ਕਰੀਜੈ ਕਰਤੇ ਪੇਖਿ ਰਹੇ ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ
॥

ustat kavan kareejai kartay payk^h rahay
bisma. ||1|| rahaa-o.

ਸੁਖੀਅਨ ਮਹਿ ਸੁਖੀਆ ਤੂੰ ਕਹੀਅਹਿ ਦਾਤਨ ਸਿਰਿ ਦਾਤਾ ॥	sukhee-an meh sukhee-aa too ^N kahee-ahi daatan sir daataa.
ਤੇਜਨ ਮਹਿ ਤੇਜਵੰਸੀ ਕਹੀਅਹਿ ਰਸੀਅਨ ਮਹਿ ਰਾਤਾ ॥੨॥	tayjan meh tayjvansee kahee-ahi rasee-an meh raataa. 2
ਸੂਰਨ ਮਹਿ ਸੂਰਾ ਤੂੰ ਕਹੀਅਹਿ ਭੋਗਨ ਮਹਿ ਭੋਗੀ ॥	sooran meh sooraa too ^N kahee-ahi bhogan meh bhogee.
ਗੁਸਤਨ ਮਹਿ ਤੂੰ ਬਡੇ ਗ੍ਰਿਹਸਤੀ ਜੋਗਨ ਮਹਿ ਜੋਗੀ ॥੩॥	garastan meh too ^N bado garihsatee jogan meh jogee. 3
ਕਰਤਨ ਮਹਿ ਤੂੰ ਕਰਤਾ ਕਹੀਅਹਿ ਆਚਾਰਨ ਮਹਿ ਆਚਾਰੀ ॥	kartan meh too ^N kartaa kahee-ahi aachaaran meh aachaaree.
ਸਾਹਨ ਮਹਿ ਤੂੰ ਸਾਚਾ ਸਾਹਾ ਵਾਪਾਰਨ ਮਹਿ ਵਾਪਾਰੀ ॥੪॥	saahan meh too ^N saachaa saahaa vaapaaran meh vaapaaree. 4
ਦਰਬਾਰਨ ਮਹਿ ਤੇਰੇ ਦਰਬਾਰਾ ਸਰਨ ਪਾਲਨ ਟੀਕਾ ॥	darbaaran meh tayro darbaaraa saran paalan teekaa.
ਲਖਿਮੀ ਕੇਤਕ ਗਨੀ ਨ ਜਾਈਐ ਗਨਿ ਨ ਸਕਉ ਸੀਕਾ ॥੫॥	lakhimee kaytak ganee na jaa-ee-ai gan na saka-o seekaa. 5
ਨਾਮਨ ਮਹਿ ਤੇਰੇ ਪ੍ਰਭ ਨਾਮਾ ਗਿਆਨਨ ਮਹਿ ਗਿਆਨੀ ॥	naaman meh tayro parab ^h naamaa gi-aanan meh gi-aanee.
ਜੁਗਤਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਜੁਗਤਾ ਇਸਨਾਨਨ ਮਹਿ ਇਸਨਾਨੀ ॥੬॥	jugtan meh tayree parab ^h jugtaa isnaan meh isnaanee. 6
ਸਿਧਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਸਿਧਾ ਕਰਮਨ ਸਿਰਿ ਕਰਮਾ ॥	sidhan meh tayree parab ^h sidhaa karman sir karmaa.
ਆਗਿਆ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਆਗਿਆ ਹੁਕਮਨ ਸਿਰਿ ਹੁਕਮਾ ॥੭॥	aagi-aa meh tayree parab ^h aagi-aa hukman sir hukmaa. 7

ਪੰਨਾ ੫੦੮

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ਜਿਉ ਬੋਲਾਵਹਿ ਤਿਉ ਬੋਲਹ ਸੁਆਮੀ ਕੁਦਰਤਿ ਕਵਨ ਹਮਾਰੀ
॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ਜੇ ਪ੍ਰਭ ਕੀ ਅਤਿ ਪਿਆਰੀ
॥੮॥੧॥੮॥

Ji-o bolaaveh tī-o bolah su-aamee kudrat
kavan hamaaree.
saaDhsang naanak jas gaa-i-o jo parab^h kee
at pi-aaree. ||8||1||8||

Goojri Mehla-5 Ghar-2

In the previous *shabad* (10-1-6), Guru Ji advised us that instead of dancing physically before the statues, performing religious dramas, or running after worldly riches and powers, we should control our mind and make it dance or act upon the will of God and make it follow the Guru's immaculate advice. Perhaps the reason for this advice is that generally people dance before the statues of different gods, or in front of rich and powerful people, in order to get some favors from them. It goes without saying that these gods or powerful entities can only grant only what is in their own power. Why not then dance (in the mind, or do things) to please God who is the richest and most powerful supreme Being? Therefore in this *shabad*, Guru Ji shows us how to sing praises of that almighty and compassionate God.

Addressing God, Guru Ji says: “O’ God, among the kings, You are called the King of all kings and among the landlords, the greatest Landlord. You are the Supreme master of all the masters, and among all races, You belong to the highest race.”(1)

In awe at the greatness of God, whom Guru Ji considers his true father, he exclaims: “O’ my Father, You are the supreme unknowable Master. Which of Your praises, may we utter; we are amazed seeing Your wonders.”(1-pause)

Continuing God’s praise, Guru Ji says: “O’ God, among the happy people, You are the happiest; among the donors, You are the most magnanimous donor. Among the influential, You are called the most influential, and among those who like to relish (good things), Your standard is the highest.”(2)

Next taking other categories, which bring name and fame to the people, he says: “(O’ supreme Being), among the warriors, You are the bravest warrior, (and being prevalent in all) Yours is the most diverse experience. Among the householders You are the greatest householder, and among the yogis (detached persons), You are the greatest yogi.”(3)

But that is not all, Guru Ji goes on to say: “(O’ God), among the creators (of new things), You are the greatest Creator, and among the performers of (faith) rituals, You are the holiest performer. Among the kings you are the true King, and among the businessmen, You are the most powerful businessman”(4)

Now referring to kings who hold large courts with all the ostentatious pomp, and to whom people come to pay obeisance, Guru Ji says: “O’ God, among the courts, Your court is the most magnificent, and You are the highest provider of support. The wealth in Your court cannot be counted. I cannot count even the coins in Your treasury.”(5)

Talking about those people, who have earned for themselves a great name or fame, for doing some good charitable work or inventing some great invention, Guru Ji says: “O’ God, among the names (of the famous personalities), Your name is at the top, and among the persons of wisdom You are the wisest. Among all the ways (of life), Your way is the best, and among the pious, You are the most immaculate.”(6)

Some people impress others, by showing miracles, but Guru Ji says: “O’ God, among those who perform miracles, Your power to perform miracles is the highest, and among the deeds, Your accomplishment is the supreme. Among the commands, O’ God, Your command is the supreme, and Your order over rides all other orders.”(7)

Guru Ji concludes the *shabad* by humbly saying: “O’ Master, we only speak what You make us speak, (otherwise) what power do we have (to say anything)? Nanak, has sung (little bit of) God’s praise in the company of saintly persons, which is most dear to God.”(8-1-8)

The message of this *shabad* is that we should not be depending on any god or anybody else for help in any matter, whether it is wealth, moral support, guidance or whatever. We should simply depend upon God, who is the most powerful supreme Being, and we should praise only Him.

ਗੁਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਥ ਨਰਹਰ ਦੀਨ ਬੰਧਵ ਪਤਿਤ ਪਾਵਨ ਦੇਵ ॥

ਭੈ ਤ੍ਰਾਸ ਨਾਸ ਕ੍ਰਿਪਾਲ ਗੁਣ ਨਿਧਿ ਸਫਲ ਸੁਆਮੀ ਸੇਵ ॥੧॥

ਹਰਿ ਗੋਪਾਲ ਗੁਰ ਗੋਬਿੰਦ ॥

ਚਰਣ ਸਰਣ ਦਇਆਲ ਕੇਸਵ ਤਾਰਿ ਜਗ ਭਵ ਸਿੰਧ ॥੧॥
ਰਹਾਉ ॥

ਕਾਮ ਕ੍ਰੋਧ ਹਰਨ ਮਦ ਮੋਹ ਦਹਨ ਮੁਰਾਰਿ ਮਨ ਮਕਰੰਦ ॥

ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਧਰਣੀਧਰ ਪਤਿ ਰਾਖੁ ਪਰਮਾਨੰਦ ॥੨॥

ਜਲਤ ਅਨਿਕ ਤਰੰਗ ਮਾਇਆ ਗੁਰ ਗਿਆਨ ਹਰਿ ਰਿਦ ਮੰਤ ॥

ਛੇਦਿ ਅਹੰਬੁਧਿ ਕਰੁਣਾ ਮੈ ਚਿੰਤ ਮੇਟਿ ਪੁਰਖ ਅਨੰਤ ॥੩॥

ਸਿਮਰਿ ਸਮਰਥ ਪਲ ਮਹੂਰਤ ਪ੍ਰਭ ਧਿਆਨੁ ਸਹਜ ਸਮਾਧਿ ॥

ਦੀਨ ਦਇਆਲ ਪ੍ਰਸੰਨ ਪੂਰਨ ਜਾਚੀਐ ਰਜ ਸਾਧ ॥੪॥

ਮੋਹ ਮਿਥਨ ਦੁਰੰਤ ਆਸਾ ਬਾਸਨਾ ਬਿਕਾਰ ॥

ਰਖੁ ਧਰਮ ਭਰਮ ਬਿਦਾਰਿ ਮਨ ਤੇ ਉਧਰੁ ਹਰਿ ਨਿਰੰਕਾਰ ॥੫॥

ਧਨਾਵਿ ਆਵਿ ਭੰਡਾਰ ਹਰਿ ਨਿਧਿ ਹੋਤ ਜਿਨਾ ਨ ਚੀਰ ॥

ਖਲ ਮੁਗਧ ਮੂੜ ਕਟਾਖੁ ਸ੍ਰੀਧਰ ਭਏ ਗੁਣ ਮਤਿ ਧੀਰ ॥੬॥

ਜੀਵਨ ਮੁਕਤ ਜਗਦੀਸ ਜਪਿ ਮਨ ਧਾਰਿ ਰਿਦ ਪਰਤੀਤਿ ॥

ਜੀਅ ਦਇਆ ਮਇਆ ਸਰਬਤ੍ ਰਮਣੰ ਪਰਮ ਹੰਸਹ ਰੀਤਿ
॥੭॥

ਦੇਤ ਦਰਸਨੁ ਸ੍ਰਵਨ ਹਰਿ ਜਸੁ ਰਸਨ ਨਾਮ ਉਚਾਰ ॥

ਅੰਗ ਸੰਗ ਭਗਵਾਨ ਪਰਸਨ ਪ੍ਰਭ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰ
॥੮॥੧॥੨॥੫॥੧॥੧॥੨॥੫॥੧॥੨॥੫॥੧॥੨॥੫॥

goojree mehlaa 5 ghar 4

ik-oⁿkaar satgur pargaad.naath narhar deen banDhav patit paavan
dayv.bhai traas naas kirpaal gun niDh safal
su-aamee sayv. ||1||

har gopaal gur gobind.

charan saran da-i-aal kaysav taar jag bhav
sinDh. ||1|| rahaa-o.kaam kroDh haran mad moh dahan muraar
man makrand.janam maran nivaar DharneeDhar pat raakh
parmaanand. ||2||jalat anik tarang maa-i-aa gur gi-aan har rid
mant.chhayd ahaⁿ-buDh karunaa mai chint mayt
purakh anant. ||3||simar samrath pal mahoorat parabh Dhi-aan
sahj samaaDh.deen da-i-aal pargann pooran jaachee-ai raj
saaDh. ||4||

moh mithan durant aasaa baasnaa bikaar.

rakh Dharam bharam bidaar man tay uDhar
har nirankaar. ||5||Dhanaadh aadh bhandaar har niDh hot jinaa
na cheer.khal mugaDh moorh kataakh-y sareeDhar
bha-ay gun mat Dheer. ||6||jeevan mukat jagdees jap man Dhaar rid
partee.jee-a da-i-aa ma-i-aa sarbatar ramnaⁿ param
hansah reet. ||7||dayt darsan sarvan har jas rasan naam
uchaar.ang sang bhagvaan pargan parabh naanak
patit uDhaar. ||8||1||2||5||1||1||2||57||

Goojri Mehla-5 Ghar-4

In the previous *shabad*, Guru Ji advised us that we should not be depending on any god or anybody else for help in any matter, whether it is wealth, moral support, guidance or whatever. We should only depend upon God, who is the most powerful supreme Being, and

we should praise only Him. Now in this *shabad*, Guru Ji, shows us how to pray before God who is brimful with so many unique qualities. He describes some of these qualities and also describes the way of life of God's true devotees, and Guru's followers.

Listing some unique qualities of God, he says: "O' God, my Master, (who in order to save a devotee adopted the form of) lion and man, You are the helper of the helpless poor, the purifier of sinners, and embodiment of light (and illumination of the mind). O' my Master, the destroyer of dread, merciful treasure of merits, fruitful is Your service."(1)

Therefore, Guru Ji prays: "O' God, the merciful Master of earth, the Guru-God with beautiful hair, help me cross over this dreadful (worldly) ocean."(1-pause)

Continuing his prayer, Guru Ji says: "O' the Dispeller of lust and anger, the Destroyer of the intoxication of (worldly) attachment, the Dispeller of fear, (just as) fragrance attracts a honeybee, You captivate the mind. O' the Supporter of earth, and the Source of supreme bliss, emancipate me (from the rounds of) births and deaths, and save my honor." (2)

Extending his prayer to include the entire suffering humanity, Guru Ji says: "O' God, instill divine knowledge and mantra of the Guru in the hearts (of the mortals), who are burning in the countless waves of fire of worldly (desire). O' the merciful Master, the all pervading limitless God, pierce our arrogant intellect and erase our anxiety."(3)

Guru Ji adds: "O' the merciful Master of the meek, we beg for the dust of the feet of the saint (Guru); O' the all powerful God, bless us, that we may keep remembering You at every moment and remain naturally absorbed in Your meditation." (4)

But since we human beings are so full of countless faults and sins, on our behalf Guru Ji says: "O' formless God, save me (from drowning in the worldly ocean), and dispel the unnecessary doubts from my mind, and save my faith. (Also keep me away from the maladies) of false attachment, ill-fated desire, and evil allurements."(5)

Next, Guru Ji lists what kind of blessings and benefits people can get when God casts His glance of grace on them. He says: "O' God, they who didn't have even a torn out rag on their body, by meditating on God's (Name) have become the lords of storehouses of treasures, and O' the Master of (*Lakshmi*) the goddess of wealth, just by Your single glance of grace, even the greatest fools have become persons of high intellect."(6)

Therefore advising his own mind (and us), he says: "O' my mind, meditate on the Name of that Master of earth, who can emancipate you, even when you are alive; enshrine trust in Him in Your mind, have compassion for all creatures in the mind and deem the all-pervading God everywhere. This is the way of life of the swan like great (persons)"(7)

In closing, Guru Ji says: "(They who) see the sight of God with their eyes, listen to God's praise with their ears, and utter (His) Name with their tongue, (God) blesses them with His sight. God is savior of the sinners."(8-1-2-5-1-1-2-57)

The message of this *shabad* is that God is the treasure house of all kinds wealth, and the dispeller of fears, dreads, doubts, and sins. Therefore, we should always pray to Him, for blessing us with the dust (the most humble service) of the saint Guru, and meditation on God's Name.

ਗੁਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩ ਸਿਕੰਦਰ ਬਿਰਾਹਿਮ ਕੀ ਵਾਰ ਕੀ
ਪੁਨੀ ਗਾਉਣੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ਮਃ ੩ ॥

ਇਹੁ ਜਗਤੁ ਮਮਤਾ ਮੁਆ ਜੀਵਣ ਕੀ ਬਿਧਿ ਨਾਹਿ ॥

ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਾਂ ਜੀਵਣ ਪਦਵੀ ਪਾਹਿ ॥

ਓਇ ਸਦਾ ਸਦਾ ਜਨ ਜੀਵਤੇ ਜੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਹਿ ॥

ਨਾਨਕ ਨਦਰੀ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਹਿ ॥੧॥

ਮਃ ੩ ॥

ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ ਹੈ ਆਪੈ ਸਿਰਿ ਧੰਧੈ ਮਾਰ ॥

ਦੂਜੈ ਭਾਇ ਸੁਤੇ ਕਬਹਿ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹ ਪਿਆਰ ॥

ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਆਚਾਰੁ
॥

ਪੰਨਾ ੫੦੯

ਹਰਿ ਨਾਮੁ ਨ ਪਾਇਆ ਜਨਮੁ ਬਿਰਥਾ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ
ਮਾਰਿ ਕਰੇ ਖੁਆਰ ॥੨॥

ਪਉੜੀ ॥

ਆਪਣਾ ਆਪੁ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰੁ ਨ ਕੋਈ ॥

ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥

ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤ੍ਰੈ ਲੋਈ ॥

ਤਦਹੁ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾ ਓਪਤਿ ਹੋਈ ॥

ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

goojree kee vaar mehlaa 3 sikandar
biraahim kee vaar kee Dhunee
gaa-unee

ik-oⁿkaar satgur parsaad.

salok mehlaa 3.

ih jagat^u mamtaa mu-aa jeevan kee biDh
naahi.

gur kai bhaanai jo chalai taaⁿ jeevan pad^uvee
paahi.

o-ay sad^uaa sad^uaa jan jeev^utay jo har charnee
chit laahi.

naanak nad^uree man vasai gurmukh sahj
samaahi. ||1||

mehlaa 3.

and^uar sahsaa dukh hai aapai sir DhanDhai
maar.

doojai bhaa-ay sutay kabeh na jaageh
maa-i-aa moh pi-aar.

naam na cheet^ueh sabad na vichaareh ih
manmukh kaa aachaar.

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har naam na paa-i-aa janam bir^uthaa
gavaa-i-aa naanak jam maar karay khu-aar.
||2||

pa-orhee.

aapnaa aap upaa-i-on tadahu hor na ko-ee.

mataa masoorat^u aap karay jo karay so ho-ee.

tadahu aakaas na paatal hai naa tarai lo-ee.

tadahu aapay aap nirankaar hai naa opat^u
ho-ee.

Ji-o tis bhaavai tivai karay tis bin avar na
ko-ee. ||1||

Goojri Ki Vaar Mehla-3

(To be sung according to the tune of the epic of Sikandar and Behraam)

As per Prof. Sahib Singh Ji, this epic relates to two close brave relatives *Sikandar* and *Behraam*. The latter was of loose moral character. At one time, he tried to have a forcible illicit relationship, with the newly wedded bride of a poor *Brahmin*. So he went to *Sikandar* for help. Then a battle ensued between *Sikandar* and *Behraam*, in which the former defeated and imprisoned the later. But when *Behraam* repented for his misdeed, *Sikandar* let him go free. Some bards of the time composed an epic based on this episode, and Guru Amardas Ji directed

that this composition be sung to the tune of this epic. This composition is a commentary on this world, which is being totally involved, and deceived by the greed and attachment for worldly riches and power, and as a result suffering the pain of birth and death indefinitely.

Salok Mehla-3

In this *Salok* (stanza), Guru Ji tells us, how to overcome our greed and attachment for worldly riches and power and how to end our rounds of painful births and deaths. He says: “This world is consumed by the desire to own everything, it does not know (the right) conduct of life. However they who live their lives in accordance with the instruction of the Guru, (learn the right way to live in this world), and achieve the object of (human) life, (which is union with God). They, who attune their minds to the feet (the loving remembrance) of God, live forever. O’ Nanak, the gracious God comes to reside in their hearts, and through Guru’s grace they merge in Him in a state of peace and poise.”(1)

Mehla-3

In the previous *salok*, Guru Ji described the life conduct of Guru’s followers. Now in this *salok*, he describes the state of those self-conceited persons who are only attached to worldly riches and power. He says: “(O’ my friends, they) who are attached to and are in love with *Maya* (the worldly riches and power), they never wake up (become alert to the worldly enticements). Within their minds always remains the pain of doubt (and uncertainty), and they always keep suffering from the blows (stresses) of worldly entanglements. They do not meditate on the (God’s) Name, and do not reflect on the word (of the Guru); this is the life conduct of a self-conceited person.”(2)

Paurri

Now, Guru Ji explains, how this world came about, what were the conditions at that time, who created *Maya* (worldly things, and love for the same in the human hearts), and what is the best way for human beings to remain detached from worldly allurements, while still happily living in the world. So first commenting on the creation of the world, Guru Ji says: “(When God created Himself, there was no other. He consulted only with Himself, and His actions were the only actions. At that time there was neither the sky, nor the underworld, and nor the three worlds. There was only the one formless One alone, and nothing was yet created. (Even now) whatever pleases Him, He does that, (because) except Him, there is no one (else, who can do anything).”(1)

The message of this *Paurri* is that it is God, who created this world, and whatever happens is according to His will. But this world keeps suffering from the consequences of worldly desire, and keeps suffering the pains of births and deaths. The best way for human beings to save them selves from this continuous pain and suffering, is to follow the advice of the Guru and attune them selves to God’s Name. Only then we will find peace and bliss and will be saved forever from any more pains or sufferings.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਾਹਿਬੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਿਸੈ ਸਬਦੁ ਕਮਾਇ ॥

ਓਹੁ ਅਉਹਾਣੀ ਕਦੇ ਨਾਹਿ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥

salok mehlaa 3.

saahib mayraa sadā hai disai sabad
kamaa-ay.

oh a-uhaanee kaday naahi naa aavai naa
jaa-ay.

ਸਦਾ ਸਦਾ ਸੋ ਸੇਵੀਐ ਜੋ ਸਭ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥

ਅਵਰੁ ਦੂਜਾ ਕਿਉ ਸੇਵੀਐ ਜੰਮੈ ਤੈ ਮਹਿ ਜਾਇ ॥

ਨਿਹਫਲੁ ਤਿਨ ਕਾ ਜੀਵਿਆ ਜਿ ਖਸਮੁ ਨ ਜਾਣਹਿ ਆਪਣਾ
ਅਵਰੀ ਕਉ ਚਿਤੁ ਲਾਇ ॥

ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਰਤਾ ਕੇਤੀ ਦੇਇ ਸਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸਚਾ ਨਾਮੁ ਧਿਆਈਐ ਸਭੋ ਵਰਤੈ ਸਚੁ ॥

ਨਾਨਕ ਹੁਕਮੁ ਬੁਝਿ ਪਰਵਾਣੁ ਹੋਇ ਤਾ ਫਲੁ ਪਾਵੈ ਸਚੁ ॥

ਕਥਨੀ ਬਦਨੀ ਕਰਤਾ ਫਿਰੈ ਹੁਕਮੈ ਮੂਲਿ ਨ ਬੁਝਈ ਅੰਧਾ ਕਚੁ
ਨਿਕਚੁ ॥੨॥

ਪਉੜੀ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇਓਨੁ ਸ੍ਰਿਸਟੀ ਕਾ ਮੂਲੁ ਰਚਾਇਆ ॥

ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ ॥

ਜੋਤੀ ਹੂੰ ਸਭੁ ਚਾਨਣਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਗੁਣ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ ॥

ਮਾਇਆ ਕਾ ਮੂਲੁ ਰਚਾਇਓਨੁ ਤੁਰੀਆ ਸੁਖੁ ਪਾਇਆ ॥੨॥

sadā sadā so sayvee-ai jo sabh meh rahai
samaa-ay.

avar dūjaa ki-o sayvee-ai jammai t̄ai mar
jaa-ay.

nihfal t̄in kaa jeevi-aa je k̄hasam na jaan̄eh
aap̄naa avree ka-o chit̄ laa-ay.

naanak ayv na jaap-ee kartāa kayt̄ee d̄ay-ay
sajaa-ay. ||1||

mehlaa 3.

sachaa naam D̄hi-aa-ee-ai sab̄ho vart̄ai sach.

naanak hukam bujh̄ parvaan̄ ho-ay t̄aa fal
paavai sach.

kathnee bad̄nee kartāa firai hukmai mool na
bujh̄-ee anD̄haa kach nikach. ||2||

pa-orhee.

sanjog vijog upaa-i-on saristee kaa mool
rachaa-i-aa.

hukmee sarisat saajee-an jot̄ee jot̄
milaa-i-aa.

jot̄ee hooⁿ sab̄h chaan̄naa sat̄gur sabad̄
sun̄aa-i-aa.

barahmaa bisan mahays t̄arai gun̄ sir
D̄hanD̄hai laa-i-aa.

maa-i-aa kaa mool rachaa-i-on t̄uree-aa sukh̄
paa-i-aa. ||2||

Salok Mehla 3

In the previous *Paurri*, Guru Ji advised us that it is God who created this world, and whatever happens is according to His will. But, this world keeps suffering from the consequences of worldly desire, and keeps suffering in the pains of births and deaths. The best way for human beings to save them selves from the continuous pain and suffering is to follow the advice of the Guru and as per his advice attune them selves to God's Name. In this *shabad*, he talks about the uniqueness of God, our Master, and why should we serve and worship Him alone, and none other. He also tells us the importance of obeying God's command, and what universal laws He has already issued with which we must live.

To start with, Guru Ji says: "(O' my friends), my Master is always present before us, but He becomes visible only when we act in accordance with the word (or advice of the Guru). He never perishes and doesn't come and go (like the seasons. In other words, He is neither born nor dies). Ever and forever, we should serve (and remember) that God is pervasive in all. Why should we serve or worship any other (entity), who is born and then dies. Fruitless is the life of those, who do not know their (true) Master attune their minds to others (and worship other lesser gods, goddesses, or human beings). O' Nanak, who knows what kind of punishment, the Creator awards (such persons)."(1)

Mehla-3

In this *salok* also Guru Ji stresses upon the need to worship the eternal God from the core of our heart, not merely talk about it. He says: “(O’ my friends, we should) meditate on the true Name of that true (God), who pervades everywhere. O’ Nanak, when after realizing (God’s) will, one is approved, only then one obtains the fruit of obtaining to the true (God). But the one, who merely keeps roaming about prattling or talking (and not actually acting on Guru’s advice), doesn’t understand (God’s) command at all, is a (pure) blind fool, and completely shallow and unreliable.”(2)

Paurri

Now Guru Ji tells us how the Creator set the process of creation in motion and then how everything evolved from it. He says: “The Creator made the law of union and separation and laid the foundation of the universe. (As per His) command, He created the universe and in that universe, He infused his own light. It is from this light (or divine knowledge) that there is light (or divine knowledge) everywhere. This is the word, which the true Guru has recited to me. Next creating the (primal gods) *Brahma*, *Vishnu* and *Shiva*, and the three modes (of *Maya*), He yoked each and every one to some task. It is God, who laid the foundation of *Maya* (the worldly riches and power. But only they, who remained above the three impulses of *Maya* (vice, virtue, and power, and live in the fourth state) of *Turya*, have enjoyed peace.”(2)

The message of this *Paurri* is that we should realize that it is God who has created the universe and all the creatures. This creation is based on the three modes of *Maya*, which keeps us uniting and separating and making us suffer through the pains of births and deaths. But if instead of talking about too many religious philosophies or other gods and goddesses, we simply have full faith in God, accept His will, base our actions and thoughts on the foundation of love and devotion for Him, meditate on God’s Name, and thus live in the fourth state of *Turya*, then we can find eternal bliss and union with that true God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸੋ ਜਪੁ ਸੋ ਤਪੁ ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ॥
ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਵਡਿਆਈ ਪਾਵੈ ॥
ਨਾਨਕ ਆਪੁ ਛੋਡਿ ਗੁਰ ਮਾਹਿ ਸਮਾਵੈ ॥੧॥

ਮਃ ੩ ॥

ਗੁਰ ਕੀ ਸਿਖ ਕੇ ਵਿਰਲਾ ਲੈਵੈ ॥
ਨਾਨਕ ਜਿਸੁ ਆਪਿ ਵਡਿਆਈ ਦੇਵੈ ॥੨॥

ਪਉੜੀ ॥

ਮਾਇਆ ਮੋਹੁ ਅਗਿਆਨੁ ਹੈ ਬਿਖਮੁ ਅਤਿ ਭਾਰੀ ॥
ਪਥਰ ਪਾਪ ਬਹੁ ਲਦਿਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥
ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਪਾਰਿ ਉਤਾਰੀ ॥
ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਛਡਿ ਵਿਕਾਰੀ ॥

salok mehlā 3.

so jap so tap je satgur bhaavai.
satgur kai bhaaⁿai vadi-aa-ee paavai.
naanak aap chhod gur maahi samaavai. ||1||

mehlā 3.

gur kee sikh ko vir^laa layvai.
naanak jis aap vadi-aa-ee dayvai. ||2||

pa-or^hee.

maa-i-aa moh agi-aan hai bikh^ham at
bhaaree.
pathar paap baho ladi-aa ki-o taree-ai taaree.
an-din bhagtee rati-aa har paar ut^aaree.
gur sabdee man nirmalaa ha-umai chhad
vikaaree.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਨਿਸਤਾਰੀ ॥੩॥

har har naam Dhi-aa-ee-ai har har nistaaree.
||3||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should realize that it is God who has created the universe and all the creatures. This creation is based on the three modes of *Maya*, which keeps us uniting and separating and making us suffer through the pains of births and deaths. But if instead of talking about too many religious philosophies or other gods and goddesses, we simply have full faith in God, accept His will, base our actions and thoughts on the foundation of love and devotion for Him, and meditate on God's Name, and thus live in the fourth state of *Turya*, then we can find eternal bliss and union with that true God. In this *shabad*, Guru Ji tells us what is true mediation, who really does such a meditation, and who succeeds in saving him or herself from worldly attachment (or *Maya*), and thus ends the painful rounds of births and deaths.

Guru Ji says: "(O' my friends), that alone is (true) worship or penance, which is pleasing to the true Guru. (Only that person) earns glory, who lives in accordance with the will (and advice) of the true Guru. O' Nanak, by shedding self (conceit, such a person so attunes the mind to the Guru's word, as if he or she has) merged in the Guru."(1)

Mehla-3

Guru Ji however comments: "(O' my friends), it is only a very rare person, on whom (God) Himself bestows this honor, obtains (and follows) the instruction of the Guru."(2)

Paurri

Now Guru Ji educates us about worldly attachment, what are its drawbacks, and how we can get rid of it. He says: "(O' my friends), the attachment for *Maya* (or worldly riches and power, is like being in the middle of an ocean that is extremely difficult to cross. How could we swim across (the ocean) if we have burdened ourselves with a very heavy load of stones of sin? Only those, who day and night remain imbued with His devotion, God ferries them across (this ocean). It is only by focusing on the word of the Guru, (and by acting on it) that the mind becomes pure, and abandons ego, (which is the source of all) evils. (Therefore, as per Guru's advice), we should meditate on God's Name, because it is only God, who helps us swim across (the ocean of worldly attachments or *Maya*)."(3)

The message of this *Paurri* is that if we want to swim across this terrible ocean of worldly attachments, and be saved from the painful rounds of births and deaths, then we must shed our self-conceit, follow the advice of the true Guru (Granth Sahib Ji), and meditate in His Name with full love and devotion.

ਸਲੋਕੁ ॥

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ ਭਾਇ ॥

ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਾ ਨਿਕਸਿਆ ਕਿਉ ਕਰਿ ਜਾਇ ॥

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

salok.

kabeer mukat̤ du-aaraa sankur̤haa raa-ee
dasvai bh̤aa-ay.

man ta-o maigal ho-ay rahaa niksi-aa ki-o kar
jaa-ay.

aissaa satgur jay milai tuth̤haa karay pasaa-o.

ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ ॥੧॥

mukṭ du-aaraa moklaa sehjay aava-o jaa-o.
||1||

ਮਃ ੩ ॥

mehlaa 3.

ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨਾ ਹੋਇ ਸੁ ਜਾਇ ॥

naanak mukṭ du-aaraa aṭ neekaa naan^{aa}
ho-ay so jaa-ay.

ਹਉਮੈ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚੁ ਦੇ ਜਾਇ ॥

ha-umai man asthool hai ki-o kar vich dṛay
jaa-ay.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਜੋਤਿ ਰਹੀ ਸਭ ਆਇ ॥

satgur mili-ai ha-umai ga-ee joṭ rahee sabh
aa-ay.

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ਇਹੁ ਜੀਉ ਸਦਾ ਮੁਕਤੁ ਹੈ ਸਹਜੇ ਰਹਿਆ ਸਮਾਇ ॥੨॥

ih jee-o sadā mukṭ hai sehjay rahi-aa
samaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਪ੍ਰਭਿ ਸੰਸਾਰੁ ਉਪਾਇ ਕੈ ਵਸਿ ਆਪਣੈ ਕੀਤਾ ॥

parabh sansaar upaa-ay kai vas aapṇai
keṭāa.

ਗਣਤੈ ਪ੍ਰਭੁ ਨ ਪਾਈਐ ਦੂਜੈ ਭਰਮੀਤਾ ॥

ganṭai parabhoo na paa-ee-ai doojai
bharmeṭāa.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਜੀਵਤੁ ਮਰੈ ਬੁਝਿ ਸਚਿ ਸਮੀਤਾ ॥

satgur mili-ai jeevaṭ marai bujh sach
sameṭāa.

ਸਬਦੇ ਹਉਮੈ ਖੋਈਐ ਹਰਿ ਮੇਲਿ ਮਿਲੀਤਾ ॥

sabdai ha-umai kḥo-ee-ai har mayl mileṭāa.

ਸਭ ਕਿਛੁ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਵਿਗਸੀਤਾ ॥੪॥

sabh kichh jaanai karay aap aapay vigseeṭāa.
||4||

Salok

In the previous *Paurri*, Guru Ji told us that if we want to swim across this terrible ocean of worldly attachments, and be saved from the painful rounds of births and deaths, then we should shed our self-conceit and follow the advice of our true Guru, and meditate on His Name with full love and devotion. In this *Pauri*, Guru Ji tells us, what is the main hurdle in our path to salvation, and how do we remove this hurdle?

Guru Ji first illustrates with an example, by quoting a couplet from *Sri Kabir Ji*, who says: “O’ *Kabir*; the door to salvation (from worldly attachments) is narrow like the one tenth of a grain of mustard seed. (But our) mind has become (colossal) like an intoxicated elephant. So how could we pass through (this door)? The only way is that) if we meet such a true Guru, who in becoming pleased also becomes kind; then the door to salvation becomes so wide, that we can come and go through it quite easily.”(1)

Mehla-3

In the above *salok*, *Kabir Ji* stated, “The door to salvation is narrow like the one tenth of a grain of mustard seed. (But our) mind has become (colossal) like an intoxicated elephant. So how could we pass through (this door)?” In this *salok*, Guru Amardas Ji, while agreeing with *Kabir Ji*, tells us also the reason for the mind becoming like an intoxicated elephant. He says: “O’ Nanak, (no doubt) the door to salvation is extremely narrow, and only the person who becomes extremely tiny (or minuscule) can pass through it. However, due to

ego, the mind has become (very) fat, so how could it go through (the door? The answer is that) upon meeting the true Guru, ego leaves one's mind, and in its place (divine) light becomes pervasive. Then, this soul of ours always remains emancipated (from ego or worldly attachments), and easily remains immersed (in God).”(2)

Paurri

Now, Guru Ji connects the above two couplets with the heart of the previous *Paurri* and says: “(O’ my friends), after creating the world, God has put it under His control. (We should remember) that by counting (our ritualistic deeds, such as fasts, ablutions, and beads etc.), we do not attain to God, and instead, we keep wandering in duality (love of things other than God). It is only upon meeting the true Guru (and following him, that one becomes so detached from the worldly allurements, as if even though physically) alive, that one has died (as for as the worldly affairs are concerned). Further by understanding the truth (about the world, one) merges in the true (God. In this way) by reflecting on the word (of the Guru), we shed our self-conceit, and then union (with God) takes place. (We should also realize that God Himself) knows and does everything, and Himself feels pleased (upon seeing the worldly drama).”(4)

The message of this *shabad* is that unless we meet and follow the instruction of the true Guru and shed our ego completely so that we are kind of dead while alive, we cannot find salvation or obtain union with God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਓ ਨਾਮੁ ਨ ਵਸਿਓ ਮਨਿ ਆਇ ॥
 ॥
 ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਿਆ ਕਿਆ ਜੁਗ ਮਹਿ ਪਾਇਆ ਆਇ ॥
 ਮਾਇਆ ਖੋਟੀ ਰਾਸਿ ਹੈ ਏਕ ਚਸੇ ਮਹਿ ਪਾਜੁ ਲਹਿ ਜਾਇ ॥
 ਹਥਹੁ ਛੁੜਕੀ ਤਨੁ ਸਿਆਹੁ ਹੋਇ ਬਦਨੁ ਜਾਇ ਕੁਮਲਾਇ ॥
 ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਤਿਨੁ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥
 ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗ ਸਿਉ ਹਰਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
 ॥
 ਨਾਨਕ ਸਤਿਗੁਰ ਸੇ ਧਨੁ ਸਉਪਿਆ ਜਿ ਜੀਅ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
 ਰੰਗੁ ਤਿਸੈ ਕਉ ਅਗਲਾ ਵੰਨੀ ਚੜੈ ਚੜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥
 ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥
 ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰਤੂ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ ॥
 ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੨॥

salok mehlā 3.

satgur si-o chit na laa-i-o naam na vasi-o man aa-ay.
 Dharig ivayhaa jeevi-aa ki-aa jug meh paa-i-aa aa-ay.
 maa-i-aa khotee raas hai ayk chasay meh paaj leh jaa-ay.
 hathahu chhurhkee tan si-aahu ho-ay badan jaa-ay kumlaa-ay.
 jin satgur si-o chit laa-i-aa tin sukhu vasi-aa man aa-ay.
 har naam Dhi-aavahi rang si-o har naam rahay liv laa-ay.
 naanak satgur so Dhan sa-upi-aa je jee-a meh rahi-aa samaa-ay.
 rang tisai ka-o aglaa vannee charhai charhaa-ay. ||1||

mehlā 3.

maa-i-aa ho-ee naagnee jagat rahee laptaa-ay.
 is kee sayvaa jo karay tis hee ka-o fir khaa-ay.
 gurmukh ko-ee gaarrhoo tin mal dal laa-ee paa-ay.
 naanak say-ee ubray je sach rahay liv laa-ay. ||2||

ਪਉੜੀ ॥

ਚਾਢੀ ਕਰੇ ਪੁਕਾਰ ਪ੍ਰਭੂ ਸੁਣਾਇਸੀ ॥
 ਅੰਦਰਿ ਧੀਰਕ ਹੋਇ ਪੂਰਾ ਪਾਇਸੀ ॥
 ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੇ ਕਰਮ ਕਮਾਇਸੀ ॥
 ਜਾ ਹੋਵੈ ਖਸਮੁ ਦਇਆਲੁ ਤਾ ਮਹਲੁ ਘਰੁ ਪਾਇਸੀ ॥
 ਸੇ ਪ੍ਰਭੂ ਮੇਰਾ ਅਤਿ ਵਡਾ ਗੁਰਮੁਖਿ ਮੇਲਾਇਸੀ ॥੫॥

pa-orhee.

dhaadhee karay pukaar parabhoo sunaa-isee.
 andar Dheerak ho-ay pooraa paa-isee.
 jo Dhur likhi-aa laykh say karam kamaa-isee.
 jaa hovai khasam da-i-aal taa mahal ghar
 paa-isee.
 so parabh mayraa at vadaa gurmukh
 maylaa-isee. ||5||

Salok Mehla-3

In the previous *Paurri* (2), Guru Ji advised us that we should realize that it is God who has created the universe and all the creatures. This creation is based on the three modes of *Maya*, which keeps us uniting and separating and making us suffer through the pains of births and deaths. In this *shabad*, Guru Ji once again stresses the importance of following the advice of the true Guru and also describes some more traits of *Maya* (the worldly riches and power).

Commenting on the life of those who don't attune their minds to God, and always remain obsessed with thoughts about *Maya* or worldly riches and power, Guru Ji says: "(O' my friends), accursed is such a life in which one hasn't attuned one's mind to (*Gurbani*, the word of the) true Guru, and God's Name hasn't come to reside in the heart. What has (such a person) earned by being born in this age? The worldly wealth and power is a false commodity, its (false) glitter fades away very quickly. Once slipped from the hands (on account of a business loss or a catastrophe), the body turns black and the face withers (and becomes wrinkled, because of grief). But they who have attuned their minds to the true Guru (and listen to his advice) are filled with peace. Imbued with love, they meditate on God, and are attuned to God's Name. O' Nanak, the true Guru blesses them with such a wealth, which remains enshrined in their heart. They are dyed in a fast color (of divine love), which keeps on shining more and more every day."(1)

Mehla-3

Now Guru Ji tells us about the true nature of *Maya* or worldly riches and power, and how it ruins the one who runs after it, and who are the ones who remain safe from such a dangerous thing. He says: "(O' my friends), *Maya* has become like a serpent that has wrapped itself around (all ordinary persons in the) world. Whosoever serves it (or cares for it will be devoured in return. It is only a rare Guru's follower, who knows the secret mantra for controlling (this snake), and thoroughly crushes it under the feet. O' Nanak, only they are saved (from being destroyed by *Maya*), who have remained attuned to the true (God)."(2)

Paurri

Now, Guru Ji tells us the practical way of overcoming this attraction for *Maya*. He says: "(When becoming like a bard, one cries before God, that one gets consolation inside, obtains to the perfect (God), and does those deeds which were written in that one's destiny from the very beginning. (In this way, when the Master becomes kind, one attains the

mansion of God. That God of mine is extremely great, and through the Guru He would unite us with Himself.”(5)

The message of this *shabad* is that in order to save ourselves from the enticements and entanglements of *Maya* or worldly riches and power, we should very humbly beg at the gate of God to grant us the company of the true Guru, who may impart us right instruction and make us meditate on His Name so that one day, we may be accepted in God’s union.

ਸਲੋਕ ਮ: ੩ ॥

ਸਭਨਾ ਕਾ ਸਹੁ ਏਕੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਯਜੁਰਿ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਮੰਨਈ ਤਾ ਘਰ ਹੀ ਅੰਦਰਿ ਦੂਰਿ ॥
ਹੁਕਮੁ ਭੀ ਤਿਨ੍ਹਾ ਮਨਾਇਸੀ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਕਰੋਇ ॥
ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰੇਮੁ ਸੁਹਾਗਣਿ ਹੋਇ ॥੧॥

ਮ: ੩ ॥

ਰੈਣਿ ਸਬਾਈ ਜਲਿ ਮੁਈ ਕੰਤ ਨ ਲਾਇਓ ਭਾਉ ॥
ਨਾਨਕ ਸੁਖਿ ਵਸਨਿ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ ਪਿਆਰਾ ਪੁਰਖੁ ਹਰਿ
ਰਾਉ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਜਗੁ ਫਿਰਿ ਮੈ ਦੇਖਿਆ ਹਰਿ ਇਕੋ ਦਾਤਾ ॥
ਉਪਾਇ ਕਿਤੈ ਨ ਪਾਈਐ ਹਰਿ ਕਰਮ ਬਿਧਾਤਾ ॥
ਗੁਰੁ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਹਰਿ ਸਹਜੇ ਜਾਤਾ ॥
ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਤਾ ॥
ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਬੋਲਾਤਾ ॥੬॥

salok mehlaa 3.

sabhnaa kaa saho ayk hai sad hee rahai
hajoor.
naanak hukam na mann-ee taa ghar hee
andar door.
hukam bhee tinnaa manaa-isee jinhi ka-o
nadar karay-i.
hukam man sukh paa-i-aa paraym suhaagan
ho-ay. ||1||

mehlaa 3.

rain sabaa-ee jal mu-ee kant na laa-i-o
bhaa-o.
naanak sukh vasan sohaaganeee jinhi pi-aaraa
purakh har raa-o. ||2||

pa-orhee.

sabh jag fir mai daykhi-aa har iko daataa.
upaa-ay kitai na paa-ee-ai har karam
bidhaataa.
gur sabdee har man vasai har sehjay jaataa.
angrahu tarisnaa agan bujhee har amrit sar
naataa.
vadee vadi-aa-ee vaday kee gurmukh
bolaataa. ||6||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that in order to save ourselves from the enticements and entanglements of *Maya* or worldly riches and power, we should very humbly beg at the gate of God to grant us the company of the true Guru who may impart us right instruction and make us meditate on His Name so that one day, we may be accepted in God’s union. In this *shabad*, Guru Ji gives us the most important advice necessary to please God, and save ourselves from worldly enticements and pain of perpetual rounds of birth and death. First of all, he wants us to understand is that we all are like the brides of only one Master (the God almighty), upon whom we depend for everything, and tells us, how absolutely essential it is to obey His command.

He says: "(O' my friends), there is only one Master of all (human brides), who always remains in front of us. But O' Nanak, if (a human bride) doesn't obey His command, then even though present in the house (of the heart, He seems) far away. However, only those He makes to obey His command on whom He casts His glance of grace. Then by obeying His command, (a bride) obtains peace and becomes his happily wedded loving bride."(1)

Mehla-3

Now Guru Ji sheds light on the condition and state of mind of those who do not develop love for God and do not obey His will. Regarding them he says: "(The human bride), who has not imbued herself with the love of the spouse (God), she remains burning in pain for the entire night (of her life). O' Nanak, those happily wedded brides live in peace, who have God the king, as their beloved spouse."(2)

Paurri

In conclusion, Guru Ji says: "I have roamed around the entire world, (and have concluded that) there is only one Giver for all the creatures. That God, the arbiter of our destiny, is not realized by any of our efforts. It is only through the Guru's *shabad* that He comes to abide in our hearts, and is easily recognized. (Because, then) within one the fire of (worldly) desire is quenched, (and one becomes so immaculate, as if) that one has bathed in the pool of nectar. (In short), great is the glory of the great (God), which He makes a person to proclaim through the Guru."(6)

The message of this *shabad* is that in case we want to meet God and enjoy the bliss of His union, then like a true and faithful bride, we should develop sincere love and devotion for God in us. Also we should obey His will and pray to Him to bless us with the guidance of the Guru, so that following his advice, we may meditate on God's Name with such love and devotion, that we ultimately merge in Him.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਕਾਇਆ ਹੰਸ ਕਿਆ ਪ੍ਰੀਤਿ ਹੈ ਜਿ ਪਇਆ ਹੀ ਛਡਿ ਜਾਇ ॥
ਏਸ ਨੋ ਕੂੜੁ ਬੋਲਿ ਕਿ ਖਵਾਲੀਐ ਜਿ ਚਲਦਿਆ ਨਾਲਿ ਨ
ਜਾਇ ॥

ਪੰਨਾ ੫੧੧

ਕਾਇਆ ਮਿਟੀ ਅੰਧੁ ਹੈ ਪਉਣੈ ਪੁਛਹੁ ਜਾਇ ॥
ਰਉ ਤਾ ਮਾਇਆ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਆਵਾ ਜਾਇ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਤੇ ਖਸਮ ਕਾ ਜਿ ਰਹਾ ਸਚਿ ਸਮਾਇ ॥੧॥

ਮਃ ੩ ॥

ਏਕੇ ਨਿਹਚਲ ਨਾਮ ਧਨੁ ਹੋਰੁ ਧਨੁ ਆਵੈ ਜਾਇ ॥
ਇਸੁ ਧਨ ਕਉ ਤਸਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾ ਓਚਕਾ ਲੈ ਜਾਇ
॥

salok mehlā 3.

kaa-i-aa hans ki-aa paretī hai je pa-i-aa hee
chhad jaa-ay.
ays no koorh bol ke khavaalee-ai je chaldi-aa
naal na jaa-ay.

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kaa-i-aa mitee anDhan hai pa-unai puchhahu
jaa-ay.
ha-o taa maa-i-aa mohi-aa fir fir aavaa
jaa-ay.
naanak hukam na jaato khasam kaa je rahaa
sach samaa-ay. ||1||

mehlā 3.

ayko nihchal naam Dhan hor Dhan aavai
jaa-ay.
is Dhan ka-o taskar johi na sak-ee naa
ochkaa lai jaa-ay.

ਇਹੁ ਹਰਿ ਧਨੁ ਜੀਐ ਸੇਤੀ ਰਵਿ ਰਹਿਆ ਜੀਐ ਨਾਲੇ ਜਾਇ ॥ ih har Dhan jee-ai saytee rav rahi-aa jee-ai
 ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਮਨਮੁਖਿ ਪਲੈ ਨੂ ਪਾਇ ॥ pooray gur tay paa-ee-ai manmukh palai na
 ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਨ੍ਹਾ ਨਾਮ ਧਨੁ ਖਟਿਆ ਆਇ ॥੨॥ Dhan vaapaaree naankaa jin^haa naam Dhan
 khati-aa aa-ay. ||2||

ਪਉੜੀ ॥

ਮੇਰਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰਾ ॥
 ਸਭੁ ਜਗੁ ਤਿਸ ਕੈ ਵਸਿ ਹੈ ਸਭੁ ਤਿਸ ਕਾ ਚੀਰਾ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਨਿਹਚਲੁ ਧਨੁ ਧੀਰਾ ॥
 ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਭੇਟੈ ਗੁਰੁ ਸੂਰਾ ॥
 ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਦਾ ਬਿਰੁ ਨਿਹਚਲੁ ਹਰਿ ਪੂਰਾ ॥੭॥

pa-orhee.

mayraa saahib at vadaa sach gahir
 gambheeraa.
 sabh jag tis kai vas hai sabh tis kaa cheeraa.
 gur pargaadee paa-ee-ai nihchal Dhan
 Dheeraa.
 kirpaa tay har man vasai bhaytai gur sooraa.
 gunvantee salaahi-aa sadaa thir nihchal har
 pooraa. ||7||

Salok Mehla 3

In the previous *shabad*, Guru Ji advised us that if we want to meet God and enjoy the bliss of His union, then like a true and faithful bride, we should develop sincere love and devotion for God in us. We should also obey God's will and pray to Him to bless us with the guidance of the Guru, so that following his advice, we may meditate on God's Name with such love and devotion that we ultimately merge in Him. But the question arises, why in spite of all such repeated advice, we still keep running after worldly wealth. In this *Paurri*, Guru Ji tells us how our soul suffers on account of our continuous obsession for worldly wealth, and tells us about another kind of wealth, which once accumulated, lasts with us for life and even beyond that.

First, commenting upon the relationship between the soul and the body, Guru Ji says: "What (good) is the friendship of the soul with the body, which it abandons as soon as it lies down (and dies)? When departing (from this world), if (this body) doesn't have to accompany our soul, then why should we try to feed it by telling lies? As for as the body is concerned, it is like blind dirt. (It can't tell anything, therefore) we should ask the air (or the soul. Who would say): "(I am helpless because) I am captivated by *Maya* (the worldly greed). Therefore, again and again I keep coming and going. O' Nanak, I did not realize the will of my Master, (by obeying which) I could have remained merged in Him."(1)

Mehla 3

In the previous *salok*, Guru Ji pointed out that *Maya* (the worldly wealth) is the main reason behind the suffering of the soul. In this *salok*, he tells us about another kind of wealth, which is quite the opposite and is very beneficial. He says: "(O' my friends), it is only the wealth of God's Name, which lasts with a person forever, and any other kind of wealth keeps coming and going. No thief can look towards it (with covetous eyes), nor any robber can take it away. This pious wealth abides with the soul, and goes with the soul (after death). We obtain (this wealth) through the perfect Guru; a conceited person cannot obtain it. O' Nanak, blessed are those traders, who upon coming into this world have earned the wealth of (God's) Name."(2)

Paurri

Guru Ji now resumes the topic of previous *Paurri* (6) about the glory of God, and says: "My Master is infinitely great, eternal, unfathomable, and profound. The entire world is under His control, and all is under His command. It is by the grace of the Guru, that we obtain the peace giving eternal wealth of (His) Name. When one meets the valiant Guru (and follows his advice), by Guru's grace (God) comes to reside in one's mind. The virtuous ones have praised that perfect, everlasting and immovable God."(7)

The message of this *Paurri* is that we should not resort to falsehood, or any kinds of sinful acts to accumulate worldly riches to please our body, because in the end, this body will remain here like a heap of dust, and it is our soul who will have to bear all the consequences of our sinful deeds. Therefore, we should pray to God to bless us with the guidance of the Guru, so that we may earn and accumulate the wealth of God's Name, which would always stay with us in life and would accompany us even after death.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪ੍ਰਿਗੁ ਤਿਨਾ ਦਾ ਜੀਵਿਆ ਜੋ ਹਰਿ ਸੁਖੁ ਪਰਹਰਿ ਤਿਆਗਦੇ ਦੁਖੁ
ਰਉਮੈ ਪਾਪ ਕਮਾਇ ॥
ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤਿਨੁ ਬੁਝ ਨ
ਕਾਈ ਪਾਇ ॥
ਹਲਤਿ ਪਲਤਿ ਓਇ ਸੁਖੁ ਨ ਪਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਨਾਮੁ ਧਿਆਏ ਤਿਸੁ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥
ਨਾਨਕ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਸੋ ਗੁਰ ਚਰਣੀ ਆਇ
ਪਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖੁ ਊਧਾ ਕਉਲੁ ਹੈ ਨਾ ਤਿਸੁ ਭਗਤਿ ਨ ਨਾਉ ॥
ਸਕਤੀ ਅੰਦਰਿ ਵਰਤਦਾ ਕੂੜੁ ਤਿਸ ਕਾ ਹੈ ਉਪਾਉ ॥
ਤਿਸ ਕਾ ਅੰਦਰੁ ਚਿਤੁ ਨ ਭਿਜਈ ਮੁਖਿ ਫੀਕਾ ਆਲਾਉ ॥
ਓਇ ਧਰਮਿ ਰਲਾਏ ਨਾ ਰਲਨਿ ਓਨਾ ਅੰਦਰਿ ਕੂੜੁ ਸੁਆਉ ॥
ਨਾਨਕ ਕਰਤੈ ਬਣਤ ਬਣਾਈ ਮਨਮੁਖ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਡੁਬੇ
ਗੁਰਮੁਖਿ ਤਰੇ ਜਪਿ ਹਰਿ ਨਾਉ ॥੨॥

ਪਉੜੀ ॥

ਬਿਨੁ ਬੂਝੇ ਵਡਾ ਫੇਰੁ ਪਇਆ ਫਿਰਿ ਆਵੈ ਜਾਈ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨ ਕੀਤੀਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ॥
ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ ॥

salok mehlā 3.

Dharig̃ t̃in^{aa} daa jeevi-aa jo har suk̃h parhar
t̃i-aagday duk̃h ha-umai paap kamaa-ay.
manmuk̃h agi-aanee maa-i-aa mohi vi-aapay
t̃in^{aa} booj̃h na kaa-ee paa-ay.
halat̃ palat̃ o-ay suk̃h na paavahi ant̃ ga-ay
pachhuta-ay.
gur p̃arsaadee ko naam Dhi-aa-ay t̃is
ha-umai vichahu jaa-ay.
naanak jis poorab hovai lik̃hi-aa so gur
charnee aa-ay paa-ay. ||1||

mehlā 3.

manmuk̃h ooDhaa ka-ul hai naa t̃is bhagat
na naa-o.
sakt̃ee andar varatdaa koor̃h t̃is kaa hai
upaa-o.
t̃is kaa andar chit̃ na bhij-ee muk̃h feekaa
aalaa-o.
o-ay Dharam rala-ay naa ralni^{aa} onaa andar
koõr̃h su-aa-o.
naanak kartai banat̃ banaa-ee manmuk̃h
koõr̃h bol bol dubay gurmuk̃h taray jap har
naa-o. ||2||

pa-orhee.

bin booj̃hay vadaa fayr pa-i-aa fir aavai
jaa-ee.
sat̃gur kee sayvaa na keet̃ee-aa ant̃ ga-i-aa
pachhuta-ee.
aap̃nee kirpaa karay gur paa-ee-ai vichahu
aap gavaa-ee.

ਤ੍ਰਿਸਨਾ ਭੁਖ ਵਿਚਹੁ ਉਤਰੈ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਈ ॥
ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਹਿਰਦੈ ਲਿਵ ਲਾਈ ॥੮॥

tarisnaa bhukh vichahu utrai sukh vasai man
aa-ee.
sadaa sadaa salaah-ai hirdai liv laa-ee.
||8||

Salok Mehla-3

Guru Ji concluded the last *Paurri* with the remarks that when one meets the valiant Guru (and follows his advice), by Guru's grace, (God) comes to reside in one's mind. The virtuous ones have praised that perfect God, who is everlasting and immovable.

In this *shabad*, Guru Ji shows us the other side of the picture and describes what happens to those conceited persons who do not follow the Guru's advice and do not meditate on God's Name. He also tells us why Guru's guidance is so essential for our spiritual advancement.

He says: "Accursed is the life of those who abandon (God), the embodiment of peace, and suffer pain by committing sins out of ego. These ignorant conceited persons are afflicted with worldly attachment and do not acquire any wisdom. They do not obtain peace in this or the next world, and ultimately repent while departing (from here). If by Guru's grace, some one meditates on the God's Name, the ego from within that one goes away. O' Nanak, (only that person), in whose destiny it is so pre-ordained, comes and seeks the shelter of the Guru."(1)

Mehla-3

Now, Guru Ji gives a very beautiful example to illustrate the state of mind of a conceited person. He says: "The conceited person is (like an) upside down lotus flower, who has neither devotion nor any fear (of God in the mind. Such a person) does everything motivated by the power (of worldly riches and thinks that) falsehood is the only way to achieve that (objective). The inner-self (of such a person) is never satiated, who always utters insipid (words from the mouth). Even when some one tries to unite such people with (those who are following the path of) righteousness, they don't mix with them, because within them is falsehood and selfishness. O' Nanak, the Creator has set up such a play, that by telling lies again and again, the conceited persons are drowned (in the sea of worldly riches and power), while the Guru's followers safely swim across."(2)

Paurri

Therefore, stressing upon the significance of seeking Guru's guidance, he says: "(O' my friends), without understanding the (importance of the Guru in our life), one is lost in a long protracted round (in one's spiritual journey), and keeps coming and going. By not serving (and following the advice of) the true Guru, one ultimately repents upon departing (from the world). However, it is only when (God) shows His mercy that we find the Guru and dispel ego from within. Then all our hunger and thirst (for worldly riches and power) is removed from our within, and peace comes to prevail in our mind. Then ever and forever, we meditate on God with our mind fully attuned (to Him in loving devotion)."(8)

The message of this *Paurri* is that without meditating on God's Name, our life is useless and we keep on suffering the pains of birth and death again and again. In order to avoid that, we should humbly seek the grace of the Almighty to bless us with

the guidance of the Guru, so that we may remove our ego and attachment for worldly riches and power, and meditate on God with our mind fully attuned to Him.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਤਿਸ ਨੋ ਪੂਜੇ ਸਭੁ ਕੋਇ ॥

ਸਭਨਾ ਉਪਾਵਾ ਸਿਰਿ ਉਪਾਉ ਹੈ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥

ਅੰਤਰਿ ਸੀਤਲ ਸਾਤਿ ਵਸੈ ਜਪਿ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਅੰਮ੍ਰਿਤੁ ਪੈਨਣਾ ਨਾਨਕ ਨਾਮੁ ਵਡਾਈ ਹੋਇ ॥੧॥

salok mehlā 3.

je satgur sayvay aapṇaa tīs no poojay sabh ko-ay.

sabhṇaa upaavaa sir upaa-o hai har naam paraapat ho-ay.

anṭar seetal saatṭ vasai jap hirdai sadā sukh ho-ay.

amritṭ khaṇṇaa amritṭ painṇaa naanak naam vadaa-ee ho-ay. ||1||

ਮਃ ੩ ॥

ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਹਰਿ ਪਾਵਹਿ ਗੁਣੀ ਨਿਧਾਨੁ ॥

mehlā 3.

ay man gur kee sikh sun har paavahi guṇee niDhaan.

ਪੰਨਾ ੫੧੨

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ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਹਉਮੈ ਜਾਇ ਗੁਮਾਨੁ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਤਾ ਅਨਦਿਨੁ ਲਾਗੈ ਧਿਆਨੁ ॥੨॥

har sukh-ḍaataṭ man vasai ha-umai jaa-ay gumaan.

naanak nadree paa-ee-ai taa an-dīn laagai Dhi-aan. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਤੁ ਸੰਤੋਖੁ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਪਵਿਤਾ ॥

ਅੰਦਰਹੁ ਕਪਟੁ ਵਿਕਾਰੁ ਗਇਆ ਮਨੁ ਸਹਜੇ ਜਿਤਾ ॥

ਤਹ ਜੋਤਿ ਪ੍ਰਗਾਸੁ ਅਨੰਦ ਰਸੁ ਅਗਿਆਨੁ ਗਵਿਤਾ ॥

ਅਨਦਿਨੁ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਗੁਣ ਪਰਗਟੁ ਕਿਤਾ ॥

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਇਕੋ ਹਰਿ ਮਿਤਾ ॥੯॥

satṭ santokh sabh sach hai gurmukh pavitaa. andrahu kapat vikaar ga-i-aa man sehjay jitaa.

tah jotṭ pargaas anand ras agi-aan gavitaa.

an-dīn har kay guṇ ravai guṇ pargatṭ kitaa.

sabhṇaa ḍaataṭ ayk hai iko har mitaa. ||9||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that in order to avoid perpetual pains of births and deaths, we should humbly seek the grace of the Almighty to bless us with the guidance of the Guru, so that we may remove our ego and attachment for worldly riches and power, and meditate on God with our mind fully attuned to Him. In this *shabad* Guru Ji describes what kinds of blessings one receives when one truly follows the advice of the Guru.

He says: “(O’ my friends), everybody respects that person who serves the true Guru. (The most important thing is that) such a person obtains God’s Name, which is considered the supreme remedy (for all kinds of ailments). By meditating on God’s Name peace, calmness and tranquility pervades in one’s heart. All what one eats, or wears becomes (beneficial like) nectar; O’ Nanak, such is the glory of (God’s) Name.”(1)

Mehla-3

In view of the above benefits and blessings of meditating on God's Name, Guru Ji advises his mind (and indirectly ours): "O' my mind listen to (*Gurbani*) the advice of the Guru, so that you may find (God), the treasure of virtues. (By doing so God), the giver of all comforts, comes to abide in the heart, and one's ego and arrogance go away. O' Nanak, when by (Guru's) grace we obtain (God), then day and night our mind remains attuned in (His) meditation."(2)

Paurri

After describing the benefits and blessings obtained by following the advice of the Guru, he explains the conduct and state of mind of a Guru's follower. He says: "(O' my friends), the person who lives in accordance with the advice of the Guru, becomes immaculate (in character. That person acquires the qualities of) truth and contentment, (and realizes that it) is the eternal (God), who is pervading everywhere. Deceit and evil depart from that one's within, and one's mind is easily conquered. (In such a state of mind), there is illumination of (divine) light, enjoyment of the relish of (spiritual) bliss, and (darkness of) ignorance is removed. Then day and night, one sings praises (of God), and (divine) merits become manifest (and one is totally convinced that) the giver and true friend of all is only the one (God)."(9)

The message of this *shabad* is that we should seek the advice of the true Guru (Granth Sahib Ji) and following that advice, meditate on God's Name. So that the faults of ego and arrogance within us may be removed from our mind, and in their place such divine qualities as truth, peace, and calmness may come to reside in our hearts. In this way, we may become so immaculate that divine light may shine in our minds, and we may enjoy the relish of divine bliss, while singing God's praises all the time.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੇ ਬ੍ਰਾਹਮਣੁ ਕਹੀਐ ਜਿ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ
ਲਾਏ ॥
ਸਤਿਗੁਰੁ ਪੁਛੈ ਸਚੁ ਸੰਜਮੁ ਕਮਾਵੈ ਹਉਮੈ ਰੋਗੁ ਤਿਸੁ ਜਾਏ ॥

ਹਰਿ ਗੁਣ ਗਾਵੈ ਗੁਣ ਸੰਗ੍ਰਹੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥

ਇਸੁ ਜੁਗੁ ਮਹਿ ਕੇ ਵਿਰਲਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿ ਹਉਮੈ ਮੇਟਿ
ਸਮਾਏ ॥

ਨਾਨਕ ਤਿਸ ਨੇ ਮਿਲਿਆ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜਿ ਅਨਦਿਨੁ
ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥੧॥

ਮਃ ੩ ॥

ਅੰਤਰਿ ਕਪਟੁ ਮਨਮੁਖ ਅਗਿਆਨੀ ਰਸਨਾ ਝੂਠੁ ਬੋਲਾਇ ॥

ਕਪਟਿ ਕੀਤੈ ਹਰਿ ਪੁਰਖੁ ਨ ਭੀਜੈ ਨਿਤ ਵੇਖੈ ਸੁਣੈ ਸੁਭਾਇ ॥

ਦੂਜੈ ਭਾਇ ਜਾਇ ਜਗੁ ਪਰਬੋਧੈ ਬਿਖੁ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥

ਇਤੁ ਕਮਾਣੈ ਸਦਾ ਦੁਖੁ ਪਾਵੈ ਜੰਮੈ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

ਸਹਸਾ ਮੂਲਿ ਨ ਚੁਕਈ ਵਿਚਿ ਵਿਸਟਾ ਪਚੈ ਪਚਾਇ ॥

salok mehlā 3.

barahm binday so baraaḥman̄ kahee-ai je
an-ḡin har liv laa-ay.

saṭgur puchḥai sach sanjam kamaavai
ha-umai rog ṭis jaa-ay.

har gun̄ gaavai gun̄ sangrahai jotē jot
milaa-ay.

is jug meh ko virḷaa barahm gi-aanee je
ha-umai mayt samaa-ay.

naanak ṭis no mili-aa sadāa sukh̄ paa-ee-ai je
an-ḡin har naam Dhi-aa-ay. ||1||

mehlā 3.

anṭar kapat manmukḥ agi-aanee rasnaa
jḥoṭh̄ bolaa-ay.

kapat keṭai har purakḥ na bḥeejai niṭ
vayḥkhai sunai subḥaa-ay.

ḍoojai bhāa-ay jaa-ay jag parboDḥai bikḥ
maa-i-aa moh su-aa-ay.

iṭ kamaaṇai sadāa ḍukḥ paavai jammai marai
fir aavai jaa-ay.

sahsaa mool na chuk-ee vich vistāa pachai
pachaa-ay.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥
 ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਹਰਿ ਨਾਮੋ ਗਾਵੈ ਹਰਿ ਨਾਮੋ ਅੰਤਿ ਛੁਡਾਇ ॥੨॥

jis no kirpaa karay mayraa su-aamee t̥is gur
 kee sikh sunaa-ay.
 har naam Dhi-aavai har naamo gaavai har
 naamo ant̥ chhadaa-ay. ||2||

ਪਉੜੀ ॥

ਜਿਨਾ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਤੇ ਪੂਰੇ ਸੰਸਾਰਿ ॥
 ਸਾਹਿਬੁ ਸੇਵਨਿ ਆਪਣਾ ਪੂਰੇ ਸਬਦਿ ਵੀਚਾਰਿ ॥
 ਹਰਿ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸਚੈ ਸਬਦਿ ਪਿਆਰਿ ॥
 ਹਰਿ ਕਾ ਮਹਲੁ ਤਿਨੀ ਪਾਇਆ ਜਿਨੁ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਜਪਿ ਹਰਿ ਨਾਮਾ ਉਚ ਧਾਰਿ ॥੧੦॥

pa-orhee.

jinaa hukam manaa-i-on t̥ay pooray sansaar.
 saahib sayvni^h aapⁿaa poorai sabad̥
 veechaar.
 har kee sayvaa chaakree sachai sabad̥ pi-aar.
 har kaa mahal̥ tin^hee paa-i-aa jin^h ha-umai
 vichahu maar.
 naanak gurmukh̥ mil rahay jap har naamaa
 ur Dhaar. ||10||

Salok Mehla-3

In the previous *shabad*, Guru Ji advised us that we should seek the advice of the true Guru and following that advice meditate on God's Name, so that the faults of ego and arrogance within us may be removed, and in their place such divine qualities as truth, peace, and calmness may come to reside in our hearts. In this way, we may become so immaculate, that divine light may shine in our mind, and we enjoy the relish of divine bliss, while singing God's praises all the time. As per Dr. Bh. Vir Singh Ji, this *salok* seems to be uttered by Guru Ji, while talking to a person belonging to *Brahmin* cast, which is considered the highest caste in Hindus.

Guru Ji says: "(O' my friend), we call only that person a *Brahmin*, who knows (God), the *Braham*, and day and night is attuned to Him, (and not just the one who is born in a *Brahmin* family). After consulting the true Guru, such a one) should practice truth and discipline (in life's daily conduct). This way one's malady of ego would go away. (Such a *Brahmin*) sings praises of God, amasses (divine) qualities, and thus unites his or her light (or soul) with (God's) light. But in this age, rare is the person who is a true divine scholar, who by erasing the ego, merges in (God). O' Nanak, we always obtain peace, upon meeting such a person who day and night meditates on God's Name."(1)

Mehla-3

Now Guru Ji describes the traits of a conceited and ignorant person, who claims to be a "scholar", but is actually a hypocrite. Guru Ji says: "(O' my friends), there is falsehood (and deceit) within (the mind of) a conceited and ignorant person, who always utters lies from the tongue. (In this way, by) practicing falsehood, God is not pleased, because everyday, He automatically watches and listens (what we do, say, or think). Being in love with duality, a conceited person) goes and lectures to the world, for the purpose of (fulfilling his or her) greed for worldly riches. By such deeds, one always suffers pain. (Such a person) dies to be re-born, and repeatedly keeps coming and going. That person's inner doubt is not removed at all, therefore such a person is consumed in ordure (as a worm of filth)."

In his compassion, Guru Ji tells how even such a person can be redeemed. He says: “(O’ my friends), upon whom my Master shows mercy, He makes that person to listen to the instruction of the Guru. (That person, then) meditates on God’s Name, sings praises of God’s Name alone, and in the end God’s Name, liberates that person from (all evils).”(2)

Paurri

Now commenting on the blessings obtained by those Guru’s followers whom God makes to obey His will, Guru Ji says: “They whom (God) makes to obey His will are the perfect ones in this world. By reflecting on the word of their perfect (Guru, they) serve their Master. (They know that) the duty and service of God is done through the love of the true God’s Name. Only they who have stilled the ego from within (their minds) have obtained to the mansion of God. In short), O’ Nanak, the Guru’s followers remain united with God by enshrining God’s Name in their hearts.”(10)

The message of the *shabad* is that only they are true *Brahmins* or divinely wise persons, who reflect upon and follow Guru’s advice, and meditate on God’s Name with true love and devotion. By simply being born in a *Brahmin* family and practicing falsehood and hypocrisy, one doesn’t become divine. Instead, such a person always suffers in pains of births and deaths in utmost undesirable existences.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਗੁਰਮੁਖਿ ਧਿਆਨ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ
ਲਾਇਆ ॥
ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ
ਭਾਇਆ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਵੇਖਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਬੋਲਹਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਸਹਜਿ ਰੰਗੁ ਲਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਵੈ ਤਿਮਰ ਅਗਿਆਨੁ
ਅਹੋਰੁ ਚੁਕਾਇਆ ॥
ਜਿਸ ਨੋ ਕਰਮੁ ਹੋਵੈ ਧੁਰਿ ਪੂਰਾ ਤਿਨਿ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇਆ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰੁ ਜਿਨਾ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਲਗੋ ਧਿਆਰੁ ॥
ਸਹਜੇ ਨਾਮੁ ਨ ਧਿਆਇਆ ਕਿਤੁ ਆਇਆ ਸੰਸਾਰਿ ॥
ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਈਐ ਵਿਸਟਾ ਸਦਾ ਖੁਆਰੁ ॥
ਕੂੜੈ ਲਾਲਚਿ ਲਗਿਆ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥

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ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਭਗਤ ਸਚੈ ਦਰਿ ਸੋਹਦੇ ਸਚੈ ਸਬਦਿ ਰਹਾਏ ॥

salok mehlā 3.

gurmukh Dhi-aan sahj Dhun upjai sach naam
chit laa-i-aa.
gurmukh an-din rahai rang raataa har kaa
naam man bhāa-i-aa.
gurmukh har vaykheh gurmukh har bole
gurmukh har sahj rang laa-i-aa.
naanak gurmukh gi-aan paraapaṭ hovai timar
agi-aan aDhayr chukaa-i-aa.
jis no karam hovai Dhur pooraa tin gurmukh
har naam Dhi-aa-i-aa. ||1||

mehlā 3.

satgur jinaa na sayvi-o sabaḍ na lago pi-aar.
sehjay naam na Dhi-aa-i-aa kit aa-i-aa
sansaar.
fir fir joonee paa-ee-ai vistaa sadāa kḥu-aar.
kooḥai laalach lagi-aa naa urvaar na paar.

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naanak gurmukh ubray je aap maylay
kartaar. ||2||

pa-orhee.

bhagaṭ sachai ḍar sohday sachai sabaḍ
rahaa-ay.

ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਤਿਨ ਉਪਜੀ ਹਰਿ ਪ੍ਰੇਮ ਕਸਾਏ ॥	har kee pareet̃ t̃in oopjee har paraym kasaa-ay.
ਹਰਿ ਰੰਗਿ ਰਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪਿਆਏ ॥	har rang raheh sadā rang raat̃ay rasnaa har ras pi-aa-ay.
ਸਫਲੁ ਜਨਮੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਜਾਤਾ ਹਰਿ ਜੀਉ ਰਿਦੈ ਵਸਾਏ ॥	safal janam jiñ'ee gurmukh̃ jaat̃aa har jee-o rid̃ai vasaa-ay.
ਬਾਝੁ ਗੁਰੂ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥੧੧॥	baajh̃ guroo firai billaaḍee doojai bh̃aa-ay khu-aa-ay. 11

Salok Mehla-3

In the previous *shabad* Guru Ji described the qualities of a true *Brahmin* (or a spiritual scholar) and concluded that a true *Brahmin* is the one who follows the Guru (and thus is a *Gurmukh*). In this *Paurri*, Guru Ji describes the merits and life conduct of a *Gurmukh*.

He says: “In the mind of a *Gurmukh* wells up a wave of meditation and poise, because that person has attuned the mind to the true Name (of God. Such) a Guru’s follower remains imbued with the love of God day and night, and God’s Name seems pleasing to his or her mind. (The Guru’s followers are so much absorbed in God’s love that everywhere) they see God. They always talk about God, and keeping stable in a state of peace and poise, they imbue themselves with the love of God). O’ Nanak, a *Gurmukh* obtains divine knowledge and has got rid of the darkness of the mind. But, only those *Gurumukhs* have meditated on God’s Name on whom has been bestowed the full grace (of God).”(1)

Mehla-3

Now Guru Ji tells us about the fate of those who do not follow the advice of the true Guru and do not develop love for God. He says: “Why such persons have at all come into this world, who during their life time did not serve the true Guru (did not follow his advice) and who did not develop love for the Guru’s word, and did not meditate on God’s Name in a state of poise. Again and again, they are put through (the pains of) the womb and in that filthy state they always remain suffering and grieving. By being involved in false greed (for worldly riches), they reach neither this nor that shore. However, O’ Nanak, those Guru’s followers are saved whom the Creator has Himself united (with Him).”(2)

Paurri

Now Guru Ji summarizes the qualities of the *Gurmukhs* and the devotees of God and the blessings received by them. He says: “The devotees who abide in the true Name of God look beautiful at the door of the true (God). In their mind arises the love of God, and they are enticed by God’s love. They always remain absorbed in God’s love and are always relishing the nectar of that love. Fruitful is the birth of such persons, who through the Guru’s advice have realized God and have enshrined Him in their minds. However rest of the world, which remains involved in the duality of *Maya* (the worldly riches and power), keeps suffering and wailing and is ultimately consumed in (the sense of) duality.”(11)

The message of this *shabad* is that only those persons are the true devotees and true *Gurmukhs*, who following the advice of the Guru remain absorbed in the love, music, and affection of God at all times and ultimately merge in His blissful union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਕਲਿਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਭਗਤੀ ਖਟਿਆ ਹਰਿ ਉਤਮ ਪਦੁ
ਪਾਇਆ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਾਇਆ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਇਆ ॥

ਵਿਚੇ ਗ੍ਰਿਹੁ ਗੁਰੁ ਬਚਨਿ ਉਦਾਸੀ ਹਉਮੈ ਮੋਹੁ ਜਲਾਇਆ ॥

ਆਪਿ ਤਰਿਆ ਕੁਲ ਜਗਤੁ ਤਰਾਇਆ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ
॥

ਐਸਾ ਸਤਿਗੁਰੁ ਸੋਈ ਪਾਏ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ
ਪਾਇਆ ॥

ਜਨ ਨਾਨਕ ਬਲਿਹਾਰੀ ਗੁਰੁ ਆਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਭ੍ਰਮਿ ਭੁਲਾ
ਮਾਰਗਿ ਪਾਇਆ ॥੧॥

ਮਃ ੩ ॥

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਵੇਖਿ ਭੁਲੇ ਜਿਉ ਦੇਖਿ ਦੀਪਕਿ ਪਤੰਗ
ਪਚਾਇਆ ॥

ਪੰਡਿਤ ਭੁਲਿ ਭੁਲਿ ਮਾਇਆ ਵੇਖਹਿ ਦਿਖਾ ਕਿਨੈ ਕਿਹੁ ਆਣਿ
ਚੜਾਇਆ ॥

ਦੂਜੈ ਭਾਇ ਪੜਹਿ ਨਿਤ ਬਿਖਿਆ ਨਾਵਹੁ ਦਯਿ ਖੁਆਇਆ ॥

ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਓਨ੍ਹਾ ਅਹੰਕਾਰੁ ਬਹੁ ਗਰਬੁ
ਵਧਾਇਆ ॥

ਛਾਦਨੁ ਭੋਜਨੁ ਨ ਲੈਹੀ ਸਤ ਭਿਖਿਆ ਮਨਹਠਿ ਜਨਮੁ
ਗਵਾਇਆ ॥

ਏਤੜਿਆ ਵਿਚਹੁ ਸੋ ਜਨੁ ਸਮਧਾ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਧਿਆਇਆ ॥

ਜਨ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ਜਾ ਕਰਦੇ ਸਭਿ
ਕਰਾਇਆ ॥੨॥

ਪਉੜੀ ॥

ਮਾਇਆ ਮੋਹੁ ਪਰੇਤੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ ॥

ਏਹ ਜਮ ਕੀ ਸਿਰਕਾਰ ਹੈ ਏਨ੍ਹਾ ਉਪਰਿ ਜਮ ਕਾ ਡੰਡੁ ਕਰਾਰਾ
॥

ਮਨਮੁਖ ਜਮ ਮਗਿ ਪਾਈਅਨਿ ਜਿਨੁ ਦੂਜਾ ਭਾਉ ਪਿਆਰਾ ॥

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਕੋ ਸੁਣੈ ਨ ਪੁਕਾਰਾ ॥

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ
॥੧੨॥

salok mehlaa 3.

kalijug meh naam niDhaan bhagtee khati-aa
har utam pad paa-i-aa.

satgur sayv har naam man vasaa-i-aa an-din
naam Dhi-aa-i-aa.

vichay garih gur bachan ugaasee ha-umai
moh jalaa-i-aa.

aap tari-aa kul jagat taraa-i-aa Dhan
janaydee maa-i-aa.

aisaa satgur so-ee paa-ay jis Dhur mastak
har likh paa-i-aa.

jan naanak balihaaree gur aapnay vitahu jin
bharam bhulaa maarag paa-i-aa. ||1||

mehlaa 3.

tarai gun maa-i-aa vaykh bhulay Ji-o daykh
deepak patang pachaa-i-aa.

pandit bhul bhul maa-i-aa vaykheh dikhhaa
kinai kihu aan charhaa-i-aa.

doojai bhaa-ay parheh nit bikhi-aa naavhu
da-yi khu-aa-i-aa.

jogee jangam sani-aasee bhulay on^{aa}
aha^{kaar} baho garab vaDhaa-i-aa.

chhaadan bhojan na laihee sat bhikhi-aa
manhatn janam gavaa-i-aa.

ayt-^{thi}-aa vichahu so jan samDhaa jin
gurmukh naam Dhi-aa-i-aa.

jan naanak kis no aakh sunaa-ee-ai jaa
karday sabh karaa-i-aa. ||2||

pa-orhee.

maa-i-aa moh parayt hai kaam kroDh
aha^{kaar}aa.

ayh jam kee sirkaar hai ayn^{aa} upar jam kaa
dand karaaraa.

manmukh jam mag paa-ee-ani^{aa} jin^{aa} doojaa
bhaa-o pi-aaraa.

jam pur baDhay maaree-an ko sunai na
pookaaraa.

jis no kirpaa karay tis gur milai gurmukh
nistaaraa. ||12||

Salok Mehla-3

Guru Ji concluded the previous *Paurri* with the remarks: "Fruitful is the birth of such persons, who through the Guru's advice, have realized God and have enshrined Him in their minds. However, the rest of the world, which remains involved in the duality of *Maya* (the worldly riches and power), keeps suffering and wailing, and is ultimately consumed in (the

sense of) duality.” In this *Paurri* Guru Ji comments further on the nature of this *Maya*, how it controls the conduct of ordinary human beings, and how it makes them suffer through its different deceits and traps. But, before Guru Ji describes this aspect, he starts with a *shalok* to tell us the way to avoid the entrapment of *Maya*.

He says: “(O’ my friends), in this (present age, called) *Kalyug*, God’s Name is the (true) treasure; the one who has acquired (this treasure) by devotion, has obtained the supreme status (of union with God). By serving the true Guru (and following his advice), such a person has enshrined God’s Name in the mind and has meditated on His Name day and night. Following the Guru’s advice, this person has become detached in the household itself and has burnt the ego and (worldly) attachment. By doing this, such a one has saved oneself, and (by inspiring others to do likewise) has helped the entire world to cross over (the worldly ocean). Therefore, blessed is the mother, who gave birth (to such a devotee of God). However, only that person finds such a true Guru (who saves both himself, and others), in whose destiny God has pre-ordained such a writ. Servant Nanak is a sacrifice to his Guru, who has put (him), the lost one, on right path.”(1)

Mehla-3

Now Guru Ji shows us the fate of those worldly persons, who instead of following the Guru’s advice and getting detached from worldly temptations, are allured by the three modes of *Maya* (the impulses for vice, virtue, or power).

He says: “(O’ my friends), on seeing the three (enticing) forms of *Maya*, people have gone astray, just as upon seeing the lamp a moth gets burnt. Even the pundits, forgetting again and again (their own sermon to others), look to see who has donated how much offering, any one has made. (So in reality), swayed by the love of duality, they always read (and learn about the ways to amass more and more) worldly riches and power; (God) has strayed them from (the path of loving devotion, or) Name. The yogis, wandering hermits, and *sanyasis* (who have renounced the world) have also strayed (from the right path); they have increased their ego and arrogance too much. They don’t accept (ordinary) food and clothing offered to them, with true (devotion) and have wasted (their human) birth in obstinacy of mind. Out of all these, only that person is performing the perfect *samaadhi* (true meditation), who by following the Guru’s advice has meditated on God’s Name. But O’ servant Nanak, to whom, we may tell (this story), when the Creator has Himself made (the mortals) do (what they are doing).”(2)

Paurri

Now Guru Ji describes the true nature of this *Maya* and all the evils emanating from it. He says: “The attachment for *Maya*, lust, anger, and arrogance are (like) ghosts. These are all under the jurisdiction of the demon of death, and upon them apply the law of severe punishment by the demon of death. The conceited persons, to whom duality (the love of *Maya*) is dear, are pushed on to the path of the demons (to be punished by them as they please). Bound in the city of death, they are beaten (where) no one listens to their cries for help. However the one on whom God shows His mercy, He makes that one meet the Guru. (By following Guru’s advice, that one) is saved (from worldly allurements, and the pain of punishment by the demons).”(12)

The message of this *shabad* is that if we want to avoid punishment by the demon of death, then we should pray to God to unite us with the true Guru, and following his

advice, we should shed our lust, anger, greed, attachment, and ego, and meditate on God's Name, with true love and devotion.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਰਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ ॥

ਜੇ ਮੋਹਿ ਦੂਜੈ ਚਿਤੁ ਲਾਇਦੇ ਤਿਨਾ ਵਿਆਪਿ ਰਹੀ ਲਪਟਾਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਏਹ ਵਿਚਹੁ ਜਾਇ ॥

ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥
ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ
ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਇਹੁ ਮਨੁ ਕੇਤਤਿਆ ਜੁਗ ਭਰਮਿਆ ਬਿਰੁ ਰਹੈ ਨ ਆਵੈ ਜਾਇ ॥

ਹਰਿ ਭਾਣਾ ਤਾ ਭਰਮਾਇਅਨੁ ਕਰਿ ਪਰਪੰਚੁ ਖੇਲੁ ਉਪਾਇ ॥

ਜਾ ਹਰਿ ਬਖਸੇ ਤਾ ਗੁਰ ਮਿਲੈ ਅਸਬਿਰੁ ਰਹੈ ਸਮਾਇ ॥

ਪੰਨਾ ੫੧੪

ਨਾਨਕ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਨਾ ਕਿਛੁ ਮਰੈ ਨ ਜਾਇ ॥੨॥

ਪਉੜੀ ॥

ਕਾਇਆ ਕੇਟੁ ਅਪਾਰੁ ਹੈ ਮਿਲਣਾ ਸੰਜੋਗੀ ॥
ਕਾਇਆ ਅੰਦਰਿ ਆਪਿ ਵਸਿ ਰਹਿਆ ਆਪੇ ਰਸ ਭੋਗੀ ॥

ਆਪਿ ਅਤੀਤੁ ਅਲਿਪਤੁ ਹੈ ਨਿਰਜੋਗੁ ਹਰਿ ਜੋਗੀ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਕਰੇ ਹਰਿ ਕਰੇ ਸੁ ਹੋਗੀ ॥
ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਲਹਿ ਜਾਹਿ ਵਿਜੋਗੀ ॥੧੩॥

salok mehlā 3.

ha-umai mamṭāa mohṇee manmukḥāa no
ga-ee ḥḥāa-ay.

jo mohi ḍoojai chit̃ laa-īḍay ṭinaa vi-aap
rahee laptāa-ay.
gur kai sabad̃ parjāalee-ai ṭāa ayh vichahu
jāa-ay.
ṭan man hovai ujlaa naam vasai man aa-ay.
naanak maa-i-aa kaa maaraṇ har naam hai
gurmukḥ paa-i-aa jāa-ay. ||1||

mehlā 3.

ih man kayṭ-rḥi-aa jug bharmi-aa thir rahai
na aavai jāa-ay.
har bhāaṇāa ṭāa bharmāa-i-an kar parpanch
ḥḥayl upāa-ay.
jāa har bakḥsay ṭāa gur milai asthir rahai
samaa-ay.

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naanak man hee ṭay man maani-aa naa
kiḥḥ marai na jāa-ay. ||2||

pa-orḥee.

kaa-i-aa kot apaar hai milṇāa sanjogee.
kaa-i-aa andar aap vas rahi-aa aapay ras
bhogee.
aap aṭēṭ alipaṭ hai nirjog har jogee.
jo ṭis bhāavai so karay har karay so hogee.
har gurmukḥ naam Dḥi-aa-ee-ai leh jaahi
vijogee. ||13||

Salok Mehla-3

From a reading of the previous *Paurri*, one may feel that this human body is the source of all troubles for the soul, because when the soul enters the body, it gets involved in all kinds of evil impulses for ego, lust, anger, and attachment to *Maya* (the worldly riches and power) and suffers lot of pain on that account. In this *Paurri*, Guru Ji wants to remove this misconception, and tells us about the true nature and significance of this human body. But before that, he once again stresses upon the evil nature and the unfortunate consequences of ego, and the desire to own everything.

He says: “(O’ my friends), the sense of ego and the impulse for ownership is very captivating, which has consumed the conceited persons. They, who attune their mind to the (love of things) other (than God), it controls them by afflicting them (with its poison). Only when through the Guru’s word, we thoroughly burn it down; it goes out from (our) within. Then our body and mind become immaculate and (God’s) Name comes to abide in our heart. (In short), O’ Nanak, antidote for *Maya* is God’s Name which is obtained by following the Guru’s advice.”(1)

Mehla-3

In the above stanza, Guru Ji told us that if through the Guru’s word, we burn down (and drive away) our ego and possessiveness, it goes out (of our mind). Now Guru Ji wants to tell us some facts about the mind itself. He says: “This mind (or soul of ours) has been wandering around (in doubt and duality) for many ages; it doesn’t remain steady at one place, and keeps coming and going (in and out of this world). But this is what pleases God that setting up this illusory nature of the world, He has put the mortals onto a wild goose chase, so they do not remain (here) permanently, and keep coming and going. When God becomes gracious, one meets the Guru; becomes steady and remains absorbed (in God). O’ Nanak, it is through the mind itself, that our mind is persuaded (about the true path, and understands that), there is nothing which dies, nor gets born, (it is just changing of bodies by the soul, just as we change our clothes).”(2)

Paurri

Now Guru Ji describes the true nature of human body. He says: “The human body is like a vast fortress, which is obtained only through great good fortune. (God) Himself is abiding in the body, and He Himself is enjoying all the relishes. (However) that un-united yogi remains (completely) un-affected, and detached. Whatever pleases Him, He does that, and what God does that happens (for sure. As for as we are concerned, all we need to do is that) following Guru’s advice, we should meditate on the God’s Name, so that our separation from Him is ended.”(13)

The message of this Paurri is that the human body appears to give rise to all kinds of temptations and lusts, and strays our soul away from the true path; yet this body of ours is the mansion of God, where He resides, and enjoys the world play set up by Him, in which human beings are wandering around motivated by attachment for worldly riches, and evil impulses. In order to save us from this futile desire, following Guru’s advice, we should meditate on God’s Name. In this way our separation from God would end, and we would enjoy the bliss of His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਆਪਿ ਅਖਾਇਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਸੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਸਿਫਤਿ ਸਲਾਹੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਚੁ ਹੈ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਪ੍ਰਭੁ ਪਾਇਆ ਕਰਮਿ ਪਰਾਪਤਿ
ਹੋਇ ॥੧॥

salok mehlāa 3.

vaahu vaahu aap akhāa-idaa gur sabdee
sach so-ay.

vaahu vaahu sifət salaah hai gurmukh
boojhai ko-ay.

vaahu vaahu baṇee sach hai sach milaavaa
ho-ay.

naanak vaahu vaahu karti-aa parabh paa-i-aa
karam paraapaṭ ho-ay. ||1||

ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਤੀ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਈ ॥
ਪੂਰੈ ਸਬਦਿ ਪੁਭੁ ਮਿਲਿਆ ਆਈ ॥
ਵਡਭਾਗੀਆ ਵਾਹੁ ਵਾਹੁ ਮੁਹਹੁ ਕਢਾਈ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇਈ ਜਨ ਸੋਹਣੇ ਤਿਨੁ ਕਉ ਪਰਜਾ ਪੂਜਣ
ਆਈ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ
॥੨॥

ਪਉੜੀ ॥

ਬਜਰ ਕਪਾਟ ਕਾਇਆ ਗੜ ਭੀਤਰਿ ਕੂੜੁ ਕੁਸਤੁ ਅਭਿਮਾਨੀ ॥

ਭਰਮਿ ਭੂਲੇ ਨਦਰਿ ਨ ਆਵਨੀ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨੀ ॥

ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਨੀ ਕਰਿ ਭੇਖ ਥਕੇ ਭੇਖਵਾਨੀ ॥

ਗੁਰ ਸਬਦੀ ਖੋਲਾਈਅਨਿ ਹਰਿ ਨਾਮੁ ਜਪਾਨੀ ॥

ਹਰਿ ਜੀਉ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤਾਨੀ
॥੧੪॥

mehlaa 3.

vaahu vaahu kartee rasnaa sabaḁ suhaa-ee.
poorai sabaḁ parabh mili-aa aa-ee.
vadbhaagee-aa vaahu vaahu muhhu
kadhaa-ee.

vaahu vaahu karahi say-ee jan sohnay tinḁ
ka-o parjaa poojan aa-ee.

vaahu vaahu karam paraapat hovai naanak
ḁar sachai sobhaa paa-ee. ||2||

pa-orhee.

bajar kapaat kaa-i-aa garhḁ bheetar koorh
kusaḁ abhimaanee.

bharam bhoolay naḁar na aavnee manmukh
anḁh agi-aanee.

upaa-ay kitai na labhnee kar bhaykh thakay
bhaykhvaanee.

gur sabḁee khola-ee-aniḁ har naam
japaanee.

har jee-o amrit birakh hai jin pee-aa tay
tariptaanee. ||14||

Salok Mehla-3

In the previous *Paurri*, Guru Ji stated that our body is like a fortress, and God is residing in it. The question arises that if He is seated right in our body, then why we ordinary people cannot see or realize Him. In this *Paurri*, Guru Ji provides an answer.

But before, he delves into that question, Guru Ji tells us that God appears to some of the Guru's followers, who utter His praise, and are so utterly amazed at His wonders that the words simply fail them, and they are able to say only *vaah*, *vaah* (wonderful, wonderful, or *waheguru*, *waheguru*).

First of all, Guru Ji points out: "It is through the Guru's word (the *Gurbani*), that true (God) Himself makes (a person) utter (such words as) *vaah*, *vaah* (or wonderful, wonderful), by revealing such astonishing wonders of His, that one has no words to express one's amazement and admiration, except uttering such words as *vaah*, *vaah*). However, only a Guru's follower understands that just saying *vaah*, *vaah* itself is praising God, (because when we see so much unexplainable and breathtaking beauty created by God, (such as Niagara Falls, the Grand Canyon, or Yellowstone Park), and find no words to express our joy and amazement, such words as *vaah*, *vaah* involuntarily come out of our mouths). So utterance of *vaah*, *vaah* is the true (expression of our inner feelings), which brings about our union with the true (God). O' Nanak, (in this way, by praising God and) saying *vaah*, *vaah*, (people) have obtained God, however it is by His grace, (that such an opportunity) is obtained (by a person)."(1)

Mehla-3

Commenting further on the virtues and blessings of uttering such words as *vaah, vaah* in praise of God, Guru Ji says: “(O’ my friends), our tongue looks beautiful (and relishing, while) uttering such word as *vaah, vaah* (in praise of God) through the words of the Guru. Through this perfect word (of the Guru), God comes to meet (His true devotee). It is only very fortunate (persons), whom God makes to utter (such words as) *vaah, vaah* (in His praise). Those devotees look beautiful, who utter *vaah, vaah* (in God’s praise, people come to pay so much respect to them, as if they) have come to worship them. But O’ Nanak, such sincere praise of God, as *vaah, vaah*, is only obtained by (God’s) grace, and (such a devotee) obtains honor in the court of the true (God).”(2)

Paurri

Now Guru Ji picks the thread from the previous *Paurri* about comparing the human body to a vast fortress, in which God Himself is abiding. Stating the reasons why the conceited and arrogant persons cannot see or experience Him, Guru Ji says: “(O’ my friends), arrogant persons (are filled with so much evil tendencies, as if) their (body) fortresses have been (so tightly secured by) the unbreakable doors of falsehood, and deceit (that no virtue can enter there. Not only that, these unbreakable doors) are not visible to the blind, ignorant conceited persons, because they are strayed by doubt. Even those who adorn themselves with holy garb have got tired of searching, and have not been able to find (these) doors by any means. However, they who meditate on God’s Name, their (doors of ignorance and conceit do get opened. Because) the reverend God is like a tree of nectar, and whosoever drink (this nectar), they are satiated.”(14)

The message of this *Paurri* is that if we want to meet God who is seated within our bodies, and enjoy the supreme bliss of His union, then we have to act upon Guru’s advice (or *Gurbani* to) break open the gates of ego, which are separating us from Him. Further we should be so absorbed in singing praise and the appreciating wonders of God and His manifestations, that at all moments we are saying *vaah, vaah* (O’ Guru, or *waheguru, waheguru*). By doing so, we would enjoy the supreme bliss of the union with the God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਰੈਣਿ ਸੁਖਿ ਵਿਹਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਮੇਰੀ ਮਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਬੋਲੈ ਬੋਲਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸੋਭਾ ਪਾਇ ॥
ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਸਤਿ ਰਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਲਧੀ ਭਾਲਿ ॥
ਵਾਹੁ ਵਾਹੁ ਸਬਦੇ ਉਚਰੈ ਵਾਹੁ ਵਾਹੁ ਹਿਰਦੈ ਨਾਲਿ ॥

salok mehlaa 3.

vaahu vaahu karti-aa rain sukh vihaa-ay.
vaahu vaahu karti-aa sadaa anand hovai
mayree maa-ay.
vaahu vaahu karti-aa har si-o liv laa-ay.
vaahu vaahu karmee bolai bolaa-ay.
vaahu vaahu karti-aa sobhaa paa-ay.
naanak vaahu vaahu sat rajaa-ay. ||1||

mehlaa 3.

vaahu vaahu baneer sach hai gurmukh laDhee
bhaal.
vaahu vaahu sabday uchrai vaahu vaahu
hirdai naal.

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਹਰਿ ਪਾਇਆ ਸਹਜੇ ਗੁਰਮੁਖਿ ਭਾਲਿ ॥
ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਹਰਿ ਹਰਿ ਚਿਦੈ ਸਮਾਲਿ ॥੨॥

ਪਉੜੀ ॥

ਏ ਮਨਾ ਅਤਿ ਲੋਭੀਆ ਨਿਤ ਲੋਭੇ ਰਾਤਾ ॥
ਮਾਇਆ ਮਨਸਾ ਮੋਹਣੀ ਦਹ ਦਿਸ ਫਿਰਾਤਾ ॥
ਅਗੈ ਨਾਉ ਜਾਤਿ ਨ ਜਾਇਸੀ ਮਨਮੁਖਿ ਦੁਖੁ ਖਾਤਾ ॥
ਰਸਨਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਫੀਕਾ ਬੋਲਾਤਾ ॥
ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਤਾ ॥੧੫॥

vaahu vaahu karti-aa har paa-i-aa sehjay
gurmukh bhaal.
say vadbhaagee naankaa har har ridai
samaal. ||2||

pa-orhee.

ay manaa at lobhee-aa nit lobhay raataa.
maa-i-aa mansaa mohnee dah dis firaataa.
agai naa-o jaat na jaa-isee manmukh dukh
khaataa.
rasnaa har ras na chakhi-o feekaa bolaataa.
jinaa gurmukh amrit chaakhi-aa say jan
triptaataa. ||15||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that we should be so absorbed in singing praise and the appreciating wonders of God and His manifestations, that at all moments we are saying *vaah, vaah* (O' Guru, or *waheguru, waheguru*). By doing so, we would enjoy the supreme bliss of the union with God. In this *Paurri*, Guru Ji lists additional virtues of doing this from the inner core of our heart.

As if addressing his mother, Guru Ji says: "O' my mother, by always praising God with such love and zeal, (that seeing His wonders everywhere), we keep saying *vaah, vaah*, our night of life passes in peace, and by continuing this chant of *vaah, vaah*, there is always peace and bliss. (In this way), by expressing wonder and amazement at God's marvels, one attunes one's mind to God. However, it is only by (God's) grace that (a person) utters *vaah, vaah*, (in God's praise, and) inspires others (to do the same), and thus gains glory while repeatedly praising God. O' Nanak, (such a chant of love and admiration for God, by uttering) *vaah, vaah*, keeps a person satisfied in the will of true (God)." (1)

Mehla-3

Now Guru Ji educates us about the etymology of the *vaah, vaah*, and what are the blessings of uttering these words again and again. He says: "(O' my friends), the utterance of the word *vaah, vaah*, is the true (praise of God), which, a Guru's follower has found out. (A Guru's follower) utters *vaah, vaah* with the tongue, and keeps enshrined these words in the heart. In this way, while uttering *vaah, vaah*, the Guru's followers have easily found and obtained (God). O' Nanak, very fortunate are they, who have enshrined God's Name in their hearts." (2)

Paurri

Now Guru Ji resumes his thoughts expressed in the previous *Paurri*, in which he told us how the ignorance and doubts in the mind don't allow one to open the gates to God's mansion in one's own body. Therefore, addressing his mind, Guru Ji says: "O' my utterly greedy mind, you are always filled with greed and avarice. In the craving for the enticing *Maya* (the worldly riches and power), you keep wandering in (all) the ten directions. (But remember that) in the next world (the court of God, the status of one's) Name or caste doesn't go, (and in God's court, a person's name, caste or status isn't given any

consideration), therefore the egocentric person suffers sorrow and pain there. (While living, in this world), their tongue has not relished the nectar (of God), and all their speech has been insipid. (In this world also, the egocentric has received no honor, because with the tongue such a person hasn't tasted (the relish of the nectar of) Name, and whatever the egocentric person speaks is insipid (because it is all concerned with worldly riches). But those devotees are satiated (from all worldly desires), who by Guru's grace have tasted the nectar (of God's Name)."(15)

The message of this Paurri is that if under Guru's instruction we utter the word *vaah*, *vaah* (or *waheguru*, *waheguru*), while praising the wonders and blessings of God from the core of our heart, then we would enjoy the supreme bliss and happiness of His union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਗੁਣਦਾਤਾ ਮਤਿ ਧੀਰੁ ॥

ਪੰਨਾ ੫੧੫

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਦੇਦਾ ਰਿਜਕੁ ਸਬਾਹਿ ॥

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਇਕੋ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿ ਸਤਿਗੁਰ ਦੀਆ
ਦਿਖਾਇ ॥੧॥

ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖ ਸਦਾ ਕਰਹਿ ਮਨਮੁਖ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥

ਓਨਾ ਵਾਹੁ ਵਾਹੁ ਨ ਭਾਵਈ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਲਿਵ ਲਾਇ ॥

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ
ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕੈ ਭਾਣੈ ਗੁਰੁ ਮਿਲੈ ਸੇਵਾ ਭਗਤਿ ਬਨੀਜੈ ॥

ਹਰਿ ਕੈ ਭਾਣੈ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਸੁ ਪੀਜੈ ॥

ਹਰਿ ਕੈ ਭਾਣੈ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਲਾਹਾ ਨਿਤ ਲੀਜੈ ॥

ਹਰਿ ਕੈ ਤਖਤਿ ਬਹਾਲੀਐ ਨਿਜ ਘਰਿ ਸਦਾ ਵਸੀਜੈ ॥

ਹਰਿ ਕਾ ਭਾਣਾ ਤਿਨੀ ਮੰਨਿਆ ਜਿਨਾ ਗੁਰੁ ਮਿਲੀਜੈ ॥੧੬॥

salok mehlā 3.

vaahu vaahu tis no aak^hhee-ai je sachaa gahir
gamb^hheer.

vaahu vaahu tis no aak^hhee-ai je gundaataa
mat^h D^hheer.

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vaahu vaahu tis no aak^hhee-ai je sab^h meh
rahi-aa samaa-ay.

vaahu vaahu tis no aak^hhee-ai je day^hdaa rijak
sabaahi.

naanak vaahu vaahu iko kar salaah^hee-ai je
sat^hgur dee-aa dik^hhaa-ay. ||1||

mehlā 3.

vaahu vaahu gurmuk^h sad^haa karahi
manmuk^h mareh bik^h k^hhaa-ay.

onaa vaahu vaahu na b^hhaav-ee duk^hhay duk^h
vihaa-ay.

gurmuk^h amrit^h peev^hnaa vaahu vaahu karahi
liv laa-ay.

naanak vaahu vaahu karahi say jan nirmalay
tarib^hhavan^h soj^hhee paa-ay. ||2||

pa-or^hhee.

har kai b^hhaan^hai gur milai sayvaa b^hhagat^h
baneejai.

har kai b^hhaan^hai har man vasai sehjay ras
peejai.

har kai b^hhaan^hai suk^h paa-ee-ai har laahaa
ni^h leejai.

har kai tak^hhat^h bahaalee-ai nij g^hhar sad^haa
vaseejai.

har kaa b^hhaan^haa t^hinee mani-aa jinaa guroo
mileejai. ||16||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us about the blessings of uttering the word, *vaah, vaah*. In this *shabad* he tells us, for whom we need to utter these words, and what are His virtues.

He says: “We should praise and say *vaah, vaah* for Him (alone), who is eternal and profound. We should express our wonder and admiration for Him, who is the giver of virtues, and the lesson of patience (to His devotees). We should say *vaah, vaah* for Him who is all-pervasive. We should glorify Him again and again, who gives sustenance to all. O’ Nanak, we should praise only that one by saying *vaah, vaah*, whom the true Guru has revealed (to us).”(1)

Mehla-3

Now Guru Ji compares the conduct and state of the Guru’s followers who praise God, with the conceited persons who don’t care for any such thing. He says: “While the Guru’s followers always keep saying *vaah, vaah* (in praise of God), the conceited ones die eating the poison (of worldly riches and power). To them, God’s praise does not seem pleasing, (therefore); their entire life passes in one suffering after another. For the Guru’s followers (God’s Name is their sustenance, so virtually, their entire) life passes drinking the nectar (of God’s Name). Therefore with their) mind attuned (to God), they utter *vaah, vaah* again and again. O’ Nanak, immaculate are those devotees, who keep praising God, by uttering (such words, as) *vaah, vaah*, and thus acquire understanding of all the three worlds.”(2)

Paurri

Now Guru Ji wants to clarify one thing, that saying of *vaah, vaah* or praising God in other ways isn’t in everybody’s lot. So one should not feel proud, if one is already singing praises of God, or meditating on His Name. Instead, one should consider it as a special favor of God. He says: “(O’ my friends), it is only as per the will of God, that that we meet the Guru, (and then the opportunity) for Guru’s service and devotion (to God) is created. As per God’s will, God comes to reside in our mind, and in a state of poise, we drink the relish (of God’s Name). It is as per God’s will, that we live in peace, and daily reap the profit of God’s (Name. Such fortunate persons are united with God, and in that way, they) are seated on the throne of God, and always reside in their (truly) own home. However, only they have obeyed the will of God whom the Guru meets (and makes them always utter words like *vaah, vaah* in praise of God).”(16)

The message of this *Paurri* is that it is the one God alone in whose praise we should utter the words like *vaah, vaah* (or *waheguru, waheguru*), and thus meditate on His Name. They who do not do that, or do not follow Guru’s advice, suffer grievously throughout their life and even after that. But they who follow Guru’s advice, obey God’s will, and keep meditating on God’s Name, with their mind fully attuned to Him, live in peace and happiness, and are allowed to enter the mansion of God, and are blessed with His eternal union.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਸੇ ਜਨ ਸਦਾ ਕਰਹਿ ਜਿਨੁ ਕਉ ਆਪੇ ਦੇਇ ਬੁਝਾਇ
॥

salok mehlaa 3.

vaahu vaahu say jan sadaa karahi jin^h ka-o
aapay day-ay bujhaa-ay.

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥
 ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖੁ ਜੋ ਨਿਤ ਕਰੇ ਸੋ ਮਨ ਚਿੰਦਿਆ ਫਲੁ
 ਪਾਇ ॥
 ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇ ਜਨ ਸੋਹਣੇ ਹਰਿ ਤਿਨ੍ ਕੈ ਸੰਗਿ ਮਿਲਾਇ ॥
 ਵਾਹੁ ਵਾਹੁ ਹਿਰਦੈ ਉਚਰਾ ਮੁਖਹੁ ਭੀ ਵਾਹੁ ਵਾਹੁ ਕਰੇਉ ॥
 ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਜੋ ਕਰਹਿ ਹਉ ਤਨੁ ਮਨੁ ਤਿਨ੍ ਕਉ ਦੇਉ ॥੧॥

ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥
 ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ
 ਜਾਉ ॥
 ਵਾਹੁ ਵਾਹੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਜਿਸ ਨੇ ਦੇਇ ਸੁ ਖਾਇ ॥
 ਵਾਹੁ ਵਾਹੁ ਜਲਿ ਬਲਿ ਭਰਪੂਰੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
 ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖ ਨਿਤ ਸਭ ਕਰਹੁ ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ
 ਭਾਵੈ ॥
 ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਜੋ ਮਨਿ ਚਿਤਿ ਕਰੇ ਤਿਸੁ ਜਮਕੰਕਰੁ ਨੇੜਿ
 ਨ ਆਵੈ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੁ ਹੈ ਸਚੀ ਗੁਰਬਾਣੀ ॥
 ਸਤਿਗੁਰ ਤੇ ਸਚੁ ਪਛਾਣੀਐ ਸਚਿ ਸਹਜਿ ਸਮਾਣੀ ॥
 ਅਨਦਿਨੁ ਜਾਗਹਿ ਨਾ ਸਵਹਿ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥
 ਗੁਰਮਤੀ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥
 ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਪਚਿ ਮੁਏ ਅਜਾਣੀ ॥੧੭॥

vaahu vaahu karti-aa man nirmal hovai
 ha-umai vichahu jaa-ay.
 vaahu vaahu gursikh jo nit karay so man
 chingī-aa fal paa-ay.
 vaahu vaahu karahi say jan sohṇay har tīn^h
 kai sang milaa-ay.
 vaahu vaahu hirdai uchraa mukhahu bhēe
 vaahu vaahu karay-o.
 naanak vaahu vaahu jo karahi ha-o tan man
 tīn^h ka-o day-o. ||1||

mehlaa 3.

vaahu vaahu saahib sach hai amrit jaa kaa
 naa-o.
 jin sayvi-aa tīn fal paa-i-aa ha-o tīn balihaarai
 jaa-o.
 vaahu vaahu gunēe niDhaan hai jis no day-ay
 so khaa-ay.
 vaahu vaahu jal thal bharpoor hai gurmukh
 paa-i-aa jaa-ay.
 vaahu vaahu gursikh nit sabh karahu gur
 pooray vaahu vaahu bhavaai.
 naanak vaahu vaahu jo man chit karay tis
 jamkankar nayh na aavai. ||2||

pa-orhēe.

har jee-o sachaa sach hai sachēe gurbaanēe.
 satgur tay sach pachhaanēe-ai sach sahj
 samaanēe.
 an-din jaagēh naa saveh jaagat rain
 vihaanēe.
 gurmatēe har ras chaakhi-aa say punn
 paraanēe.
 bin gur kinai na paa-i-o pach mu-ay ajaanēe.
 ||17||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that it is the one God alone in whose praise we should utter the words like *vaah, vaah* (or *Waheguru, Waheguru*), and thus meditate on His Name. They who do not do this, or do not follow Guru's advice, suffer grievously throughout their life, and even after that. In this *shabad*, Guru Ji throws more light on this aspect, and the blessings obtained by a person, who following the advice of the Guru, praises God.

Guru Ji says: "Those devotee always utter *vaah, vaah* (or *waheguru, waheguru*), whom He Himself gives this understanding. By repeatedly uttering the praise (of God), one's mind gets purified, and ego vanishes from within. The *Gursikhs* (or the true disciples of the Guru), who day and night utter *vaah, vaah* (or *waheguru, waheguru*, in God's praise), obtain the fruit of their heart's desire."

Therefore, even for himself, Guru Ji prays and says: “Beauteous are they, who keep uttering (such words) as *vaah, vaah* (in praise of God), may God unite me with the company (of such persons. So that I may also) utter *vaah, vaah* with my tongue from the core of my heart. O’ Nanak, they who utter *vaah, vaah*, I surrender my heart and body to them.”(1)

Mehla-3

Now Guru Ji expresses his praise and admiration for God, and tells us additional virtues of singing His praise. He says: “(O’ my friends), astonishing is that eternal Master, (life rejuvenating like) nectar is whose Name. They who have served Him (by praising Him like this) have obtained this fruit (of Name), and I am a sacrifice to them. That astonishing and amazing (God) is the treasure of merits, but that one alone enjoys this (treasure), to whom He gives it. The wondrous (God) pervades both earth and water, and He is obtained (only) through the Guru. Therefore, all you *Gursikhs* say *vaah, vaah* (in His praise, because) that is what pleases the perfect Guru. Nanak says, they who keep (praising God, by uttering such words as) *vaah, vaah*, even the (fear of) the demon of death doesn’t come near them.”(2)

Paurri

Elaborating on the merits of God and benefits of praising Him, Guru Ji says: “The venerable true God is eternal, and true is *Gurbani* (the word of Guru). It is through the true Guru that we recognize the true (God) and imperceptibly merge into that true (God). They always remain alert (to the false allurements of worldly riches), and never fall asleep (or become unaware of such allurements, and in this way, they) have passed their entire night (of life) being fully awake. By following Guru’s instruction, they have tasted the relish of God’s Name, and blessed are those mortals. However, without (the guidance of) the Guru, no one has obtained (God), and they who are ignorant (of this truth) have died, consumed (in their vain search).”(17)

The message of this Paurri is that God is true (and eternal), and true is *Gurbani*, or the word of the Guru. The only way to obtain that true God is to follow the Guru’s advice. This advice is that day and night, we should keep thanking and praising Him by uttering *vaah, vaah* or *Waheguru, Waheguru*.

ਸਲੋਕ ਮਃ ੩ ॥

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਵੇਪਰਵਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਕਰੇ ਸੁ ਹੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਪਾਈਐ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਇ ॥

salok mehlaa 3.

vaahu vaahu baṅee nirankaar hai tis jayvad
avar na ko-ay.

vaahu vaahu agam athaahu hai vaahu vaahu
sachaa so-ay.

vaahu vaahu vayarvaahu hai vaahu vaahu
karay so ho-ay.

vaahu vaahu amrit naam hai gurmukh paavai
ko-ay.

vaahu vaahu karmee paa-ee-ai aap da-i-aa
kar day-ay.

ਪੰਨਾ ੫੧੬

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ
॥੧॥

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naanak vaahu vaahu gurmukh paa-ee-ai
an-din naam la-ay-ay. ||1||

ਮੜ ੩ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
 ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮੈ ਨ ਪਾਇਆ ਜਾਇ ॥
 ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥
 ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ ॥
 ਜਿਨ੍ਹਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੁ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥
 ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਚਾਢੀ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਖਸਮੈ ਧਰੇ ਪਿਆਰੁ ॥
 ਦਰਿ ਖੜਾ ਸੇਵਾ ਕਰੇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥
 ਚਾਢੀ ਦਰੁ ਘਰੁ ਪਾਇਸੀ ਸਚੁ ਰਖੈ ਉਰ ਧਾਰਿ ॥
 ਚਾਢੀ ਕਾ ਮਹਲੁ ਅਗਲਾ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ ॥
 ਚਾਢੀ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਸਤਾਰਿ ॥੧੮॥

mehlaa 3.

bin satgur sayvay saat na aavee doojee
 naahee jaa-ay.
 jay bahutayraa lochee-ai vin karmai na
 paa-i-aa jaa-ay.
 jin^{aa} antar lobh vikaar hai doojai bhaa-ay
 khu-aa-ay.
 jama maran na chuk-ee ha-umai vich dukh
 paa-ay.
 jin^{aa} satgur si-o chit laa-i-aa so khaalee
 ko-ee naahi.
 tin jam kee talab na hova-ee naa o-ay dukh
 sahaahi.
 naanak gurmukh ubray sachai sabad
 samaahi. ||2||

pa-orhee.

dhaadhee tis no aakhee-ai je khasmai Dharay
 pi-aar.
 dar kharhaa sayvaa karay gur sabdee
 veechaar.
 dhaadhee dar ghar paa-isee sach rakhai ur
 Dhaar.
 dhaadhee kaa mahal aglaa har kai naa-ay
 pi-aar.
 dhaadhee kee sayvaa chaakree har jap har
 nistaar. ||18||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that God is true (and eternal), and true is *Gurbani*, (the word of the Guru). The only way to obtain that true God is to follow the Guru's advice. This advice is that day and night, we should keep thanking and praising Him by uttering *vaah, vaah* or *waheguru, waheguru*. In this *salok*, Guru Ji tells us the significance and excellence of this word *vaah, vaah* or *Waheguru, Waheguru* itself. How fortunate are they who receive this mantra from the Guru, and then keep repeating it day and night.

He says: "(O' my friends) *vaah, vaah* (extremely amazing) is the word of the Formless (God), to whom no one is equal. Astonishing is that incomprehensible and unfathomable (One) and beyond praise is that true (God). (His) immortal Name is worth praising again and again, which only a rare person obtains, by the grace of the Guru. It is by good fortune, that we obtain (the opportunity to say) *vaah, vaah* or (*waheguru, waheguru*, when) showing mercy (God) Himself gives us (this opportunity). O' Nanak, it is through the Guru, (that we) obtain (this gift. The one who obtains it) meditates on (God's) Name day and night."(1)

Mehla-3

In the previous stanza, Guru Ji stated that we obtain the God's Name, only through the Guru. Now he explains why it is necessary to have the guidance and instruction of the Guru. He says: "(O' my friends), without serving the Guru (by following his advice), peace (of mind) is not obtained, and there is no other place, (except the refuge of the Guru, where one may obtain this peace). No matter how much we may yearn, without (God's) grace, He cannot be obtained. Those who harbor the evil of greed are consumed by duality (the love of things other than God. Their cycle of) birth and death doesn't end, and they are mired in their conceit and suffer pain. But they who have attuned their minds to the true Guru (and followed his advice), none of them has returned empty-handed (without receiving God's grace). They are not called by the demon (of death for the accounting for their deeds), nor do they bear any pain. In short, O' Nanak, the Guru's followers rise above (the worldly turmoil), and through the true word, they merge (into God)."(2)

Paurri

Now Guru Ji tells us who can be called a true Guru's follower. For this purpose, he cites the example of olden times bards, who used to stand and sing songs of praise outside the doors of kings, noble men, and other rich persons, hoping that in becoming pleased, the latter would reward them. So Guru Ji says: "He alone is called a (true) bard (of God), who imbues (him or herself) with the love of His Master. Standing at (God's) gate, he (or she) may serve Him by discoursing on the Guru's words (or *Gurbani*). Such a bard, who keeps enshrined true (God) in the heart, would be able to find out the gate and mansion (of God). Because of his or her love for God's Name, the mansion (or status of such a true) bard (also) becomes extremely high. (In short), this alone is the service and performance of duty of the bard, that he or she meditates on God's Name, and God helps him or her swim across (the worldly ocean)."(18)

The message of this *Paurri* is that in case we want to obtain union with God, then like a true and devoted bard of God, we should stand at His door, ready for doing any service, and at the same time we should be singing His praises, saying "O' wonderful God, O' wonderful God." One day by Guru's grace we may be called in and united with the God Himself.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਗੂਜਰੀ ਜਾਤਿ ਗਵਾਰਿ ਜਾ ਸਹੁ ਪਾਏ ਆਪਣਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ਅਨਦਿਨੁ ਹਰਿ ਜਪੁ ਜਾਪਣਾ ॥
ਜਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਭਉ ਪਵੈ ਸਾ ਕੁਲਵੰਤੀ ਨਾਰਿ ॥
ਸਾ ਹੁਕਮੁ ਪਛਾਣੈ ਕੰਤ ਕਾ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕੀਤੀ ਕਰਤਾਰਿ ॥
ਓਹ ਕੁਚਜੀ ਕੁਲਖਣੀ ਪਰਹਰਿ ਛੋਡੀ ਭਤਾਰਿ ॥
ਭੈ ਪਇਐ ਮਲੁ ਕਟੀਐ ਨਿਚਮਲ ਹੋਵੈ ਸਰੀਰੁ ॥
ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਤਿ ਊਤਮ ਹੋਵੈ ਹਰਿ ਜਪਿ ਗੁਣੀ ਗਹੀਰੁ ॥
ਭੈ ਵਿਚਿ ਭੈਸੈ ਭੈ ਰਹੈ ਭੈ ਵਿਚਿ ਕਮਾਵੈ ਕਾਰ ॥

salok mehlāa 3.

goojree jaat̃ gavaar jaa saho paa-ay aapṇaa.
gur kai sabaḍ veechaar an-dīn har jap
jaapṇaa.
jis sat̃gur milai t̃is bh̃a-o pavai saa kulvant̃ee
naar.
saa hukam pachhaañai kant̃ kaa jis no kirpaa
keet̃ee kart̃aar.
oh kuchjee kulkhaneē parhar ch̃hodee
bh̃ataar.
bh̃ai pa-i-ai mal katee-ai nirmal hovai sareer.
ant̃ar pargaas mat̃ oot̃am hovai har jap
guneē gaheer.
bh̃ai vich baisai bh̃ai rahai bh̃ai vich kamaavai
kaar.

ਐਥੈ ਸੁਖੁ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰ ॥

aithai sukh vadi-aa-ee-aa dargeh mokh
du-aar.

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ ॥

bhai tay nirbha-o paa-ee-ai mil jotee jot
apaaar.

ਨਾਨਕ ਖਸਮੈ ਭਾਵੈ ਸਾ ਭਲੀ ਜਿਸ ਨੇ ਆਪੇ ਬਖਸੇ ਕਰਤਾਰੁ
॥੧॥

naanak khasmai bhaavai saa bhalee jis no
aapay bakhsay kartaar. ||1||

ਮਃ ੩ ॥

mehlaa 3.

ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਸਚੇ ਕਉ ਬਲਿ ਜਾਉ ॥

sadaa sadaa salaah-ee-ai sachay ka-o bal
jaa-o.

ਨਾਨਕ ਏਕੁ ਛੋਡਿ ਦੂਜੈ ਲਗੈ ਸਾ ਜਿਹਵਾ ਜਲਿ ਜਾਉ ॥੨॥

naanak ayk chhod doojai lagai saa jihvaa jal
jaa-o. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਅੰਸਾ ਅਉਤਾਰੁ ਉਪਾਇਓਨੁ ਭਾਉ ਦੂਜਾ ਕੀਆ ॥

ansaa a-utaar upaa-i-on bhaa-o doojaa
kee-aa.

ਜਿਉ ਰਾਜੇ ਰਾਜੁ ਕਮਾਵਦੇ ਦੁਖ ਸੁਖ ਭਿਤੀਆ ॥

Ji-o raajay raaj kamaavday dukh sukh
bhirhee-aa.

ਈਸਰੁ ਬ੍ਰਹਮਾ ਸੇਵਦੇ ਅੰਤੁ ਤਿਨੀ ਨ ਲਗੀਆ ॥

eesar barahmaa sayvday ant tin^hee na
lahee-aa.

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੀਆ ॥

nirbha-o nirankaar alakh hai gurmukh
pargatee-aa.

ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪਈ ਅਸਥਿਰੁ ਜਗਿ ਥੀਆ ॥੧੯॥

tithai sog vijog na vi-aapa-ee asthir jag
thee-aa. ||19||

Salok Mehla-3

In the previous *Paurri*, Guru Ji stated that a bard who keeps the true (God) enshrined in the heart would be able to obtain the gate and mansion (of God). Because of the love for God's Name, the status of such a true bard (also) becomes extremely high. In this *salok*, Guru Ji illustrates the same concept with another example, how a lady of low caste and social status obtains a high status by finding her spouse and obeying his command.

Perhaps indirectly referring to the marriage of god *Krishna* and *Chandrawal* (a woman of low caste of cowherds in the Hindu epic *Mahabharata*), Guru Ji says: "By reflecting on the word of the Guru, when even a woman of uncivilized caste meditates on God's Name day and night, she finds her Groom. Because whom the true Guru meets (and guides in the right direction), the fear of (her spouse, God is instilled in her, and then she is considered) a woman of high caste (and social status), because on whom the Creator has become kind, recognizes the command (and desire) of her groom. (On the other hand, that woman) whom her spouse has deserted, is considered ill-mannered and of ill-repute."

Now Guru Ji tells us what is the benefit of living in the fear of God and His will. He says: "When we enshrine the fear and respect of God (in us), the dirt of our mind is washed off, and our entire body becomes immaculate. Then by meditating on (God), the treasure of merits, our inner self is illuminated and our intellect becomes sublime. (Such a soul bride) remains in the fear (of God), and performs her worldly duties in (God's) fear. (By doing so, she enjoys) peace and glory here (in this world), and obtains the door to salvation in the court of God. (It is by living in His) fear that we obtain to the fear-free (God), and by

merging in the limitless light (of God) we become (a part of His) light. (In short, O' Nanak, (that human soul) is the most virtuous, who is pleasing to the Master, whom the Creator Himself blesses.”(1)

Mehla-3

On the basis of the above, Guru Ji advises us, and says: “(O' my friends), ever and forever, we should praise (God). I (too) am a sacrifice to that eternal (God). But, O' Nanak, may that tongue get burnt down, which forsaking the one (God) is attached to some other (lesser god, goddess, or human being).”(2)

Paurri

In the above *salok*, except the one supreme God, Guru Ji specifically prohibited us from worshipping any lesser gods, goddesses, or human beings. Now commenting on the state of these lesser gods, Guru Ji says: “It is God Himself, who created god *Ansha* (literally meaning a tiny spec of His light or essence), and also created (duality), the love of the other (worldly riches and power. But even they also kept) ruling like ordinary kings and kept fighting with each other and suffering in pains and pleasures. Even the (primary gods like) *Brahma* and *Shiva*, worship (God), but they have not been able to find His end (or limit). The reason is) that God is fearless, formless, and is indescribable. He becomes manifest in (the body of) Guru's followers. In that state, one is not afflicted by any union or separation (and pain or pleasure), and one becomes stable in the world.”(19)

The message of this Paurri is that no matter what caste, race, or color we belong, if we follow the advice of the Guru (Granth Sahib Ji), and mediate on the one God and always remain in His fear, we would become the most respected person in the world, and would also be accepted with honor in God's court. However, we have to be careful that we pray and worship only that one formless God, and no other so-called human incarnations or any other lesser gods and goddesses.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਏਹੁ ਸਭੁ ਕਿਛੁ ਆਵਣ ਜਾਣੁ ਹੈ ਜੇਤਾ ਹੈ ਆਕਾਰੁ ॥
ਜਿਨਿ ਏਹੁ ਲੇਖਾ ਲਿਖਿਆ ਸੇ ਹੋਆ ਪਰਵਾਣੁ ॥
ਨਾਨਕ ਜੇ ਕੋ ਆਪੁ ਗਣਾਇਦਾ ਸੇ ਮੂਰਖੁ ਗਵਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਮਨੁ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੂ ਗਿਆਨੁ ਕੁੰਡਾ ਜਹ ਖਿੰਚੇ ਤਹ ਜਾਇ ॥
ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰਿ ਫਿਰਿ ਉਝੜਿ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਜਿਨਿ ਉਪਾਇਆ ॥

salok mehlā 3.

ayhu sabh kichh aavan jaan hai jaytaa hai
aakaar.
jin ayhu laykhaa likhi-aa so ho-aa parvaan.
naanak jay ko aap gan-aa-idaa so moorakh
gaavaar. ||1||

mehlā 3.

man kunchar peelak guroo gi-aan kundaah jah
khinchay tah jaa-ay.
naanak hastee kunday baahraa fir fir ujjharh
paa-ay. ||2||

pa-orhee.

tis aagai ardaas jin upaa-i-aa.

ਪੰਨਾ ੫੧੭

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ਸਤਿਗੁਰੁ ਅਪਣਾ ਸੇਵਿ ਸਭ ਫਲ ਪਾਇਆ ॥
 ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਸਦਾ ਧਿਆਇਆ ॥
 ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਦੁਖੁ ਮਿਟਾਇਆ ॥
 ਨਾਨਕ ਭਏ ਅਚਿੰਤੁ ਹਰਿ ਧਨੁ ਨਿਹਚਲਾਇਆ ॥੨੦॥

satgur apnaa sayv sabh fal paa-i-aa.
 amrit har kaa naa-o sadaa Dhi-aa-i-aa.
 sant janaa kai sang dukh mitaa-i-aa.
 naanak bha-ay achint har Dhan
 nihchalaai-i-aa. ||20||

Salok Mehla-3

In the previous *Paurri* (13), Guru told us that the world is a play set up by God, in which human beings are wandering around motivated by attachment for worldly riches and other evil impulses. In order to save us from this, we should meditate on God's Name, so that our separation from God may end, and we enjoy the bliss of His eternal union. In this *Salok*, Guru Ji tells us about the benefits of understanding this concept and consequences of not believing in this.

He says: "Whatever form and expanse of the world is there, all is subject to coming and going. He, who has written (and understood) this phenomenon is accepted by (God. On the other hand), O' Nanak, the person who considers him or herself (great and more important than others) is stupid and ignorant."(1)

Mehla-3

Now Guru Ji briefly tells why it is necessary to seek and follow the instruction of the Guru. Citing a very beautiful example, he says: "(O' my friends), our mind is (like an) elephant, if the Guru becomes its the driver, and the instruction of the Guru is like an iron goad for (this elephant-like mind), then in whatever (direction) the goad of the Guru's instruction) pulls it, (the mind-elephant) would go. But O' Nanak, without the goad (of Guru's instruction), the elephant (like mind) wanders again and again into the wilderness (of misleading paths)." (2)

Paurri

In closing, Guru Ji says: "By praying before Him who has created (every thing), and by following our Guru, we obtain all the fruits (we desire, In addition), we always meditate on God's Name, and in the company of saintly devotees, we wipe out all our pain. O' Nanak, by earning the imperishable wealth of Name, we become carefree." (20)

The message of this *Paurri* is that this world is very short lived, and so are all things and all the creatures in it. Therefore, instead of running after worldly wealth, or getting too attached to our friends and relatives, following Guru's advice, we should imbue ourselves with love for God, and accumulate the imperishable wealth of God's Name. By doing so, we would enjoy peace and honor in this life, and eternal union with God after that.

ਸਲੋਕ ਮ: ੩ ॥

salok mehlaa 3.

ਖੇਤਿ ਸਿਆਲਾ ਉਚੀਆ ਘਰੁ ਉਚਾ ਨਿਰਣਉ ॥
 ਮਹਲ ਭਗਤੀ ਘਰਿ ਸਰੈ ਸਜਣ ਪਾਹੁਣਿਅਉ ॥

khayt mi-aalaa uchee-aa ghar uchaa nirna-o.
 mahal bhagtee ghar sarai sajan paahun-i-a-o.

ਬਰਸਨਾ ਤ ਬਰਸੁ ਘਨਾ ਬਹੁੜਿ ਬਰਸਹਿ ਕਾਹਿ ॥
ਨਾਨਕ ਤਿਨੁ ਬਲਿਹਾਰਣੈ ਜਿਨੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ਮਨ ਮਾਹਿ
॥੧॥

ਮਃ ੩ ॥

ਮਿਠਾ ਸੋ ਜੋ ਭਾਵਦਾ ਸਜਣੁ ਸੋ ਜਿ ਰਾਸਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੨॥

ਪਉੜੀ ॥

ਪ੍ਰਭ ਪਾਸਿ ਜਨ ਕੀ ਅਰਦਾਸਿ ਤੂ ਸਚਾ ਸਾਂਈ ॥
ਤੂ ਰਖਵਾਲਾ ਸਦਾ ਸਦਾ ਹਉ ਤੁਊ ਧਿਆਈ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਰਹਿਆ ਸਮਾਈ ॥
ਜੋ ਦਾਸ ਤੇਰੇ ਕੀ ਨਿੰਦਾ ਕਰੇ ਤਿਸੁ ਮਾਰਿ ਪਚਾਈ ॥
ਚਿੰਤਾ ਛਡਿ ਅਚਿੰਤੁ ਰਹੁ ਨਾਨਕ ਲਗਿ ਪਾਈ ॥੨੧॥

barsanaa t̄a baras ḡhanaa bahurh barseh
kaahi.
naanak t̄inH balihaarnai jinH gurmukh
paa-i-aa man maahi. ||1||

mehlaa 3.

mithaa so jo bh̄aavdaa sajan̄ so je raas.
naanak gurmukh̄ jaṅee-ai jaa ka-o aap
karay pargaas. ||2||

pa-orhee.

parabh̄ paas jan kee ardaas̄ too sachaa
saaN-ee.
too rakhvaalaa sadaa sadaa ha-o tuDh
Dhi-aa-ee.
jee-a jant̄ sabh̄ tayri-aa too rahi-aa
samaa-ee.
jo daas tayray kee nindaa karay t̄is maar
pachaa-ee.
chintaa chhad̄ achint̄ rahu naanak lag
paa-ee. ||21||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that this world is very short lived, and so are all things and all the creatures in it. Therefore, instead of running after worldly wealth, or getting too attached to our friends and relatives, we should follow Guru's advice, and imbue ourselves with love for God, and accumulate the imperishable wealth of God's Name. By doing so, we would enjoy peace and honor in this life, and eternal union with God after that. In this *Salok*, Guru Ji illustrates with an example from the ordinary life of farmers, how the intensity of our love for God determines the extent of our spiritual advancement, the probability of our union with Him, and our emancipation.

He says: "It is decided that (a farmer would be rich, and his house) would be higher (in status), whose fields have higher berms (around the fields. Because the higher these berms are, the larger would be the volume of rain water collected by these fields, and more abundant would be the crop grown in them). Likewise, a guest would only come to the house of that woman whose house can afford to support an (additional) friend. (Similarly, God) comes like a guest in the heart of that person, whose love and devotion (to God is truly intense)."

Therefore, feeling in him a strong and irresistible yearning for God, Guru Ji prays: "(O' God, if You have to come into my heart, then come right now, and if like a cloud) You have to rain (Your bliss and compassion), then do it right now. What would be the use (of that late rain, if by that time the crop of love withers away in despair)? Nanak is a sacrifice to those, who by Guru's grace have obtained (God) in their heart."(1)

Mehla-3

Now, Guru Ji gives us the definition of a Guru's follower, and says: "(Just as) a thing is considered sweet (or delicious) which is pleasing (to the mind), and a (true) friend is the one, who is compatible (with our nature). Similarly, O' Nanak, only that person is known as a Guru's follower, whom God Himself enlightens (with divine wisdom)."(2)

Paurri

Finally, Guru Ji shows us how to pray to God with complete humility and devotion. He says: "O' God, You are the true Master. This is the supplication of Your slave before You. I only worship You, (because) ever and forever You are the savior (of Your devotees). All the creatures and beings are Yours and You are pervasive in them. Whosoever slanders Your slave; You completely crush and destroy that person. Therefore Nanak (says, O' mortal), seek the shelter (of God, and) forsaking all worry, live care free."(21)

The message of this Paurri is that if we want to end all our worries and enjoy the bliss and the safety of God then we should pray to Him like an innocent child or like a devoted wife, and with utmost love and devotion, ask Him to come and reside in our heart right now, and bless us with the bliss of His Name.

ਸਲੋਕ ਮਃ ੩ ॥

ਆਸਾ ਕਰਤਾ ਜਗੁ ਮੁਆ ਆਸਾ ਮਰੈ ਨ ਜਾਇ ॥
ਨਾਨਕ ਆਸਾ ਪੂਰੀਆ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥੧॥

ਮਃ ੩ ॥

ਆਸਾ ਮਨਸਾ ਮਰਿ ਜਾਇਸੀ ਜਿਨਿ ਕੀਤੀ ਸੋ ਲੈ ਜਾਇ ॥
ਨਾਨਕ ਨਿਹਚਲੁ ਕੋ ਨਹੀ ਬਾਝਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਜਗਤੁ ਉਪਾਇਓਨੁ ਕਰਿ ਪੂਰਾ ਥਾਟੁ ॥
ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਹੀ ਹਰਿ ਹਾਟੁ ॥

ਆਪੇ ਸਾਗਰੁ ਆਪੇ ਬੋਹਿਥਾ ਆਪੇ ਹੀ ਖੇਵਾਟੁ ॥
ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਦਸੇ ਘਾਟੁ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੁ
॥੨੨॥੧॥ ਸੁਧੁ

salok mehlā 3.

aasaa kartaa jag mu-aa aasaa marai na
jaa-ay.
naanak aasaa pooree-aa sachay si-o chit
laa-ay. ||1||

mehlā 3.

aasaa mansaa mar jaa-isee jin keetee so lai
jaa-ay.
naanak nihchal ko nahee baajhahu har kai
naa-ay. ||2||

pa-orhee.

aapay jagat upaa-i-on kar pooraa thaat.
aapay saahu aapay vanjaaraa aapay hee har
haat.

aapay saagar aapay bohithaa aapay hee
khayvaat.
aapay gur chaylaa hai aapay aapay dasay
ghaat.
jan naanak naam Dhi-aa-ay too sabh kilvikh
kaat. ||22||1|| suDhu

Salok Mehla-3

This is the last Paurri of the epic of Raag Goojri Mehla-5. Guru Ji concludes this epic with a very precise summary of this world, its relations with God, the reasons for human sufferings, and also the remedy for those sufferings.

Pointing towards one's continuous and un-ending hopes and desires for different things and the sufferings brought by the same, Guru Ji says: "While building hopes and desires for different things the entire world is consumed, but the hopes and desires never die (and never end). O' Nanak, it is only by attaching (our) mind to the eternal (God) that our desires (and hopes) are (completely) fulfilled."(1)

Mehla-3

In the previous *salok*, Guru Ji told us that it is only by attaching (our) mind to the eternal (God), that our desires (and hopes) are (completely) fulfilled. Now he tells when these hopes and desires would die or come to an end. He says: "(O' my friends, this worldly hope and desire (for worldly riches and power) would die (or come to an end) when He who has created it Himself takes it away. Because, O' Nanak, (only then our mind would be convinced that) without the eternal Name (of God), nothing else is imperishable, (and there is no use of having any hope or desire)." (2)

Paurri

In conclusion, Guru Ji says: "(O' my friends), after setting up complete layout, He Himself has created this world. (In this worldly *Bazaar*), He Himself is the merchant, Himself the peddler, and Himself the shop. He Himself is the ocean, Himself the ship, and Himself the captain (of that ship). He Himself is the Guru, Himself the disciple, and Himself shows us the other bank (or the end purpose of life). O' devotee Nanak, You simply meditate on (God's) Name, and wash off all your sins." (22-1-Corrected)

The message of this Paurri and the entire epic is that it is our desires and hopes for worldly riches and power, which make us commit all kinds of mistakes and sins, and bring us all our sufferings and pains of births and deaths. The only way to end these desires and hopes, and hence all our suffering is to meditate on God's Name and remember Him with true love and devotion.

ਰਾਗੁ ਗੂਜਰੀ ਵਾਰ ਮਹਲਾ ੫

raag goojree vaar mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਸਲੋਕੁ ਮਃ ੫ ॥

salok mehlaa 5.

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

anṭar gur aaraadh-ṇaa jihvaa jap gur naa-o.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

naytree satgur paykh-ṇaa sarvaṇee sunṇaa
gur naa-o.

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

satgur saytee ratī-aa ḍargeh paa-ee-ai
ṭhāa-o.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੋਇ ॥

kaho naanak kirpaa karay jis no ayh vath
ḍay-ay.

ਜਗ ਮਹਿ ਉਤਮ ਕਾਵੀਅਹਿ ਵਿਰਲੇ ਕੋਈ ਕੋਇ ॥੧॥

jag meh utam kaadhee-ah virlay kay-ee
kay-ay. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥

rakhay rakhṇhaar aap ubaari-an.

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥

gur kee pairee paa-ay kaaj savaari-an.

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥
ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥
ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥
ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥

ਪੰਨਾ ੫੧੮

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੂਖ ਜਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਅਕੁਲ ਨਿਰੰਜਨ ਪੁਰਖੁ ਅਗਮੁ ਅਪਾਰੀਐ ॥
ਸਚੇ ਸਚਾ ਸਚੁ ਸਚੁ ਨਿਹਾਰੀਐ ॥
ਕੂੜੁ ਨ ਜਾਪੈ ਕਿਛੁ ਤੇਰੀ ਧਾਰੀਐ ॥
ਸਭਸੈ ਦੇ ਦਾਤਾਰੁ ਜੇਤ ਉਪਾਰੀਐ ॥
ਇਕਤੁ ਸੁਤਿ ਪਰੋਇ ਜੋਤਿ ਸੰਜਾਰੀਐ ॥
ਹੁਕਮੇ ਭਵਜਲ ਮੰਝਿ ਹੁਕਮੇ ਤਾਰੀਐ ॥
ਪੁਭ ਜੀਉ ਤੁਧੁ ਧਿਆਏ ਜੋਇ ਜਿਸੁ ਭਾਗੁ ਮਥਾਰੀਐ ॥
ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਲਖੀ ਨ ਜਾਇ ਹਉ ਤੁਧੁ ਬਲਿਹਾਰੀਐ ॥੧॥

ho-aa aap da-i-aal manhu na visaari-an.
saaDh janaa kai sang bhavjal taari-an.
saakat nindak dusat khin maahi bigaari-an.
tis saahib kee tayk naanak manai maahi.

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jis simrat sukh ho-ay saglay dookh jaahi.
||2||

pa-orhee.

akul niranjan purakh agam apaaree-ai.
sacho sachaa sach sach nihaaree-ai.
kooorh na jaapai kichh tayree Dhaaree-ai.
sabhhsai day daataar jayt upaaree-ai.
ikat soot paro-ay jot sanjaaree-ai.
hukmay bhavjal manjh hukmay taaree-ai.
parabh jee-o tuDh Dhi-aa-ay so-ay jis bhaag
mathaaree-ai.
tayree gat mit lakhee na jaa-ay ha-o tuDh
balihaaree-ai. ||1||

Raag Goojri Vaar Mehla-5

The third Guru Ramdas Ji concluded the previous epic called *Goojri Ki Vaar*, with the remark that it is our desires and hopes for worldly riches and power, which make us commit all kinds of mistakes and sins, which result in our sufferings and pains of births and deaths. The only way to end these desires and hopes, and hence our sufferings, is to meditate on God's Name. Now the fifth Guru Arjan Dev Ji starts this Vaar in the same *Raga* (musical measure) by describing how we need to conduct our life in continuous love and remembrance of God and our Guru.

He says: "Within our mind, we should contemplate on the Guru and with our tongue utter the Name of the Guru. With our eyes we should see the true Guru, and with our ears hear the Name of the Guru. In this way, imbued with the love of the true Guru, we will find a seat in (God's) court. O' Nanak, He gives this (gift) to the one on whom (He) shows His mercy. (Such persons) are called the exalted ones in the world, but very rare are they."(1)

Mehla-5

Next Guru Ji tells, what kind of blessings, God showers on these exalted persons described above. He says: "The Savior, Himself saves (such distinguished persons), and ferries them across (this worldly ocean). He makes them seek the shelter of the Guru and arranges all their affairs. They on whom He becomes gracious, He does not forsake them (from His) mind (and always keeps track of their needs. Keeping them) in the company of saints, He ferries them across the dreadful (worldly) ocean. In an instant, He annihilates their oppressors, villains, and slanderers. Therefore, O' Nanak, seek the support of that Master in your mind, remembering whom all (one's) sufferings go away."(2)

Paurri

Now addressing God, Guru Ji mentions some of God's wonderful attributes and makes a prayer. He says: "O' my God, You do not belong to any particular lineage, (You are) immaculate, all-pervasive, unapproachable, and infinite. You are the one who lives forever, and we see You pervading everywhere. Nothing seems to be false (in the universe) supported by You. (O' my wonderful God), whatever creation You have created, You are giving sustenance to all. Like a thread in a necklace, You have infused Your light throughout Your creation. It is by Your will that some are drowned in the whirlpool (of worldly riches), and it is in Your will that some are saved and ferried across (this ocean). O' my God only that fortunate person meditates on You, in whose destiny, it is so written (by You). (O' God), Your state and limit cannot be understood or described. I am simply a sacrifice to You."(1)

The message of this Paurri is that it is God who has created this universe, and He is the sustainer and Giver of all creatures in this universe. Therefore, if we remember His Name, He will save us from all kinds of enemies including Maya (the allurements of worldly riches and power), the root cause of all our troubles.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਅਚਿੰਤੁ ਵਸਹਿ ਮਨ ਮਾਹਿ ॥
ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਨਉ ਨਿਧਿ ਘਰ ਮਹਿ ਪਾਹਿ ॥
ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਤਾ ਗੁਰ ਕਾ ਮੰਤ੍ਰੁ ਕਮਾਹਿ ॥
ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਤਾ ਨਾਨਕ ਸਚਿ ਸਮਾਹਿ ॥੧॥

ਮਃ ੫ ॥

ਕਿਤੀ ਬੈਹਨਿ ਬੈਹਣੇ ਮੁਚੁ ਵਜਾਇਨਿ ਵਜ ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕਿਸੈ ਨ ਰਹੀਆ ਲਜ ॥੨॥

ਪਉੜੀ ॥

ਤੁਪੁ ਧਿਆਇਨਿ ਬੇਦ ਕਤੇਬਾ ਸਣੁ ਖੜੇ ॥
ਗਣਤੀ ਗਣੀ ਨ ਜਾਇ ਤੇਰੈ ਦਰਿ ਪੜੇ ॥
ਬ੍ਰਹਮੇ ਤੁਪੁ ਧਿਆਇਨਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਾ ॥
ਸੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣਾ ॥
ਪੀਰ ਪਿਕਾਬਰ ਸੇਖ ਮਸਾਇਕ ਅਉਲੀਏ ॥
ਓਤਿ ਪੋਤਿ ਨਿਰੰਕਾਰ ਘਟਿ ਘਟਿ ਮਉਲੀਏ ॥
ਕੂੜਹੁ ਕਰੇ ਵਿਣਾਸੁ ਧਰਮੇ ਤਗੀਐ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ ॥੨॥

salok mehlā 5.

jaa tūⁿ tūseh miharvaan achint vasesh man
maahi.
jaa tūⁿ tūseh miharvaan na-o niDh ghar
meh paahi.
jaa tūⁿ tūseh miharvaan taa gur kaa manṭar
kamaahi.
jaa tūⁿ tūseh miharvaan taa naanak sach
samaahi. ||1||

mehlā 5.

kiṭee baihnī^h baiṅghay much vajaa-in vaj.
naanak sachay naam viṅh kisai na rahee-aa
laj. ||2||

pa-orhee.

tūDh Dhi-aa-eeeni^h bayḍ kaṭaybaa san
kharḥay.
gantee ganee na jaa-ay tayrai dar parḥay.
barahmay tūDh Dhi-aa-eeeni^h indgar
indraasanaa.
sankar bisan avṭaar har jas mukh bhanaa.
peer pikaabar saykh masaa-ik a-ulee-ay.
oṭ poṭ nirankaar ghat ghat ma-ulee-ay.
kooṛḥahu karay vinaas Dharmay tagee-ai.
jit jit laa-ihī aap tit tit lagee-ai. ||2||

Salok Mehla-5

In the previous *Paurri*, Guru Ji listed some of the attributes of God such as Him being detached, unfathomable, infinite, and eternal. He begins the next *Paurri* by stating what kinds of blessings one obtains, on whom He becomes gracious.

Guru Ji says: “O’ merciful (God), when You shower Your grace on anybody, unknowingly You come to reside in that person’s heart. When You become merciful to anyone, that person obtains all the nine treasures of the world. O’, kind (and merciful God), when You show compassion, (the mortals) start acting on (*Gurbani*), the word of the Guru. Nanak says, O’ merciful (God), when You bestow Your grace, (the mortals) merge in Truth.”(1)

Mehla-5

Now Guru Ji tells what happens to those who do not meditate on God’s Name. He says: “There are many who sit on (thrones or prestigious) seats, and blow big horns (to proclaim their greatness), but O’ Nanak, without (meditating on) the Name of the true (God), no one’s honor lasts (forever).”(2)

Paurri

Next, out of a vast and limitless list of persons, gods, powers, and entities who keep singing God’s praise with great love and devotion, Guru Ji lists a few of them and says: “(O’ God), standing along with their (sacred books, such as) *Vedas* and the Semitic books (mortals) are singing Your praise. Their number cannot be counted, those who are lying at Your door, (and praising You in utmost humility. O’ God, even primal gods like) *Brahma*, and *Indaras*, sitting on their thrones, meditate on You. Many incarnations of (the Hindu gods) *Shiva* and *Vishnu* are uttering God’s praise from their mouths. (Numerous) seers, prophets, sheikhs, men of miracles are singing Your praise. O’ the Formless (God), like warp and woof, You are (pervading and) blossoming in each and every heart. (O’ God, they who) depend on falsehood (and deceit), You destroy them, but they who follow the path of righteousness, they last till the end. (However O’ God), in whatever direction You direct us we go in that direction.”(2)

The message of this *Paurri* is that all creatures big and small including the principal (Hindu) gods praise the one eternal God, who like warp and woof is pervasive in all creatures, and they do whatever God wants them to do. On whom He becomes gracious, they feel, as if they have obtained all the nine treasures of wealth. Therefore, we should always pray to God to show mercy on us, and yoke us into singing His praise.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਚੰਗਿਆਣੀ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰੁ ॥
ਨਾਨਕ ਅਜੁ ਕਲਿ ਆਵਸੀ ਗਾਫਲ ਫਾਰੀ ਪੇਰੁ ॥੧॥

ਮਃ ੫ ॥

ਕਿਤੀਆ ਕੁਢੰਗ ਗੁਝਾ ਥੀਐ ਨ ਰਿਤੁ ॥

salok mehlaa 5.

chaⁿgi-aa-eeⁿ aalak karay buri-aa-eeⁿ ho-ay
sayr.
naanak aj kal aavsee gaafal faahee payr.
||1||

mehlaa 5.

ki^tee-aa kudhang gujhaa thee-ai na hit.

ਨਾਨਕ ਤੈ ਸਹਿ ਢਕਿਆ ਮਨ ਮਹਿ ਸਚਾ ਮਿਤੁ ॥੨॥

naanak tai seh dhaki-aa man meh sachaa mit. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਰਉ ਮਾਗਉ ਤੁਝੈ ਦਇਆਲ ਕਰਿ ਦਾਸਾ ਗੋਲਿਆ ॥

ha-o maaga-o tujhai da-i-aal kar daasaa goli-aa.

ਨਉ ਨਿਧਿ ਪਾਈ ਰਾਜੁ ਜੀਵਾ ਬੋਲਿਆ ॥

na-o niDh paa-ee raaj jeevaa boli-aa.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਧਾਨੁ ਦਾਸਾ ਘਰਿ ਘਣਾ ॥

amrit naam niDhaan daasaa ghar ghaanaa.

ਤਿਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲੁ ਸੁਵਣੀ ਜਸੁ ਸੁਣਾ ॥

tin kai sang nihaal sarvaanee jas sunaa.

ਕਮਾਵਾ ਤਿਨ ਕੀ ਕਾਰ ਸਰੀਰੁ ਪਵਿਤੁ ਹੋਇ ॥

kamaavaa tin kee kaar sareer pavit ho-ay.

ਪਖਾ ਪਾਣੀ ਪੀਸਿ ਬਿਗਸਾ ਪੈਰ ਧੋਇ ॥

pakhaa paanee pees bigsaa pair Dho-ay.

ਆਪਹੁ ਕਛੁ ਨ ਹੋਇ ਪ੍ਰਭ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

aaphu kachhoo na ho-ay parabh nadar nihaalee-ai.

ਮੋਹਿ ਨਿਰਗੁਣ ਦਿਚੈ ਥਾਉ ਸੰਤ ਧਰਮ ਸਾਲੀਐ ॥੩॥

mohi nirgun dichai thaa-o sant Dharam saalee-ai. ||3||

Salok Mehla-5

In the previous *Paurri* Guru Ji stated how innumerable gods and goddesses sing the praises of God and what kinds of blessings they receive, who sing praises of God and earn His grace. Guru Ji starts this *Paurri* with a commentary on general human nature and tells us what we should be careful about.

He says: “(The person), who shows laziness in doing a good deed, but becomes very (eager and even daring like a) lion, O’ Nanak, sooner or later such a person would have shackles on the feet and caught in the noose (of death).”⁽¹⁾

Mehla-5

However, Guru Ji shows us the way to get rid of our evil habits and evil tendencies by praying to God and seeking His protection as a child seeks the forgiveness and protection of its parent. Addressing on our behalf, Guru Ji says: “O’ God, innumerable are (our sins and) undesirable ways (of life which we try to hide), but (Your) love for us doesn’t remain hidden. Nanak says, O’ my Master, You are our true friend, who has kept (our sins, unexposed and) covered.”⁽²⁾

Paurri

But our prayer before God should not end just with a request for protection against punishment for our previous sins. We need to go one step further and ask God for such guidance and company which may totally steer us away from the life of sin and suffering and lead us into a life of virtue, and bliss. Therefore, again praying on our behalf, Guru Ji addresses God, and says: “O’ God, be merciful and make me the slave of Your slaves. By uttering (Your praise), I feel alive (again, and so happy and satisfied as if) I have obtained all the nine treasures and kingdoms. The treasure of this nectar like Name is available in abundance in the house of Your devotees. (I wish that) sitting in their company, I may be gratified listening to Your praise with my ears. I may perform their service, so that my body may be purified. (I desire that, I may) waive a fan on their heads, bring water, grind corn, and feel delighted while washing their feet. (But O’ God, I know that) on my own, nothing

can be done by me. (Please) cast Your glance (of grace) on me, and bless me, the meritless one, a place in the monastery of the saints.”(3)

The message of this *Paurri* is that by nature we human beings tend towards wrong and sinful acts, rather than virtuous deeds. Then we suffer on account of our deeds. Therefore if we want to overcome our evil tendencies, we should pray to God for the shelter and guidance of His holy saints. So that in their company we also know what is good or what is bad and how always by praising God we can avoid our evil tendencies, meditate on God's Name, and obtain eternal peace.

ਸਲੋਕ ਮਃ ੫ ॥

ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਯੂਰਿ ॥
ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ ॥੧॥

ਮਃ ੫ ॥

ਪਤਿਤ ਪੁਨੀਤ ਅਸੰਖ ਹੋਹਿ ਹਰਿ ਚਰਣੀ ਮਨੁ ਲਾਗ ॥
ਅਠਸਠਿ ਤੀਰਥ ਨਾਮੁ ਪ੍ਰਭ ਜਿਸੁ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗ ॥੨॥

ਪਉੜੀ ॥

ਨਿਤ ਜਪੀਐ ਸਾਸਿ ਗਿਰਾਸਿ ਨਾਉ ਪਰਵਦਿਗਾਰ ਦਾ ॥
ਜਿਸ ਨੋ ਕਰੇ ਰਹੰਮ ਤਿਸੁ ਨ ਵਿਸਾਰਦਾ ॥
ਆਪਿ ਉਪਾਵਣਹਾਰ ਆਪੇ ਹੀ ਮਾਰਦਾ ॥

ਪੰਨਾ ੫੧੯

ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜਾਣੁ ਬੁਝਿ ਵੀਚਾਰਦਾ ॥
ਅਨਿਕ ਰੂਪ ਖਿਨ ਮਾਹਿ ਕੁਦਰਤਿ ਧਾਰਦਾ ॥
ਜਿਸ ਨੋ ਲਾਇ ਸਚਿ ਤਿਸਹਿ ਉਧਾਰਦਾ ॥
ਜਿਸ ਦੇ ਹੋਵੈ ਵਲਿ ਸੁ ਕਦੇ ਨ ਹਾਰਦਾ ॥
ਸਦਾ ਅਭਗੁ ਦੀਬਾਣੁ ਹੈ ਰਉ ਤਿਸੁ ਨਮਸਕਾਰਦਾ ॥੩॥

salok mehlaa 5.

saajan tayray charan kee ho-ay rahaa sad
Dhooor.
naanak saran tuhaaree-aa paykha-o sad
hajoor. ||1||

mehlaa 5.

patit puneet asa^{kh} hohi har charnee man
laag.
ath^{sath} tirath naam parabh jis naanak
mastak bhaag. ||2||

pa-orhee.

nit japee-ai saas giraas naa-o paravdigaar
daa.
jis no karay rahamm tis na visaardaa.
aap upaavanhaar aapay hee maardaa.

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sabh kichh jaanai jaan bujh veechaardaa.
anik roop khin maahi kudrat Dhaardaa.
jis no laa-ay sach tiseh uDhaardaa.
jis dai hovai val so kaday na haardaa.
sadaa abhag deebaan hai ha-o tis
namaskaardaa. ||4||

Salok Mehla-5

In the previous *Paurri*, Guru Ji stated that by nature, we humans tend towards wrong and sinful acts rather than virtuous deeds. Then we suffer on account of our deeds. Therefore, if we want to overcome our evil tendencies, we should pray to God for the guidance of His holy saints. So that in their company we also know what is good and what is bad, and how by always praising God we can avoid our evil tendencies, meditate on God's Name, and obtain eternal peace. Guru Ji begins this *Paurri* by showing us how to pray to God for His grace and blessings.

Addressing God in a very endearing way, Guru Ji says: “O’ my Beloved friend, (I,) Nanak, wish that I may always remain as the dust of Your feet, and being in Your shelter, I may always see You in front of me.”(1)

Mehla-5

Some of us might think that the above kind of prayer behooves only those who are generally good and virtuous to start with. But what about those of us who have already committed so many terrible sins? Guru Ji gives us good news, and says: “An unaccountable number of the worst sinners became pious by attuning their mind to the feet of God, and (by attuning their mind to the Name and sweet memory of God). The Name (of God is such a powerful thing that it) brings the blessing of going to all the sixty-eight places of pilgrimage. But, O’ Nanak, (only those persons obtain this gift) in whose destiny it is so written (by God).”(2)

Paurri

Now Guru Ji tells us about some of the unique qualities of God, and how we should always respect and remember Him. He says: “Day and night, with every morsel and breath of ours we should remember the Name of that Sustainer (of the universe). He never forsakes that person from His mind on whom He shows His mercy. He Himself is the Creator, and Himself the Destroyer. He knows everything (that is happening), and what He is doing. Whatever He does, He does it after due consideration. (He is so powerful that He can assume) countless different forms in His nature. Whomsoever, He attaches to the true path; He saves that person (from evil. On whose side is God, he never loses. His court is imperishable, and Nanak salutes and bows before Him.”(4)

The message of this Paurri is that even if we have been the worst of sinners so far, still we should go and humbly pray to God to make us His slaves and yoke us to meditation on His Name, so that He may forgive us like a generous father. Once He is on our side, then we are not going to suffer defeat in anything.

ਸਲੋਕ ਮ: ੫ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਛੋਡੀਐ ਦੀਜੈ ਅਗਨਿ ਜਲਾਇ ॥
ਜੀਵਦਿਆ ਨਿਤ ਜਾਪੀਐ ਨਾਨਕ ਸਾਚਾ ਨਾਉ ॥੧॥

ਮ: ੫ ॥

ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭੁ ਆਪਣਾ ਸਭ ਫਲ ਪਾਏ ਆਹਿ ॥
ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਗੁਰ ਪੂਰੈ ਦੀਆ ਮਿਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਸੋ ਮੁਕਤਾ ਸੰਸਾਰਿ ਜਿ ਗੁਰਿ ਉਪਦੇਸਿਆ ॥
ਤਿਸ ਕੀ ਗਈ ਬਲਾਇ ਮਿਟੇ ਅੰਦੇਸਿਆ ॥

salok mehlaa 5.

kaam kroDh lobh chhodee-ai deejai agan
jalaa-ay.
jeevDī-aa nit jāapee-ai naanak saachaa
naa-o. ||1||

mehlaa 5.

simrat simrat parabh aapnaa sabh fal paa-ay
aahi.
naanak naam araaDhi-aa gur poorai dee-aa
milaa-ay. ||2||

pa-orhee.

so muktaa sansaar je gur updaysi-aa.
tis kee ga-ee balaa-ay mitay andaysi-aa.

ਤਿਸ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਜਗਤੁ ਨਿਹਾਲੁ ਹੋਇ ॥
 ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲੁ ਪਾਪਾ ਮੇਲੁ ਧੋਇ ॥
 ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਉ ਓਥੈ ਜਾਪੀਐ ॥
 ਮਨ ਕਉ ਹੋਇ ਸੰਤੋਖੁ ਭੁਖਾ ਧ੍ਰਾਪੀਐ ॥

ਜਿਸੁ ਘਟਿ ਵਸਿਆ ਨਾਉ ਤਿਸੁ ਬੰਧਨ ਕਾਟੀਐ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਹਰਿ ਧਨੁ ਖਾਟੀਐ ॥੫॥

tis kaa darsan daykh jagat nihaal ho-ay.
 jan kai sang nihaal paapaa mail Dho-ay.
 amrit saachaa naa-o othai jaapee-ai.
 man ka-o ho-ay santokh bhukhaa
Dharaapee-ai.
 jis ghat vasi-aa naa-o tis banDhan kaatee-ai.
 gur parsaad kinai virlai har Dhan khaatee-ai.
 ||5||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that even if we have been the worst of sinners so far, still we should go and humbly pray to God to make us His slaves and yoke us to meditation on His Name. So that He may forgive us like a generous father. At that point, we ourselves have also to take some steps and precautions that we don't continue to repeat our past mistakes, which originate from our evil impulses such as lust, anger, and greed. Therefore, Guru Ji begins this *Paurri* with an advice to that effect.

He says: "We should discard (our evil tendencies like) lust, anger, and greed (and get rid of them, as if) we have burnt these in fire. O' Nanak while alive, we should daily meditate on the true Name (of God, which would ultimately give us so much enjoyment and satisfaction, that we would automatically become free from these evil tendencies)." (1)

Mehla-5

To confirm the forementioned benefits of meditating on God, Guru Ji shares his personal experience in this regard. He says: "While repeatedly remembering my God, (I) have obtained all the fruits (of my desire. I.) Nanak, say, that when I meditated on (God's) Name, the perfect Guru united me with God." (2)

Paurri

On the basis of above statements and personal experience, Guru Ji declares: "Whom the Guru has instructed is the emancipated one in this world. That person's trouble is gone and all the apprehension is removed. Seeing the sight (of such a carefree person, even other people of the) world feel (encouraged and) pleased. In the company of (such devotees), one washes the dirt of one's sins and feels blessed. Because there (in the company of saints), we meditate on the immortal, eternal Name. Even the person afflicted with the hunger (of worldly desires) gets satiated, and the mind feels contented (with whatever that person already has. Then God's Name gets enshrined in the heart, and) the person in whose heart is enshrined the Name (of God, all that person's worldly) bonds are cut off. However, it is only a very rare person who by Guru's grace has earned the wealth of God's Name." (5)

The message of this *Paurri* is that we should join the company of the saintly persons, and in their company meditate on God's Name so that all the evil passions from our mind are dispelled and we are able to enshrine the immaculate Name of God in our heart and obtain eternal bliss.

ਸਲੋਕ ਮ: ੫ ॥

ਮਨ ਮਹਿ ਚਿਤਵਉ ਚਿਤਵਨੀ ਉਦਮੁ ਕਰਉ ਉਠਿ ਨੀਤੁ ॥
ਹਰਿ ਕੀਰਤਨ ਕਾ ਆਹਰੋ ਹਰਿ ਦੇਹੁ ਨਾਨਕ ਕੇ ਮੀਤੁ ॥੧॥

ਮ: ੫ ॥

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਪ੍ਰਭਿ ਰਾਖਿਆ ਮਨੁ ਤਨੁ ਰਤਾ ਮੂਲਿ ॥
ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਮਰਉ ਵਿਚਾਰੀ ਸੂਲਿ ॥੨॥

ਪਉੜੀ ॥

ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥
ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥
ਪੂਜਹੁ ਗੁਰ ਕੇ ਪੈਰ ਦੁਰਮਤਿ ਜਾਇ ਜਰਿ ॥
ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਬਿਖਮੁ ਤਰਿ ॥
ਸੇਵਹੁ ਸਤਿਗੁਰ ਦੇਵ ਅਗੈ ਨ ਮਰਹੁ ਡਰਿ ॥
ਖਿਨ ਮਹਿ ਕਰੇ ਨਿਹਾਲੁ ਉਣੈ ਸੁਭਰ ਭਰਿ ॥
ਮਨ ਕਉ ਹੋਇ ਸੰਤੋਖੁ ਧਿਆਈਐ ਸਦਾ ਹਰਿ ॥
ਸੋ ਲਗਾ ਸਤਿਗੁਰ ਸੇਵ ਜਾ ਕਉ ਕਰਮੁ ਧਰਿ ॥੬॥

salok mehlā 5.

man meh chitvā-o chitvānee udam kara-o
uth neet.
har keertan kaa aahro har dayh naanak kay
meet. ||1||

mehlā 5.

darisat Dhaar parabh raakhi-aa man tan
ratāa mool.
naanak jo parabh bhaanee-aa mara-o
vichaaree sool. ||2||

pa-orhee.

jee-a kee birthaa ho-ay so gur peh ardaas
kar.
chhod si-aanap sagal man tan arap Dhar.
poojahu gur kay pair durmat jaa-ay jar.
saaDh janaa kai sang bhavjal bikham tar.
sayvhu satgur dayv agai na marahu dar.
khin meh karay nihaal oonay subhar bhar.
man ka-o ho-ay santokh Dhi-aa-ee-ai sadaa
har.
so lagaa satgur sayv jaa ka-o karam Dhar.
||6||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should join the company of saintly persons and in their company meditate on God's Name so that all the evil passions from our mind are dispelled, and we are able to enshrine the immaculate Name of God in our heart, thus obtaining eternal bliss. For ordinary persons like us, the problem arises, when we think that starting tomorrow, we are going to rise up daily early in the morning, and meditate on His Name. But every day, when the time comes to rise up, we show laziness, and postpone it to the next day. Guru Ji begins the next *Paurri*, by showing us how to pray to God to bless us with the necessary will power.

Putting himself in our situation, Guru Ji says: “(Every night), in my mind I make this resolution, that I would daily make the effort to rise up (early in the morning). (O’ God), the friend of Nanak, bless him with the occupation of (singing) God’s praise.”(1)

Mehla-5

Now Guru Ji tells what happens to those whose prayer God has listened and whom He has blessed. He says: “Casting His glance of grace, whom God has saved, (their) mind and body remain imbued with the love of God. O’ Nanak, the (human brides) who are pleasing to their God, (their) pain has died like a helpless person.”(2)

Paurri

On the basis of above, Guru Ji advises us and says: “(O’ my friend, if there is any kind of anxiety in your mind), go and narrate the condition of your heart before God. Leave aside all (your) cleverness and surrender your mind and body (before the Guru, and ignoring your own intellect, do what the Guru says). Worship the feet of your Guru (by reverently listening and acting on his advice), so that your evil intellect may get burnt. In this way, in the company of saintly persons, swim across the dreadful (worldly) ocean. (O’ my friends), by serving the godly true Guru, you wouldn’t be worried to death in the next (world). Because, in an instant (the Guru) fills to the brim (with merits those) who are totally empty (of any merit). When, (through the Guru), we meditate on God, the mind obtains contentment. However that (person) alone gets engaged in the service of the true Guru, on whom is God’s grace.”(6)

The message of this Paurri is that whatever our troubles or anxieties are, we should pray before our true Guru and surrender our body and mind to him. In other words pledge to him that from now on we are going to follow whatever his Gurbani says. Then our mind will be rid of all the evil thoughts and tendencies, and filled with new merits and contentment. In this way, by serving the true Guru, and meditating on God’s Name, we would swim across the dreadful worldly ocean.

ਸਲੋਕ ਮਃ ੫ ॥

ਲਗੜੀ ਸੁਥਾਨਿ ਜੋੜਣਹਾਰੈ ਜੋੜੀਆ ॥
ਨਾਨਕ ਲਹਰੀ ਲਖ ਸੈ ਆਨ ਡੁਬਣ ਦੇਇ ਨ ਮਾ ਪਿਰੀ ॥੧॥

ਮਃ ੫ ॥

ਬਨਿ ਭੀਹਾਵਲੈ ਹਿਕੁ ਸਾਥੀ ਲਧਮੁ ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮਾ ॥
ਬਲਿ ਬਲਿ ਜਾਈ ਸੰਤ ਪਿਆਰੇ ਨਾਨਕ ਪੂਰਨ ਕਾਮਾ ॥੨॥

ਪਉੜੀ ॥

ਪਾਈਅਨਿ ਸਭਿ ਨਿਧਾਨ ਤੇਰੈ ਰੰਗਿ ਰਤਿਆ ॥
ਨ ਹੋਵੀ ਪਛੋਤਾਉ ਤੁਧ ਨੋ ਜਪਤਿਆ ॥
ਪਹੁਚਿ ਨ ਸਕੈ ਕੋਇ ਤੇਰੀ ਟੇਕ ਜਨ ॥
ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਸੁਖ ਲਹਾ ਚਿਤਾਰਿ ਮਨ ॥
ਗੁਰ ਪਹਿ ਸਿਫਤਿ ਭੰਡਾਰੁ ਕਰਮੀ ਪਾਈਐ ॥
ਸਤਿਗੁਰ ਨਦਰਿ ਨਿਹਾਲ ਬਹੁਤਿ ਨ ਧਾਈਐ ॥
ਰਬੈ ਆਪਿ ਦਇਆਲੁ ਕਰਿ ਦਾਸਾ ਆਪਣੇ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ ॥੭॥

salok mehlā 5.

lagr^hee suthaan jor^hanhaaraai jor^hee-aa.
naanak lahree lakh^h sai aan duban^h day-ay na
maa pīree. ||1||

mehlā 5.

ban bh^heehaavalai hik saath^hee laD^ham duk^h
hart^haa har naamaa.
bal bal jaa-ee sant^h pi-aaray naanak pooran
kaamaaⁿ. ||2||

pa-or^hee.

paa-ee-an sab^h niD^haan t^hayrai rang rat^hi-aa.
na hovee pach^hhot^haa-o tuD^h no japt^hi-aa.
pahuch na sakai ko-ay t^hayree tayk jan.
gur pooray vaahu vaahu suk^h lahaa chit^haar
man.
gur peh sif^hat bh^handaar karmee paa-ee-ai.
satgur na^hdar nihaal bahur^h na Dh^haa-ee-ai.
rak^hhai aap d^ha-i-aal kar d^hasaa aarp^hay.
har har har har naam jeevaa sun^h sun^hay. ||7||

Salok Mehla-5

In previous Paurri Guru Ji told us that whenever we are in any kind of trouble, if we seek the protection of the Guru, he would save us. Now he gives very beautiful examples to

illustrate how the Guru saves us from all kinds of attacks of worldly passions and problems. He takes the example of a small boat rocking in a vast sea, which is in turmoil, but if that boat is attached to some solid anchor or firm bank then it is not damaged at all.

So, first taking this example, Guru Ji says: “(My Guru), the steering captain of (my spiritual boat) has steered it to a very safe place (the feet of God). O’ Nanak, now even if, there are millions of waves (of temptations and worldly problems), still my Beloved (God) wouldn’t let me drown (in this worldly ocean).”(1)

Mehla-5

Next, Guru Ji takes another beautiful example and says: “In the dreadful worldly forest I have found a companion (the Name of God), who is the dispeller (of all my) troubles. O’ Nanak, I am a sacrifice again and again to that dear saint (Guru, by whose grace) all my tasks have been accomplished.”(2)

Paurri

Now Guru Ji shows us how to thank God for all the blessings showered on us, and imbuing us with His Love. He says: “(O’ God), being imbued with Your Love, we obtain all the treasures (of the world). By meditating on You, one never repents. No body can touch those devotees, who have taken Your shelter. O’ my mind, blessed is the Guru, remembering whom; we obtain the profit of peace. The Guru possesses storehouses full to the brim with the praise (of God). But it is by (God’s) grace that we obtain (this treasure). If the true Guru looks (towards us) with the glance of grace, then we don’t wander any more (in existence). Making us His servants, the compassionate (God) Himself saves (us from these wanderings). I survive only by listening to His Name again and again.”(7)

The message of this Paurri is that if once we truly believe and take the shelter of God through the Guru and meditate on His Name, He protects us in all kinds of troubles and difficult situations.

ਪੰਨਾ ੫੨੦

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ਸਲੋਕ ਮ: ੫ ॥

salok mehlaa 5.

ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਢਕਣ ਕੂ ਪਤਿ ਮੇਰੀ ॥

paraym patolaa t̄ai seh d̄itaa d̄hakan koo pat̄ mayree.

ਦਾਨਾ ਬੀਨਾ ਸਾਈ ਮੈਡਾ ਨਾਨਕ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥੧॥

daanaa beenaa saa-ee maidaa naanak saar na jaanaa t̄ayree. ||1||

ਮ: ੫ ॥

mehlaa 5.

ਤੈਡੈ ਸਿਮਰਣਿ ਹਭੁ ਕਿਛੁ ਲਖਮੁ ਬਿਖਮੁ ਨ ਡਿਨਮੁ ਕੋਈ ॥

t̄aidai simran̄ habh̄ kichh̄ laDham̄ bikham̄ na d̄itham̄ ko-ee.

ਜਿਸੁ ਪਤਿ ਰਖੈ ਸਚਾ ਸਾਹਿਬੁ ਨਾਨਕ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥੨॥

jis pat̄ rak̄hai sachaa saahib̄ naanak mayt̄ na sakai ko-ee. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹੋਵੈ ਸੁਖੁ ਘਣਾ ਦਯਿ ਧਿਆਇਐ ॥

hovai sukh̄ ghaanaa da-yi Dhi-aa-i-ai.

ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ਹਰਿ ਗੁਣ ਗਾਇਐ ॥

vanj̄jai roгаа ghaan̄ har gun̄ gaa-i-ai.

ਅੰਦਰਿ ਵਰਤੈ ਨਾਵਿ ਪ੍ਰਭਿ ਚਿਤਿ ਆਇਐ ॥
 ਪੂਰਨ ਹੋਵੈ ਆਸ ਨਾਇ ਮੰਨਿ ਵਸਾਇਐ ॥
 ਕੋਇ ਨ ਲਗੈ ਬਿਘਨੁ ਆਪੁ ਗਵਾਇਐ ॥
 ਗਿਆਨ ਪਦਾਰਥੁ ਮਤਿ ਗੁਰ ਤੇ ਪਾਇਐ ॥
 ਤਿਨਿ ਪਾਏ ਸਭੇ ਥੋਕ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਐ ॥
 ਤੂੰ ਸਭਨਾ ਕਾ ਖਸਮੁ ਸਭ ਤੇਰੀ ਫਾਇਐ ॥੮॥

andar varṭai thaaḁh parabh chit̃ aa-i-ai.
 pooran hovai aas naa-ay man vasaa-i-ai.
 ko-ay na lagai bighan aap gavaa-i-ai.
 gi-aan paḁaarath mat̃ gur ṭay paa-i-ai.
 ṭin paa-ay sabhḁay thok jis aap ḁivaa-i-ai.
 tooⁿ sabhnaa kaa khasam sabh ṭayree
 chḁaa-i-ai. ||8||

Salok Mehla-5

In the previous *Paurri*, Guru Ji told us that if once we truly believe and take the shelter of God through the Guru and meditate on His Name, He protects us in all kinds of troubles and difficult situations. Guru Ji begins the next *Paurri* by comparing the love and protection of God to a very beautiful soft silky red cloth, called *Patola*, which was usually given to a girl who had recently been engaged or married in order to protect her honor. This cloth indicates that this girl has been taken, and no one else may look towards her with any kind of covetous intentions.

So comparing the loving protection of God to a *Patola*, Guru Ji says: “O’ my beloved Groom, You have given me this red silken head covering to protect my honor. O’ my Master, You are wise and sagacious. (I,) Nanak, don’t know the extent of Your greatness.”(1)

Mehla-5

Now Guru Ji states from his personal experience what kind of blessings he has obtained by mediating on God’s Name. Once again addressing God, he says: “(O’ God), by meditating on You, I have obtained and found everything, and I have not faced any difficulty (in my life). O’ Nanak, whose honor the true Master saves, no one can nullify that.”(2)

Paurri

Next Guru Ji tells us in clear-cut terms what are the blessings, which we enjoy, when we remember that merciful God. He says: “We obtain immense happiness when we remember our Beloved (God). The maladies are annihilated when we sing praises of God. Within us prevails a sense of peace and calmness, when God comes into our mind. Our hope is fulfilled if we enshrine God in our heart. When we forsake ego, no obstruction comes (in our way). The commodity (of divine) knowledge and intellect, we find only from the Guru. However, only those have obtained these blessings, whom (God) has Himself got delivered (through the Guru. O’ God), You are the Master of all, and all are under Your rule.” (8)

The message of this *Paurri* is that if we remember God with true love and devotion and enshrine His Name in our mind, He protects our honor, fulfills our wishes, and blesses us with all other kinds of virtues of peace and pleasure through the Guru.

ਸਲੋਕ ਮਃ ੫ ॥

ਨਦੀ ਤਰੰਦਤੀ ਮੈਡਾ ਖੋਜੁ ਨ ਖੁੰਭੈ ਮੰਤਿ ਮੁਹਬਤਿ ਤੇਰੀ ॥

salok mehlaa 5.

nadee tarand-ṭhee maidaa khoj na khumbhai
 manḁh muhabat̃ ṭayree.

ਤਉ ਸਹ ਚਰਣੀ ਮੈਡਾ ਹੀਅੜਾ ਸੀਤਮੁ ਹਰਿ ਨਾਨਕ ਤੁਲਹਾ
ਬੋੜੀ ॥੧॥

tā-o sah charṇee maidaa hee-arḥaa seetam
har naanak tūlhāa bayrḥee. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਜਿਨ੍ਹਾ ਦਿਸੰਦਤਿਆ ਦੁਰਮਤਿ ਵੰਵੈ ਮਿਤ੍ਰੁ ਅਸਾਡੜੇ ਸੇਈ ॥

jin^{aa}aa disand-rḥi-aa durmat̃ vanjai mit̃ar
asaadrḥay say-ee.

ਹਉ ਭੂਢੇਦੀ ਜਗੁ ਸਬਾਇਆ ਜਨ ਨਾਨਕ ਵਿਰਲੇ ਕੇਈ ॥੨॥

ha-o dḥoodḥaydee jag sabaa-i-aa jan naanak
virlyay kay-ee. ||2||

ਪਉੜੀ ॥

pa-orḥee.

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ ॥

aavai saahib chit̃ tayri-aa bhagṭaa dithi-aa.

ਮਨ ਕੀ ਕਟੀਐ ਮੇਲੁ ਸਾਧਸੰਗਿ ਵੁਠਿਆ ॥

man kee katee-ai mail saaDḥsang vuthi-aa.

ਜਨਮ ਮਰਣ ਭਉ ਕਟੀਐ ਜਨ ਕਾ ਸਬਦੁ ਜਪਿ ॥

janam maran bhā-o katee-ai jan kaa sabad
jap.

ਬੰਧਨ ਖੋਲਨਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ ॥

banDhan kḥolnī^h sant̃ doot̃ sabḥ jaahi chḥap.

ਤਿਸੁ ਸਿਉ ਲਾਇਨਿ ਰੰਗੁ ਜਿਸ ਦੀ ਸਭ ਧਾਰੀਆ ॥

ṭis si-o laa-inī^h rang jis dee sabḥ Dḥaaree-aa.

ਉਚੀ ਹੂੰ ਉਚਾ ਥਾਨੁ ਅਗਮ ਅਪਾਰੀਆ ॥

oochee hooⁿ oochaa thaana agam
aapaaree-aa.

ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਸਾਸਿ ਸਾਸਿ ਧਿਆਈਐ ॥

raiñ dīnas kar jorḥ saas saas Dḥi-aa-ee-ai.

ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਭਗਤ ਸੰਗੁ ਪਾਈਐ ॥੯॥

jaa aapay ho-ay dā-i-aal taaⁿ bhagaṭ̃ sang
paa-ee-ai. ||9||

Salok Mehla-5

In the previous *Paurri*, Guru Ji told us that if we remember God with true love and devotion and enshrine His Name in our mind, He protects our honor, fulfills our wishes, and blesses us with all other kinds of virtues of peace and pleasure through the Guru. He starts this *Paurri* by sharing with us the extent of his love and faith in the protection of God.

Addressing his beloved Master, Guru Ji says: “(O’ my Protector), while swimming in this (worldly) river, my foot doesn’t get stuck in the slush (of attachment), because within me is the (supporting anchor of) Your love. Yes, (I am imbued with so much love for You, as if) Your feet are sown within my heart. For Nanak, God is his raft and boat (to carry him across this worldly ocean).”(1)

Mehla-5

Next Guru Ji tells us what kind of friends he seeks. He does not seek friendship with powerful worldly rulers or rich persons. He has some other criteria, so he says: “They alone are my friends, seeing whom one’s evil intellect goes away. I search (for them) throughout the entire world, but O’ Nanak, very rare are (such holy persons).”(2)

Paurri

Now Guru Ji tells us what are the blessings of joining the company of the devotees of God, and how the company of such saints leads us to the love and remembrance of God. He says: “(O’ God), upon seeing Your devotees, You the Master come to reside in the mind. By joining the society of saints, the filth of one’s mind is washed off. By meditating on

the word (mantra of Name) given by the devotees, one's fear of birth and death is removed. Because whose (worldly) bonds, the saints untie all the villains (of evil impulses in that one go away, and) hide somewhere else. (The saints) imbue us with Him, who is the support of all (the universe). Highest of the high is the seat of that incomprehensible and limitless (God. Therefore), with folded hands, day and night we should meditate on Him, with each and every breath of ours. When He Himself becomes kind, we obtain Him in the company of His devotees.”(9)

The message of this *Paurri* is that if we want to find bliss and happiness and swim across this dreadful worldly ocean, then we should seek the company of God's saints. So that they may help us loosen our worldly bonds, drive out our evil impulses, and imbue us with so much love for God, that day and night we meditate on His Name. So that one day, becoming gracious, God may bless us also with His sight, and accept us in His eternal union.

ਸਲੋਕ ਮਃ ੫ ॥

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਹੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ ॥
ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਗਾਹੀ
॥੧॥

ਮਃ ੫ ॥

ਸਚੀ ਬੈਸਕ ਤਿਨ੍ਹਾ ਸੰਗਿ ਜਿਨ ਸੰਗਿ ਜਪੀਐ ਨਾਉ ॥
ਤਿਨ੍ਹਾ ਸੰਗਿ ਸੰਗੁ ਨ ਕੀਚਈ ਨਾਨਕ ਜਿਨਾ ਆਪਣਾ ਸੁਆਉ
॥੨॥

ਪਉੜੀ ॥

ਸਾ ਵੇਲਾ ਪਰਵਾਣੁ ਜਿਤੁ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ॥
ਹੋਆ ਸਾਧੁ ਸੰਗੁ ਫਿਰਿ ਦੁਖ ਨ ਤੋਟਿਆ ॥
ਪਾਇਆ ਨਿਹਚਲੁ ਥਾਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਲੋਟਿਆ ॥
ਨਦਰੀ ਆਇਆ ਇਕੁ ਸਗਲ ਬ੍ਰਹਮੇਟਿਆ ॥
ਤਤੁ ਗਿਆਨੁ ਲਾਇ ਧਿਆਨੁ ਦ੍ਰਿਸਟਿ ਸਮੇਟਿਆ ॥
ਸਭੋ ਜਪੀਐ ਜਾਪੁ ਜਿ ਮੁਖਹੁ ਬੋਲੇਟਿਆ ॥
ਹੁਕਮੇ ਬੁਝਿ ਨਿਹਾਲੁ ਸੁਖਿ ਸੁਖੇਟਿਆ ॥
ਪਰਖਿ ਖਜਾਨੈ ਪਾਏ ਸੇ ਬਹੁੜਿ ਨ ਖੋਟਿਆ ॥੧੦॥

salok mehlāa 5.

baar vidaanrhai hummas Dhummas kookaa
pa-ee-aa raahee.
tā-o sah saytee lagrhee doree naanak anad
saytee ban gaahee. ||1||

mehlāa 5.

sachee baisak tīn^haa sang jin sang japee-ai
naa-o.
tīn^h sang sang na keech-ee naanak jinaa
aapnaa su-aa-o. ||2||

pa-orhee.

saa vaylaa parvaan jīt satgur bhayti-aa.
ho-aa saaDhoo sang fir dookh na tayti-aa.
paa-i-aa nihchal thaana fir garabh na layti-aa.
nagree aa-i-aa ik sagal barahmayti-aa.
tat gi-aan laa-ay Dhi-aan darisat samayti-aa.
sabho japee-ai jaap je mukhahu bolayti-aa.
hukmay bujh nihaal sukh sukhayti-aa.
parakh khajaanai paa-ay say bahurh na
khoti-aa. ||10||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that in case we want to find bliss and happiness and swim across this dreadful worldly ocean, then we should seek the company of God's saints. Guru Ji begins this *Paurri* by comparing this world to an unknown forest in which the mortal souls are lost and crying with pain and suffering. He tells us, who are those persons, who are safely and easily, passing through this torturous jungle.

Guru Ji says: “(O’ God), in that unknown and dreadful forest (of the world, there is so much pain and suffering, as if it is burning with) oppressive heat, and cries and shrieks are coming out of the trails and pathways. (But I) Nanak, see that they whose mind is attuned (in love) with You the Master are blissfully crossing this (worldly) forest.”(1)

Mehla-5

Ordinarily, when we go on a journey on a train, ship, or airplane, we form acquaintance or friendship with our fellow passengers, but after some time, we find that some of these new friends are undesirable and not worth continuing friendship, while there are others with whom we may form lasting friendship. In this *salok*, Guru Ji tells us with what kinds of people, we should develop long lasting friendship and whom we should avoid. He says: “(We ought to form) true (and lasting) friendship (only with those) who meditate on (God’s) Name. O’ Nanak, we shouldn’t form companionship with those who have only their own selfish object (in mind).”(2)

Paurri

Now, listing more blessings of the company and guidance of the saint Guru, he says: “Approved (in God’s court) is that time in which one sees (and listens to) the true Guru. When one is blessed with the company of the saint (Guru), one is not afflicted with any pain after that. (Upon meeting the Guru, the person who) finds a permanent place (of rest), doesn’t fall into existences again. To such a person only one (God) seems to pervade everywhere. By diverting the mind from the outside (worldly affairs), that person focuses the attention on the essence of (divine) knowledge. Whatever that person utters from the mouth is all in worship (of God). Realizing the will of God, such a person feels delighted and lives in peace and happiness. (Such saintly persons whom) after testing (God accepts in His union, or) puts in His treasure, don’t become base (or false) again.”(10)

The message of this Paurri is that in case we want to find peace and happiness in this world, which is otherwise full of all kinds of troubles, pains and suffering, we should only find and seek the company of the saints of God and should shun the company of false selfish people. Further, in the company of saints, we should learn to love God, see Him pervading everywhere, and meditate on His Name, which will ultimately unite us with the all-blissful Supreme Being.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਵਿਛੋਹੇ ਜੰਬੂਰ ਖਵੇ ਨ ਵੰਵਨਿ ਗਾਖੜੇ ॥

ਜੇ ਸੇ ਧਣੀ ਮਿਲਿਨਿ ਨਾਨਕ ਸੁਖ ਸੰਬੂਰ ਸਚੁ ॥੧॥

ਪੰਨਾ ੫੨੧

ਮਃ ੫ ॥

ਜਿਮੀ ਵਸੰਦੀ ਪਾਣੀਐ ਈਧਣੁ ਰਖੈ ਭਾਹਿ ॥

ਨਾਨਕ ਸੋ ਸਹੁ ਆਹਿ ਜਾ ਕੈ ਆਵਲਿ ਰਭੁ ਕੋ ॥੨॥

salok mehlaa 5.

vichhohay jamboor khavay na vanjan
gaakh-rhay.

jay so Dhanee milann naanak sukh samboor
sach. ||1||

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mehlaa 5.

jimee vasandee paanee-ai eeDhan rakhai
bhaahi.

naanak so saho aahi jaa kai aadhhal habh ko.
||2||

ਪਉੜੀ ॥

ਤੇਰੇ ਕੀਤੇ ਕੰਮ ਤੁਧੈ ਹੀ ਗੋਚਰੇ ॥
 ਸੋਈ ਵਰਤੈ ਜਗਿ ਜਿ ਕੀਆ ਤੁਧੁ ਧੁਰੇ ॥
 ਬਿਸਮੁ ਭਏ ਬਿਸਮਾਦ ਦੇਖਿ ਕੁਦਰਤਿ ਤੇਰੀਆ ॥
 ਸਰਣਿ ਪਰੇ ਤੇਰੀ ਦਾਸ ਕਰਿ ਗਤਿ ਹੋਇ ਮੇਰੀਆ ॥
 ਤੇਰੇ ਹਥਿ ਨਿਧਾਨੁ ਭਾਵੈ ਤਿਸੁ ਦੇਹਿ ॥
 ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਸੋਇ ਲੇਹਿ ॥
 ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅੰਤੁ ਨ ਪਾਈਐ ॥
 ਜਿਸ ਨੋ ਹੋਹਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਾਮੁ ਧਿਆਈਐ ॥੧੧॥

pa-orhee.

tayray keetay kamm tuDhai hee gochray.
 so-ee vartai jag je kee-aa tuDh Dhuray.
 bisam bha-ay bismaad daykh kudrat
 tayree-aa.
 saran paray tayree daas kar gat ho-ay
 mayree-aa.
 tayrai hath niDhaan bhaavai tis deh.
 jis no ho-ay da-i-aal har naam say-ay layhi.
 agam agochar bay-ant ant na paa-ee-ai.
 jis no hohi kirpaal so naam Dhi-aa-ee-ai.
 ||11||

Salok Mehla-5

In the previous Paurri, Guru Ji concluded that those who are judged righteous are blessed with God's union, and like genuine coins are added to His treasury. In this *Paurri*, he tells us what kind of pain and emotional suffering that person feels, who is imbued with the love of God, when that person is separated from his or her beloved God.

Guru Ji says: "(For a true devotee), the pangs of separation (from God) are like the sharp unbearable (pain of pulling one's skin with) pincers, (However), if one meets that Master, then O' Nanak, there is all peace."(1)

Mehla-5

Now the question arises, where is that beloved God of ours? Answering this question, Guru Ji says: "O' Nanak, just as the earth is abiding stable in water, and even provides support to it, or just as wood keeps fire hidden in it, similarly that Master, on whose support is every creature is hiding unnoticed (in the entire world)."(2)

Paurri

Reflecting on these and other wonders of God (such as stunning sceneries of Niagara Falls, Yellowstone Park, or the precise working of millions of galaxies), Guru Ji addresses God and says: "O' God, only You could do the kinds of works which You have done. Only that is happening in the world, which You have done. Seeing Your natural (wonders), we have been wonderstruck. Your servants seek Your shelter; (I have come to Your refuge, O' God, show mercy, and) emancipate me also. In Your hands is the treasure (of Your Name); You give it to the one on whom You are pleased. They alone obtain (the gift of) God's Name, on whom You become gracious. O', the unapproachable, incomprehensible, and limitless (God), we cannot find Your end limit. Towards whom You become kind, that person meditates on Your Name."(11)

The message of the *Paurri* is that we should be so much in love with God that His separation may seem more painful to us than the worst of torture. Further, we should realize God in His own wonders and be so much mesmerized by those wonders that automatically, words like *Wow! Wonderful God!, Waheguru! Subhan Allah!* should involuntarily keep coming out of our mouths.

ਸਲੋਕ ਮ: ੫ ॥

ਕਤਛੀਆ ਫਿਰੰਨਿ ਸੁਆਉ ਨ ਜਾਣਨਿ ਸੁਵੀਆ ॥

ਸੇਈ ਮੁਖ ਦਿਸੰਨਿ ਨਾਨਕ ਰਤੇ ਪ੍ਰੇਮ ਰਸਿ ॥੧॥

ਮ: ੫ ॥

ਖੋਜੀ ਲਧਮੁ ਖੋਜੁ ਛਡੀਆ ਉਜਾੜਿ ॥

ਤੈ ਸਹਿ ਦਿਤੀ ਵਾੜਿ ਨਾਨਕ ਖੇਤੁ ਨ ਛਿਜਈ ॥੨॥

ਪਉੜੀ ॥

ਆਰਾਧਿਹੁ ਸਚਾ ਸੋਇ ਸਭੁ ਕਿਛੁ ਜਿਸੁ ਪਾਸਿ ॥
ਦੁਹਾ ਸਿਰਿਆ ਖਸਮੁ ਆਪਿ ਖਿਨ ਮਹਿ ਕਰੇ ਰਾਸਿ ॥

ਤਿਆਗਹੁ ਸਗਲ ਉਪਾਵ ਤਿਸ ਕੀ ਓਟ ਗਹੁ ॥

ਪਉ ਸਰਣਾਈ ਭਜਿ ਸੁਖੀ ਹੂੰ ਸੁਖ ਲਹੁ ॥

ਕਰਮ ਧਰਮ ਤਤੁ ਗਿਆਨੁ ਸੰਤਾ ਸੰਗੁ ਹੋਇ ॥

ਜਪੀਐ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਬਿਘਨੁ ਨ ਲਗੈ ਕੋਇ ॥

ਜਿਸ ਨੋ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਮਨਿ ਵੁਠਿਆ ॥

ਪਾਈਅੰਨਿ ਸਭਿ ਨਿਧਾਨ ਸਾਹਿਬਿ ਤੁਠਿਆ ॥੧੨॥

salok mehlaa 5.

karḥ-chhee-aa firaⁿni^h su-aa-o na jaanⁿi^h
sun^jee-aa.

say-ee mukḥ disaⁿi^h naanak ratay paraym
ras. ||1||

mehlaa 5.

kh^ojee laDham kh^oj chhadee-aa ujaarḥ.

ṭai seh diṭee vaarḥ naanak khayṭ na chhij-ee.
||2||

pa-orhee.

aaraaDhihu sachaa so-ay sabḥ kichḥ jis paas.
duhaa siri-aa khasam aap khin meh karay
raas.

ṭi-aagahu sagal upaav ṭis kee ot gahu.

pa-o sarnaa-ee bhaj sukḥee hooⁿ sukḥ lahu.

karam Dharam ṭaṭ gi-aan santāa sang ho-ay.

japee-ai amriṭ naam bighan na lagai ko-ay.

jis no aap da-i-aal ṭis man vuthi-aa.

paa-ee-ani^h sabḥ niDhaan saahib ṭuthi-aa.

||12||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should be so much in love with God that His separation may seem more painful to us than the worst of torture. He begins this *Paurri* by stressing upon the importance of having true love and passion for the Guru's word. He cites a beautiful common scene, which we almost see daily.

He says: “(Just as) ladles keep going through (delicious curries, but) don't know the taste (of these foods, because ultimately) they remain empty. (Similarly) O' Nanak, they alone look beautiful (and holy), who are imbued with (His) love, (and to study or talk about holy scriptures without true longing for God, is to remain like those ladles).”(1)

Mehla-5

Now Guru Ji tells us the reasons why, in spite of reading the scriptures and doing other rituals, our mind still remains bereft of the true relish or love for God, and how even when some time we are imbued with love for God, it soon disappears, and how this love can be protected and kept from disappearing.

Again, Guru Ji uses a very commonplace example from agriculture. He says: “(When a detective finds out who has been ruining a farmer's crops, whether it is the neighbor's cattle, or some wild animals, the farmer protects the farm by putting a suitable fence around it). Similarly, the detective (Guru) has found out the real culprits, (the five impulses, who had) destroyed (the crop of my spiritual endeavor. O' my Master, You have erected

the fence (of Guru's word around the field of my mind). O' Nanak, now the farm (of my spiritual efforts) wouldn't be laid waste."(2)

Paurri

Next Guru Ji tells us exactly what to do in order to unite ourselves with God. He says: "(O' my friends), meditate on that true God who has everything (in His power). He is the Master of both ends, (the love of material goods, and wealth of God's Name), and in an instant adjusts our affairs. (O' my friends), discard all other efforts (and supports), and get hold of His shelter. Hasten to His refuge, and obtain the most sublime peace (from Him. However, remember that) the essence of (divine) knowledge about the virtuous deeds and faith is obtained in the company of the saint (Guru). Because there we meditate on the nectar like Name, and no obstruction comes our way. They on whom (God) becomes gracious, He comes to reside in their hearts, and upon His becoming gracious, obtain all (kinds of) treasures."(12)

The message of this *Paurri* is that we should not merely be reading the holy books or doing rituals, but we should try to develop true love for God by seeking the company and guidance of saintly persons, singing God's praise, and meditating on His Name in their company with true love and passion. Only then we can taste the true relish and bliss of union with the Supreme Being.

ਸਲੋਕ ਮਃ ੫ ॥

ਲਧਮੁ ਲਭਣਹਾਰੁ ਕਰਮੁ ਕਰੰਦੋ ਮਾ ਪਿਰੀ ॥

ਇਕੋ ਸਿਰਜਣਹਾਰੁ ਨਾਨਕ ਬਿਆ ਨ ਪਸੀਐ ॥੧॥

ਮਃ ੫ ॥

ਪਾਪਤਿਆ ਪਛਾੜਿ ਬਾਣੁ ਸਚਾਵਾ ਸੰਨਿ ਕੈ ॥

ਗੁਰ ਮੰਤ੍ਰੁੜਾ ਚਿਤਾਰਿ ਨਾਨਕ ਦੁਖੁ ਨ ਥੀਵਈ ॥੨॥

ਪਉੜੀ ॥

ਵਾਹੁ ਵਾਹੁ ਸਿਰਜਣਹਾਰੁ ਪਾਈਅਨੁ ਠਾਢਿ ਆਪਿ ॥

ਜੀਅ ਜੰਤ ਮਿਹਰਵਾਨੁ ਤਿਸ ਨੋ ਸਦਾ ਜਾਪਿ ॥

ਦਇਆ ਧਾਰੀ ਸਮਰਥਿ ਚੁਕੇ ਬਿਲ ਬਿਲਾਪਿ ॥

ਨਠੇ ਤਾਪ ਦੁਖ ਰੋਗ ਪੂਰੇ ਗੁਰ ਪ੍ਰਤਾਪਿ ॥

ਕੀਤੀਅਨੁ ਆਪਣੀ ਰਖ ਗਰੀਬ ਨਿਵਾਜਿ ਥਾਪਿ ॥

ਆਪੇ ਲਇਅਨੁ ਛੁਡਾਇ ਬੰਧਨ ਸਗਲ ਕਾਪਿ ॥

ਤਿਸਨ ਬੁਝੀ ਆਸ ਪੁੰਨੀ ਮਨ ਸੰਤੋਖਿ ਧ੍ਰਾਪਿ ॥

ਵਡੀ ਹੂੰ ਵਡਾ ਅਪਾਰ ਖਸਮੁ ਜਿਸੁ ਲੇਪੁ ਨ ਪੁੰਨਿ ਧਾਪਿ ॥੧੩॥

salok mehlā 5.

laDham labhanhaar karam karandō maa
piree.

iko sirjanhaar naanak bi-aa na pasee-ai. ||1||

mehlā 5.

paapri-aa pachhaarh baan sachaaavaa saⁿih
kai.

gur mantrharh chitar naanak dukh na
theev-ee. ||2||

pa-orhee.

vaahu vaahu sirjanhaar paa-ee-an thaaadh
aap.

jee-a jant miharvaan tis no sadaa jaap.

da-i-aa Dhaaree samrath chukay bil bilaap.

nathay taap dukh rog pooray gur partaap.

keete-ee-an aapnee rakh gareeb nivaaj thaap.

aapay la-i-an chhadaa-ay banDhan sagal
kaap.

tisan bujhee aas punnee man santokh
Dharaap.

vadee hoo^N vadaa apaar khasam jis layp na
punn paap. ||13||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should not merely be reading the holy books or doing rituals. But we should also develop true love for God by seeking the company and guidance of saintly persons, singing God's praise, and meditating on His Name in their company with true love and passion. Only then we can taste the true relish and bliss of union with the Supreme Being. Guru Ji begins this *Paurri* by sharing with us his own experience of meditating on God with true love and tells us what kind of bliss he has obtained and how he is thankful to God for His union.

He says: "When my beloved (God) showed mercy on me, I found out that worth finding God. Now (O') Nanak, only one Creator is visible everywhere, (I) don't see anyone else."(1)

Mehla-5

Next Guru Ji tells us in a very brief and precise manner how to fight our false and sinful tendencies. He says: "(O' human being), aiming the arrow of truth, slay down the sinful tendencies (in you). Nanak (says) you will not suffer any sorrow (if you), remember the beautiful mantra of the Guru (in your mind)."(2)

Paurri

Now describing the unique merits of God, Guru Ji says: "Wonderful is that Creator, who has Himself bestowed peace on us. (O' my friends), remember that (God) who is kind. On whom, (God) has become compassionate, all that person's cries and wails have ended. By virtue of the Guru's clout, all their tensions, pains and maladies have run away. The merciful Master of the poor has Himself protected them. By cutting off all their bonds, (God) Himself has liberated them. The fire of their desire has been extinguished, their hope has been fulfilled, and their mind is satiated with contentment. Highest of the high is the limitless Master, who is not affected by any consideration of vice or virtue."(13)

The message of this *Paurri* is that no matter how many horrible sins we have committed before, we should still not lose heart. We should seek the shelter of the Guru, and under his instruction, imbue ourselves with true love and passion for God. When we have reached that stage of true love with Him, the Guru will unite us with God and we will find that all our sins and even our evil desires have vanished and we have obtained peace, bliss, and a truly contented mind.

ਸਲੋਕ ਮਃ ੫ ॥

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ ॥੧॥

ਮਃ ੫ ॥

ਰਾਮੁ ਰਮਹੁ ਬਡਭਾਗੀਚੋ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥

salok mehlaa 5.

jaa ka-o bhā-ay kirpaal parabh har har
say-ee japaat.
naanak pareet lagee tin raam si-o bhaytat
saaDh sangaat. ||1||

mehlaa 5.

raam ramhu badbhaageeho jal thal mahee-al
so-ay.

ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੨॥

naanak naam araaDhi-ai bighan na laagai ko-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਭਗਤਾ ਕਾ ਬੋਲਿਆ ਪਰਵਾਣੁ ਹੈ ਦਰਗਹ ਪਵੈ ਬਾਇ ॥

bhagtaa kaa boli-aa parvaan hai dargeh pavai thaa-ay.

ਭਗਤਾ ਤੇਰੀ ਟੇਕ ਰਤੇ ਸਚਿ ਨਾਇ ॥

bhagtaa tayree tayk ratay sach naa-ay.

ਜਿਸ ਨੋ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਿਸ ਕਾ ਦੂਖੁ ਜਾਇ ॥

jis no ho-ay kirpaal tis kaa dookh jaa-ay.

ਪੰਨਾ ੫੨੨

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ਭਗਤ ਤੇਰੇ ਦਇਆਲ ਓਨ੍ਹਾ ਮਿਹਰ ਪਾਇ ॥

bhagat tayray da-i-aal on^haa mihar paa-ay.

ਦੂਖੁ ਦਰਦੁ ਵਡ ਰੋਗੁ ਨ ਪੋਹੇ ਤਿਸੁ ਮਾਇ ॥

dookh darad vad rog na pohay tis maa-ay.

ਭਗਤਾ ਏਹੁ ਅਧਾਰੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਇ ॥

bhagtaa ayhu aDhaar gun govind gaa-ay.

ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣਿ ਇਕੋ ਇਕੁ ਧਿਆਇ ॥

sadaa sadaa din rain iko ik Dhi-aa-ay.

ਪੀਵਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਨ ਨਾਮੇ ਰਹੇ ਅਘਾਇ ॥੧੪॥

peevat amrit naam jan naamay rahay aghaa-ay. ||14||

Salok Mehla-5

In the previous *Paurri* Guru Ji told us about the blessings received by those who meditate on God with true love and devotion. In this *Paurri*, he tells us who are those fortunate devotees who meditate on God's Name.

Guru Ji says: "O' Nanak, only those persons meditate on God's Name, on whom God becomes kind. Upon meeting the company of saintly persons, they are imbued with love for God."(1)

Mehla-5

Therefore, Guru Ji advises us and says: "O' the fortunate ones, meditate on that God, who pervades all waters, lands, and sky. O' Nanak, when we meditate on (God's) Name, no obstruction comes (in our life journey)."(2)

Paurri

Commenting on relationship between God and His devotees, he says: "Approved and worth following is the word uttered by the devotees; it is recognized in God's court. O' God, the devotees depend on Your support, they are imbued with love of (Your) true Name. On whom God becomes merciful, all that (person's) suffering is gone. O' merciful God, the devotees are Yours, and You show mercy on them. No malady, pain, or serious disease, or worldly attachment afflicts them. This is the support of the devotees, that they sing praises of God. Day and night, and forever, they meditate on the one and only one (God). By drinking the nectar of His Name, the devotees remain satiated with the Name."(14)

The message of this *Paurri* is that if we want to obtain the blessings of God for others and ourselves, and want to get rid of our sufferings and pains, then we should become true devotees of God. This we can do by singing His praises in the company of the saintly persons and meditating on His Name, day and night.

ਸਲੋਕ ਮ: ੫ ॥

ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੇ ਵਿਸਰੈ ਨਾਉ ॥
ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥੧॥

ਮ: ੫ ॥

ਪਿਰੀ ਮਿਲਾਵਾ ਜਾ ਥੀਐ ਸਾਈ ਸੁਹਾਵੀ ਰੁਤਿ ॥
ਘੜੀ ਮੁਹਤੁ ਨਹ ਵੀਸਰੈ ਨਾਨਕ ਰਵੀਐ ਨਿਤ ॥੨॥

ਪਉੜੀ ॥

ਸੂਰਬੀਰ ਵਰੀਆਮ ਕਿਨੈ ਨ ਹੋੜੀਐ ॥
ਫਉਜ ਸਤਾਣੀ ਹਾਠ ਪੰਚਾ ਜੋੜੀਐ ॥
ਦਸ ਨਾਰੀ ਅਉਧੂਤ ਦੇਨਿ ਚਮੋੜੀਐ ॥
ਜਿਣਿ ਜਿਣਿ ਲੈਨਿ ਰਲਾਇ ਏਹੋ ਏਨਾ ਲੋੜੀਐ ॥
ਤ੍ਰੇ ਗੁਣ ਇਨ ਕੈ ਵਸਿ ਕਿਨੈ ਨ ਸੋੜੀਐ ॥
ਭਰਮੁ ਕੋਟੁ ਮਾਇਆ ਖਾਈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਤੋੜੀਐ ॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਬਿਖਮ ਦਲੁ ਫੋੜੀਐ ॥
ਰਉ ਤਿਸੁ ਅਗੈ ਦਿਨੁ ਰਾਤਿ ਰਹਾ ਕਰ ਜੋੜੀਐ ॥੧੫॥

salok mehlāa 5.

kot bighan tīs laagṭay jis no visrai naa-o.
naanak an-dīn bilpaṭay Ji-o sunjai ghar
kaa-o. ||1||

mehlāa 5.

piree milaavaa jaa thee-ai saa-ee suhaavee
ruṭ.
gharhee muhaṭ nah veesrai naanak ravee-ai
niṭ. ||2||

pa-orhee.

soorbeer varee-aam kinai na horhee-ai.
fa-uj sataaṅgee haath panchaa jorhee-ai.
das naaree a-uDhootṭ dāy chamorhee-ai.
jin jin lainiⁱ ralaay ayho aynaa lorhee-ai.
ṭarai gun in kai vas kinai na morhee-ai.
bharam kot maa-i-aa khaa-ee kaho kiṭ biDh
torhee-ai.
gur pooraa aaraaDh bikhām dāl forhee-ai.
ha-o tīs agai dīn raṭṭ rahaa kar jorhee-ai.
||15||

Salok Mehla-5

In the previous *Paurri*, Guru Ji mentioned some of the blessings obtained by the devotees who are imbued with the love of God and who keep meditating on His Name. He begins this *Paurri*, by showing us the opposite side or the fate of those who do not meditate on God's Name, and forsaking Him, run after worldly riches and pleasures.

He says: "Millions of obstructions afflict that person who forsakes God's Name. O' Nanak, (such people) cry day and night like a crow (looking for food) in a deserted house."(1)

Mehla-5

Now Guru Ji tells us how can we avoid situation like the one described above and be in such a state of happiness, as if the whole season of pain has changed, and we are in the spring like season of happiness. He says: "That season (alone) is the (most) pleasant (and auspicious) when we are (blessed) with the union of God. Therefore O' Nanak, we should not forget Him, even for a moment and we should keep meditating on Him every day."(2)

Paurri

Next Guru Ji draws our attention to the obstacles and temptations, which don't let us remember God and advance in the direction of His union. He compares these obstacles to enemies occupying a heavily guarded and fortified fort, which is almost impossible to conquer, but without conquering which our soul cannot go and meet God residing in this fort.

Therefore, Guru Ji says: “(O’ my friends, the human impulses of lust, anger, greed, attachment, and ego) are very brave warriors, whom no one has been able to ward off. These five have assembled a very stubborn army. (What to speak of the ordinary human beings), they afflict even the recluses (with evil passions) through the ten sense faculties. Winning over these faculties one by one, they make them join with them, and this is what they look for. (All the mortals swayed by) the three instincts (for vice, virtue, and power) are under their control; no one is able to turn them back. (The running around of mortals in) doubt is like a fort (for these impulses, and the allurements of) worldly riches (is like) a moat (around this fort. So the question arises), in what way we could break through (this fort? The answer is that) by meditating on the perfect Guru, we could smash this formidable army. (I wish that) with folded hands, I may keep standing before that (Guru), day and night.”(15)

The message of this Paurri is that human mind is surrounded on all sides by powerful passions like lust and anger, aggravated further by our ten sense organs, and we are easily lead astray from the true path. The best way to overcome these evil passions is to pray to our perfect Guru to show his mercy on us and save us from these evil enemies, so that we can meditate on God’s Name. Then we will not only conquer, but would also smash these enemies and would easily become attuned to God, our beloved Master.

ਸਲੋਕ ਮਃ ੫ ॥

ਕਿਲਵਿਖ ਸਭੇ ਉਤਰਨਿ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਉ ॥
ਕੋਟਿ ਕਲੇਸਾ ਊਪਜਹਿ ਨਾਨਕ ਬਿਸਰੈ ਨਾਉ ॥੧॥

ਮਃ ੫ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ
॥੨॥

ਪਉੜੀ ॥

ਸੋ ਸਤਿਗੁਰੁ ਧਨੁ ਧੰਨੁ ਜਿਨਿ ਭਰਮ ਗੜੁ ਤੋੜਿਆ ॥
ਸੋ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਹਰਿ ਸਿਉ ਜੋੜਿਆ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਗੁਰੁ ਦੇਇ ਦਾਰੂਓ ॥
ਮਰਾ ਰੋਗੁ ਬਿਕਰਾਲ ਤਿਨੈ ਬਿਦਾਰੂਓ ॥
ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਬਹੁਤੁ ਖਜਾਨਿਆ ॥
ਜਿਤਾ ਜਨਮੁ ਅਪਾਰੁ ਆਪੁ ਪਛਾਨਿਆ ॥
ਮਹਿਮਾ ਕਹੀ ਨ ਜਾਇ ਗੁਰ ਸਮਰਥ ਦੇਵ ॥
ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅਪਰੰਪਰ ਅਲਖ ਅਭੇਵ ॥੧੬॥

salok mehlā 5.

kilvikh sabhay utran neet neet gun gaa-o.
kot kalaysaa oopjahi naanak bisrai naa-o.
||1||

mehlā 5.

naanak satgur bhayti-ai pooree hovai jugat.
hasandi-aa khaylandi-aa painandi-aa
khaavandi-aa vichay hovai mukat. ||2||

pa-orhee.

so satgur Dhan Dhan jin bharam garh
torhi-aa.
so satgur vaahu vaahu jin har si-o jorhi-aa.
naam niDhaan akhut gur day-ay daroo-o.
mahaa rog bikraal tinai bidaroo-o.
paa-i-aa naam niDhaan bahut khajaani-aa.
jita janam apaar aap pachhaani-aa.
mahimaa kahee na jaa-ay gur samrath day.
gur paarbarahm parmaysur aprampar alakh
abhayv. ||16||

Salok Mehla-5

In the previous Paurri, Guru Ji told us that our five evil impulses, such as lust, anger, and ego, are so firmly enshrined in our mind, as if they are in a formidable fort, and it is only by meditating on our Guru, that we can break through this fort of doubt. In this Paurri, he

shares with us his own experience, how his Guru has helped him conquer the fort of the enemies within his mind and what kind of blessings he has obtained as a result. But before Guru Ji talks about this aspect, he first gives us a summary of that technique, which the Guru used to conquer that fort.

He says: “(O’ my friends) ever and forever, sing (God’s) praises, by doing so all your sins and evils will be removed. On the other hand, O’ Nanak, if we forsake the Name (of God), millions of troubles and maladies will afflict us.”(1)

Mehla-5

Next Guru Ji gives a very easy technique for obtaining salvation, which everybody craves for. He says: “O’ Nanak, when we meet the true Guru, and seek his shelter, we learn the perfect way (of living our life. In this way, while still) laughing, playing, wearing (good clothing), and enjoying (tasty foods with our families), salvation is obtained.”(2)

Paurri

Therefore, praising and expressing his gratitude for his Guru, he says: “Blessed again and again is that true Guru who has smashed the fort of doubt (within me). Wonderful and worthy of praise is that true Guru who has united me with God. That Guru gives the inexhaustible treasure and the medicine of Name, which has completely cured the extremely dreadful malady (of ego). In this way I have obtained the most precious treasure of (God’s) Name, (along with) many other treasures. I have realized myself (that I am the spark of that divine light) and in this way I have won the limitless game of life. The glory of that all-powerful Guru-God cannot be described. (I say that) the Guru is himself the all pervading, indescribable and incomprehensible, mysterious supreme Being.”(16)

The message of this Paurri is that we need not go to jungles or do any kind of torturous penances to conquer all the terrible enemies like anger, greed, and ego hiding within our mind. All we need to do is to seek the shelter of our Guru and follow sincerely his advice of meditating on God’s Name. In this way, while still living in the midst of the world and enjoying the beauties of the world including good food, beautiful clothing and other pleasures, we will find salvation and eternal bliss.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥
ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥

ਮਃ ੫ ॥

ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ
॥੨॥

ਪਉੜੀ ॥

salok mehlāa 5.

uḏam karayḏi-aa jee-o tooⁿ kamaavḏi-aa
sukh bhunch.
Dhi-aa-idi-aa tooⁿ parabhoo mil naanak utree
chint. ||1||

mehlāa 5.

subh chintan gobind raman nirmal saadhoo
sang.
naanak naam na visra-o ik gharhee kar
kirpaa bhagvant. ||2||

pa-orhee.

ਤੇਰਾ ਕੀਤਾ ਹੋਇ ਤ ਕਾਰੇ ਡਰਪੀਐ ॥
 ਜਿਸੁ ਮਿਲਿ ਜਪੀਐ ਨਾਉ ਤਿਸੁ ਜੀਉ ਅਰਪੀਐ ॥
 ਆਇਐ ਚਿਤਿ ਨਿਹਾਲੁ ਸਾਹਿਬ ਬੇਸੁਮਾਰ ॥
 ਤਿਸ ਨੋ ਪੋਹੇ ਕਵਣੁ ਜਿਸੁ ਵਲਿ ਨਿਰੰਕਾਰ ॥
 ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਵਸਿ ਨ ਕੋਈ ਬਾਹਰਾ ॥
 ਸੋ ਭਗਤਾ ਮਨਿ ਵੁਠਾ ਸਚਿ ਸਮਾਹਰਾ ॥
 ਤੇਰੇ ਦਾਸ ਧਿਆਇਨਿ ਤੁਧੁ ਤੂੰ ਰਖਣ ਵਾਲਿਆ ॥

ṭayraa keeṭaa ho-ay ṭa kaahay darpee-ai.
 jis mil japee-ai naa-o tis jee-o arpee-ai.
 aa-i-ai chit̃ nihaal saahib baysumaar.
 tis no pohay kavan̄ jis val nirankaar.
 sabh̄ kichh̄ tis kai vas na ko-ee baahraa.
 so bhagṭaa man vuth̄aa sach samaaharaa.
 ṭayray daas Dhi-aa-in tuDh̄ too^N rakhan̄
 vaali-aa.

ਪੰਨਾ ੫੨੩

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ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥੧੭॥

sir sabh̄naa samrath̄ nadar̄ nihaali-aa. ||17||

Salok Mehla-5

In the previous *Paurri*, Guru Ji described the grace and the mercy of the Guru on the devotee and how he saves the devotee from the worst enemies. Now Guru Ji tells how a true devotee feels and thinks about the Guru and God, and what is the daily routine of a devotee or a good Sikh.

Addressing us, Guru Ji says: “(O’ my friends) live your life while making an earnest effort (to remember God), and while earning (the profit of Name), enjoy (the pleasure of spiritual) peace. While meditating meet God, and O’ Nanak, (in this way) your worry (about birth and death) would be removed.”(1)

Mehla-5

Therefore, even for himself, Guru Ji prays to God, and says: “(O’, God, show this mercy on) Nanak that even for one moment, I may not forsake Your Name. I may participate in the immaculate congregation of saintly persons, meditate on God and think of virtuous deeds.”(2)

Paurri

With the above background, Guru Ji now describes the state of mind of His devotees and putting himself in that situation, he addresses God and says: “(O’ God, when we realize that) only that which You do happens, then why should we be afraid? (Therefore, I say that) meeting whom, we meditate on (God’s) Name; we should surrender our soul and mind to him. Because we are filled with delight, if that limitless Master comes to reside in our mind. No one can touch (the one) on whose side is the Formless (God). Everything is under His control; no one can go outside (His command). God is abiding in the minds of His devotees, and is enshrined in their hearts. Your slaves worship You, and You are their savior. You are the omnipotent Master of all and through Your grace, You bless all.”(17)

The message of this *Paurri* is that every day, we should make an effort to remember God, but while doing so, we should never let any sense of ego enter our mind. Instead, we should pray to God that in the company of saints, we should keep singing His praises. Furthermore, we should have firm faith in the support and protection of God; then our mind would be free of any fear of trouble or enemy, we would feel fully satiated, and would enjoy the bliss of His grace.

ਸਲੋਕ ਮ: ੫ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਲੋਭ ਮੋਹ ਦੁਸਟ ਬਾਸਨਾ ਨਿਵਾਰਿ ॥

ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪਣੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਿ ॥੧॥

ਮ: ੫ ॥

ਖਾਂਦਿਆ ਖਾਂਦਿਆ ਮੁਹੁ ਘਨਾ ਪੈਨੰਦਿਆ ਸਭੁ ਅੰਗੁ ॥

ਨਾਨਕ ਪ੍ਰਿਗੁ ਤਿਨਾ ਦਾ ਜੀਵਿਆ ਜਿਨ ਸਚਿ ਨ ਲਗੇ ਰੰਗੁ
॥੨॥

ਪਉੜੀ ॥

ਜਿਉ ਜਿਉ ਤੇਰਾ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਹੋਵਣਾ ॥

ਜਹ ਜਹ ਰਖਹਿ ਆਪਿ ਤਹ ਜਾਇ ਖੜੋਵਣਾ ॥

ਨਾਮ ਤੇਰੈ ਕੈ ਰੰਗਿ ਦੁਰਮਤਿ ਧੋਵਣਾ ॥

ਜਪਿ ਜਪਿ ਤੁਧੁ ਨਿਰੰਕਾਰ ਭਰਮੁ ਭਉ ਖੋਵਣਾ ॥

ਜੇ ਤੇਰੈ ਰੰਗਿ ਰਤੇ ਸੇ ਜੋਨਿ ਨ ਜੋਵਣਾ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਨੈਣ ਅਲੋਵਣਾ ॥

ਜਿਨੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨੁ ਕਦੇ ਨ ਰੋਵਣਾ ॥

ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਮਨ ਮਾਹਿ ਪਰੋਵਣਾ ॥੧੮॥

salok mehlāa 5.

kaam kroDh maḍ lobh moh ḍusat baasnaa
nivaar.

raakh layho parabh aapṇay naanak sad
balihaar. ||1||

mehlāa 5.

khāaⁿḍi-aa khāaⁿḍi-aa muhu ghathāa
painaṅdi-aa sabh ang.

naanak Ḍharig tīnaa ḍāa jeevi-aa jin sach na
lago rang. ||2||

pa-orhee.

Ji-o Ji-o ṭayraa hukam ṭivai ṭi-o hovṇaa.

jah jah rakheh aap ṭah jaa-ay kharhovṇaa.

naam ṭayrai kai rang ḍurmat Ḍhovṇaa.

jap jap ṭuḌh nirankaar bharam bhā-o
khovṇaa.

jo ṭayrai rang raṭay say jon na jovṇaa.

aṅṭar baahar ik nain alovaṇaa.

jinⁿee pachhaaṭāa hukam ṭinⁿ kaday na
rovṇaa.

naa-o naanak bakhsees man maahi
parovaṇaa. ||18||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that every day, we should make an effort to remember God, but while doing so we should never let any sense of ego enter our mind. Instead, we should pray to God that in the company of saints, we should keep singing His praises. Guru Ji begins this *Paurri*, by showing us how to pray to God to help us get rid of our impulses like lust, anger, and greed, so that our mind becomes pure and fit for welcoming God in our mind.

So addressing God, Guru Ji prays: “O’ God, save Your (servant) Nanak, who is always a sacrifice to You, and help him get rid of lust, wrath, ego, greed, attachment, and evil desire.”(1)

Mehla-5

However, commenting upon our general life conduct, Guru Ji says: “(In enjoying dainty dishes, a person’s) mouth gets worn out, and in wearing (beautiful) clothes, all parts (of the body) get old and weak. O’ Nanak, accursed is the life of such (persons), who are never imbued with the love (of God, and thus have wasted away their human life).”(2)

Paurri

Now describing the conduct and attitude of the Guru's followers, and of the true devotees of God, Guru Ji says: "(O' God, Your devotees realize that) howsoever is Your command issued, things have to happen (in that order. Therefore), wherever You assign, (they happily) go and stay there. (They know that their duty is to) wash off their evil intellect with the love of Your Name. By remembering You the Formless One, again and again they have to shed their dread and doubt. (Because they know that) they who are imbued with Your love are not yoked into the (rounds of) existences (in various species). Both inside and out, they see You alone with their eyes. (In this way), O' Nanak, they who have realized (God's) command never have to cry (in repentance, because they never get caught in any evil pursuit. Instead), they always keep enshrined God's Name in their heart."(18)

The message of the Paurri is that we shouldn't waste our human life in enjoying false worldly pleasures. Instead we should use this opportunity to imbue ourselves with the love of God, meditate on His Name, and learn how to live according to God's will, so that we may be able to wash off all our previous sins and evil habits, and obtain salvation from any future pain of births and deaths.

ਸਲੋਕ ਮਃ ੫ ॥

ਜੀਵਦਿਆ ਨ ਚੇਤਿਓ ਮੁਆ ਰਲੰਦੜੋ ਖਾਕ ॥
ਨਾਨਕ ਦੁਨੀਆ ਸੰਗਿ ਗੁਦਾਰਿਆ ਸਾਕਤ ਮੂੜ ਨਪਾਕ ॥੧॥

ਮਃ ੫ ॥

ਜੀਵੰਦਿਆ ਹਰਿ ਚੇਤਿਆ ਮਰੰਦਿਆ ਹਰਿ ਰੰਗਿ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਤਾਰਿਆ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ॥੨॥

ਪਉੜੀ ॥

ਆਦਿ ਜੁਗਾਦੀ ਆਪਿ ਰਖਣ ਵਾਲਿਆ ॥
ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ਸਚੁ ਪਸਾਰਿਆ ॥
ਊਣਾ ਕਹੀ ਨ ਹੋਇ ਘਟੇ ਘਟਿ ਸਾਰਿਆ ॥
ਮਿਹਰਵਾਨ ਸਮਰਥ ਆਪੇ ਹੀ ਘਾਲਿਆ ॥
ਜਿਨ੍ ਮਨਿ ਵੁਠਾ ਆਪਿ ਸੇ ਸਦਾ ਸੁਖਾਲਿਆ ॥
ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ ਪਾਲਿਆ ॥
ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਬੋਝੰਤ ਅਪਾਰਿਆ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਨਾਨਕ ਸੰਮਾਲਿਆ ॥੧੯॥

salok mehlā 5.

jeevdi-aa na chayti-o mu-aa raland-rho
khaak.
naanak dune-aa sang gudari-aa saakt
moorh napaak. ||1||

mehlā 5.

jeevandi-aa har chayti-aa marandi-aa har
rang.
janam padarath tari-aa naanak saadhoo
sang. ||2||

pa-orhee.

aad jugaadee aap rakhan vaali-aa.
sach naam kartaar sach pasaari-aa.
oona kahee na ho-ay ghatay ghat saari-aa.
miharvaan samrath aapay hee ghaali-aa.
jin^m man vuthaa aap say sadaa sukhaali-aa.
aapay rachan rachaa-ay aapay hee paali-aa.
sabh kichh aapay aap bay-ant apaari-aa.
gur pooray kee tayk naanak samm^maali-aa.
||19||

Salok Mehla- 5

In the previous *Paurri*, Guru Ji advised us that we shouldn't spend all our human life in enjoying its pleasures. Instead we should use this opportunity to meditate on His Name and learn how to live according to God's will.

He begins this *Paurri* by commenting on the life of such a conceited person who doesn't meditate on God during his or her life. Regarding such a person, Guru Ji says: "While alive, (a conceited person who) doesn't remember (God) is consumed in dust upon dying. O' Nanak, such a foolish and impure worshipper of power has wasted all his or her life in the company of worldly (people, and not any saintly persons or Guru's followers)." (1)

Mehla- 5

On the other hand, describing how the Guru's followers have utilized and profited from their human birth, he says: "While alive, (the Guru's followers) have remembered God, and even while dying, they have remained imbued in God's love, O' Nanak, in the company of the saint (Guru, such persons) have made fruitful their gift of life." (2)

Paurri

Now commenting upon the great qualities of God and the blessings, which He bestows on His devotees, Guru Ji says: "Since the beginning of ages, and even before that, (God) Himself is the savior (of all). Eternal is the Name of the Creator, (He has) spread His true self (everywhere). He is present everywhere, no place is without Him, and He is fully pervading each and every heart. (That) merciful God is all-powerful, and on His own He makes (the creatures) to do the hard work (of meditating on Him). They, in whose minds He comes to reside, always live in peace. He Himself creates the creation, and He Himself nourishes it. That limitless and endless God is everything by Himself. Taking the support of the perfect Guru, Nanak has meditated (on such a God)." (19)

The message of this *Paurri* is that we should not waste our life in simply enjoying worldly pleasures. Instead, we should take the shelter of the Guru and under his guidance remember God with such constant love and devotion that even when dying, we should be imbued with His love. It is in this way that we will make this precious human life fruitful.

ਸਲੋਕ ਮਃ ੫ ॥

ਆਦਿ ਮਧਿ ਅਰੁ ਅੰਤਿ ਪਰਮੇਸਰਿ ਰਖਿਆ ॥
ਸਤਿਗੁਰਿ ਦਿਤਾ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਖਿਆ ॥
ਸਾਧਾ ਸੰਗੁ ਅਪਾਰੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਰਵੈ ॥
ਪਾਏ ਮਨੋਰਥ ਸਭਿ ਜੋਨੀ ਨਹ ਭਵੈ ॥
ਸਭੁ ਕਿਛੁ ਕਰਤੇ ਹਥਿ ਕਾਰਣੁ ਜੋ ਕਰੈ ॥
ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਸੰਤਾ ਯੂਰਿ ਤਰੈ ॥੧॥

ਮਃ ੫ ॥

ਤਿਸ ਨੋ ਮੰਨਿ ਵਸਾਇ ਜਿਨਿ ਉਪਾਇਆ ॥

salok mehlaa 5.

aad maDh ar ant parmaysar rakhi-aa.
satgur dītaa har naam amrit chakhi-aa.
saaDhaa sang apaar an-din har gun ravai.
paa-ay manorath sabh jonee nah bhavai.
sabh kichh kartay hath kaaran jo karai.
naanak mangai daan santaa Dhoor tarai.
||1||

mehlaa 5.

tis no man vasaa-ay jin upaa-i-aa.

ਜਿਨਿ ਜਨਿ ਧਿਆਇਆ ਖਸਮੁ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
 ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਨੁ ਗੁਰਮੁਖਿ ਆਇਆ ॥
 ਹੁਕਮੈ ਬੁਝਿ ਨਿਹਾਲੁ ਖਸਮਿ ਫੁਰਮਾਇਆ ॥
 ਜਿਸੁ ਹੋਆ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਹ ਭਰਮਾਇਆ ॥
 ਜੋ ਜੋ ਦਿਤਾ ਖਸਮਿ ਸੋਈ ਸੁਖੁ ਪਾਇਆ ॥
 ਨਾਨਕ ਜਿਸਹਿ ਦਇਆਲੁ ਬੁਝਾਏ ਹੁਕਮੁ ਮਿਤ ॥
 ਜਿਸਹਿ ਭੁਲਾਏ ਆਪਿ ਮਰਿ ਮਰਿ ਜਮਹਿ ਨਿਤ ॥੨॥

ਪਉੜੀ ॥

ਨਿੰਦਕ ਮਾਰੇ ਤਤਕਾਲਿ ਖਿਨੁ ਟਿਕਣ ਨ ਦਿਤੇ ॥
 ਪ੍ਰਭ ਦਾਸ ਕਾ ਦੁਖੁ ਨ ਖਵਿ ਸਕਹਿ ਫਤਿ ਜੋਨੀ ਜੁਤੇ ॥

ਪੰਨਾ ੫੨੪

ਮਥੇ ਵਾਲਿ ਪਛਾੜਿਅਨੁ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥
 ਦੁਖਿ ਲਗੈ ਬਿਲਲਾਣਿਆ ਨਰਕਿ ਘੋਰਿ ਸੁਤੇ ॥
 ਕੰਠਿ ਲਾਇ ਦਾਸ ਰਖਿਅਨੁ ਨਾਨਕ ਹਰਿ ਸਤੇ ॥੨੦॥

jīn jan Dhi-aa-i-aa khasam tīn sukh paa-i-aa.
 safal janam parvaan gurmukh aa-i-aa.
 hukmai bujh nihaal khasam furmaa-i-aa.
 jis ho-aa aap kirpaal so nah bharmaa-i-aa.
 jo jo ditaa khasam so-ee sukh paa-i-aa.
 naanak jisahi da-i-aal bujh^haa-ay hukam mit.
 jisahi bhulaa-ay aap mar mar jameh nit. ||2||

pa-orhee.

nīndak maaray tatkaal khin tikan na ditay.
 parabh das kaa dukh na khav sakahi farh
 jonee jutay.

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mathay vaal pachhaar^hi-an jam maarag
 mutay.
dukh lagai billaani-aa narak ghor sutay.
 kanth^h laa-ay das rak^hi-an naanak har satay.
 ||20||

Salok Mehla-5

In the previous *Paurri*, Guru Ji told us “since the beginning of ages, and even before that, (God) Himself is the savior (of all). In this *Paurri*, he describes how God saves us both from our internal and external enemies in every stage of life.

He says: “God has always protected (His devotees) in the beginning (childhood), the middle (youth), and the end (old age. Whom God has protected), the true Guru has given God’s Name and in this way, that person has tasted the life-rejuvenating nectar. In the company of the saints, which has limitless virtues, one sings praises of God day and night. There one achieves all the objects of one’s life, and doesn’t wander in existences. (But) everything is in the hands of the Creator; whatever reason, He wants to develop, (for any happening), He arranges that. Therefore, Nanak begs for the gift that he may also be saved through the dust of the feet (the humble service) of the saints.” (1)

Mehla-5

Therefore, giving us this direct advice, Guru Ji says: “(O’ my friend), enshrine Him in your mind, who has created you. Whosoever has meditated on that Master has enjoyed peace. Fruitful is the life of such a Guru’s follower and approved is that person’s advent (in this world). By understanding (and following) what the Master has stated, one always remains delighted. On whom, (God) becomes gracious (that person) is never lost in doubt. Whatever God gives, that person accepts it happily. But O’ Nanak, on whom that friend (God) becomes merciful; He makes that person realize His will. Whom He Himself strays (from the righteous path), that person keeps on dying and taking birth forever.”(2)

Paurri

In the first *shalok*, Guru Ji described how God sustains and saves the devotees in all stages of life and makes them meditate on His Name. Now he tells us how zealously God protects His devotees from their enemies and slanderers who try to harm or defame them. He says: "In an instant, (God) has destroyed the slanderers (of His devotees) and didn't let them rest even for a moment. (God) cannot tolerate any pain or suffering to His devotee, therefore ceasing (the slanderers), He has put them through (the pain of) transmigrations. (As if) gripping them by their forelocks, He has dashed them to the ground, and pushed them on to the road of the demons of death, where they groan in agony, as if they have been made to sleep in the most (torturous) dark hell. But O 'Nanak, the true God has saved His servants (from any harm, as if He has) hugged them to His bosom.'"(20)

The message of this Paurri is that if we have faith in the Guru, and under his guidance meditate on His Name, God will protect us from the very beginning to the end from all our enemies. He would keep us on the straight path and help us achieve the object of our life, the bliss of His union.

ਸਲੋਕ ਮਃ ੫ ॥

ਰਾਮੁ ਜਪਹੁ ਵਡਭਾਗੀਹੇ ਜਲਿ ਬਲਿ ਪੂਰਨੁ ਸੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਧਿਆਇਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥

ਮਃ ੫ ॥

ਕੋਟਿ ਬਿਘਨੁ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ॥
ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ ॥੨॥

ਪਉੜੀ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਦਾਤਾਰੁ ਮਨੋਰਥ ਪੂਰਿਆ ॥
ਇਛੁ ਪੁੰਨੀ ਮਨਿ ਆਸ ਗਏ ਵਿਸੁਰਿਆ ॥
ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਸ ਨੋ ਭਾਲਦਾ ॥
ਜੋਤਿ ਮਿਲੀ ਸੰਗਿ ਜੋਤਿ ਰਹਿਆ ਘਾਲਦਾ ॥
ਸੂਖ ਸਰਜ ਆਨੰਦ ਵੁਠੇ ਤਿਤੁ ਘਰਿ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਜਨਮੁ ਨ ਤਰਾ ਮਰਿ ॥
ਸਾਹਿਬੁ ਸੇਵਕੁ ਇਕੁ ਇਕੁ ਦ੍ਰਿਸਟਾਇਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚਿ ਸਮਾਇਆ ॥੨੧॥੧॥੨॥ ਸੁਧੁ

salok mehlā 5.

raam japahu vad**h**haageeho jal thal pooran
so-ay.
naanak naam **D**hi-aa-i-ai bighan na laagai
ko-ay. ||1||

mehlā 5.

kot bighan tis laagtay jis no visrai naa-o.
naanak an-din bilpaṭay Ji-o sunjai **g**har
kaa-o. ||2||

pa-orhee.

simar simar **d**aataar manorath poori-aa.
ichh punnee man aas ga-ay visoori-aa.
paa-i-aa naam ni**D**haan jis no **b**haaldaa.
joṭ milee sang joṭ rahi-aa **g**haaldaa.
sookh sajh aanand vuthay **t**iṭ **g**har.
aavan **j**aan rahay janam na tahaam mar.
saahib sayvak ik ik **d**aristaa-i-aa.
gur parsaad naanak sach samaa-i-aa.
||21||1||2|| su**D**hu

Salok Mehla-5

This is the last *Paurri* of this *Vaar* of *Raag Goojri*. In this *Paurri*, Guru Ji gives us the essence of his advice based on his personal experience, how by remembering God's Name one is fully satiated and becomes one with God.

He says: "O' the fortunate ones meditate on the all pervading God who is fully within both land and sea. O' Nanak, by meditating on (God's) Name, no impediment comes in (our spiritual path)." (1)

Mehla-5

At the same time, in order to warn us against the consequences of not remembering God's Name, Guru Ji says: "The person who forsakes the Name (of God) is afflicted with millions of obstructions. O' Nanak, such persons grieve day and night and wail like a (hungry) crow in a deserted house." (2)

Paurri

Now on the basis of his personal experience, Guru Ji describes the blessings obtained by a devotee by meditating on God. He says: "By meditating again and again on the beneficent Master, the objectives of a devotee are accomplished. The desires and hopes arising in the mind are fulfilled, and the (worldly) worries go away. (By virtue of meditation, one's desires and efforts for worldly wealth come to an end, and instead one engages in the search of the wealth of God's Name). One finds the treasure of God's Name, which one is searching for. One's light merges in the (supreme) light, and one's toil ends. Not only that peace, poise, and bliss come to reside in one's home (of the heart, and one's comings and goings come to an end. Then there is no birth and death. (In that state), the Master and the servant seem one and the same. (In short,) O' Nanak, by Guru's grace (the devotee) merges in the true God." (21-1-2-corrected).

The message of this Paurri and the epic as per Prof. Sahib Singh Ji is that that God Himself has created this entire universe. All the troubles, temptations, sins and lusts also have been created as per His will. These temptations and tendencies are so powerful that one cannot control or conquer them through personal efforts. However, on whom God shows His mercy, He blesses that person with the guidance of a true Guru. Then under Guru's guidance, that person meditates on God's Name, which frees that person from the bonds of sinful tendencies and one's life becomes pious and peaceful and one merges in God.

ਰਾਗੁ ਗੁਜਰੀ ਭਗਤਾ ਕੀ ਬਾਣੀ

raag goojree bhagtaa kee baanee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕਾ ਚਉਪਦਾ ਘਰੁ ੨ ਦੁਜਾ ॥

saree kabeer jee-o kaa cha-upadaa
ghar 2 doojaa.

ਚਾਰਿ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ ਤਬ ਕੈਸੇ ਗੁਨ ਗਈਹੈ ॥

chaar paav du-ay sing gung mukh tab kaisay
gun ga-eehai.

ਉਠਤ ਬੈਠਤ ਠੇਗਾ ਪਰਿਹੈ ਤਬ ਕਤ ਮੁਛ ਲੁਕਈਹੈ ॥੧॥

oothath baitath thaygaa parihai tab kat mood
luka-eehai. ||1||

ਹਰਿ ਬਿਨੁ ਬੈਲ ਬਿਰਾਨੇ ਹਈਹੈ ॥

har bin bail biraanay hu-eehai.

ਫਾਟੇ ਨਾਕਨ ਟੂਟੇ ਕਾਪਨ ਕੋਦਉ ਕੋ ਭੁਸੁ ਖਈਹੈ ॥੧॥ ਰਹਾਉ
॥

faatay naakan tootay kaad^han koda-o ko
bhus kha-eehai. ||1|| rahaa-o.

ਸਾਰੇ ਦਿਨੁ ਡੋਲਤ ਬਨ ਮਹੀਆ ਅਜਹੁ ਨ ਪੇਟ ਅਘਈਹੈ ॥	saaro din dolaṭ ban mahee-aa ajahu na payt agh-eehai.
ਜਨ ਭਗਤਨ ਕੇ ਕਹੇ ਨ ਮਾਨੋ ਕੀਓ ਅਪਨੋ ਪਈਹੈ ॥੨॥	jan bhagṭan ko kaho na maano kee-o apno pa-eehai. 2
ਦੁਖ ਸੁਖ ਕਰਤ ਮਹਾ ਕ੍ਰਮਿ ਬੁਝੋ ਅਨਿਕ ਜੋਨਿ ਭਰਮਈਹੈ ॥	dukh sukh karat mahaa bharam boodo anik jon bharam-eehai.
ਰਤਨ ਜਨਮੁ ਖੋਇਓ ਪ੍ਰਭੁ ਬਿਸਰਿਓ ਇਹੁ ਅਉਸਰੁ ਕਤ ਪਈਹੈ ॥੩॥	raṭan janam kḥo-i-o parabḥ bisri-o ih a-osar kat pa-eehai. 3
ਭ੍ਰਮਤ ਫਿਰਤ ਤੇਲਕ ਕੇ ਕਪਿ ਜਿਉ ਗਤਿ ਬਿਨੁ ਰੈਨਿ ਬਿਹਈਹੈ ॥	bharmat firat taylak kay kap Ji-o gaṭ bin rain bih-eehai.
ਕਹਤ ਕਬੀਰ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁੰਡ ਧੁਨੇ ਪਛੁਤਈਹੈ ॥੪॥੧॥	kahaṭ kabeer raam naam bin moond Dhunay pachhuṭ-eehai. 4 1

Raag Goojri

Hymns of the Devotees

Chaupadaas of Sri Kabir Ji Ghar 2 Dooja.

As per Dr. Bh. Vir Singh Ji, “According to old traditions this *shabad* is addressed to an ordinary human being who is too much engrossed in amassing wealth and who does not care to meditate on God’s Name. Kabir Ji remindss us that if one looses this wonderful opportunity of human life and does not remember God, then in the next birth one may be born as an animal such as a bull or an ox plowing farms, and he asks us to imagine what our fate will be”.

With this picture of an ox in mind, Kabir Ji says: “(O’ my friend, if in the next birth, you are born as a farmer’s ox, you will have) four feet and two horns, then how with a dumb mouth you would sing (God’s) praises? When (at every moment, whether) sitting or standing, you are hit with stick blows, where would you hide your head?”(1)

Continuing to describe the sufferings of such an ox, when it becomes old and is not of much use to the farmer, Kabir Ji says: “(O’ my friend), without remembering God’s (Name, your situation may be like) a master less (old) ox, with nostrils torn off (by the chain through the nose), shoulders broken (by the yoke), and you would have only (coarse grain) “*Kodhra*” straw to eat.”(1-pause)

But that is not the end of its sufferings; when the ox becomes very old, and is considered absolutely useless, it is usually driven away to some forest and left alone to fend for itself. Describing its situation at that time, Kabir Ji says: “(O’ my friend, in that advanced old age), you will be wandering around whole day and still you will not be able to fill your belly, (and being very weak and old, you might die yourself or some predator might eat you up. (So, if now while in the human life), you are not following the advice of (God’s) devotees, then you would reap what you sow in this life (and suffer badly in the next life).”(2)

Therefore, warning the people engrossed in the ups and downs of worldly circumstances, Kabir Ji says: “(O’ my friend), in this way, while experiencing pain and pleasure, you are drowned in great doubt, consequently you would wander in innumerable existences. You

have forsaken God, and have wasted your jewel-like (precious human) birth, how are you going to find this opportunity again?"(3)

In conclusion, Kabir Ji says: "(O' my friend, if you continue your present way of life), then your entire night (of human life) would pass away revolving like an oilman's ox (or dancing like a juggler's) monkey without any chance of salvation. Kabir says, without meditating on the God's Name, (in the end) you would repent knocking your head against the wall (for wasting your life in vain)."(4-1)

The message of this *shabad* is that this human life is a rare opportunity for us to remember God and be united with Him. But if we waste this opportunity in remaining engrossed in worldly affairs, we may be re-born as some animal. Then who knows what kind of blows, hits, and pains we may have to suffer and keep going through such miserable existences for an unforeseeable future.

ਗੂਜਰੀ ਘਰੁ ੩ ॥

ਮੁਸਿ ਮੁਸਿ ਰੋਵੈ ਕਬੀਰ ਕੀ ਮਾਈ ॥
ਏ ਬਾਰਿਕ ਕੈਸੇ ਜੀਵਹਿ ਰਖੁਰਾਈ ॥੧॥

ਤਨਨਾ ਬੁਨਨਾ ਸਭੁ ਤਜਿਓ ਹੈ ਕਬੀਰ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਲਿਖਿ ਲੀਓ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

ਜਬ ਲਗੁ ਤਾਗਾ ਬਾਹਉ ਬੇਰੀ ॥
ਤਬ ਲਗੁ ਬਿਸਰੈ ਰਾਮੁ ਸਨੇਹੀ ॥੨॥

ਓਛੀ ਮਤਿ ਮੇਰੀ ਜਾਤਿ ਜੁਲਾਹਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਲਹਿਓ ਮੈ ਲਾਹਾ ॥੩॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥
ਹਮਰਾ ਇਨ ਕਾ ਦਾਤਾ ਏਕੁ ਰਖੁਰਾਈ ॥੪॥੨॥

goolree ghar 3.

mus mus rovai kabeer kee maa-ee.
ay baarik kaisay jeeveh raghuraa-ee. ||1||

tannaa bunnaa sabh taji-o hai kabeer.
har kaa naam likh lee-o sareer. ||1|| rahaa-o.

jab lag taagaa baaha-o bayhee.
tab lag bisrai raam sanayhee. ||2||

ochhee mat mayree jaat julaahaa.
har kaa naam lahi-o mai laahaa. ||3||

kahaṭ kabeer sunhu mayree maa-ee.
hamraa in kaa daataa ayk raghuraa-ee.
||4||2||

Goojri Ghar-3

In the previous *shabad*, Kabir Ji advised us that this human life is a rare opportunity for us to remember God and be united with Him. But if we waste this opportunity in remaining engrossed in worldly affairs, then we may be re-born as some animal. Then who knows what kind of blows, hits, and pains we may have to suffer, and keep going through such miserable existences for an unforeseeable future. In this *shabad*, he shows us how he himself is trying to utilize every moment of his life in meditating on God's Name, and still assures his own mother regarding the sustenance of his children and rest of his family.

First speaking on behalf of his mother, Kabir Ji says: "Sobbing and bewailing Kabir's mother says: "O' my God the king, how are these children (of Kabir) going to survive?"(1)

Giving the reason for her anxiety on behalf of his mother, Kabir Ji says: "(O' God), Kabir has abandoned all weaving and spinning, (and he is so busy in meditating on God, as if) he has written God's Name all over his body."(1-pause)

Now, stating the reason why he is meditating on God's Name at each and every moment and not doing his worldly job, Kabir Ji says: "(O' my mother, the reason why I am not doing any weaving is) that the time it takes me to put the thread in the bobbin, in that time is forsaken the beloved God."(2)

Kabir Ji rejects the ridicule of other people or the objections of his mother for not giving preference to worldly wealth or affairs. He says: "(It doesn't matter, if people say that) I have very little sense, and my caste is that of a weaver, because I have earned the profit of God's Name, (which is everlasting and the most precious wealth of all)."(3)

Finally consoling his mother, Kabir Ji says: "Listen, O' my mother, this is what Kabir has to say to you (regarding our own and the children's sustenance). The same one God the king is the provider of us and them, (and we should have full faith that He would Himself take care of the needs of His devotees and their families)."(4-2)

The message of this *shabad* is that we should be mindful of Kabir Ji's example. We should meet the reasonable needs of our family, but not just earn money and power for the sake of ego and false ostentations. Instead, we should try to spend as much time as possible in meditating on God's Name.

ਪੰਨਾ ਪੜ੍ਹ

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ਗੁਜਰੀ ਸ੍ਰੀ ਨਾਮਦੇਵ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੧

goojree saree naamdayv jee kay paday
ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਜੋ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥
ਜੋ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥੧॥

jou raaj deh ta kavan badaa-ee.
jou bheekh mangaaveh ta ki-aa ghat jaa-ee.
||1||

ਤੂੰ ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਪਦੁ ਨਿਰਬਾਨੁ ॥
ਬਹੁਰਿ ਨ ਹੋਇ ਤੇਰਾ ਆਵਨ ਜਾਨੁ ॥੧॥ ਰਹਾਉ ॥

tooⁿ har bhaj man mayray pad nirbaan.
bahur na ho-ay tayraa aavan jaan. ||1||
rahaa-o.

ਸਭ ਤੈ ਉਪਾਈ ਭਰਮ ਭੁਲਾਈ ॥
ਜਿਸ ਤੂੰ ਦੇਵਹਿ ਤਿਸਹਿ ਬੁਝਾਈ ॥੨॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸਹਸਾ ਜਾਈ ॥
ਕਿਸੁ ਹਉ ਪੂਜਉ ਦੂਜਾ ਨਦਰਿ ਨ ਆਈ ॥੩॥

sabh tai upaa-ee bharam bhulaa-ee.
jis tooⁿ dayveh tiseh bujhaa-ee. ||2||
satgur milai ta sahsaa jaa-ee.
kis ha-o pooja-o doojaa nadar na aa-ee. ||3||

ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ ॥
ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ ॥
ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ ॥
ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ ॥੪॥੧॥

aykai paathar keejai bhaa-o.
doojai paathar Dharee-ai paa-o.
jay oh day-o ta oh bhee dayvaa.
kahi naamday-o ham har kee sayvaa.
||4||1||

Padas of Venerable Namdev Ji

In this *shabad*, Namdev Ji is teaching us by his personal example to have full faith in God, in all good or bad circumstances. He also clarifies that he doesn't want to worship any stone idols; he believes in and worships only the one formless God.

So expressing his confidence and full faith in God and accepting with pleasure whatever God bestows on him, he says: "(O' God), it matters not if You bestow a kingdom upon me, and what do I stand to lose if You make me beg?"(1)

Therefore, addressing his mind, he says: "O' my mind, meditate on God. (By doing so) you will obtain the desire-free state of salvation, and after that there would be no comings or going (in and out of this world) for you."(1-pause)

Acknowledging, God's own will and doing behind the creation and conduct of the world, Namdev Ji says: "O' God, it is You who has created this entire universe, and has strayed it in doubt. But only that person understands (this mystery) whom You give (the right intellect)."(2)

Next telling us who can help us remove our doubt, and what happens after that, he says: "If one meets the true Guru, then one's doubt is removed. (Then one says), whom may I worship, (because except God,) I can see no one else."(3)

Referring to the worship of statues or idols which many people do deeming them as gods or goddesses, Namdev Ji wonders and asks: "How, it is that we pay so much reverence to one stone (and worship it as a god), but put our feet on the other (to carve out a statue? Logic says) that if one stone is a god, then the other must also be a god, (and we must worship all stones. Therefore,) Namdev says, he worships (the formless) God alone."(4-1)

The message of this *shabad* is that we should accept God's will, so much so that even if He makes us a beggar we should not complain, and if He bestows kingdom on us we should not be too proud. We should only be concerned with meditating on His Name under Guru's guidance. Secondly, we should only worship the one God, the creator of this universe, and not any gods and goddesses or their idols and statues.

ਗੁਜਰੀ ਘਰੁ ੧ ॥

ਮਲੈ ਨ ਲਾਛੈ ਪਾਰ ਮਲੋ ਪਰਮਲੀਓ ਬੈਠੋ ਰੀ ਆਈ ॥

ਆਵਤ ਕਿਨੈ ਨ ਪੇਖਿਓ ਕਵਨੈ ਜਾਣੈ ਰੀ ਬਾਈ ॥੧॥

ਕਉਣੁ ਕਹੈ ਕਿਣਿ ਬੁਝੀਐ ਰਮਈਆ ਆਕੁਲੁ ਰੀ ਬਾਈ ॥੧॥
ਰਹਾਉ ॥

ਜਿਉ ਆਕਾਸੈ ਪੰਖੀਅਲੇ ਖੋਜੁ ਨਿਰਖਿਓ ਨ ਜਾਈ ॥

ਜਿਉ ਜਲ ਮਾਝੈ ਮਾਛਲੇ ਮਾਰਗੁ ਪੇਖਣੋ ਨ ਜਾਈ ॥੨॥

goojree ghar 1.

malai na laachhai paar malo paramlee-o
baithe ree aa-ee.

aavat kinai na paykhi-o kavnai jaanai ree
baa-ee. ||1||

ka-uh kahai kin boojhee-ai rama-ee-aa aakul
ree baa-ee. ||1|| rahaa-o.

Ji-o aakaasai pankhee-alo khoj nirkhi-o na
jaa-ee.

Ji-o jal maajhai maachhlo maarag paykhn-o
na jaa-ee. ||2||

ਜਿਉ ਆਕਾਸੈ ਘੜੂਅਲੇ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਭਰਿਆ ॥
ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬੀਠਲੇ ਜਿਨਿ ਤੀਨੈ ਜਰਿਆ ॥੩॥੨॥

Ji-o aakaasai gharhoo-alo marig tarisnaa
bhari-aa.
naamay chay su-aamee beethlo jin teenai
jari-aa. ||3||2||

Goojri Ghar-1

In the previous *shabad*, Namdev Ji advised us not to worship any gods, goddesses, or their statues, but to worship only the one supreme God of the universe. This *shabad* is in the form of a supposed conversation between Namdev Ji and a respected lady, who asks the former that if he doesn't worship any statues and worships, only one God, then he should tell her what that God looks like and how can one recognize and identify Him.

As if answering the above question, Namdev Ji says: “(O’ sister, my God is so handsome, that the) dirt (of worldly attachment) doesn’t touch Him at all. In fact, He is beyond (the touch of) any kind of dirt. (Like) fragrance, He has permeated in all). Nobody has seen Him coming (and taking birth, so) no one knows (how He looks like)?”(1)

Addressing the respected woman again, Namdev Ji says: “(O’ my sister, who can describe (His form); how could we guess, how does that) all pervading handsome God (look)?”(1-pause)

Next, citing some examples to illustrate the above point, Namdev Ji says: “(O’ my respected sister), just as when a bird flies in the sky, its flight path cannot be detected, or just as the path of a fish moving through water cannot be seen, (similarly God’s form cannot be described).”(2)

Concluding his remarks, with another example, Namdev Ji says: “Just as like a mirage, there appears to be a pitcher full of water in the sky, similarly is the Master of Namdev, who has supported (and invisibly pervades) all the three worlds, (the earth, the sky, and the nether-world).”(3-2)

The message of this *shabad* is that God who has created this universe is there but He cannot be seen, touched or realized by our ordinary sense organs. Yet, He is the one who sustains all the three worlds and it is the only supreme Being whom we should worship and meditate upon.

ਗੂਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੩

goolree saree ravidāas jee kay paday
ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਦੂਧੁ ਤ ਬਛਰੈ ਬਨਹੁ ਬਿਟਾਰਿਓ ॥
ਫੂਲੁ ਭਵਾਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥

dooDh ta bachhrai thanhu bitaari-o.
fool bhavar jal meen bigaari-o. ||1||

ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥
ਅਵਰੁ ਨ ਫੂਲੁ ਅਨੁਪੁ ਨ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

maa-ee gobind poojaa kahaai lai charaava-o.
avar na fool anoop na paava-o. ||1|| rahaa-o.

ਮੈਲਾਗਰ ਬੇਰੁ ਹੈ ਭੁਇਅੰਗਾ ॥
ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ ਇਕ ਸੰਗਾ ॥੨॥

mailaagar bayr^ay hai bhui-angaa.
bikh amrit baseh ik sangaa. ||2||

ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ ॥
ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ ॥੩॥

Dhoop deep na-eebaydeh baasaa.
kaisay pooj karahi tayree daasaa. ||3||

ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥
ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥

tan man arpa-o pooj charaava-o.
gur parsaad niranjan paava-o. ||4||

ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੋਰੀ ॥
ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥੫॥੧॥

poojaa archaa aahi na toree.
kahi ravidas kavan gat moree. ||5||1||

Goojri

Padas of Sri Ravi Das Ji Ghar-3

In this beautiful stanza, touching heights of poetry and imagery, devotee Ravi Das Ji subtly criticizes the common practice of worshipping God by offering flowers, fragrance, or eatables before some statues.

Addressing himself or perhaps his mother, Ravi Das Ji says: “(O’ my mother), the milk has already been defiled by the calf (when it sucked milk from its mother).

Similarly, the flowers are not pure, because before anybody smells these), the bee smells their fragrance, (and ocean) water is polluted by the fish (by excreta and dead fish).”(1)

Therefore, Ravi Das Ji asks: “(O’ my mother), for worship of (God), what may I offer? I can’t find any (undefiled) flower (or thing. Does that mean, I could never) find that (God of) unparalleled (beauty)?”(1-pause)

Then the thought of Sandalwood, which is very fragrant and is often used for worshipping purposes, comes to his mind, along with water from the sea. But then Ravi Das Ji thinks that this too is not the right thing. Giving the reason, he says: “The Sandalwood is encircled by (poisonous) snakes, (who have thus polluted it. Similarly,) poison and nectar exist together (in seawater. Therefore, these are also out of question).”(2)

Therefore, Ravi Das Ji asks God Himself, and says: “(O’ my God), how can Your devotee worship You by (burning) incense, (lighting) lamps, (offering) food, or fragrant flowers (because these are already polluted)?”(3)

But after reflecting deeply, Ravi Das Ji answers his own question and says: “(O’ God, what I would do is that) I would surrender my body and mind to You, (and thus) by the grace of the Guru, I might obtain the immaculate God.”(4)

Ravi Das Ji concludes the *shabad* by questioning the validity of common belief, that worship of God could only be performed by the offering of some material things. He says: “O’ God, (to me it looks like that with these defiled flowers, fragrance, or food etc.), Your worship or adoration cannot be performed. (So I wonder), what would be my state (after death. Does it mean that I would not be able to obtain salvation at all)?”(5-1)

The message of this *shabad* is that offering flowers, fragrances, or eatables does not constitute true worship of God. The true worship of God is performed only when in

our sincerest state of loving devotion; we surrender our entire body and mind to Him and cheerfully accept His will.

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ ਪਦੇ ਘਰੁ ੧

goojree saree tarilochan jee-o kay
paday ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੋਖ ਉਦਾਸੀ ॥

an^tar mal nirmal nahee keena baahar
bhaykh ud^aasee. ||1||

ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ
॥੧॥

hir^dai kamal ghat barahm na cheen^aaa
kaahay bh^a-i-aa sani-aasee.

ਪੰਨਾ ਪੜ੬

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ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ ॥
ਨਹੀ ਨਹੀ ਚੀਨਿਆ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥

bharmay bhool^ee ray jai chand^aa.
nahee nahee cheenⁱ-aa parmaanand^aa.
||1|| rahaa-o.

ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਬਾ ਮੁੰਦਾ ਮਾਇਆ ॥
ਭ੍ਰਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ ਪਾਇਆ
॥੨॥

ghar ghar khaa-i-aa pind ba^Dhaa-i-aa
khin^thaa munda maa-i-aa.
bhoom masaanⁿ kee bhasam lagaa-ee gur bin
tatⁿ na paa-i-aa. ||2||

ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥
ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥੩॥

kaa-ay japahu ray kaa-ay tap^hu ray kaa-ay
bilovahu paanee.
lak^h cha-oraaseeh jiniⁱ upaa-ee so simrahu
nirbaanee. ||3||

ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥
ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ ਪਾਹੀ
॥੪॥੧॥

kaa-ay kamandal kaap^rhee-aa ray ath^sath
kaa-ay firaa-ee.
badat tarilochan sun ray paraanee kanⁿ bin
gaahu ke paahee. ||4||1||

Goojri Reverend Sri Trilochan Ji Padey Ghar 1

In this *shabad*, devotee Trilochan Ji apparently addresses a person named Jai Chand who believes in outer rituals and ways of works, etc. So addressing him in particular and persons involved in similar ritualistic exercises in general, devotee Trilochan Ji gives us some valuable advice.

He says: “(O’ my friend), what is the use of adorning the garb of a recluse on the outside, when one has not purified one’s soiled mind from within? If the lotus of the heart has not bloomed (in ecstasy), and one has not realized the all-pervading God, why did one become a detached person at all?”(1)

Therefore, addressing his friend, Trilochan Ji says: “(O’ my friend) Jai Chand, (this world) is gone a stray in doubt, (because it hasn’t) recognized (God, the source of) supreme bliss at all.”(1-Pause)

Commenting further on the ways of yogis and recluses who roam about begging from door to door, Trilochan Ji says: “(Even if such a roaming yogi) has eaten by begging from door-to-door, has bloated his body, worn a patched coat, also worn (special yogic) earrings, and smeared (his body) with ashes from cremation grounds, (but) without (the guidance of) the Guru, he hasn’t obtained the essence (of spiritual bliss).”(2)

Therefore, advising all such people who wear outer holy garbs and symbols, without truly meditating on God, Trilochan Ji says: “Why do you do these ritual worships, why do you perform penances, (and keep doing these fruitless things, as if) churning water? (O’ my friends, instead) meditate on that desire-free God, who (as per Hindu belief) has created the 8.4 four million species.”(3)

Concluding his advice, he says: “O’ the wearer of patched coats, holding earthen begging bowls in your hands, why are you (aimlessly) roaming around the so called sixty-eight (holiest Hindu) places? Trilochan says, listen O’ mortals, (just as there is no use of) thrashing straw without any grain (in it, similarly, there is no use of doing outer rituals without meditating on God with true love and devotion in one’s heart).”(4-1)

The message of this *shabad* is that without real love and devotion in our mind and without the direction and guidance of the Guru, all our austerities, rituals, and pilgrimages, etc. are of no use. So if we want to meet God and obtain salvation then we have to worship Him from the core of our heart under the guidance of the true Guru (Granth Sahib Ji).

ਗੁਜਰੀ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੧॥

ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥
ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੩॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੪॥

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ
॥੫॥੨॥

goolree.

ant kaal jo lachhamee simrai aisee chintaa
meh jay marai.
sarap jon val val a-utarai. ||1||

aree baa-ee gobid naam mat beesrai.
rahaa-o.
ant kaal jo istaree simrai aisee chintaa meh
jay marai.
baysvaa jon val val a-utarai. ||2||

ant kaal jo larhikay simrai aisee chintaa meh
jay marai.
sookar jon val val a-utarai. ||3||

ant kaal jo mandar simrai aisee chintaa meh
jay marai.
parayt jon val val a-utarai. ||4||

ant kaal naaraa-in simrai aisee chintaa meh
jay marai.
badat tilochan tay nar muktaa peetambar
vaa kay ridai basai. ||5||2||

Goojri

In this *shabad*, on psychological and spiritual basis, devotee Trilochan Ji tells us in what kind of species a person would be re-born depending upon the kind of thoughts in one's mind at the time of death. It can easily be assumed that any one who through out one's life is obsessed with or mainly involved in any of the worldly concerns, such as family, wealth, or power, is most likely to worry about that very thing at the time of death also. As a spiritual principle, and according to the strong belief of the eastern religions--particularly Hinduism one's next birth is likely to be in that very category of animals, who symbolize that particular trait. On the other hand, if during the lifetime one is mainly occupied in meditating on God's Name, it is likely that at the end also one would remember God, and thus, one is likely to unite with God and obtain salvation.

Elaborating on this principle, Trilochan Ji says: "At the last moment, one who thinks of material wealth and dies in such a worry, that one is born again and again in the serpent species."(1)

Therefore, addressing that lady with whom he was conversing in particular, and rest of us in general, Trilochan Ji says: "O' my respected sister, (we should all pray that) God's Name may never go out of our minds."(1-pause)

Foretelling, what will be the fate of a person who dies worrying about a woman, Trilochan Ji says: "(The one) who at the last moment thinks of a woman and dies in such a worry, that one is born again and again as a prostitute."(2)

Similarly, describing one's fate, if one dies worrying about one's sons, he says: "At the last moment, the one who thinks of the sons and dies in such an anxiety, that one is born again and again in the swine species."(3)

Next, taking the case of a person, worried about his or her property, Trilochan Ji says: "At the last moment, the one who thinks of mansions and dies in such anxiety, that one is born again and again as a ghost."(4)

Finally, describing the blessing or reward received by a person who meditates on God of the universe at the last moments, Trilochan Ji says: "The person who meditates on God, and dies thinking of Him, Trilochan says, that such a person is emancipated, and (God), the yellow-robed *Pitambar*, comes to abide in that person's heart."(5-2)

The message of this *shabad* is that in case we want to obtain union with God and emancipation from the rounds of births and deaths, then we should not remain too much engrossed or obsessed about our family, wealth, or our possessions. Our attention should always be geared towards God and His remembrance, so that at the time of death, instead of worldly worries, we should be thinking about God. Then the chances are that instead of being born into any other kind of species, we may be emancipated and may even enjoy the bliss of eternal union with God.

ਗੁਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ ਕਾ ਘਰਾ ਘਰੁ ੪

goojree saree jaidayv jee-o kaa padaa
ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਪਰਮਾਦਿ ਪੁਰਖਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥	parmaad purakhmanopima ^N sat̄ aad bhaav rat̄a ^N .
ਪਰਮਦਭੁਤੰ ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ ॥੧॥	paramad-bhuta ^N parkarit̄ para ^N jad̄chint̄ sarab gata ^N . 1
ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ ॥ ਬਦਿ ਅੰਸ੍ਰਿਤ ਤਤ ਮਇਅੰ ॥ ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ ਜਨਮ ਜਰਾਪਿ ਮਰਣ ਭਇਅੰ ॥੧॥ ਰਹਾਉ ॥	kayval raam naam manorma ^N . bad̄ amrit̄ tāt̄ ma-i-a ^N . na danot̄ jasmarnayn janam jaraaDh maran̄ bha-i-a ^N . 1 rahaa-o.
ਇਛਾਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸ੍ਰਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥	ichhas jamaad̄ paraabh̄-ya ^N jas savast̄ sukarit̄ kirt̄-a ^N .
ਭਵ ਭੂਤ ਭਾਵ ਸਮਥ੍ਰਿਅੰ ਪਰਮੰ ਪ੍ਰਸੰਨਸਿਦੰ ॥੨॥	bhav bhoot̄ bhaav sam-bi-yam parma ^N parsanmida ^N . 2
ਲੋਭਾਦਿ ਦ੍ਰਿਸ਼ਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿਬਿਧਿ ਆਚਰਣੰ ॥	lobhaad̄ darisat̄ par gariha ^N jad̄ibiDh aacharna ^N .
ਤਜਿ ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਪਰ ਸਰਣੰ ॥੩॥	taj sakal̄ duhkarit̄ durmatee bhaj̄ chakarDhar sarṇa ^N . 3
ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ ॥	har bhagat̄ nij nihkayvlaa rid̄ karmānaa bachsaa.
ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥੪॥	jogayn ki ^N jagayn ki ^N daadayn ki ^N tapsaa. 4
ਗੋਬਿੰਦ ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ ॥ ਜੈਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥੫॥੧॥	gobind̄ gobindayt̄ jap nar sakal̄ siDh pada ^N . jaidayv aa-i-o tas safuta ^N bhav bhoot̄ sarab gata ^N . 5 1

Goojri

Padas Of Sri Jai Dev Ji Ghar 4

In this *shabad*, devotee Jai Dev Ji, a *Brahmin*, tells us in unequivocal terms that if we meditate only on God, the creator of the universe, then there is no need for any kind of yoga, asceticism, rituals, or pilgrimages etc.

Jai Dev Ji begins this *shabad* by telling us some of the attributes of God. He says: “(O’ my friends), that *Purusha* is the highest power and the root cause of everything and is pervading in all. He is beyond any praise (or description). He is the embodiment of truth, consciousness, and bliss. He is full of virtues, and imbued with love. He is astoundingly wonderful and detached from matter (or *Maya*). His complete form or shape cannot be grasped by our thought process and He is pervading everywhere.”(1)

So giving his advice, Jai Dev Ji says: “(O’ my friends, only) recite the Name of the true God, who is brimful with the life rejuvenating nectar, and is the embodiment of the essence (of truth). When we meditate on Him, (things like) the rounds of birth and death, old age, worry, and the fear of death do not afflict us.”(1-pause)

Now addressing us directly, devotee Jai Dev Ji says: “(O’ my friends), if you wish to gain victory over (forces like) the demon of death, and desire glory and comfort, then renounce

(things like) greed and spying on other's houses (with covetous eyes). Abandon that conduct which is against morality, shed all evil deeds, renounce evil intellect, and seek the shelter of that God, who has the power to destroy all, who is imperishable now, was so in the past, and would remain the same in future, who is the highest power of all, and who always remains full of delight and bliss.”(2,3)

Next, listing some qualities of true devotees of God, Jai Dev Ji says: “(O’ my friends), the beloved devotees of God are pure in mind, word, and deed. They don’t have any concern with yoga, etc., and no obligation to the world. They don’t feel any necessity for charity or penance. (In other words, the devotees know that there is no spiritual merit in doing yogic exercises, sacrificial fires, giving charities, and doing penances. Only the devotion to God is true worship).”(4)

In conclusion, Jai Dev Ji says: “(O’ my friends), meditate on the Name of God. He alone is the treasure of all miraculous powers. Renouncing all other supports, Jai Dev too has come to seek the shelter of (that God), who is now in the present, was in the past, (and in future) also would always be present everywhere.”(5-1)

The message of this *shabad* is that in case we want to find peace and salvation, we should abandon all our evil instincts and inclinations such as lust, greed, anger, etc. Instead of practicing any rituals, penances, or yoga postures, we should meditate on that one God with true love and devotion, who is eternally pervading everywhere, and is the treasure of all-miraculous powers and bliss.

ਪੰਨਾ ੫੨੭

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar saṭ naam kartaa purakh
nirbhā-o nirvair akaal moorat̃ ajoonee
saibhaⁿ gur parsaad.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

raag dayvganDhaaree mehlaa 4 ghar 1.

ਸੇਵਕ ਜਨ ਬਨੇ ਠਾਕੁਰ ਲਿਵ ਲਾਗੇ ॥
ਜੇ ਤੁਮਰਾ ਜਸੁ ਕਹਤੇ ਗੁਰਮਤਿ ਤਿਨ ਮੁਖ ਭਾਗ ਸਭਾਗੇ ॥੧॥
ਰਹਾਉ ॥

sayvak jan banay thaaakur liv laagay.
jo tumraa jas kahtay gurmat̃ tin mukh bhaag
sabhāagay. ||1|| rahaa-o.

ਟੂਟੇ ਮਾਇਆ ਕੇ ਬੰਧਨ ਫਾਹੇ ਹਰਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੇ ॥

tootay maa-i-aa kay banDhan faahay har
raam naam liv laagay.

ਹਮਰਾ ਮਨੁ ਮੋਹਿਓ ਗੁਰ ਮੋਹਨਿ ਹਮ ਬਿਸਮ ਭਈ ਮੁਖਿ ਲਾਗੇ
॥੧॥

hamraa man mohi-o gur mohan ham bisam
bha-ee mukh laagay. ||1||

ਸਗਲੀ ਰੈਣਿ ਸੋਈ ਅੰਧਿਆਰੀ ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਜਾਗੇ ॥

saglee rain so-ee anDhi-aaree gur kichant̃
kirpaa jaagay.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸੁੰਦਰ ਸੁਆਮੀ ਮੋਹਿ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ
ਲਾਗੇ ॥੨॥੧॥

jan naanak kay parabh̃ sundar su-aamee
mohi tum sar avar na laagay. ||2||1||

Rag Dev Gandhari Mehla 4

In the previous many shabads, Guru Ji has been advising us that if we want to obtain true peace and salvation from rounds of birth and death, then we should become sincere devotees of God and meditate on His Name with true love from our heart. Guru Ji begins

this new chapter in *Rag Dev Gandhari*, by describing how people become true devotees of God, how do they conduct themselves, and what are their special qualities.

He says: “(O’ my friends), they who are imbued with the love of God, become His true devotees. O’ God, they who sing Your praise according to the Guru’s instruction, their faces glow with good fortune.”(1-pause)

Now on the basis of his own experience, Guru Ji tells what happens when one’s mind is attuned to God. He says: “(O’ my friends, they who are imbued with the love of God), their bonds and nooses of worldly attachment are snapped, and they are attuned to the love of God’s Name. (In this way), my own mind has been captivated by the fascinating Guru, and upon seeing his face, I have been totally mesmerized.”(1)

Guru Ji concludes the *shabad* by comparing his previous state of mind to the present and says: “(I have realized that so far), all through the night (of life) I have been sleeping in darkness (of ignorance), but when the Guru showed little bit of mercy, I woke up (from the sleep of involvement in worldly affairs. Therefore, I now say to my God): “O’ the beautiful Master of Nanak, nobody else seems to me (enchancing and attractive) like You.”(2-1)

The message of this *shabad* is that we should not waste our life in worldly affairs. Instead, we should seek the guidance of the Guru, so that our worldly bonds are broken, and we become true devotees of God.

ਦੇਵਗੰਧਾਰੀ ॥

ਮੇਰੇ ਸੁੰਦਰੁ ਕਹਹੁ ਮਿਲੈ ਕਿਤੁ ਗਲੀ ॥
ਹਰਿ ਕੇ ਸੰਤ ਬਤਾਵਹੁ ਮਾਰਗੁ ਹਮ ਪੀਛੈ ਲਾਗਿ ਚਲੀ ॥੧॥
ਰਹਾਉ ॥

ਪ੍ਰਿਅ ਕੇ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਇਹ ਚਾਲ ਬਨੀ ਹੈ ਭਲੀ ॥
ਲਟਰੀ ਮਧੁਰੀ ਠਾਕੁਰ ਭਾਈ ਓਹ ਸੁੰਦਰਿ ਹਰਿ ਢੁਲਿ ਮਿਲੀ ॥੧॥

ਏਕੋ ਪ੍ਰਿਉ ਸਖੀਆ ਸਭ ਪ੍ਰਿਅ ਕੀ ਜੋ ਭਾਵੈ ਪਿਰ ਸਾ ਭਲੀ ॥
ਨਾਨਕੁ ਗਰੀਬੁ ਕਿਆ ਕਰੈ ਬਿਚਾਰਾ ਹਰਿ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲੀ ॥੨॥੨॥

dayvganDhaaree.

mayro suṅḍar kahhu milai kiṭ galee.
har kay sanṭ baṭāvahu maarag ham peechhai
laag chalee. ||1|| rahaa-o.

pari-a kay bachan sukḥaanay hee-arai ih
chaal banee hai bhalee.
laturee maDhuree thaaḱur bhāa-ee oh
sundar har dhul milee. ||1||

ayko pari-o sakḥee-aa sabh pari-a kee jo
bhaavai pir saa bhalee.
naanak gareeb ki-aa karai bichaaraa har
bhaavai tīt raahi chalee. ||2||2||

Dev Gandhari

As per Dr. Bh. Vir Singh Ji, it is believed that the fourth Guru Ram Das Ji uttered this *shabad*, when a Sikh asked him the way to meet God. In this *shabad*, Guru Ji uses the metaphor of an ordinary bride without any beauty or charm, but with an intense longing to see her beloved (God). Therefore, she asks one of her friends who have enjoyed the company of the Master to tell her the way, following which she can also meet her beloved God.

So addressing her saintly friends on behalf of that bride, Guru Ji says: “O’ the saints of God please tell me, in what street I could meet my handsome (God); show me the way, and I would follow behind you.”(1-pause)

Answering on behalf of these friends, Guru Ji says: “(O’ human bride), to whose heart, seem pleasant, the Beloved’s words, she has made her (way of life) very pleasing. Even though previously she had her own mind and short stature, yet when she became pleasing to the Master, she became humble and a (spiritually) beautiful bride.”(1)

Guru Ji concludes the *shabad* by describing his general philosophy on the relationship of God with all the human beings. He says: “(O’ my friends), there is only one beloved Groom, and all (humans) are the brides of that beloved Spouse. But she, who is pleasing to the Groom, becomes the most worthy (person). What poor Nanak can do, whatever pleases God; he treads that path (and does what God wants him to do).”(2-2)

The message of this *shabad* is that if we want to meet God and obtain His blissful company, then all we need to do is to whole heartedly surrender ourselves before Him and cheerfully accept His will.

ਦੇਵਗੰਧਾਰੀ ॥

ਮੇਰੇ ਮਨ ਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬੋਲੀਐ ॥
ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ ਹਰਿ ਪ੍ਰੇਮ ਭੀਨੀ ਚੋਲੀਐ ॥੧॥
ਰਹਾਉ ॥

ਹਉ ਫਿਰਉ ਦਿਵਾਨੀ ਆਵਲ ਬਾਵਲ ਤਿਸੁ ਕਾਰਣਿ ਹਰਿ
ਦੋਲੀਐ ॥
ਕੋਈ ਮੇਲੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਹਮ ਤਿਸ ਕੀ ਗੁਲ ਗੋਲੀਐ
॥੧॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਵਹੁ ਅਪੁਨਾ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਝੋਲੀਐ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਪਾਇਆ ਹਰਿ ਲਾਧਾ ਦੇਹ ਟੋਲੀਐ
॥੨॥੩॥

dayvganDhaaree.

mayray man mukh har har har bole-ai.
gurmukh rang chaloelai raatee har paraym
bheenee cholee-ai. ||1|| rahaa-o.

ha-o fira-o divaaneer aaval baaval tis kaaran
har dholee-ai.
ko-ee maylai mayraa pareetam pi-aaraa ham
tis kee gul golee-ai. ||1||

satgur purakh manaavahu apunaa har amrit
pee jholee-ai.
gur pargaad jan naanak paa-i-aa har laadhaa
dayh tolee-ai. ||2||3||

Dev Gandhari

In the previous *shabad*, Guru Ji told us that the way to meet God is to walk in His will and do whatever He wishes us to do. The question arises how to reach that state of mind where we love our Master so much that we follow His wishes, not out of compulsion but out of love. In this *shabad*, he tells us the way to imbue ourselves with such a love.

Addressing his mind (and indirectly us), Guru Ji says: “O’ my mind, we should repeatedly utter the Name of God with our tongue. That human soul, which under the instruction of the Guru is imbued with the love of God, is totally dyed and saturated in the color (of love) of God.”(1-pause)

Describing the state of mind and the conduct of that human soul who is totally imbued with such intense love for God, Guru Ji says: “I am roaming around this and that way like a

crazy person, looking for my most loving master and spouse. If anybody helps me meet my beloved God, I would (gladly) become the slave of that person's slaves.”(1)

Guru Ji concludes the *shabad* by describing the answer, a Guru's follower would provide to such a human bride. So he says: “(O' soul bride, desirous of meeting God, your Master), first please your true Guru (by treading on the path suggested by him), and keep savoring the life giving nectar of God's Name, enjoying every sip of it. (This is the way to meet your beloved Groom). By Guru's grace, (I) Nanak have found God by searching Him in my body (itself).”(2-3)

The message of this *shabad* is that if we want to find God and enjoy His blissful company, then we have to follow the path shown by the Guru by meditating on God's Name and searching Him in our own body.

ਦੇਵਗੰਧਾਰੀ ॥

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥
ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ ॥੧॥
ਰਹਾਉ ॥

dayvganDhaaree.

ab ham chalee thaakur peh haar.
jab ham saran parabhoo kee aa-ee raakh
parabhoo bhaavai maar. ||1|| rahaa-o.

ਪੰਨਾ ੫੨੮

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥
ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਵਾਰਿ
॥੧॥

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lokan kee chaturaa-ee upmaa tay baisantar
jaar.
ko-ee bhalaa kaha-o bhaavai buraa kaha-o
ham tan dee-o hai dhaar. ||1||

ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੂ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ
ਧਾਰਿ ॥
ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ
॥੨॥੪॥

jo aavat saran thaakur parabh tumree tis
raakho kirpaa Dhaar.
jan naanak saran tumaaree har jee-o raakho
laaj muraar. ||2||4||

Dev Gandhari

It is marvelous to note how by his personal example Guru Ji teaches us to surrender completely to God without caring what other people might say, whether they would praise him or slander him. This *shabad* is a real example of total submission in complete humility.

Addressing God, Guru Ji says: “After getting tired (of all other efforts), I have come to the shelter of the Master. O' God, when once I have come to Your shelter it is up to You whether You save me or kill me.”(1-pause)

Next by his personal example Guru Ji teaches us that when we are on the right path and following the path shown by the Guru, we should not worry what other people might say about us, whether they would praise or disparage us.

He says: “I have completely burnt aside (and forsaken from my mind, any hopes or fears of) praise or slander of the people (regarding my total surrender to God. I don't care), whether anyone says something good or bad about me, because I have surrendered myself completely to God.”(1)

Guru Ji concludes the *shabad* by expressing his complete confidence in God and says to Him in complete humility: “(O’ my Master, it is Your tradition that) whosoever comes to Your shelter, showing mercy You save that person. O’ reverend God, the destroyer of demons, slave Nanak has come to Your refuge, please save his honor (also).”(2-4)

The message of this short, beautiful *shabad* is that without bothering about other people, we should surrender ourselves completely before the Guru, and do whatever he tells us (through his *Gurbani* in Guru Granth Sahib, or through our inner voice). As per His tradition, God would save our honor.

Personal Note: This reminds me that once, while serving as SDO Nabha (India) in Irrigation Dept., I was being blackmailed and I was about to sign a false bill. Then suddenly my inner voice told me, “Daljit, Guru will save you from all your mistakes done innocently, but will not save you from the corrupt things done knowingly.” I followed that advice, refused to sign that false bill, and walked out of the room. Later, I did go through lots of problems and tension, but was ultimately saved from any harm, with my honor intact.

ਦੇਵਗੰਧਾਰੀ ॥

ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੀ ॥
ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ਸਾਧ ਗੁਰ ਦਰਸਨੁ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਤੁਮ ਪਵਿਤ੍ਰ ਪਾਵਨ ਪੁਰਖ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲਹ
ਸੁਠਾਰੀ ॥
ਹਮਰੈ ਜੀਇ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੋਤ ਹੈ ਹਮ ਕਰਮਹੀਣ ਕੂੜਿਆਰੀ ॥੧॥

ਹਮਰੀ ਮੁਦੁ ਨਾਮੁ ਹਰਿ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ ਦੁਸਟ ਦੁਸਟਾਰੀ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੨॥੫॥

dayvganDhaaree.

har gun gaavai ha-o tis balihaaree.
daykh daykh jeevaa saaDh gur darsan jis
hirdai naam muraaree. ||1|| rahaa-o.

tum pavitar paavan purakh parabh su-aamee
ham ki-o kar milah joothaaree.
hamrai jee-ay hor mukh hor hot hai ham
karamheen khoodhi-aaree. ||1||

hamree mudar naam har su-aamee rid antar
dusad dustaaree.
Ji-o bhavaai ti-o raakho su-aamee jan naanak
saran tumhaaree. ||2||5||

Dev Gandhari

In the previous *shabad*, Guru Ji taught us how to completely surrender ourselves to God and seek His protection, forsaking all other clever ways and the opinions of the people of the world. But the question arises that when we look into our own self, we feel very much ashamed of our conduct. Even though from outside we might look pure, inside we are full of rotten ideas, so much so that we may feel too embarrassed to go before the Guru and God. In this *shabad*, putting himself in our situation, Guru Ji shows us how to make a total surrender, even in that state of embarrassment.

He says: “(O’ my friends), I am a sacrifice to that person who sings praises of God. I live by continuously seeing the sight of the saint (Guru) within whose mind is God’s Name.”(1-pause)

After taking inspiration from the Guru’s followers and listening to the advice of the Guru, he goes and makes a humble supplication to God and says: “O’ God, You are the most

immaculate Master of us all, so how can we the false ones hope to meet You? (O' God, we are so bad that) we have one thing in our mind and something else on our lips. We the unfortunate ones are always interested (in procuring the) false (worldly wealth).”(1)

Now showing us how to make a complete confession of our faults, Guru Ji says: “(O' God), our posture of meditation on Your Name is only our outer appearance, but within our hearts we are full of evil thoughts and intentions. (Therefore) slave Nanak has come to Your shelter, O' Master, save him in whatever way You wish.”(2-5).

The message of this *shabad* is that even if we are the worst of sinners, there is still hope for us to save our honor in the court of God. For that, we should seek the association of those holy persons who sing praises of God, listen, and understand *Gurbani*, and act on it. Next, we should make a total surrender and honest confession before God, and pray that showing His mercy, He may save us in whatever way He wishes.

ਦੇਵਗੰਧਾਰੀ ॥

dayvganDhaaree.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰਿ ਹੈ ਨਕਟੀ ॥

har kay naam binaa suṅḍar hai naktee.

ਜਿਉ ਬੇਸੁਆ ਕੇ ਘਰਿ ਪੂਤੁ ਜਮਤੁ ਹੈ ਤਿਸੁ ਨਾਮੁ ਪਰਿਓ ਹੈ
ਧੁਕਟੀ ॥੧॥ ਰਹਾਉ ॥

Ji-o baysu-aa kay ghar poot jamat hai tis
naam pari-o hai Dharkatee. ||1|| rahaa-o.

ਜਿਨ ਕੈ ਹਿਰਦੈ ਨਾਹਿ ਹਰਿ ਸੁਆਮੀ ਤੇ ਬਿਗੜ ਰੂਪ ਬੇਰਕਟੀ
॥

jin kai hirdai naahi har su-aamee tay bigarh
roop bayrkattee.

ਜਿਉ ਨਿਗੁਰਾ ਬਹੁ ਬਾਤਾ ਜਾਣੈ ਓਹੁ ਹਰਿ ਦਰਗਹ ਹੈ ਭੁਸਟੀ
॥੧॥

Ji-o niguraa baho baataa jaanai oh har
dargeh hai bharsatee. ||1||

ਜਿਨ ਕਉ ਦਇਆਲੁ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਨਾ ਸਾਧ ਜਨਾ
ਪਗ ਚਕਟੀ ॥

jin ka-o da-i-aal ho-aa mayraa su-aamee
tinaa saadh janaa pag chaktee.

ਨਾਨਕ ਪਤਿਤ ਪਵਿਤ ਮਿਲਿ ਸੰਗਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪਾਛੈ
ਫੁਕਟੀ ॥੨॥੬॥ ਛਕਾ ੧

naanak patit pavit mil sangat gur satgur
paachhai chhuktee. ||2||6|| chhaka 1

Dev Gandhari

In the previous *shabad*, Guru Ji advised us that in spite of all our sins and blunders, if we go and seek protection of the Guru and God and meditate on His Name, He would surely save us. In this *shabad*, he tells us about the state of those who do not meditate on God's Name.

He says: “Bereft of God's Name, even a beautiful lady is (ugly like a woman) whose nose has been chopped off. (Or) just as if a son is born to a prostitute, (no matter how handsome he may be, yet he) is called a bastard.”(1-pause)

Continuing his comments, Guru Ji says: “They in whose mind God the Master is not enshrined are like disfigured lepers. (Or) just as a Guru-less man may know many things, yet he is known as an accursed person in God's court.”(1)

Now Guru Ji describes the state of those persons on whom God has shown His mercy and what they do. He says: “They on whom God, my Master, has become gracious, (so humbly serve and follow) the saintly persons, (as if) they lick their feet. O' Nanak, by joining

the society (of saints), even the sinners get sanctified, because there by listening to and following the God-like true Guru, they are emancipated (from evil thoughts).”(2-6- group of six-1)

The message of this *shabad* is that if we don't meditate on God's Name, then no matter how rich, handsome, or otherwise clever persons we may be, we are like the most accursed and ugly persons in God's eyes. So if we want to save ourselves, we should pray to God to show His mercy on us and bless us with the company of the holy saints. Because, by listening to the advice of Guru Granth Sahib in that company and by acting on it with true love and devotion, we can get rid of all our evil thoughts.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨

dayvganDhaaree mehlāa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਮਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥

maa-ee gur charnee chit laa-ee-ai.

ਪੁਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਕਮਲੁ ਪਰਗਾਸੇ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ
॥੧॥ ਰਹਾਉ ॥

parabh ho-ay kirpaal kamal pargaasay sadaa
sadaa har Dhi-aa-ee-ai. ||1|| rahaa-o.

ਅੰਤਰਿ ਏਕੋ ਬਾਹਰਿ ਏਕੋ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਈਐ ॥

antār ayko baahar ayko sabh meh ayk
samaa-ee-ai.

ਘਟਿ ਅਵਘਟਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮੁ
ਦਿਖਾਈਐ ॥੧॥

ghat avghat ravi-aa sabh thaa-ee har
pooran barahm dikhāa-ee-ai. ||1||

ਉਸਤਤਿ ਕਰਹਿ ਸੇਵਕ ਮੁਨਿ ਕੇਤੇ ਤੇਰਾ ਅੰਤੁ ਨ ਕਤਹੂ ਪਾਈਐ
॥

ustat karahi sayvak mun kaytay tairaa ant
na kathoo paa-ee-ai.

ਸੁਖਦਾਤੇ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਈਐ
॥੨॥੧॥

sukh-daatay dukh bhanjan su-aamee jan
naanak sad bal jaa-ee-ai. ||2||1||

Dev Gandhari Mehlā-5

Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves, we should pray to God to show His mercy on us and bless us with the company of the holy saints. Because by listening to the advice of Guru in that company, and acting on it with true love and devotion, we can get rid of all our evil thoughts. In this *shabad*, Guru Ji tells us how to imbue ourselves with love for God and how to obtain divine knowledge and insight.

He says: “O’ mother, we should imbue our mind to the Guru’s feet, (*Gurbani*, the Guru’s words. Because by doing so), God becomes merciful, the lotus (of our heart) blooms (in delight), and ever and forever we meditate on God.”(1-pause)

Now Guru Ji tells us how our views change for the better when we are absorbed in God’s Name day and night. He says: “(In that state) we see the one (God) both within and without and in all. He is residing both in and outside the hearts and we see the perfect God pervading in all places.”(1)

But Guru Ji wants to caution us that even if we are absorbed in God's Name and are able to see Him in every place and every situation, still we cannot find His limit or end. So addressing Him, Guru Ji says: "(O' God,) many sages and devotees sing Your praises, but none of them have been able to find Your end or limit. O' the Giver of peace and destroyer of pains, devotee Nanak says that ever and forever, we should be a sacrifice to You."(2-1)

The message of this *shabad* is that if we want to enjoy a true state of bliss and divine wisdom, we should humbly follow the advice of the Guru (Granth Sahib Ji), always sing praises of God, and meditate on His Name, so that if God shows mercy, we may see Him pervading everywhere, and in each and every heart.

ਦੇਵਗੰਧਾਰੀ ॥

ਮਾਈ ਹੋਨਹਾਰ ਸੋ ਹੋਈਐ ॥
ਰਾਚਿ ਰਹਿਓ ਰਚਨਾ ਪ੍ਰਭੁ ਅਪਨੀ ਕਹਾ ਲਾਭੁ ਕਹਾ ਖੋਈਐ
॥੧॥ ਰਹਾਉ ॥

ਕਹ ਫੂਲਹਿ ਆਨੰਦ ਬਿਖੈ ਸੋਗ ਕਬ ਹਸਨੋ ਕਬ ਰੋਈਐ ॥

ਕਬਹੂ ਮੈਲੁ ਭਰੇ ਅਭਿਮਾਨੀ ਕਬ ਸਾਧੂ ਸੰਗਿ ਧੋਈਐ ॥੧॥

ਕੋਇ ਨ ਮੇਟੈ ਪ੍ਰਭ ਕਾ ਕੀਆ ਦੂਸਰ ਨਾਹੀ ਅਲੋਈਐ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੋਈਐ
॥੨॥੨॥

dayvganDhaaree.

maa-ee honhaar so ho-ee-ai.
raach rahi-o rachnaa parabh apnee kahaa
laabh kahaa khh-ee-ai. ||1|| rahaa-o.

kah fooleh aanand bikhai sog kab hasno kab
ro-ee-ai.

kabhoo mail bhharay abhimaanee kab
saaDhoo sang Dho-ee-ai. ||1||

ko-ay na maytai parabh kaa kee-aa doosar
naahee alo-ee-ai.

kaho naanak tis gur balihaaree jih pargaad
sukh so-ee-ai. ||2||2||

Dev Gandhari

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a true state of bliss and divine wisdom, we should humbly follow the advice of the Guru, always sing praises of God and meditate on His Name, so that if God shows mercy, we may see Him pervading everywhere in each and every heart. In this *shabad* Guru Ji tells us what happens, when once we obtain divine wisdom, how our attitude towards life and things happenings around us changes.

Again as if addressing his mother, Guru Ji says: "O' mother, only that is happening (in the world), which is supposed to happen (as per God's will). God Himself is pervading in His creation. Some place is profiting (from these happenings), while some other is losing."(1-pause)

Continuing his thought, Guru Ji says: "Somewhere people are feeling puffed up in pleasures, and somewhere pains caused by evil pursuits are multiplying. Some time there is laughter, and some time is crying (in pain). Some times the arrogant mortals get filled up with the dirt (of evil thoughts), and sometime they wash (this dirt, by singing praises of God) in the company of saints."(1)

Guru Ji concludes the *shabad* by indicating the real cause beyond all causes. He says: "(O' mother, except God I see no one else in this world, who is doing anything). No one can erase, God's doing. O' Nanak, say that I am a sacrifice to that Guru by whose grace, (by living happily in His will), we can sleep in peace."(2-2)

The message of this *shabad* is that if we want to live in peace in spite of all sorrows and pains in this world, we should seek the advice of the Guru and realize that whatever is happening, is happening as per God's will whether it seems good or bad to us.

Personal Note: In this case the humble author also feels that whatever happens is as per God's will, and it is for a good purpose. For example in February 1996, the author was very ignobly kicked out from the President ship of a Gurdwara by the scheming of some selfish people and his health also failed. But when he regained his health, the Guru guided him to start this translation of Guru Granth Sahib, which turned out to be the best thing. Similarly in the July of 1997, the author suffered a heart attack, which apparently was tragic, but it brought him closer to his wife and children.

ਪੰਨਾ ੫੨੯

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ਦੇਵਗੰਧਾਰੀ ॥

dayvganDhaaree.

ਮਾਈ ਸੁਨਤ ਸੋਚ ਭੈ ਡਰਤ ॥
ਮੋਰ ਤੋਰ ਤਜਉ ਅਭਿਮਾਨਾ ਸਰਨਿ ਸੁਆਮੀ ਕੀ ਪਰਤ ॥੧॥
ਰਹਾਉ ॥

maa-ee sunat soch bhai darat.
mayr tayr taja-o abhimaanaa saran su-aamee
kee parat. ||1|| rahaa-o.

ਜੋ ਜੋ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਉ ਨਾਹਿ ਨ ਕਾ ਬੋਲ ਕਰਤ ॥

jo jo kahai so-ee bhal maan-o naahi na kaa
bol karat.

ਨਿਮਖ ਨ ਬਿਸਰਉ ਹੀਏ ਮੋਰੇ ਤੇ ਬਿਸਰਤ ਜਾਈ ਹਉ ਮਰਤ
॥੧॥

nimakh na bisara-o hee-ay moray tay bisrat
jaa-ee ha-o marat. ||1||

ਸੁਖਦਾਈ ਪੂਰਨ ਪ੍ਰਭੁ ਕਰਤਾ ਮੇਰੀ ਬਹੁਤੁ ਇਆਨਪ ਜਰਤ ॥

sukh-daa-ee pooran parabh kartaa mayree
bahut i-aanap jarat.

ਨਿਰਗੁਨਿ ਕਰੁਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦ ਰੂਪ ਸੁਆਮੀ
ਭਰਤ ॥੨॥੩॥

nirgun karoop kulheen naanak ha-o anad
roop su-aamee bharat. ||2||3||

Dev Gandhari

In this *shabad*, Guru Ji uses an example from the Indian culture of those days when the women were totally dependent upon their husbands for their sustenance, livelihood, and everything. Therefore, in those days the women used to practice all kinds of psychological and even shrewd techniques to win the affection and favor of their husbands. Many used to make cunning schemes to manipulate their husbands, but when the latter used to discover these false pretenses, they used to desert these scheming women and let them suffer grievously. But, the simple-minded faithful brides didn't use any such tricks. Instead, they would concern themselves with faithfully and obediently serving their spouses, and would automatically win the favor and love of their wise husbands, irrespective of their beauty or family back ground.

So comparing the apostates to the unfaithful and scheming brides of God, Guru Ji expresses his inner thoughts about their fates and says: "O' my mother, when I hear or think (about the fate of those soul-brides who have forsaken their spouse, God from their mind), I am in complete fear and dread (and wonder what would happen to me. Therefore, I always think that) shedding my urge for discrimination and arrogance, I may seek the refuge of the Master."(1-pause)

Now imagining himself as a simple and faithful bride of God, Guru Ji says: “(O’ my mother), whatever (my Spouse) says, I deem it as the best thing; I cheerfully obey (His order) and never say anything against (His command. I always pray that) even for an instant, He may not get forsaken from my mind, (because) if He is forsaken I (spiritually) die.”(1)

Guru Ji concludes the *shabad* by describing the blessings showered by God, when he adopted this attitude. He says: “(O’ my mother), that peace giving perfect God and Creator tolerates lots of my ignorance. I, Nanak, am meritless, ugly (woman) of no lineage, (but still) I have (God as) my spouse and Master, who is the embodiment of bliss.”(2-3)

The message of the *shabad* is that if in spite of all our faults, sins, and shortcomings, we want to win over the love and protection of God, we should learn to accept and obey His Will cheerfully and never forsake Him.

ਦੇਵਗੰਧਾਰੀ ॥

dayvganDhaaree.

ਮਨ ਹਰਿ ਕੀਰਤਿ ਕਰਿ ਸਦਹੂੰ ॥

man har keeraṭ kar sadahoo^N.

ਗਾਵਤ ਸੁਨਤ ਜਪਤ ਉਧਾਰੈ ਬਰਨ ਅਬਰਨਾ ਸਭਹੂੰ ॥੧॥
ਰਹਾਉ ॥

gaavaṭ sunaṭ japaṭ uDhaaraṭi baran abranaa
sabhahoo^N. ||1|| rahaa-o.

ਜਹ ਤੇ ਉਪਜਿਓ ਤਹੀ ਸਮਾਇਓ ਇਹ ਬਿਧਿ ਜਾਨੀ ਤਬਹੂੰ ॥

jah tay upji-o tahee samaa-i-o ih biDh jaanee
ṭabahoo^N.

ਜਹਾ ਜਹਾ ਇਹ ਦੇਹੀ ਧਾਰੀ ਰਹਨੁ ਨ ਪਾਇਓ ਕਬਹੂੰ ॥੧॥

jahaa jahaa ih dayhee Dhaaree rahan na
paa-i-o kabahoo^N. ||1||

ਸੁਖੁ ਆਇਓ ਭੈ ਭਰਮ ਬਿਨਾਸੇ ਕ੍ਰਿਪਾਲ ਹੁਏ ਪ੍ਰਭ ਜਬਹੂੰ ॥

sukh aa-i-o bhai bharam binaasay kirpaal
hoo-ay parabh jabhoo.

ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਪੂਰੇ ਮਨੋਰਥ ਸਾਧਸੰਗਿ ਤਜਿ ਲਬਹੂੰ ॥੨॥੪॥

kaho naanak mayray pooray manorath
saaDhsang taj labahoo^N. ||2||4||

Dev Gandhari

In the previous *shabad* Guru Ji told us that if in spite of all our faults, sins, and shortcomings, we want to win over the love and protection of God, then we should learn to accept His Will cheerfully, and never forsake Him. Now in this *shabad*, he describes the blessings we receive when we meditate on God’s Name and sing His praise.

Therefore, addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, always sing praises of God. (Because whether a person belongs to high) caste or no caste at all, (God) emancipates all those who sing, listen, or meditate upon (His Name).”(1-pause)

Describing what he has understood about the various kinds of existences we go through, Guru Ji says: “(While singing God’s praise, I have) understood that a creature (ultimately) gets absorbed in the same source, from where it is born. Whenever (this soul) has adopted this body, it has never been able to stay in that state forever.”(1)

Guru Ji concludes the *shabad* by expressing his gratitude to God for this realization. He says: “(O’ my friends), when God became gracious, all my dreads and doubts vanished and peace entered my life. Nanak says that upon joining the company of saintly persons and shedding my greed (in that company, all) my objectives were achieved.”(2-4)

The message of this *shabad* is that joining the company of saintly persons, we should sing praises of God and meditate on His Name. By doing so our evil impulses would vanish, and showing His mercy, God would emancipate us from worldly attachments and pains of births and deaths in many species.

ਦੇਵਗੰਧਾਰੀ ॥

ਮਨ ਜਿਉ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ ॥
ਨੀਚੁ ਨੀਚੁ ਨੀਚੁ ਅਤਿ ਨਾਨਾ ਹੋਇ ਗਰੀਬੁ ਬੁਲਾਵਉ ॥੧॥
ਰਹਾਉ ॥

ਅਨਿਕ ਅਡੰਬਰੁ ਮਾਇਆ ਕੇ ਬਿਰਥੇ ਤਾ ਜਿਉ ਪ੍ਰੀਤਿ ਘਟਾਵਉ
॥
ਜਿਉ ਅਪੁਨੇ ਸੁਆਮੀ ਸੁਖੁ ਮਾਨੈ ਤਾ ਮਹਿ ਸੋਭਾ ਪਾਵਉ ॥੧॥

ਦਾਸਨ ਦਾਸ ਰੇਣੁ ਦਾਸਨ ਕੀ ਜਨ ਕੀ ਟਹਲ ਕਮਾਵਉ ॥

ਸਰਬ ਸੁਖ ਬਡਿਆਈ ਨਾਨਕ ਜੀਵਉ ਮੁਖਹੁ ਬੁਲਾਵਉ
॥੨॥੫॥

dayvganDhaaree.

man Ji-o apunay parabh bhavaa-o.
neechahu neech neech at naan"aa ho-ay
gareeb bulaava-o. ||1|| rahaa-o.

anik adambar maa-i-aa kay birthay taa si-o
pareet ghataava-o.
Ji-o apuno su-aamee sukh maanai taa meh
sobhaa paava-o. ||1||

daasan daas rayn daasan kee jan kee tahal
kamaava-o.

sarab sookh badi-aa-ee naanak jeeva-o
mukhahu bulaava-o. ||2||5||

Dev Gandhari

Everyone in this world wishes to become the most respected and honored person in the eyes of one's family, business associates, or social circle. But the saintly people think about becoming dear to God only. In this *shabad*, Guru Ji teaches us what we need to do if we want to win the favor and affection of our Creator.

Addressing his mind, he says: "O' my dear mind (I wish that I may) do only those things which are pleasing to our God. Becoming lowliest of the lowly and an extremely tiny and humble person, I may call (upon God)." (1-pause)

Continuing to address his mind (and indirectly us), Guru Ji says: "(O' my mind), countless ostentations of worldly wealth are all use less, I wish that I may reduce my love for those (material pursuits). In whatever, my Master feels pleased, I may feel honored in those." (1)

Finally Guru Ji wishes: "Becoming the dust of feet (or the humblest) servant of God's servants, I may serve (God's) devotees. O' Nanak, I obtain happiness, honor, and (spiritual) new life when with my tongue I call (upon God)." (2-5)

The message of this *shabad* is that if we want to earn the pleasure of God and feel extremely honored, then we should reduce our attachment for worldly riches and power, and becoming most humble, serve and follow the guidance of His devotees.

ਦੇਵਗੰਧਾਰੀ ॥

ਪ੍ਰਭ ਜੀ ਤਉ ਪੁਸਾਦਿ ਕ੍ਰਮੁ ਭਾਰਿਓ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭੁ ਕੇ ਅਪਨਾ ਮਨ ਮਹਿ ਇਹੈ ਬੀਚਾਰਿਓ
॥੧॥ ਰਹਾਉ ॥

dayvganDhaaree.

parabh jee ta-o pargaad bharam daari-o.
tumree kirpaa tay sabh ko apnaa man meh
ihai beechaari-o. ||1|| rahaa-o.

ਕੋਟਿ ਪਰਾਧ ਮਿਟੋ ਤੇਰੀ ਸੇਵਾ ਦਰਸਨਿ ਦੂਖੁ ਉਤਾਰਿਓ ॥
ਨਾਮੁ ਜਪਤ ਮਹਾ ਸੁਖੁ ਪਾਇਓ ਚਿੰਤਾ ਰੋਗੁ ਬਿਦਾਰਿਓ ॥੧॥

kot paraaDh mitay tayree sayvaa darsan
dookh utaari-o.
naam japaṭ mahaa sukh paa-i-o chintaa rog
bidaari-o. ||1||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਭੂਠੁ ਨਿੰਦਾ ਸਾਧੁ ਸੰਗਿ ਬਿਸਾਰਿਓ ॥
ਮਾਇਆ ਬੰਧ ਕਾਟੇ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਆਪਿ ਉਧਾਰਿਓ
॥੨॥੬॥

kaam kroDh lobh jhooth nindaa saaDhoo
sang bisaari-o.
maa-i-aa banDh kaatay kirpaa niDh naanak
aap uDhaari-o. ||2||6||

Dev Gandhari

In the previous *shabad* (2-4), Guru Ji advised us that joining the company of saintly persons, we should sing praises of God, and meditate on His Name. By doing so our evil impulses would vanish, and showing His mercy, God would emancipate us from worldly attachments and pains of births and deaths in different species. Now in this *shabad*, he shares with us the blessings he obtained by following this advice and shows us how to thank God for these gifts.

Expressing his gratitude, Guru Ji says: “O’ my respected God, by Your grace, I have shed off my doubt. With Your kindness, I have resolved this thing in my mind that every one (created by You) is my own, (so I don’t feel enmity or anger towards anyone).”(1-pause)

Guru Ji adds: “O’ God, by performing Your service (by meditating on Your Name), millions of my sins have been erased and seeing Your vision, I have got rid of my pain. While meditating on Your Name, I have obtained the supreme bliss and have dispelled the ailment of anxiety (from my mind).”(2)

Guru Ji concludes the *shabad* by mentioning the blessings received by him in the company of saints. Thanking God for this blessing, he says: “In the company of the saint (Guru), I have forsaken lust, anger, greed, falsehood, and slander. In short Nanak says, O’, the treasure of mercy, You have cut off my bonds of worldly attachment, and You Yourself have ferried me across (this worldly ocean).”(2-6)

The message of this *shabad* is that if we serve devotees of God, and the saint (Guru), and meditate on His Name, He becomes merciful on us. Then all our evil instincts, such as lust, anger, greed, arrogance, and sins of millions of births are erased forever, and we obtain supreme bliss.

ਦੇਵਗੰਧਾਰੀ ॥

dayvganDhaaree.

ਮਨ ਸਗਲ ਸਿਆਨਪ ਰਹੀ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਨਾਨਕ ਓਟ ਗਰੀ ॥੧॥ ਰਹਾਉ
॥

man sagal si-aanap rahee.
karan karaavanhaar su-aamee naanak ot
gahee. ||1|| rahaa-o.

ਆਪੁ ਮੋਟਿ ਪਏ ਸਰਣਾਈ ਇਹ ਮਤਿ ਸਾਧੂ ਕਰੀ ॥

aap mayt pa-ay sarnaa-ee ih matṭ saaDhoo
kahee.

ਪੁਭ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ ਭਰਮੁ ਅਧੇਰਾ ਲਗੀ
॥੧॥

parabh kee aagi-aa maan sukh paa-i-aa
bharam aDhayraa lahee. ||1||

ਜਾਨ ਪ੍ਰਬੀਨ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ਸਰਣਿ ਤੁਮਾਰੀ ਅਗੀ ॥
 ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਥਾਪਨਹਾਰੇ ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਹੀ
 ॥੨॥੭॥

jaan parbeen su-aamee parabh mayray saran
 tumaaree ahee.
 khin meh thaap uthaapanhaaray kudrat keem
 na pahee. ||2||7||

Dev Gandhari

In the previous *shabad*, Guru Ji described the blessings a person obtains by seeking the company of saints and following the guidance of the saint Guru. In this *shabad*, he describes the virtues one acquires and blessings one enjoys by seeking the support of God, our Creator.

He says: “(O’ my friends, since the time) Nanak has grasped on to the support of the Master, the cause and doer of everything, all the cleverness of his mind has ended.” (1-pause)

Describing how and from where he obtained this advice and what happened after following that advice, Guru Ji says: “Effacing my conceit, I have entered the sanctuary (of God). It was the saint (Guru) who imparted this wisdom (to me). By obeying God’s command, I have obtained peace and (my) darkness of doubt has been removed.”(1)

Now in order to instruct us, never to feel any kind of ego even when we have obtained the grace and pleasure of God, and never to assume that we know everything about His limits and worth. Guru Ji shows us how to keep humbly praying, he says: “O’ God, the knower of inner hearts, and all wise Master, I have sought Your refuge. In a moment You can establish or destroy (any thing). We cannot estimate the worth of Your creation.”(2-7)

The message of this *shabad* is that if we want to obtain pleasure of God and enjoy eternal bliss, then abandoning all the cleverness of our own mind, we should happily obey His will and think that whatever He does is the best thing. But we should never feel conceited or proud that we now know Him, His limits, or anything like that. Instead we should always remain a humble and obedient servant of His.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਪ੍ਰਾਨ ਪੁਭੂ ਸੁਖਦਾਤੇ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੁ ਜਾਤੇ ॥੧॥ ਚਹਾਉ ॥

ਸੰਤ ਤੁਮਾਰੇ ਤੁਮਰੇ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਕਾਲ ਨ ਖਾਤੇ ॥
 ਰੰਗਿ ਤੁਮਾਰੈ ਲਾਲ ਭਏ ਹੈ ਰਾਮ ਨਾਮ ਰਸਿ ਮਾਤੇ ॥੧॥

ਪੰਨਾ ੫੩੦

ਮਹਾ ਕਿਲਬਿਖ ਕੋਟਿ ਦੇਖ ਰੋਗਾ ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਤੁਹਾਰੀ ਹਾਤੇ ॥
 ਸੋਵਤ ਜਾਗਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਇਆ ਨਾਨਕ ਗੁਰ ਚਰਨ
 ਪਰਾਤੇ ॥੨॥੮॥

dayvganDhaaree mehlaa 5.

har paraan parabhoo sukh-daatay.
 gur p^{ar}saad kaahoo jaatay. ||1|| rahaa-o.

sant tumaaray tumray pareetam tin ka-o kaal
 na khaatay.
 rang tumaarai laal bha-ay hai raam naam ras
 maatay. ||1||

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mahaa kilbikh kot dokh rogaa parabh darisat
 tuhaaree haatay.
 sovat jaag har har har gaa-i-aa naanak gur
 charan paraatay. ||2||8||

Dev Gandhari Mehla-5

In the previous *shabad*, Guru Ji advised us that we should never feel conceited or proud that we know Him, or His limits, or anything like that. Instead, we should always remain humble and obedient servant of His. In this *shabad*, Guru Ji shows us how to keep humbly praying to Him and express our confidence in Him.

He says: “O’ God, my life breath and giver of peace, through Guru’s grace only a very rare person has come to know (anything) about You.”(1-pause)

Next, commenting on the relationship between God and His beloved saints, Guru Ji says: “O’ my beloved Master, Your saints are dear to You; they are not consumed by (spiritual) death. They are so imbued with Your love (that they appear to) have become red in color, and they always remain intoxicated in enjoying the relish of God’s Name.”(1)

Guru Ji concludes the *shabad* by expressing his complete faith in God. He says: “O’ God, (simply) by Your glance (of grace), millions of one’s most horrible crimes, sins, and sufferings are destroyed. Therefore, O’ Nanak, they who come and fall at the feet of the Guru, keep singing God’s praises (at all times, no matter whether) asleep or awake.” (2-8)

The message of this *shabad* is that even if we have obtained the grace of God we should still keep on singing His praises and meditating on His Name. By doing this, no matter how serious our sins or suffering are, these will all be destroyed completely, and we will be saved from the future circles of birth and death.

ਦੇਵਗੰਧਾਰੀ ਪ ॥

ਸੋ ਪ੍ਰਭੁ ਜਤ ਕਤ ਪੇਖਿਓ ਨੈਣੀ ॥
ਸੁਖਦਾਈ ਜੀਅਨ ਕੋ ਦਾਤਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਬੈਣੀ ॥੧॥ ਰਹਾਉ
॥

ਅਗਿਆਨੁ ਅਧੇਰਾ ਸੰਤੀ ਕਾਟਿਆ ਜੀਅ ਦਾਨੁ ਗੁਰੁ ਦੈਣੀ ॥
ਕਰਿ ਕਿਰਪਾ ਕਰਿ ਲੀਨੋ ਅਪੁਨਾ ਜਲਤੋ ਸੀਤਲ ਹੋਣੀ ॥੧॥

ਕਰਮੁ ਧਰਮੁ ਕਿਛੁ ਉਪਜਿ ਨ ਆਇਓ ਨਹ ਉਪਜੀ ਨਿਰਮਲ
ਕਰਣੀ ॥
ਛਾਡਿ ਸਿਆਨਪ ਸੰਜਮ ਨਾਨਕ ਲਾਗੋ ਗੁਰੁ ਕੀ ਚਰਣੀ
॥੨॥੯॥

dayvganDhaaree 5.

so parabh jat kat paykhi-o nainee.
sukh-daa-ee jee-an ko daataa amrit jaa kee
bainee. ||1|| rahaa-o.

agi-aan aDhayraa santee kaati-aa jee-a daan
gur dainee.
kar kirpaa kar leeno apunaa jalatay seetal
honee. ||1||

karam Dharam kichh upaj na aa-i-o nah
upjee nirmal karnee.
chhaad si-aanap sanjam naanak laago gur
kee charnee. ||2||9||

Dev Gandhari-5

Guru Ji concluded the previous *shabad* by stating, “they who come and fall at the feet of the Guru keep singing God’s praises (at all times, no matter whether) asleep or awake.” In this *shabad*, Guru Ji is telling from personal experience, what happened, when abandoning all austerities and rituals, and obeying Guru’s advice, he meditated on God’s Name.

He says: “(O’ my friends), that God, who is the giver of peace to the living beings, and nectar sweet is whose word, (by meditating on His Name, as per Guru’s advice), I have seen Him pervading everywhere with my own eyes.”(1-pause)

Describing what other blessings he has obtained from his Guru and God, he says: “(O’ my friends), the saint (Guru) has dispelled the darkness of ignorance (from within me), and the Guru has given me the gift of (spiritual) life. Showing His mercy, (God) has made me His own. I was burning with (the fire of worldly desires, but now this fire has been extinguished, and I feel calm and) cool.”(1)

Guru Ji concludes the *shabad* by stating clearly that this state is not the result of any rites or rituals, but the result of seeking his Guru’s shelter. He says: “(O’ my friends, on my own) no ritual or (act of) faith could be performed, nor manifested any virtuous conduct. (What I did was that) forsaking (my own) wisdom and cleverness, I attuned myself to the Guru’s feet (his immaculate words, the *Gurbani*, and acted on the advice given in it).”(2-9)

The message of this *shabad* is that in case we want to find peace of mind, and even see the sight of God, then abandoning all other rituals and ways of works, we should simply attune ourselves to the word of the Guru, (his *Gurbani*, as contained in Guru Granth Sahib Ji) and follow what it says.

ਦੇਵਗੰਧਾਰੀ ਪ ॥

ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਲਾਹਾ ॥
ਗਤਿ ਪਾਵਹਿ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਕਾਟੇ ਜਮ ਕੇ ਫਾਹਾ ॥੧॥
ਰਹਾਉ ॥

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਹਰਿ ਸੰਤ ਜਨਾ ਪਹਿ ਆਹਾ ॥
ਤਿਨਾ ਪਰਾਪਤਿ ਏਹੁ ਨਿਧਾਨਾ ਜਿਨ੍ ਕੈ ਕਰਮਿ ਲਿਖਾਹਾ ॥੧॥

ਸੇ ਬਡਭਾਗੀ ਸੇ ਪਤਿਵੰਤੋ ਸੇਈ ਪੂਰੇ ਸਾਹਾ ॥
ਸੁੰਦਰ ਸੁਖਤ ਸਰੂਪ ਤੇ ਨਾਨਕ ਜਿਨ੍ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹਾ
॥੨॥੧੦॥

dayvganDhaaree 5.

har raam naam jap laahaa.
gat paavahi sukh sahj anandaa kaatay jam
kay faahaa. ||1|| rahaa-o.

khojat khojat khoj beechaari-o har sant janaa
peh aahaa.
tin^haa paraapat ayhu niDhaanaa jin^h kai
karam likhaahaa. ||1||

say badbhaagee say pativan^{tay} say-ee
pooray saahaa.
sundar sughar^h saroop tay naanak jin^h har
har naam visaahaa. ||2||10||

Dev Gandhari-5

In the previous *shabad* (2-6), Guru Ji told us that if we serve devotees of God and the saint (Guru), and meditate on God’s Name, He becomes merciful on us. Then all our evil instincts, such as lust, anger, greed, arrogance, and sins of millions of births are erased forever, and we obtain supreme bliss. Therefore in this *shabad* he directly advises us to meditate on God’s Name, because this is truly the most profitable thing to do in our human birth.

He says: “(O’ my friend), earn the profit of human birth by meditating on God’s Name. (By doing so), you would obtain high (spiritual) state, peace, poise, and bliss, and your nooses of (spiritual deaths) would be cut off.”(1-pause)

Now the question arises how to find this treasure of God's Name. On the basis of his own experience, Guru Ji says: "After repeated search and reflection, I have come to the conclusion, that (the commodity of God's Name) is with the saints of God. However, only they obtain this treasure in whose destiny it is so pre-ordained."(1)

Therefore, Guru Ji concludes: "O' Nanak, they are the most fortunate, the most honorable, and they are the perfect bankers, handsome, sagacious, and good-looking, who have procured the God's Name."(2-10)

The message of this *shabad* is that instead of running after worldly wealth, we should try to earn and accumulate the wealth of God's Name. This is the most profitable thing, which can dispel all our worries and sorrows and bring us salvation, peace, and bliss.

ਦੇਵਗੰਧਾਰੀ ੫ ॥

ਮਨ ਕਹ ਅਹੰਕਾਰਿ ਅਫਾਰਾ ॥
ਦੁਰਗੰਧ ਅਪਵਿਤ੍ਰੁ ਅਪਾਵਨ ਭੀਤਰਿ ਜੋ ਦੀਸੈ ਸੋ ਫਾਰਾ ॥੧॥
ਰਹਾਉ ॥

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਸਿਮਰਿ ਪਰਾਨੀ ਜੀਉ ਪ੍ਰਾਨ ਜਿਨਿ ਧਾਰਾ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਲਪਟਾਵਹਿ ਮਰਿ ਜਨਮਹਿ ਮੁਗਧ
ਗਵਾਰਾ ॥੧॥

ਅੰਧ ਗੁੰਗ ਪਿੰਗੁਲ ਮਤਿ ਹੀਨਾ ਪੁਭ ਰਾਖਹੁ ਰਾਖਨਹਾਰਾ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰ ਸਮਰਥਾ ਕਿਆ ਨਾਨਕ ਜੰਤ ਬਿਚਾਰਾ
॥੨॥੧੧॥

dayvganDhaaree 5.

man kah aha^{ka}kaar afaaraa.
durganDh apvitar apaavan bheetar jo deesai
so chhaaraa. ||1|| raha-o.

jin kee-aa tis simar paraanee jee-o paraan jin
Dhaaraa.
tiseh ti-aag avar laptaavahi mar janmeh
mugaDh gavaaraa. ||1||

anDh gung pingul mat heenaa parabh raakho
raakhanhaaraa.
karan karaavanhaar samrathaa ki-aa naanak
jant bichaaraa. ||2||11||

Dev Gandhari-5

The beauty of Guru Granth sahib Ji lies in the fact that the messages contained in this sacred book are not meant for any particular class, religion, or race, but are universal messages, which Guru Ji conveys in the humblest of ways. If he sees some evil or egotistical tendencies in the mortal, Guru Ji assumes or puts himself among those persons. When he wants to pray to God even for those evil and sinful persons, he assumes himself as one of those, and prays not just for himself or only for his followers, but he prays for all of humanity.

So Guru Ji begins this *shabad* by first addressing his own mind, and says "O' my mind, why are you so puffed up with arrogance? (You should know) that this body in which you are stationed is full of foul odors, filth, and impurity. Whatever you see (in this body or the world is false and perishable like) ashes."(1-pause)

Therefore, Guru Ji urges: "O' mortal, remember that (God) created you and gave support to your life breath. Abandoning (that Creator), you are clinging to other (worldly things and relatives). O' foolish and ignorant person, (in this way) you would keep dying and taking birth again and again."(1)

Guru Ji realizes that we know about these things, but as if we are dumb and blind fools, we keep on doing the same things, as if it is in our innate nature to go the wrong way, even when we know the right path. So for that reason, Guru Ji humbly prays to God on our behalf and says: “(O’ God, this human being) is blind, dumb, crippled, and devoid of any understanding. O’ the Savior, save this person now (from evil pursuits and rounds of birth and death). Nanak (says, O’ God), You are capable of doing and causing everything to be done, what can this poor (human being) do?” (2-11)

The message of this *shabad* is that we should recognize that we are full of so much sinful and evil thoughts in our minds, that on our own we cannot save ourselves from the repeated pains of births and deaths. Therefore we should most humbly pray to God to show His own mercy, put us on the right path, and make us meditate on His Name so that we may be saved.

ਦੇਵਗੰਧਾਰੀ ੫ ॥

ਸੋ ਪ੍ਰਭੁ ਨੇਰੈ ਹੂ ਤੇ ਨੇਰੈ ॥
ਸਿਮਰਿ ਧਿਆਇ ਗਾਇ ਗੁਨ ਗੋਬਿੰਦ ਦਿਨੁ ਰੈਨਿ ਸਾਝ ਸਵੇਰੈ
॥੧॥ ਰਹਾਉ ॥

ਉਧਰੁ ਦੇਹ ਦੁਲਭ ਸਾਧੂ ਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਰੈ ॥

ਘਰੀ ਨ ਮੁਹਤੁ ਨ ਚਸਾ ਬਿਲੰਬਹੁ ਕਾਲੁ ਨਿਤਹਿ ਨਿਤ ਹੋਰੈ
॥੧॥

ਅੰਧ ਬਿਲਾ ਤੇ ਕਾਵਹੁ ਕਰਤੇ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥

ਨਾਮੁ ਅਧਾਰੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਆਨਦ ਸੂਖ ਘਨੇਰੈ ॥੨॥੧੨॥
ਛਕੋ ੨ ॥

dayvganDhaaree 5.

so parabh nayrai hoo tay nayrai.
simar Dhi-aa-ay gaa-ay gun gobind din rain
sajh savayrai. ||1|| rahaa-o.

uDhar dayh dulabh saaDhoo sang har har
naam japayrai.

gharee na muhat na chasaa bilambahu kaal
nitteh nit hayrai. ||1||

anDh bilaa tay kaadhahu kartay ki-aa naahee
ghar tayrai.

naam aDhaar deejai naanak ka-o aanad
sookh ghanayrai. ||2||12|| chhakay 2.

Dev Gandhari-5

In the previous *shabad*, Guru Ji advised us to recognize our sinful nature and told us to pray to God, to put us on the right path and to save us. In this *shabad*, he is again stressing upon us to remember that God and sing His praises.

He says: “(O’ my friends), that God is nearer than the near. Day and night, in the evening and morning, remember (Him), meditate upon (Him), and sing praises of that Master of the universe.”(1-pause)

Alluding to the reasons behind his above advice, Guru Ji says: “(O’ my friend), meditate on God’s Name in the company of the saintly (persons), and thus save this difficult to obtain human body of yours (from evil ways, and pains existences in myriad of species). Don’t delay (in this effort, even) for an hour, minute, or second, because every day, (the demon of) death is spying on you (for the opportunity to cease you).”(1)

Guru Ji concludes the *shabad* by praying on our behalf. In utter humility, he says: “O’ the Creator, there is no shortage of anything in Your house, so pull me out of this dark dungeon (of the world), and give Nanak, the support of Your Name, (which is the source of) immense bliss and joys.”(2-12)

The message of this *shabad* is that we should remember that God is right in front of us and at every moment, and so we should sing His praises and meditate on His Name. We should beg for His mercy and grace so that we may be saved. We should not delay a single human moment in doing this, lest death may overtake us and we may waste this invaluable human birth in vain.

ਦੇਵਗੰਧਾਰੀ ਪ ॥

ਮਨ ਗੁਰ ਮਿਲਿ ਨਾਮੁ ਅਰਾਧਿਓ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ ਜੀਵਨ ਕਾ ਮੂਲੁ ਬਾਧਿਓ ॥੧॥
ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਦਾਸੁ ਕੀਨੋ ਕਾਟੇ ਮਾਇਆ ਫਾਧਿਓ ॥

ਭਾਉ ਭਗਤਿ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ ਜਮ ਕਾ ਮਾਰਗੁ ਸਾਧਿਓ
॥੧॥

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਮਿਟਿਓ ਮੋਰਚਾ ਅਮੋਲ ਪਦਾਰਥੁ ਲਾਧਿਓ ॥

ਬਲਿਹਾਰੈ ਨਾਨਕ ਲਖ ਬੇਰਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿਓ
॥੨॥੧੩॥

dayvganDhaaree 5.

man gur mil naam araaDhi-o.
sookh sajh aanand mangal ras jeevan kaa
mool baaDhi-o. ||1|| rahaa-o.

kar kirpaa apunaa daas keeno kaatay
maa-i-aa faaDhi-o.

bhaa-o bhagat gaa-ay gun gobid jam kaa
maarag saaDhi-o. ||1||

bha-i-o anoograhu miti-o morchaa amol
padaarath laaDhi-o.

baliharaai naanak lakh bayraa mayray
thaakur agam agaaDhi-o. ||2||13||

Dev Gandhari-5

In the previous *shabad*, Guru Ji advised us to meditate on God's Name at every moment in the company of the saints. Now Guru Ji tells his own mind and us what kind of blessings a person obtains when one follows that advice.

He says: "O' my mind, meeting the Guru (and following his advice, the person who has) meditated on God's Name has obtained peace, poise, bliss, relish of joys, and laid the foundation of a (new spiritual happy) life."(1-pause)

Elaborating on the blessings showered upon by God upon such a devotee of His, Guru Ji says: "Showing His mercy, whom (God) has made His slave, He has cut off that person's bonds of worldly attachment. Then through loving devotion, by singing praises of God, that person has taken care of the path of the demon of death."(1)

In conclusion, Guru Ji says: "(O' my friend), the person who has been blessed with God's grace, that person's rust (of evil tendencies) has been removed and has found the priceless commodity (of God's Name). Nanak (says), O' my inaccessible and incomprehensible Master, I sacrifice myself to You millions of times."(2-13)

The message of this *shabad* is that when we are in the company of saintly persons and under the guidance of the Guru, we meditate on God's Name with love and devotion. Thus, God shows His mercy upon us, removes all our sinful tendencies, and we obtain the object of our life, the blissful eternal union with God.

ਪੰਨਾ ਪੜ੍ਹ

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ਦੇਵਗੰਧਾਰੀ ਪ ॥

dayvganDhaaree 5.

ਮਾਈ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥
ਸਫਲ ਆਇਆ ਜੀਵਨ ਫਲ ਤਾ ਕੋ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਲਾਵੈ
॥੧॥ ਰਹਾਉ ॥

maa-ee jo parabh kay gun gaavai.
safal aa-i-aa jeevan fal taa ko paarbarahm liv
laavai. ||1|| rahaa-o.

ਸੁੰਦਰ ਸੁਖੜ ਸੂਰੁ ਸੋ ਬੋਤਾ ਜੋ ਸਾਧੁ ਸੰਗੁ ਪਾਵੈ ॥
ਨਾਮੁ ਉਚਾਰੁ ਕਰੇ ਹਰਿ ਰਸਨਾ ਬਹੁੜਿ ਨ ਜੋਨੀ ਧਾਵੈ ॥੧॥

sundar sugharh soor so baytaa jo saaDhoo
sang paavai.
naam uchaar karay har rasnaa bahurh na
jonee Dhaavai. ||1||

ਪੂਰਨ ਬ੍ਰਹਮੁ ਰਵਿਆ ਮਨ ਤਨ ਮਹਿ ਆਨ ਨ ਦ੍ਰਿਸਟੀ ਆਵੈ ॥
ਨਰਕ ਰੋਗੁ ਨਹੀ ਹੋਵਤ ਜਨ ਸੰਗਿ ਨਾਨਕ ਜਿਸੁ ਲੜਿ ਲਾਵੈ
॥੨॥੧੪॥

pooran barahm ravi-aa man tan meh aan na
daristee aavai.
narak rog nahee hovatt jan sang naanak jis
larh laavai. ||2||14||

Dev Gandhari-5

In the previous *shabad*, Guru Ji told us that when in the company of saintly persons and under the guidance of the Guru, we meditate on God's Name with love and devotion, God shows His mercy upon us, removes all our sinful tendencies, and we obtain the object of our life, the blissful eternal union with God. In this *shabad*, Guru Ji reiterates the blessings obtained by a person who seeks the guidance of the Guru and sings praises of God.

Guru Ji says: "(O' my) mother, fruitful is the advent of that person in this (human) life who sings praises of God. That person obtains the fruit (and achieves the objective) of life, who attunes the mind to the all-pervading God."(1-pause)

Describing the blessings obtained by joining the company of saintly persons, Guru Ji says: "(O' mother), the person who obtains the company of the saints becomes beautiful, sagacious, brave, and learned (person in life. Such a person) utters God's Name with the tongue, and doesn't wander in existences again."(1)

Guru Ji concludes the *shabad* by describing the state of the mind of such a person. He says: "(O' mother, the person who keeps meditating on God's Name), the perfect and limitless God is always pervading in the mind and body of such a person, (and except God, that person) sees nothing else anywhere. Nanak (says), whom (God) unites with (the company of saints), no hell or malady ever afflicts (that person)."(2-14)

The message of this *shabad* is that in case we want to end all our sufferings and pains of births and deaths, then we need to seek the company of the holy saints, and in their company sing praises of God and always remain absorbed in meditating on His Name.

ਦੇਵਗੰਧਾਰੀ ੫ ॥

dayvganDhaaree 5.

ਚੰਚਲੁ ਸੁਪਨੈ ਹੀ ਉਰਝਾਇਓ ॥
ਇਤਨੀ ਨ ਬੁਝੈ ਕਬਹੂ ਚਲਨਾ ਬਿਕਲ ਭਇਓ ਸੰਗਿ ਮਾਇਓ
॥੧॥ ਰਹਾਉ ॥

chanchal supnai hee urjhaa-i-o.
itnee na boojhai kabhoo chalnaa bikal bha-i-o
sang maa-i-o. ||1|| rahaa-o.

ਕੁਸਮ ਰੰਗੁ ਸੰਗੁ ਰਸਿ ਰਚਿਆ ਬਿਖਿਆ ਏਕ ਉਪਾਇਓ ॥

kusam rang sang ras rachi-aa bikhi-aa ayk
upaa-i-o.

ਲੋਭ ਸੁਨੈ ਮਨਿ ਸੁਖੁ ਕਰਿ ਮਾਨੈ ਬੋਗਿ ਤਹਾ ਉਠਿ ਧਾਇਓ ॥੧॥	lobh sunai man sukh kar maanai bayg taha uth Dhaa-i-o. 1
ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੁ ਸੁਮੁ ਪਾਇਓ ਸੰਤ ਦੁਆਰੈ ਆਇਓ ॥	firat firat bahut saram paa-i-o sant du-aarai aa-i-o.
ਕਰੀ ਕ੍ਰਿਪਾ ਪਾਰਬ੍ਰਹਮਿ ਸੁਆਮੀ ਨਾਨਕ ਲੀਓ ਸਮਾਇਓ ॥੨॥੧੫॥	karee kirpaa paarbarahm su-aamee naanak lee-o samaa-i-o. 2 15

Dev Gandhari-5

In the previous *shabad*, Guru Ji advised us that in case we want to end all our sufferings and pains of births and deaths, then we should seek the company of the holy saints, sing praises of God in their company, and always remain absorbed in meditating on His Name. In this *shabad*, Guru Ji shows us the real picture of ordinary human beings, who instead of doing what is advisable keep doing exactly the opposite things. In their minds, they remain absorbed in thinking all the ways to acquire more and more worldly wealth and possessions.

He says: “(O’ my friends), the mercurial (human) mind remains entangled in the dream-like (transient world. It) doesn’t understand even this small thing, that any day one has to depart from this world, (but it still) remains fooled by worldly attachments.”(1-pause)

Continuing his commentary on the state of human mind, Guru Ji says: “(The human being) remains intoxicated in the pleasures and relishes (of the world, which are short-lived like the fragrance) of flowers, and always keeps on devising ways to collect the poison (of worldly wealth. The human being) feels (very) happy, whenever he or she hears about something (which awakens) greed in the mind and very quickly runs (after that pursuit).”(1)

But in his compassion, Guru Ji doesn’t want to leave us disappointed and helpless in this matter. He provides us with a remedy to control our mind and obtain permanent peace and bliss. He says: “When after wandering around and getting completely exhausted (of all such efforts in the pursuit of worldly wealth, one) has come to the door of the saint (Guru). O’ Nanak, God has shown mercy, and He has absorbed that one (in Himself).”(2-15)

The message of this *shabad* is that we should not keep running after worldly riches and power or other temporary things that might give us some transient pleasure. Instead, we should seek the shelter of the saint (Guru) and meditate on God’s Name, so that showing His mercy; He may unite us with Him.

ਦੇਵਗੰਧਾਰੀ ਪ ॥

ਸਰਬ ਸੁਖਾ ਗੁਰ ਚਰਨਾ ॥
ਕਲਿਮਲ ਡਾਰਨ ਮਨਹਿ ਸਧਾਰਨ ਇਹ ਆਸਰ ਮੋਹਿ ਤਰਨਾ
॥੧॥ ਰਹਾਉ ॥

ਪੂਜਾ ਅਰਚਾ ਸੇਵਾ ਬੰਦਨ ਇਹੈ ਟਹਲ ਮੋਹਿ ਕਰਨਾ ॥
ਬਿਗਸੈ ਮਨੁ ਹੋਵੈ ਪਰਗਾਸਾ ਬਹੁਰਿ ਨ ਗਰਭੈ ਪਰਨਾ ॥੧॥

dayvganDhaaree 5.

sarab sukhaa gur charnaa.
kalimal daaran maneh saaDhaaran ih aasar
mohi tarana. ||1|| rahaa-o.

poojaa archaa sayvaa bandan ihai tahal mohi
karna.
bigasai man hovai pargaasaa bahur na garbhai
parna. ||1||

ਸਫਲ ਮੂਰਤਿ ਪਰਸਉ ਸੰਤਨ ਕੀ ਇਹੈ ਧਿਆਨਾ ਧਰਨਾ ॥

safal moorat̃ parsā-o santan kee ihai
Dhi-aanaa Dharnaā.

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ ਨਾਨਕ ਕਉ ਪਰਿਓ ਸਾਧ ਕੀ ਸਰਨਾ
॥੨॥੧੬॥

bha-i-o kirpaal thaaakur naanak ka-o pari-o
saaDh kee sarnaā. ||2||16||

Dev Gandhari-5

Guru Ji concluded the previous *shabad* with the statement that when after wandering around and getting completely exhausted of all efforts in the pursuit of worldly wealth, a person has come to the door of the saint (Guru), God has shown mercy, and He has absorbed that person (in Himself). In this *shabad*, Guru Ji shares his personal experience in this regard and tells us how he himself serves and worships his Guru and no one else.

He says: “(O’ my friends), all kinds of comforts lie on the feet (immaculate words) of the Guru. (These words) are the destroyers of sins and providers of support to the mind. It is with this support that I am going to swim across (the worldly ocean).” (1-pause)

Therefore, Guru Ji says: “(For me), service (of the Guru) is my worship, flower offering, ritual, and obeisance (before gods). By doing this, the mind blooms, is illuminated, and one doesn’t have to fall into existences again.”(1)

Finally, referring to the practice in which some people concentrate their attention on a particular picture or statue of a god in their minds, Guru Ji says: “(O’ my friends, instead of worshipping any idols), I only touch the feet of the Guru (and obediently follow his advice. For me this) is my wish-fulfilling idol, and this is my fixing of the mind (on any statue. In short, since) God has become merciful on Nanak, he has entered into the service of the saint (Guru).”(2-16)

The message of the *shabad* is that in case we want to obtain all kinds of comforts, including salvation from rounds of births and deaths, then instead of doing any rituals, worships, or focusing the mind on any forms or figures of gods, we need to serve our Guru by reading, understanding, and following his sacred words or *Gurbani* (as embodied in Guru Granth Sahib Ji) with true love and devotion.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

dayvganDhaaree mehlāa 5.

ਅਪੁਨੇ ਹਰਿ ਪਹਿ ਬਿਨਤੀ ਕਹੀਐ ॥

ਚਾਰਿ ਪਦਾਰਥ ਅਨਦ ਮੰਗਲ ਨਿਧਿ ਸੂਖ ਸਹਜ ਸਿਧਿ ਲਹੀਐ
॥੧॥ ਰਹਾਉ ॥

apunay har peh binṭee kahee-ai.

chaar padāraṭh anad mangal niDh sookh
sahj siDh lahee-ai. ||1|| rahaa-o.

ਮਾਨੁ ਤਿਆਗਿ ਹਰਿ ਚਰਨੀ ਲਾਗਉ ਤਿਸੁ ਪ੍ਰਭ ਅੰਚਲੁ ਗਹੀਐ
॥

ਅੰਚ ਨ ਲਾਗੈ ਅਗਨਿ ਸਾਗਰ ਤੋ ਸਰਨਿ ਸੁਆਮੀ ਕੀ ਅਹੀਐ
॥੧॥

maan ṭi-aag har charnee laaga-o ṭis parabh
anchal gahee-ai.

aaⁿch na laagai agan saagar ṭay saran
su-aamee kee ahee-ai. ||1||

ਕੋਟਿ ਪਰਾਧ ਮਹਾ ਅਕ੍ਰਿਤਯਨ ਬਹੁਰਿ ਬਹੁਰਿ ਪ੍ਰਭ ਸਹੀਐ ॥

ਕਰੁਣਾ ਮੈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਨਾਨਕ ਤਿਸੁ ਸਰਨਹੀਐ
॥੨॥੧੭॥

kot paraaDh mahaa akrit-gḥan bahur bahur
parabh sahee-ai.

karuṇā mai pooran parmaysur naanak ṭis
saranhee-ai. ||2||17||

Dev Gandhari Mehla-5

In the previous *shabad*, Guru Ji shared with us how he himself serves and worships his Guru instead of worshipping any other god or goddess, and what kinds of blessings he has obtained as a result of that. In this *shabad*, on the basis of his personal experience, he tells us what we ought to do if we want to enjoy similar blessings.

He says: “(O’ my friends, whenever we feel the necessity), we should submit our request only to our God. Because, all the four commodities (of worldly wealth, pleasures, righteousness, salvation), and treasures of bliss, joys, peace, poise, and miraculous powers (we can) obtain from Him.”(1-pause)

Therefore, stating his position in this regard, Guru Ji says: “(O’ my friends, as for as I am concerned, I have resolved that) forsaking my ego, I should attune myself to (*Gurbani*) the feet of the Guru. (I feel that in this way, we should all) grasp on to the support of that God. Then the heat of the fiery ocean (of evils) would not affect us. Therefore, we should seek the shelter of God alone.”(1)

Many times we have gone so much astray that we may think that our case is hopeless. So we may continue enjoying our pleasures and continue our sinful pursuits because we may presume that in no way we can be saved. But even in that situation, Guru Ji advises us not to give up. He says: “(O’ my friends, our God is so patient and magnanimous that) He again and again tolerates millions of sins of extremely ungrateful persons. Therefore, Nanak (says) that we should always seek the shelter of that perfect God, the embodiment of compassion (and never lose hope).”(2-17)

The message of this *shabad* is that even if we have repeatedly committed many serious crimes, we should still seek the pardon and shelter of our merciful God. Who knows, He may still shower His grace on us and fulfill all our desires including salvation.

ਦੇਵਗੰਧਾਰੀ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਪਰਵੇਸਾ ॥
ਰੋਗ ਸੋਗ ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਉਤਰੇ ਸਗਲ ਕਲੇਸਾ ॥੧॥
ਚਹਾਉ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨਾ ॥
ਨਾਮੁ ਨਿਪਾਨੁ ਗਾਵਤੁ ਗੁਣੁ ਗੋਬਿੰਦੁ ਲਾਗੋ ਸਹਜਿ ਧਿਆਨਾ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਦਾਸੁ ਕੀਨੋ ਬੰਧਨ ਤੋਰਿ ਨਿਰਾਰੇ ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਜੀਵਾ ਤੋਰੀ ਬਾਣੀ ਨਾਨਕ ਦਾਸ ਬਲਿਹਾਰੇ
॥੨॥੧੮॥ਛਕੇ ੩ ॥

dayvganDhaaree 5.

gur kay charan ridai parvaysaa.
rog sog sabh dookh binaasay utray sagal
kalaysaa. ||1|| rahaa-o.

janam janam kay kilbikh naaseh kot majan
isnaanaa.
naam niDhaan gaavat gun gobind laago sajh
Dhi-aanaa. ||1||

kar kirpaa apunaa daas keeno banDhan tor
niraaray.
jap jap naam jeevaa tayree banee naanak
daas balihaaray. ||2||18|| chhakay 3.

Dev Gandhari-5

In the previous two *shabads*, Guru Ji advised us to serve the Guru’s feet, and following his words of advice (in the *Gurbani*), we should meditate on God’s Name.

In this *shabad*, he tells us what happens when the feet (the sacred words of the Guru) are enshrined in someone's heart.

He says: "(O' my friends), when the Guru's feet (as represented by his *Gurbani*) are enshrined in someone's heart, all one's ailments and agonies are destroyed, and one's entire trouble is removed."(1-pause)

Continuing to describe the blessings obtained by enshrining Guru's words in one's hart, Guru Ji says: "(O' my friends, by virtue of the Guru's words in one's heart), one's sins of millions of births flee away, (as if one has) bathed at millions of holy places. By singing praises of God (under the guidance of the Guru, one obtains) the treasure of God's Name, and one's mind gets absorbed in meditation in a state of (spiritual) poise."(1)

In conclusion, Guru Ji says: "(O' my friends), showing His mercy whom God makes His servant, snapping all bonds, He has detached that person (from worldly attachments). O' God, (I wish) that I may also live meditating on Your Word (Your Name) again and again, and servant Nanak is a sacrifice to You."(2-18-sixteplets-3)

The message of this *shabad* is that if we want to wash off all our sins and evil deeds of our present and past lives, then we should enshrine the Guru's words in our mind, and following it, meditate on God's Name.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

dayvganDhaaree mehlāa 5.

ਮਾਈ ਪ੍ਰਭ ਕੇ ਚਰਨ ਨਿਹਾਰਉ ॥

maa-ee parabh kay charan nihaara-o.

ਪੰਨਾ ਪੜ੍ਹ

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ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਮਨ ਤੇ ਕਬਹੁ ਨ ਡਾਰਉ ॥੧॥
ਰਹਾਉ ॥

karahu anoogruhu su-aamee mayray man tay kabahu na daara-o. ||1|| rahaa-o.

ਸਾਧੂ ਧੂਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰਉ ॥

saaDhoo Dhoor laa-ee mukh mastak kaam kroDh bikh jaara-o.

ਸਭ ਤੇ ਨੀਚੁ ਆਤਮ ਕਰਿ ਮਾਨਉ ਮਨ ਮਹਿ ਇਹੁ ਸੁਖ ਧਾਰਉ ॥੧॥

sabh tay neech aatam kar maan-o man meh ih sukh Dhaara-o. ||1||

ਗੁਨ ਗਾਵਹ ਠਾਕੁਰ ਅਬਿਨਾਸੀ ਕਲਮਲ ਸਗਲੇ ਝਾਰਉ ॥

gun gaavah thaakur abhinaasee kalmal saglay jhaara-o.

ਨਾਮ ਨਿਧਾਨੁ ਨਾਨਕ ਦਾਨੁ ਪਾਵਉ ਕੰਠਿ ਲਾਇ ਉਰਿ ਧਾਰਉ ॥੨॥੧੯॥

naam niDhaan naanak daan paava-o kanth laa-ay ur Dhaara-o. ||2||19||

Dev Gandhari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to wash off all the sins and evil deeds of our present and past lives, then we should enshrine the Guru's feet represented by his words or *Gurbani* in our mind, and following it, meditate on the Name of God in a state of peace and poise. In this *shabad*, he shares with us how he always keeps respectfully looking at Guru's feet, meaning that he is always consulting *Gurbani* for his everyday conduct, including what he prays for, and what suggestion he has for us.

With great love, devotion, and humility, Guru Ji says: “O’ my mother, I always keep reverently looking at God’s feet, (lovingly remembering Him, and saying to Him), O’ my Master, show mercy (and bless me), that I may never forsake You from my mind.”(1-pause)

Elaborating on his prayer before God, Guru Ji says: “(O’ God, bless me), that I may apply the dust of the feet of the saint (Guru) on my forehead. (In other words, mould my intellect according to the Guru’s instruction, and in this way) burn off the poison (of evil passions, such as) lust and anger. Further, I wish that I may deem myself as the lowliest of all, and keep enshrined this comfort (of humility) in my mind.”(1)

Guru Ji concludes the *shabad* by inviting us to join him in singing God’s praises. He says: “(Come, O’ my friends), let us sing praises of the imperishable God (and in this way) remove all our sins. (O’ God, I) Nanak (wish, that I may) obtain the treasure of Your Name, and hugging it to my bosom, I may keep it enshrined in my heart.”(2-19)

The message of this *shabad* is that we should pray to God to grant us the company and guidance of the saints. In their company, we should shed off our conceit and other evil tendencies like lust, anger, and greed. We should sing praises of God, beg from Him the gift of Name, and keep it enshrined in our heart.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀਉ ਪੇਖਉ ਦਰਸੁ ਤੁਮਾਰਾ ॥
ਸੁੰਦਰ ਧਿਆਨੁ ਧਾਰੁ ਦਿਨੁ ਰੈਨੀ ਜੀਅ ਪ੍ਰਾਨ ਤੇ ਪਿਆਰਾ ॥੧॥
ਰਹਾਉ ॥

ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਨ ਅਵਿਲੋਕੇ ਸਿਮ੍ਰਿਤਿ ਤਤੁ ਬੀਚਾਰਾ ॥

ਦੀਨਾ ਨਾਥ ਪ੍ਰਾਨਪਤਿ ਪੂਰਨ ਭਵਜਲ ਉਧਰਨਹਾਰਾ ॥੧॥

ਆਦਿ ਜੁਗਾਦਿ ਭਗਤ ਜਨ ਸੇਵਕ ਤਾ ਕੀ ਬਿਖੈ ਅਧਾਰਾ ॥

ਤਿਨ ਜਨ ਕੀ ਧੂਰਿ ਬਾਛੈ ਨਿਤ ਨਾਨਕੁ ਪਰਮੇਸਰੁ ਦੇਵਨਹਾਰਾ
॥੨॥੨੦॥

dayvganDhaaree mehlā 5.

parabh jee-o paykha-o daras tumaaraa.
sundar Dhi-aan Dhaar din raineer jee-a
paraan tay pi-aaraa. ||1|| rahaa-o.

saastar bayd puraana avilokay simrit tat
beechaaraa.

deena naath paraanpat pooran bhavjal
udhranhaaraa. ||1||

aad jugaad bhagat jan sayvak taa kee bikhai
adharaa.

tin jan kee Dhoor baachhai nit naanak
paramaysar dayvanhaaraa. ||2||20||

Dev Gandhari Mehlā-5

In the previous *shabad*, Guru Ji showed us how to pray to God, and to ask for the boon that our mind may always be fixed on His Name. In this *shabad*, Guru Ji shows us how to pray to Him to bless us with His vision. In this way, this *shabad* is kind of next stage of loving devotion and longing for seeing the sight of God, our beloved Groom.

Affectionately addressing God, Guru Ji says: “O’ my reverend God, (bless me) that I may see Your sight; day and night, I may keep focusing my mind on Your beautiful vision, which is dearer to me than my life breaths.”(1-pause)

Regarding studying of religious scriptures for spiritual bliss and enlightenment, Guru Ji says: “(O’ God), I have looked through such holy books as *Shastras*, *Vedas*, and *Puranas*, and have reflected on the essence of *Simritis*. (But I have concluded that it is only the)

Master of the meek, the sustainer of our life, the perfect (God alone), who can ferry us across the dreadful (worldly) ocean.”(1)

Guru Ji concludes the *shabad* by praying for the dust or humble service of God’s devotees, whom He has been supporting, even in the midst of evil circumstances. He says: “(O’ God), from the beginning of all ages, You have been providing support to Your devotees, while they were still living in the midst of poison (like evil worldly circumstances). Slave Nanak also begs for the dust of the feet (the humble service) of such devotees, and O’ God, it is only You, who is capable of granting (this boon).” (2-20)

The message of this *shabad* is that if we want to see the sight of God and want to be protected from the evil effects of worldly riches and power, then we should seek the humble service of the devotees of God, and act on saint Guru’s advice (the *Gurbani* in *Guru Granth Sahib Ji*).

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਤੇਰਾ ਜਨੁ ਰਾਮ ਰਸਾਇਣਿ ਮਾਤਾ ॥
ਪ੍ਰੇਮ ਰਸਾ ਨਿਧਿ ਜਾ ਕਉ ਉਪਜੀ ਛੋਡਿ ਨ ਕਤਹੁ ਜਾਤਾ ॥੧॥
ਰਹਾਉ ॥

ਬੈਠਤ ਹਰਿ ਹਰਿ ਸੋਵਤ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਭੋਜਨੁ ਖਾਤਾ ॥
ਅਠਸਠਿ ਤੀਰਥ ਮਜਨੁ ਕੀਨੋ ਸਾਧੂ ਧੂਰੀ ਨਾਤਾ ॥੧॥

ਸਫਲੁ ਜਨਮੁ ਹਰਿ ਜਨ ਕਾ ਉਪਜਿਆ ਜਿਨਿ ਕੀਨੋ ਸਉਤੁ
ਬਿਧਾਤਾ ॥
ਸਗਲ ਸਮੂਹ ਲੈ ਉਧਰੇ ਨਾਨਕ ਪੂਰਨ ਬ੍ਰਹਮੁ ਖਛਾਤਾ
॥੨॥੨੧॥

dayvganDhaaree mehlaa 5.

tayraa jan raam rasaa-in maataa.
paraym rasaa niDh jaa ka-o upjee chhod na
kathoo jaataa. ||1|| rahaa-o.

baithat har har sovat har har har ras bhojan
khaataa.
athsath tirath majan keeno saaDhoo Dhooree
naataa. ||1||

safal janam har jan kaa upji-aa jin keeno
sa-ut biDhaataa.
sagal samooh lai uDhray naanak pooran
barahm pachhhaataa. ||2||21||

Dev Gandhari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to see the sight of God and be protected from the evil effects of worldly riches and power, we should seek the humble service of the devotees of God and act on the advice of His saints or devotees. In this *shabad*, while indirectly praising God, Guru Ji indicates what is so special about God’s devotees that He always loves and protects them, and what kinds of blessings they enjoy as a result of that.

Addressing God, Guru Ji says: “(O’ God), Your devotee remains intoxicated with the elixir of God’s Name. The person in whom arises the relish of Your love, relinquishing it (that person) doesn’t go anywhere.”(1-pause)

Elaborating on the state of mind and conduct of such a devotee, Guru Ji says: “(The devotee of God, who once tastes the relish of Your loving Name), while sitting utters God’s Name repeatedly, while sleeping keeps attuned to God. (Even while) eating food, the devotee keeps enjoying the relish of God’s Name. The devotee who has bathed in the dust of the feet (by doing humble service) of the saint (Guru, feels that he or she has) bathed at all the sixty-eight holy places.”(1)

Finally touching heights of poetry, Guru Ji says: “Fruitful becomes the birth of God’s devotees (who have brought so much glory to God, as if they) have made Him the father of worthy children. O’ Nanak, they have realized the all pervading God, and along with them they have emancipated all (those who came in contact with them).”(2-21)

The message of the *shabad* is that if we want to seek the vision of God and obtain salvation not only for ourselves, but also for those who come in contact with us, then we should seek the company of devotees of God. In their company we should get so much imbued with God’s love that we remain immersed in meditating on God’s Name and like virtuous sons, bring glory to our Father.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਮਾਈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਿਰਤ ਬਿਲਲਾਤੇ ਮਿਲਤ ਨਹੀ ਗੋਸਾਈਐ
॥੧॥ ਰਹਾਉ ॥

ਮੋਹ ਰੋਗ ਸੋਗ ਤਨੁ ਬਾਧਿਓ ਬਹੁ ਜੋਨੀ ਭਰਮਾਈਐ ॥

ਟਿਕਨੁ ਨ ਪਾਵੈ ਬਿਨੁ ਸਤਸੰਗਤਿ ਕਿਸੁ ਆਗੈ ਜਾਇ ਰੂਆਈਐ
॥੧॥

ਕਰੈ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰਾ ਸਾਧ ਚਰਨ ਚਿਤੁ ਲਾਈਐ ॥

ਸੰਕਟ ਘੋਰ ਕਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਹਰਿ ਦਰਸਿ ਸਮਾਈਐ
॥੨॥੨੨॥

dayvganDhaaree mehlā 5.

maa-ee gur bin gi-aan na paa-ee-ai.
anik parkaar firat billaatay milaṭ nahee
gosaa-ee-ai. ||1|| rahaa-o.

moh rog sog tan baaDhi-o baho jonee
bharmaa-ee-ai.

tikan na paavai bin satsangat kis aagai jaa-ay
roo-aa-ee-ai. ||1||

karai anoogruhu su-aamee mayraa saaDh
charan chit laa-ee-ai.

sankat ghor katay khin bheetar naanak har
daras samaa-ee-ai. ||2||22||

Dev Gandhari Mehla-5

In the previous *shabad* (2-20), Guru Ji advised us that in case we want to see the sight of God, and be protected from the evil effects of worldly riches and power, then we should seek the humble service of the devotees of God and act on saint Guru’s advice, (the *Gurbani* in Guru Granth Sahib Ji). In this *shabad*, he makes it even clearer that without the guidance of the Guru, we cannot obtain divine knowledge and cannot get rid of our attachments and vices, so therefore we cannot save ourselves from the rounds of birth and deaths.

As if addressing his mother, Guru Ji says: “O’ my mother, without the Guru, we cannot obtain (divine) knowledge. We may continue wandering and crying in all kinds of different ways (such as rituals, pilgrimages, and charities), but we cannot meet the Master of the universe.”(1-puase)

Describing what happens when we do not go to the Guru and keep following the ways of the world, such as faith rituals and pilgrimages, he says: “We remain bound to worldly attachments, physical ailments, and sorrows, and keep wandering through many species. Without joining the society of saintly persons, we cannot go anywhere to find rest or cry (and share our pain).”(1)

However, stating what happens, when we obtain the guidance of the Guru, he says: “(O’ my friends, when) my Master bestows His grace, we attune our mind to the feet (the

immaculate words of) the saint (Guru). Then even the most dreadful calamity is eradicated in an instant, and O' Nanak, we remain absorbed in God's vision."(2-22)

The message of this *shabad* is that without following the advice (*Gurbani*) of the Guru, we cannot meet God or save ourselves from worldly pains and cycles of births and deaths. Therefore, we should always pray to God to bless us with the guidance of the Guru and the wisdom to act on his advice.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਠਾਕੁਰ ਹੋਏ ਆਪਿ ਦਇਆਲ ॥
ਭਈ ਕਲਿਆਣ ਅਨੰਦ ਰੂਪ ਹੋਈ ਹੈ ਉਬਰੇ ਬਾਲ ਗੁਪਾਲ ॥
ਰਹਾਉ ॥

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਧਿਆਇਆ ॥
ਹਾਥੁ ਦੇਇ ਰਾਖੇ ਪਰਮੇਸੁਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥੧॥

ਵਰ ਨਾਰੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਠਾਕੁਰ ਕਾ ਜੈਕਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਜੋ ਸਭਨਾ ਕਰੇ ਉਧਾਰੁ
॥੨॥੨੩॥

dayvganDhaaree mehlaa 5.

ṭhaakur ho-ay aap da-i-aal.
bhā-ee kali-aan anand roop ho-ee hai ubray
baal gupaal. rahaa-o.

du-ay kar jorh karee baynantēe paarbarahm
man Dhi-aa-i-aa.
haath day-ay raakhay parmaysur saglaa
durat mitaa-i-aa. ||1||

var naaree mil mangal gaa-i-aa ṭhaakur kaa
jaikaar.
kaho naanak jan ka-o bal jaa-ee-ai jo
sabhnaa karay uDhaar. ||2||23||

Dev Gandhari Mehla-5

In the previous *shabad*, Guru Ji told us that without following the advice (*Gurbani*) of the Guru we cannot meet God or save ourselves from worldly pains and cycles of births and deaths. Therefore, we should always pray to God to bless us with the guidance of the Guru and the wisdom to act on his advice. As per Dr. Bhai Vir Singh Ji, this *shabad* is an expression of thanks by the fifth Guru (Arjan Dev Ji) and describes the peace, bliss, and enjoyment he obtained, when God became merciful on him. Dr. Bhai Vir Singh Ji also thinks that this *shabad* refers to the occasion, when the fifth Guru's son Hargovind was saved from a deadly disease. So this *shabad* could also be an expression of his thanks and the joy, which prevailed in the entire household including his friends and devotees at this cure.

Guru Ji says: "The Master Himself became merciful (upon me), and there is all bliss and enjoyment, because the little child (Hargovind) was saved (from the terrible malady of Small Pox)."(1-pause)

Describing how he obtained this bliss and joy including the cure of his child, Guru Ji says: "With folded hands, I made a supplication to the all-pervading God and meditated on Him in my mind. (In answer to my prayer), God extended His hand, saved (Har Govind) and removed all my distress."(1)

Guru Ji concludes the *shabad* by describing the scene of happiness in his household at this juncture, by once again expressing his gratitude to God and his Guru (Ram Das Ji). He says: "All men and women joined together and sang the songs of God's praise and glory

(at this happy occasion). Nanak says that we should be a sacrifice to the devotee (like Guru Ramdas Ji), who emancipates all (with his immaculate advice).” (2-23)

The message of this *shabad* is that in case we want to alleviate all our sufferings, we should seek and act on the advice of the Guru. Following that advice, we should meditate on God’s Name, so that bestowing His grace, He may emancipate us from all pains and bless us with the boon of spiritual happiness.

ਪੰਨਾ ਪੜੜ

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

dayvganDhaaree mehlaa 5.

ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਹਿ ਬਿਨਉ ਕਹਿਆ ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦੁਖ ਭੰਜਨ ਮੇਰਾ ਸਗਲ ਅੰਦੇਸਰਾ
ਗਇਆ ॥ ਰਹਾਉ ॥
ਹਮ ਪਾਪੀ ਪਾਖੰਡੀ ਲੋਭੀ ਹਮਰਾ ਗੁਨੁ ਅਵਗੁਨੁ ਸਭੁ ਸਹਿਆ ॥

apunay satgur peh bin-o kahi-aa.
bha-ay kirpaal da-i-aal dukh bhanjan mayraa
sagal andaysraa ga-i-aa. rahaa-o.
ham paapee paakhandee lobhee hamraa gun
avgun sabh sahi-aa.

ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਸਾਜਿ ਨਿਵਾਜੇ ਮੁਏ ਦੁਸਟ ਜੋ ਖਇਆ
॥੧॥

kar mastak Dhaar saaj nivaajay mu-ay dusat
jo kha-i-aa. ||1||

ਪਰਉਪਕਾਰੀ ਸਰਬ ਸਧਾਰੀ ਸਫਲ ਦਰਸਨ ਸਹਜਇਆ ॥

par-upkaaree sarab saDhaaree safal darsan
sehaj-i-aa.

ਕਹੁ ਨਾਨਕ ਨਿਰਗੁਣ ਕਉ ਦਾਤਾ ਚਰਣ ਕਮਲ ਉਰ ਧਰਿਆ
॥੨॥੨੪॥

kaho naanak nirgun ka-o daataa charan
kamal ur Dhari-aa. ||2||24||

Dev Gandhari Mehla-5

In previous *shabad* (2-17), Guru Ji advised us that even if we have repeatedly committed many serious crimes, still we should seek the pardon and shelter of our merciful God. Who knows, He may still shower His grace on us, and fulfill all our desires including salvation. In this *shabad*, Guru Ji shares with us his personal experience in this regard.

He says: “(O’ my friends, when) I made a submission before my Master, the destroyer of pains, the merciful Master became kind to me, and all my anxiety was gone.” (1-pause)

Guru Ji now wants to assure us that even if we think that we are the worst of sinners and evildoers, still we should not lose hope in the mercy of the true Guru. As if putting himself in our situation, Guru Ji says: “I am a sinner, a cheat, a greedy person, but still (the true Guru) patiently tolerated all my merits and demerits. Placing His hand of support on my head, He made me worthy and full of so much merit that all the enemies who came in my way were destroyed.”(1)

Therefore, on the basis of his own experience, Guru Ji says: “(O’ my friends, the true Guru) is indeed benevolent to all. He provides support to all. His vision is fruitful, and He provides peace and poise. Nanak says that He is the benefactor of the meritless, and I have enshrined His immaculate feet (His Name) in my heart.”(2-24)

The message of this *shabad* is that no matter how much of a sinner or evil doer we might have been in the past, if we go to our true Guru (Granth Sahib Ji) with a sincere prayer in our heart and a firm resolve not to sin any more, then unmindful of our merits or demerits, He will show mercy on us and save us from all kinds of enemies, evils, and troubles.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਅਨਾਥ ਨਾਥ ਪ੍ਰਭ ਹਮਾਰੇ ॥
ਸਰਨਿ ਆਇਓ ਰਾਖਨਹਾਰੇ ॥ ਚਹਾਉ ॥
ਸਰਬ ਪਾਖ ਰਾਖੁ ਮੁਰਾਰੇ ॥
ਆਗੈ ਪਾਛੈ ਅੰਤੀ ਵਾਰੇ ॥੧॥

ਜਬ ਚਿਤਵਉ ਤਬ ਤੁਹਾਰੇ ॥
ਉਨ ਸਮਾਰਿ ਮੇਰਾ ਮਨੁ ਸਧਾਰੇ ॥੨॥

ਸੁਨਿ ਗਾਵਉ ਗੁਰ ਬਚਨਾਰੇ ॥
ਬਲਿ ਬਲਿ ਜਾਉ ਸਾਧ ਦਰਸਾਰੇ ॥੩॥

ਮਨ ਮਹਿ ਰਾਖਉ ਏਕ ਅਸਾਰੇ ॥
ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੇ ਕਰਨੈਹਾਰੇ ॥੪॥੨੫॥

dayvganDhaaree mehlaa 5.

anaath naath parabh hamaaray.
saran aa-i-o raakhanhaaray. rahaa-o.
sarab paakh raakh muraaray.
aagai paachhai antee vaaray. ||1||

jab chitva-o tab tuhaaray.
un samaar mayraa man saDhaaray. ||2||

sun gaava-o gur bachnaaray.
bal bal jaa-o saaDh darsaaray. ||3||

man meh raakha-o ayk asaaray.
naanak parabh mayray karnaihaaray.
||4||25||

Dev Gandhari Mehla-5

In the previous two *shabads* Guru Ji advised us to pray to God and to our true Guru for any kinds of boons or protection in times of need. In this *shabad*, Guru Ji shows us how to make this prayer and what kinds of humble and sincere words to use in our supplication.

He says: “O’ my God, the support of the support less, O’ the protector (and savior of all), I have come to Your refuge.”(1-pause)

After making his statement seeking God’s support, he says: “(O’ my God), protect me in the next world, in this world, now, and in the end help me in all places.”(1)

Describing his present state of mind, Guru Ji says: “(O’ God), whenever I remember, I only cherish You and by remembering Your (merits) my mind feels solaced.”(2)

However, Guru Ji always wants to remain humble. So even for singing God’s praise, he wants to give credit to his Guru and says: “(O’ God), whatever praises of Yours I sing, I do so inspired by the words (of my Guru). Therefore, I am again and again a sacrifice to the sight of that saint (Guru).”(3)

Guru Ji concludes the *shabad* by indicating, what is the mainstay of his mind. He says: “(O’ God), I keep only one support (or belief) in my mind, that for Nanak, You O’ my God are the doer (and cause of everything).”(4-25)

The message of this *shabad* is that as instructed by our Guru, we should always have firm faith in God and pray only to Him for saving us from the consequences of our sins and help us in the end.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਇਹੈ ਮਨੋਰਥੁ ਮੇਰਾ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਮੋਹਿ ਦੀਜੈ ਕਰਿ ਸੰਤਨ ਕਾ ਚੇਰਾ ॥
ਰਹਾਉ ॥

ਪ੍ਰਾਤਹਕਾਲ ਲਾਗਉ ਜਨ ਚਰਨੀ ਨਿਸ ਬਾਸੁਰ ਦਰਸੁ ਪਾਵਉ ॥

ਤਨੁ ਮਨੁ ਅਰਪਿ ਕਰਉ ਜਨ ਸੇਵਾ ਰਸਨਾ ਹਰਿ ਗੁਨ ਗਾਵਉ
॥੧॥

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਉ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸੰਤ ਸੰਗਿ ਨਿਤ ਰਹੀਐ ॥

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਧਨੁ ਮੇਰਾ ਅਨਦੁ ਨਾਨਕ ਇਹੁ ਲਹੀਐ
॥੨॥੨੬॥

ḡayvganDhaaree mehlāa 5.

parabh̄ ihai manorath mayraa.
kirpaa niDhaan da-i-aal mohi deejai kar
santān kaa chayraa. rahaa-o.

paraatehkaal laaga-o jan charnee nis baasur
ḡaras paava-o.

ṡan man arap kara-o jan sayvaa rasnaa har
gun gaava-o. ||1||

saas saas simra-o parabh̄ apunaa satsang nit
rahee-ai.

ayk aDhaar naam Dhan moraa anad̄ naanak
ih lahee-ai. ||2||26||

Dev Gandhari Mehlā-5

In the previous *shabad*, Guru Ji advised us to have complete faith in God and go only to Him for asking any boons or blessings. He even showed us how to make those prayers and supplications. Now in this *shabad*, Guru Ji shares with us, the object of his life and what he is begging God for, so that we may also follow his example.

He says: “O’ my God, this is the object (the desire) of my mind, that O’ the treasure of mercy, bless me (with this gift), that You make me the disciple of the saint (Guru).”(1-pause)

Describing the kind of service he wants to perform for the devotees or saints of God, Guru Ji says: “(O’ God, I wish) that early in the morning, I may touch the feet of the devotees, and day and night I may keep seeing their sight. Surrendering my body and mind, I may serve the devotees, and with my tongue I may sing praises of God.”(1)

Concluding his prayer, Guru Ji says: “(I wish that) with every breath of mine, I may worship my God and I may always remain in the company of the saints. Nanak says, that the one and only support of mine is the wealth of God’s Name, and this is the kind of bliss, which we should always enjoy.” (2-26)

The message of the *shabad* is that instead of asking God for worldly comforts, we should ask Him to bless us with the company of saints and their daily service with our body and mind. With every breath of ours we should remember God’s Name. That is the only bliss and wealth, which we should ask from God.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੀਤਾ ਐਸੇ ਹਰਿ ਜੀਉ ਪਾਏ ॥

raag ḡayvganDhaaree mehlāa 5 ghar 3

ik-oṅkaar satgur p̄arsaad.

meetāa aisay har jee-o paa-ay.

ਛੋਡਿ ਨ ਜਾਈ ਸਦ ਹੀ ਸੰਗੇ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਗਾਏ ॥੧॥
ਰਹਾਉ ॥

ਮਿਲਿਓ ਮਨੋਹਰੁ ਸਰਬ ਸੁਖੈਨਾ ਤਿਆਗਿ ਨ ਕਤਰੂ ਜਾਏ ॥

ਅਨਿਕ ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਪੇਖੇ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਏ
॥੧॥

ਮੰਦਰਿ ਭਾਗੁ ਸੋਭ ਦੁਆਰੈ ਅਨਹਤ ਰੁਣੁ ਝੁਣੁ ਲਾਏ ॥

ਕਹੁ ਨਾਨਕ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਗ੍ਰਿਹ ਪ੍ਰਿਅ ਥੀਤੇ ਸਦ ਥਾਏ
॥੨॥੧॥੨੭॥

chhod na jaa-ee sad hee sangay an-din gur
mil gaa-ay. ||1|| rahaa-o.

mili-o manohar sarab sukhainaa ti-aag na
kaṭhoo jaa-ay.

anik anik bhaat baho paykhai pari-a rom na
samsar laa-ay. ||1||

mandar bhaag sobh du-aarai anhat run jhun
laa-ay.

kaho naanak sada rang maanay garih pari-a
theetay sad thaa-ay. ||2||1||27||

Raag Devgandhari Mehla-5 Ghar-3

In the previous *shabad*, Guru Ji told us what should be the object of our life and what we should be always begging for. He advised us that we should be asking for the service of the saints and meditating on God's Name with each and every breath. In this *shabad*, he shares with us the result of his own prayer in this regard.

Guru Ji says: "O' people, I have found such a God as my friend, who never deserts me, or goes anywhere, and always remains in my company. Therefore, joining with the Guru, I keep singing God's praises day and night." (1-pause)

Elaborating on the qualities of God, his new found friend, Guru Ji says: "(In that God), I have obtained the object of my life, who is the Giver of all kinds of comforts, and forsaking me, never goes anywhere. I have seen many different kinds of other people who make false promises, but do not come even close to the merits of my darling (God)."(1)

Finally, describing the state of his mind, he says: "In the inner conscience of my mind there is such a bliss, as if my mind is like a blessed temple with beautiful gates, in which unstruck music is playing like a soft steady rain. Nanak says, in whose heart God comes to stay permanently, always keeps enjoying spiritual bliss."(2-1-27)

The message of this *shabad* is that as per the advice of the saint (Guru), we should sing God's praises and meditate on His Name. So that God may shower His grace on us also, and we may obtain such a state of bliss that a divine music keeps playing in our mind and we keep enjoying eternal peace and bliss.

ਦੇਵਗੰਧਾਰੀ ਪ ॥

ਦਰਸਨ ਨਾਮ ਕਉ ਮਨੁ ਆਛੈ ॥
ਭ੍ਰਮਿ ਆਇਓ ਹੈ ਸਗਲ ਥਾਨ ਰੇ ਆਗਿ ਪਰਿਓ ਸੰਤ ਪਾਛੈ
॥੧॥ ਰਹਾਉ ॥

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਸੁ ਆਰਾਧੀ ਜੋ ਦਿਸਟੈ ਸੋ ਗਾਛੈ ॥

ਪੰਨਾ ਪੜਠ

ਸਾਧਸੰਗਤਿ ਕੀ ਸਰਨੀ ਪਰੀਐ ਚਰਣ ਰੇਨੁ ਮਨੁ
ਬਾਛੈ ॥੧॥

dayvganDhaaree 5.

darsan naam ka-o man aachhai.
bharam aa-i-o hai sagal thaan ray aahi pari-o
sant paachhai. ||1|| rahaa-o.

kis ha-o sayvee kis aaraaDhee jo distai so
gaachhai.

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saaDhsangat kee sarnee paree-ai charan
rayn man baachhai. ||1||

ਜੁਗਤਿ ਨ ਜਾਨਾ ਗੁਨੁ ਨਹੀ ਕੋਈ ਮਹਾ ਦੁਤਰੁ ਮਾਇ ਆਛੈ ॥
ਆਇ ਪਇਓ ਨਾਨਕ ਗੁਰ ਚਰਨੀ ਤਉ ਉਤਰੀ ਸਗਲ ਦੁਰਾਛੈ
॥੨॥੨॥੨੮॥

jugat na jaanaa gun nahee ko-ee mahaa
duṭar maa-ay aachhai.
aa-ay pa-i-o naanak gur charnee ta-o utree
sagal duraachhai. ||2||2||28||

Dev Gandhari-5

In this *shabad*, Guru Ji places himself along with those persons who wish to obtain the sight of God and do all kinds of faith rituals or go to different individuals for guidance, but do not succeed. Sharing his experience in this regard, Guru Ji describes the kinds of efforts he made in this regard, and what is the conclusion of his search.

He says: “(O’ my friends), my mind longs to see the vision of God and meditate on His Name. I have wandered around in doubt in all places (and tried different rituals, but now) I have sought the shelter of the saint (Guru).”(1-pause)

Describing why he did not find any satisfaction in other so-called saints or yogis, Guru Ji says: “(I do not know) whom may I serve, or whom may I worship, because whosoever I see is perishable. Therefore I have resolved that I should seek the shelter of the company of saints. Therefore, my mind longs for the dust of their feet, (their humble service).”(1)

Guru Ji concludes the *shabad* by describing how he got rid of his bad intellect. He says: “(O’ my friends), the worldly entanglement is (like) a dreadful sea, which is very difficult to cross. I don’t know any way to swim across, nor do I have any merit in this regard. (Therefore I), Nanak, simply came and fell at the feet of the Guru, and then all my evil desire was removed, (and by meditating on God’s Name, I easily crossed over this worldly ocean).”(2-2-28)

The message of the *shabad* is that if we neither have any merit, nor we know how to cross over this worldly ocean, then forsaking all other rituals or supports, we should simply seek and act on the advice of the Guru, and meditate on God’s Name. Then all our faults would vanish, and we would swim across this terrible world ocean.

ਦੇਵਗੰਧਾਰੀ ੫ ॥

ਅੰਮ੍ਰਿਤਾ ਪ੍ਰਿਅ ਬਚਨ ਤੁਹਾਰੇ ॥
ਅਤਿ ਸੁੰਦਰ ਮਨਮੋਹਨ ਪਿਆਰੇ ਸਭਹੁ ਮਧਿ ਨਿਰਾਰੇ ॥੧॥
ਰਹਾਉ ॥

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥
ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ ॥੧॥

ਦੀਨੁ ਦੁਆਰੈ ਆਇਓ ਠਾਕੁਰ ਸਰਨਿ ਪਰਿਓ ਸੰਤ ਹਾਰੇ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਮਨਹਰ ਮਨੁ ਸੀਤਲ ਬਿਗਸਾਰੇ
॥੨॥੩॥੨੯॥

dayvganDhaaree 5.

amritaa pari-a bachan tuhaaray.
at sundar manmO’an pi-aaray sabhhoo maDh
niraaray. ||1|| rahaa-o.

raaj na chaaha-o mukat na chaaha-o man
pareet charan kamlaaray.
barahm mahays siDh mun indraa mO’i
thaakur hee darsaaray. ||1||

deen du-aarai aa-i-o thaakur saran pari-o
sant haaray.
kaho naanak parabh milay manO’ar man
seetal bigsaaray. ||2||3||29||

Dev Gandhari Mehla -5

In the previous *shabad*, Guru Ji advised us that if we neither have any merit, nor we know how to cross over this worldly ocean, then forsaking all other rituals or supports, we should simply seek and act on the advice of the Guru and meditate on God's Name. Then all our faults would vanish, and we would swim across this terrible world ocean. In this *shabad*, Guru Ji touches the heights of humility, poetic skill, and love for God, and shows us what should be the object of our worship and devotion to God.

Addressing God, he says: "O' extremely handsome, heart-captivating beloved, who is amidst everyone and yet detached from everyone, nectar-sweet are Your words." (1-pause)

Some lovers or devotees of God worship Him for the sake of worldly riches and power, others do it for the sake of salvation and bliss, but Guru Ji says: "(O' my Master), I do not seek any kingdom, nor I seek salvation; all my mind craves for is the love of Your lotus feet (Your loving and humble devotion. Others may long for the sight of gods like) *Brahma, Shiva, Indira, or sages, and sidhas* (who perform miracles), but I only seek the sight of my Master."(1)

Guru Ji concludes the *shabad*, by humbly acknowledging that he has tried all other places and now has come to His shelter as his last resort. He says: "O' my Master, after having tried all other places and being exhausted, I the humble one have come to Your door and have sought the refuge of the saint (Guru). Nanak says, (by doing this) I have met the heart-captivating Beloved and my mind feels delighted."(2-3-29)

The message of this *shabad* is that if we are true devotees of God, then we should not beg from Him any worldly comforts, riches, or power. We should not even beg for salvation or emancipation. Just as for a child the most precious thing is the lap of its mother, similarly we should only crave for the gift of God's loving devotion and the bliss of His union.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਪਿ ਸੇਵਕੁ ਪਾਰਿ ਉਤਾਰਿਓ ॥
ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭ ਅਪਨੇ ਬਹੁੜਿ ਜਨਮਿ ਨਹੀ ਮਾਰਿਓ
॥੧॥ ਰਹਾਉ ॥

ਸਾਧਸੰਗਮਿ ਗੁਣ ਗਾਵਹ ਹਰਿ ਕੇ ਰਤਨ ਜਨਮੁ ਨਹੀ ਹਾਰਿਓ ॥
ਪ੍ਰਭ ਗੁਨ ਗਾਇ ਬਿਖੈ ਬਨੁ ਤਰਿਆ ਕੁਲਹ ਸਮੂਹ ਉਧਾਰਿਓ
॥੧॥

ਚਰਨ ਕਮਲ ਬਸਿਆ ਰਿਦ ਭੀਤਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਉਚਾਰਿਓ
॥
ਨਾਨਕ ਓਟ ਗਹੀ ਜਗਦੀਸੁਰ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਓ
॥੨॥੪॥੩੦॥

dayvganDhaaree mehlaa 5.

har jap sayvak paar uṭāari-o.
deen da-i-aal bhā-ay parabh apnay bahurh
janam nahee maari-o. ||1|| rahaa-o.

saaDhsangam gun gaavah har kay raṭan
janam nahee haari-o.
parabh gun gaa-ay bikhai ban tari-aa kulah
samo' uDhaari-o. ||1||

charan kamal basi-aa rid bheetar saas giraas
uchaari-o.
naanak ot gahee jagdeesur punah punah
balihaari-o. ||2||4||30||

Dev Gandhari Mehla-5

In the previous *shabad*, Guru Ji advised us that if we are true devotees of God, then we should not beg from Him any worldly comforts, riches, or power. We should not even beg for salvation or emancipation. Instead, just as for a child, the most precious thing is the lap of its mother; similarly we should only crave for the gift of God's loving devotion and the bliss of His union. In this *shabad*, Guru Ji tells us what are the blessings, which a true devotee obtains who keeps singing God's praises and what should be our attitude towards such a devotee.

He says: "By meditating on God, a devotee is helped to swim across (the worldly ocean). The merciful God of the meek becomes that devotee's own, and (He) doesn't subject the devotee to the (pain of any more deaths and) births."(1-pause)

Elaborating on the conduct of the devotee and blessings received by him, Guru Ji says: "The (true devotee) sings praises of God in the company of the saints, and this way does not waste this gem (like human) birth. By singing praises of God, (the devotee) swims across this poisonous (worldly) ocean and even ferries across his or her entire lineage. (Because in the company of the devotee, many other relatives start meditating on God, and so they too are saved)."(1)

Guru Ji concludes this *shabad* by describing further the conduct of the devotee, and how much respect he has for such a person. He says "(O' my friends), in the heart (of a devotee) are enshrined (God's) lotus feet (His Name, and) with each and every breath and morsel (the devotee) utters (God's Name). O' Nanak, (the devotee) has grasped on to the support of the Master of the universe, and I am a sacrifice to (such a person) again and again."(2-4-30)

The message of the *shabad* is that if we want to be true devotees of God and wish to have union with Him, then we should always be singing His praise in the company of the saint (Guru) and meditating on His Name with each and every breath of ours.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪

raag *dayvganDhaaree mehlaa 5 ghar 4*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar *satgur porsaad.*

ਕਰਤ ਫਿਰੇ ਬਨ ਭੇਖ ਮੋਹਨ ਰਹਤ ਨਿਰਾਰ ॥੧॥ ਰਹਾਉ ॥

karat firay ban *bhaykh* mO'an rahaṭ niraar.
||1|| rahaa-o.

ਕਥਨ ਸੁਨਾਵਨ ਗੀਤ ਨੀਕੇ ਗਾਵਨ ਮਨ ਮਹਿ ਧਰਤੇ ਗਾਰ
॥੧॥

kathan sunaavan geet neekay gaavan man
meh *Dhartay gaar.* ||1||

ਅਤਿ ਸੁੰਦਰ ਬਹੁ ਚਤੁਰ ਸਿਆਨੇ ਬਿਦਿਆ ਰਸਨਾ ਚਾਰ ॥੨॥

at sundar baho chaṭur si-aanay bigi-aa
rasnaa chaar. ||2||

ਮਾਨ ਮੋਹ ਮੇਰ ਤੇਰ ਬਿਬਰਜਿਤ ਏਹੁ ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ ॥੩॥

maan mO' mayr tayr bibarjit ayhu maarag
khanday Dhaar. ||3||

ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਭਵਜਲੁ ਤਰੀਅਲੇ ਪ੍ਰਭ ਕਿਰਪਾ ਸੰਤ ਸੰਗਾਰ
॥੪॥੧॥੩੧॥

kaho naanak tin bhavjal taree-alay parabh
kirpaa sant sangaar. ||4||1||31||

Raag Dev Gandhari Mehla -5 Ghar-4

In the previous *shabad*, Guru Ji advised us that if we want to have union with God, then we should always be singing His praise in the company of the saint (Guru) and meditating on His Name with every breath of ours. In this *shabad*, Guru Ji cautions us against following fake saints or yogis who might be roaming around wearing holy clothes, delivering very eloquent speeches, or singing melodious songs in praise of God, claiming that they are automatically very near God. He also tells us what is the best place where we can truly learn to meditate on God's Name and swim across the worldly ocean.

He says: “(O’ my friends), they who keep roaming in jungles in holy garbs (and look like saints), the captivating (God) remains away from them.”(1-pause)

Describing the reason why God does not let them come near Him, he says: “They may be delivering very impressive sermons, or singing melodious songs, but in their minds, they are full of filth, (arrogance, and evil intentions).” (1)

Guru Ji cautions us also about those who look handsome, wise, learned, or sweet-tongued. He says: “(There may be others) who look extremely handsome, very wise, sagacious, knowledgeable, and may speak very sweetly, (but they may also be doing all this for the sake of money, rather than true love for God, so they too are away from Him).”(2)

Now Guru Ji tells us what is the main obstacle in the way to God's union. He says: “(O’ my friends), this path (of true devotion for union with God is extremely difficult like (walking on) the edge of a sword, (because in this path any kind of) ego, worldly attachment, or sense of “mine or yours,” is prohibited.”(3)

Guru Ji concludes the *shabad*, by telling us who successfully cross over the worldly ocean and become one with God. He says: “O’ Nanak, they have crossed over the dreadful (worldly) ocean, who by God's grace (are blessed with) the company of saint (Guru). Because there, they learn to meditate on God's Name with true loving devotion.”(4-1-31)

The message of this *shabad* is that the way to obtain God's love and grace or salvation from this world is not by seeking and following those fake saints who might be wearing holy garbs, delivering scholarly sermons, or singing melodious songs. The way to receive God's union is to seek the company of the true saint (Guru), and following his advice, meditate on God's Name with true love and devotion.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ਪਘਰੁ ਪ

raag dayvganDhaaree mehlaa 5 ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਮੈ ਪੇਖਿਓ ਰੀ ਉਚਾ ਮੋਹਨ ਸਭ ਤੇ ਉਚਾ ॥

mai paykhi-o ree oochaa mO'an sabh tay
oochaa.

ਆਨ ਨ ਸਮਸਰਿ ਕੋਊ ਲਾਗੈ ਢੂਢਿ ਰਹੇ ਹਮ ਮੂਚਾ ॥੧॥
ਰਹਾਉ ॥

aan na samsar ko-oo laagai dhoodh rahay
ham moochaa. ||1|| rahaa-o.

ਬਹੁ ਬੇਅੰਤੁ ਅਤਿ ਬਡੋ ਗਾਹਰੋ ਥਾਹ ਨਹੀ ਅਗਰੂਚਾ ॥

baho bay-anṭ at̃ bado gaahro thaah nahee
aghoochaa.

ਤੋਲਿ ਨ ਤੁਲੀਐ ਮੋਲਿ ਨ ਮੁਲੀਐ ਕਤ ਪਾਈਐ ਮਨ ਰੂਚਾ
॥੧॥

ṭol na ṭulee-ai mol na mulee-ai kaṭ paa-ee-ai
man roochaa. ||1||

ਖੋਜ ਅਸੰਖਾ ਅਨਿਕ ਤਪੰਥਾ ਬਿਨੁ ਗੁਰ ਨਹੀ ਪਹੁਚਾ ॥

khoj asankhaa anik tapanthaa bin gur nahee pahoochaa.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੀ ਠਾਕੁਰ ਮਿਲਿ ਸਾਧੂ ਰਸ ਭੁੰਚਾ
॥੨॥੧॥੩੨॥

kaho naanak kirpaa karee thaakur mil
saaDhoo ras bhooonchaa. ||2||1||32||

Dev Gandhari Mehla-5 Ghar-5

In the previous *shabad*, Guru Ji told us the way to obtain God's love and grace or salvation from this world is not by seeking and following those fake saints, who might be wearing holy garbs, delivering scholarly sermons, or singing melodious songs. The way to receive God's union is to seek the company of the true saint (Guru), and following his advice, meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji shares with us how by following the above advice he did see God, and tells us how handsome and great is that captivating God.

Using the metaphor of a newly-wedded bride who is eagerly describing her beloved spouse to her friends and playmates, Guru Ji says: "O' my friends, I have seen that most captivating (God), who is higher (and greater) than all. I am exhausted trying to find (an equal), but no one comes even close to Him."(1-pause)

Describing some more unique qualities of her spouse, God, Guru Ji says: "(O' my friends, my Spouse) is extremely limitless, very profound, the depth (and height of His thoughts) cannot be reached. He cannot be weighed, or evaluated, (and we don't know) how can we obtain such a heart-captivating (God)?"(1)

Guru Ji concludes the *shabad* by himself answering the above question. He says: "(O' my friends), we may launch countless searches, may do innumerable penances, but without the (guidance of) the Guru, no one has ever reached His door. However, Nanak says, they on whom the Master has shown His mercy, by meeting the saint (Guru and following his advice, they) have enjoyed the relish (of God's union)." (2-1-32)

The message of this *shabad* is that God is unfathomable, inaccessible, and incomprehensible. He cannot be obtained by any other effort except through the guidance of the saint (Guru). Therefore, if we want to obtain His union, we should pray to Him to bless us with the guidance of the true Guru (Granth Sahib Ji).

ਪੰਨਾ ਪੜ੍ਹਪ

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ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

dayvganDhaaree mehlaa 5.

ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੋਊ ॥

mai baho biDh paykhi-o doojaa naahee ree ko-oo.

ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਲੋਊ ॥੧॥
ਰਹਾਊ ॥

khand deeep sabh bheetar ravi-aa poor rahi-o sabh lo-oo. ||1|| rahaa-o.

ਅਗਮ ਅਗੰਮਾ ਕਵਨ ਮਹਿੰਮਾ ਮਨੁ ਜੀਵੈ ਸੁਨਿ ਸੋਊ ॥

agam agammaa kavan mahimmaa man jeevai sun so-oo.

ਚਾਰਿ ਆਸਰਮ ਚਾਰਿ ਬਰੰਨਾ ਮੁਕਤਿ ਭਏ ਸੇਵਤੋਊ ॥੧॥

chaar aasram chaar barannaa mukat bha-ay sayvto-oo. ||1||

ਗੁਰਿ ਸਬਦੁ ਦ੍ਰਿੜਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਦੁਤੀਅ ਗਏ
ਸੁਖ ਹੋਊ ॥
ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਤਰਿਆ ਹਰਿ ਨਿਧਿ ਪਾਈ ਸਹਜੇਊ
॥੨॥੨॥੩੩॥

gur sabad drirh-aa-i-aa param pad paa-i-aa
dutee-a ga-ay sukh ho-oo.
kaho naanak bhav saagar tari-aa har niDh
paa-ee sahjo-oo. ||2||2||33||

Dev Gandhari Mehla -5

In the opening statement of the previous *shabad*, Guru Ji stated that he has seen that most captivating (God), who is greater than all. He begins this *shabad*, by describing the unique qualities, and powers of God.

Guru Ji says: “(O’ my friends), I have searched and seen in many different ways (and have come to the conclusion that except Him), there is no other (in this universe). He is pervading in all the regions and islands, and is present in all the worlds.”(1-pause)

Describing His unique qualities, Guru Ji says: “(O’ my friends), God is remotest of the remote, incomprehensible, and beyond the understanding of humans like us. Our mind obtains (spiritual) life by worshipping Him. People living in all the four stages (of life--as students, householders, forest dwellers--or those who have completely abandoned the world), and all the four castes (*Brahmins, Kashattris, Vaaish* and *Shudras*) have been saved by worshipping Him.”(1)

In closing, Guru Ji says: “(O’ my friends), in whose heart the Guru has implanted the (divine) world, that person has obtained the supreme status (of spiritual enlightenment), that person’s sense of duality has gone away, and peace has prevailed (in the life). Nanak says, that such a person has crossed over the dreadful (worldly) ocean, and obtained (spiritual) poise.”(2-2-33)

The message of this *shabad* is that there is only one God who is the Master of all. People belonging to all castes, races, or religions can obtain salvation and enjoy spiritual peace by worshipping Him alone.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬

raag dayvganDhaaree mehlaa 5 ghar 6

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ ॥
ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ ॥੧॥ ਰਹਾਉ ॥

aykai ray har aykai jaan.
aykai ray gurmukh jaan. ||1|| raha-o.

ਕਾਹੇ ਭ੍ਰਮਤੁ ਹਉ ਤੁਮ ਭ੍ਰਮਹੁ ਨ ਭਾਈ ਰਵਿਆ ਰੇ ਰਵਿਆ ਸੁਬ
ਥਾਨ ॥੧॥

kaahay bharmat ha-o tum bharmahu na
bhaa-ee ravi-aa ray ravi-aa sarab thaan.
||1||

ਜਿਉ ਬੈਸੰਤਰੁ ਕਾਸਟ ਮਝਾਰਿ ਬਿਨੁ ਸੰਜਮ ਨਹੀ ਕਾਰਜ ਸਾਰਿ
॥

Ji-o baisantar kaasat majhaar bin sanjam
nahee kaaraj saar.

ਬਿਨੁ ਗੁਰੁ ਨ ਪਾਵੈਗੋ ਹਰਿ ਜੀ ਕੋ ਦੁਆਰ ॥
ਮਿਲਿ ਸੰਗਤਿ ਤਜਿ ਅਭਿਮਾਨੁ ਕਹੁ ਨਾਨਕੁ ਪਾਏ ਹੈ ਪਰਮ
ਨਿਧਾਨ ॥੨॥੧॥੩੩॥

bin gur na paavaigo har jee ko du-aar.
mil sangat taj abhimaan kaho naanak paa-ay
hai param niDhaan. ||2||1||33||

Dev Gandhari Mehla- 5 Ghar-6

In the previous *shabad*, Guru Ji advised us that it is only one God who is the Master of all. People belonging to all castes, races, or religions can obtain salvation and enjoy spiritual peace by worshipping Him alone. In this *shabad* Guru Ji wants us to understand again that there is only one God, and He cannot be attained without the help of the Guru.

He begins this *shabad*, by first saying: “(O’ my friends), understand that there is one and only one God. Yes, through Guru’s advice understand that there is only one God.”(1-pause)

Cautioning us against wandering in other doubts or places, he says: “(O’ my friends), why do you wander (in different places)? O’ brothers and sisters, don’t wander around (in His search. Because) He is pervading in all places.”(1)

Next, answering the obvious question that if God is pervading everywhere, why we cannot find Him, Guru Ji explains with an example and says: “(O’ my friends), just as fire is locked in the wood, it cannot be obtained (and used to) accomplish (the desired) task without discipline (of a proper technique), similarly (although God is pervading everywhere, yet) you cannot find the door to God’s (mansion) without (the guidance of) the Guru. Nanak says, by joining the holy congregation and shedding conceit, the supreme treasure (of God’s Name) is obtained.”(2-1-34)

The message of this *shabad* is that although there is only one God, who is pervading everywhere, yet we can reach Him only by shedding our ego and seeking the guidance of the Guru. For that, we should join the congregation of saintly persons, and in that company sing praises of God.

ਦੇਵਗੰਧਾਰੀ ਪ ॥

ਜਾਨੀ ਨ ਜਾਈ ਤਾ ਕੀ ਗਾਤਿ ॥੧॥ ਰਹਾਉ ॥

ਕਹ ਖੇਖਾਰਉ ਹਉ ਕਰਿ ਚਤੁਰਾਈ ਬਿਸਮਨ ਬਿਸਮੇ ਕਹਨੁ
ਕਹਾਤਿ ॥੧॥
ਗਣ ਗੰਧਰਬ ਸਿਧ ਅਰੁ ਸਾਧਿਕ ॥
ਸੁਰਿ ਨਰ ਦੇਵ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਦਿਕ ॥
ਚਤੁਰ ਬੇਦ ਉਚਰਤ ਦਿਨੁ ਰਾਤਿ ॥
ਅਗਮ ਅਗਮ ਨਾਕੁਰੁ ਆਗਾਧਿ ॥
ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਈ ਪਰੈ ਪਰਾਤਿ
॥੨॥੨॥੩੫॥

dayvganDhaaree 5.

jaanee na jaa-ee taa kee gaat. ||1||
rahaa-o.

kah paykhaara-o ha-o kar chaṭuraa-ee
bisman bismay kahan kahaat. ||1||
gan ganDharab siDh ar saaDhik.
sur nar dayv barahm barahmaadik.
chaṭur bayḍ uchraṭ ḍin raat.
agam agam thaakur aagaaDh.
gun bay-antḍ bay-antḍ bhan naanak kahan na
jaa-ee parai paraat. ||2||2||35||

Dev Gandhari-5

In the previous *shabad*, Guru Ji advised us that although there is only one God who is pervading everywhere, yet we could reach Him only by shedding our ego and seeking the guidance of the Guru. For that we should join the congregation of saintly persons and sing praises of God. In this *shabad*, Guru Ji advises us not to make any tall claims regarding the form or figure of God, because even he himself finds it impossible to describe His state.

Guru Ji says: “(O’ my friends), the state of God cannot be known.”(1-pause)

Expressing his inability to describe God, Guru Ji says: “(O’ my friends), even if I try to use all my cleverness, still I cannot show you (how God looks like), because even those who try to describe His form are simply astonished at the limitlessness and vastness of His shape or form, which is beyond any description.”(1)

Guru Ji further clarifies that not only he but also all other sages and gods have tried to describe Him and have reached the same conclusion of astonishment and wonder. So he says: “The heavenly singers, the attendants of the angels, the adepts, the seekers, the angelic beings, and even gods like *Brahma*, and the four *Vedas*, who day and night utter (praises of that God, proclaim that the) Master is incomprehensible and unfathomable. Nanak says that it is impossible to find the limit of God’s merits. He is limitless, His form cannot be described; He is farther than the farthest place.”(2-2-35)

The message of this *shabad* is that instead of trying to be clever and boasting that we know God and trying to describe Him, we should acknowledge that God is wonderful and beyond any description or limitation. It is perhaps that is why, that instead of calling Him by such names, as *Allah, Ram or Bhagwan*” etc., Guru Ji has instructed us to use the word *Waheguru*, (meaning the wonderful enlightener) for God.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਧਿਆਏ ਗਾਏ ਕਰਨੈਹਾਰ ॥
ਭਉ ਨਾਹੀ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਅਨਿਕ ਓਹੀ ਰੇ ਏਕ ਸਮਾਰ
॥੧॥ ਰਹਾਉ ॥
ਸਫਲ ਮੂਰਤਿ ਘੁਰੁ ਮੈਰੈ ਮਾਥੈ ॥
ਜਤ ਕਤ ਪੇਖਉ ਤਤ ਤਤ ਸਾਥੈ ॥
ਚਰਨ ਕਮਲ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥੧॥

ਸਮਰਥ ਅਥਾਹ ਬਡਾ ਪ੍ਰਭੁ ਮੇਰਾ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਸਾਹਿਬੁ ਨੇਰਾ ॥
ਤਾਕੀ ਸਰਨਿ ਆਸਰ ਪ੍ਰਭ ਨਾਨਕ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ
॥੨॥੩॥੩੬॥

dayvganDhaaree mehlā 5.

Dhi-aa-ay gaa-ay karnaihaar.
bha-o naahee sukh sahj anandaa anik O’ee
ray ayk samaar. ||1|| rahaa-o.
safal moorat gur mayrai maathai.
jat kat paykha-o tat tat saathai.
charan kamal mayray paraan aDhaar. ||1||

samrath athaah badaa parabh mayraa.
ghat ghat antar saahib nayraa.
taakee saran aasar parabh naanak jaa kaa
ant na paaraavaar. ||2||3||36||

Dev Gandhari Mehla -5

In the previous *shabad*, Guru Ji advised us to realize that God is indescribable and limitless. In this *shabad*, he wants us to worship, remember, and enshrine only that God in our mind. But instead of simply preaching to us Guru Ji tells what he himself does, and what kind of blessings he obtains by doing so.

First, making a general statement, Guru Ji says: “(O’ my friends), the one who meditates on and sings praises of that Creator, no fear (can touch that one, and that person) enjoys peace, poise, and bliss. (O’ my friend), meditate on that (God who is both) one and innumerable.”(1-pause)

Describing his own experience and how his Guru has helped him in this regard, Guru Ji says: “(O’ my friends), that Guru, fruitful is whose sight, has placed his hand (of support) on my forehead (by virtue of which) wherever I see, I find that God with me. So now, His lotus feet, (His pious Name,) have become the support of my life breaths.” (1)

In closing, Guru Ji says: “My God is all-powerful, unfathomable, and the greatest of all. That Master is contained in every heart and is near all. Nanak has sought the shelter and support of that (God) who has no end or limit.”(2-3-36)

The message of this *shabad* is that in case we want to meet that limitless and indescribable God and find all kinds of peace and bliss, we should first seek the guidance of the Guru. Then, following his guidance, utter the praises of God and keep remembering Him at all times.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

ਉਲਟੀ ਚੇ ਮਨ ਉਲਟੀ ਚੇ ॥
ਸਾਕਤ ਸਿਉ ਕਰਿ ਉਲਟੀ ਚੇ ॥
ਝੂਠੈ ਕੀ ਚੇ ਝੂਠੁ ਪਰੀਤਿ ਛੁਟਕੀ ਚੇ ਮਨ ਛੁਟਕੀ ਚੇ ਸਾਕਤ
ਸੰਗਿ ਨ ਛੁਟਕੀ ਚੇ ॥੧॥ ਰਹਾਉ ॥

ਜਿਉ ਕਾਜਰ ਭਰਿ ਮੰਦਰੁ ਰਾਖਿਓ ਜੋ ਪੈਸੈ ਕਾਲੁਖੀ ਚੇ ॥
ਦੂਰਹੁ ਹੀ ਤੇ ਭਾਗਿ ਗਇਓ ਹੈ ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਛੁਟਕੀ
ਤ੍ਰਿਕੁਟੀ ਚੇ ॥੧॥
ਮਾਗਉ ਦਾਨੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮੇਰਾ ਮੁਖੁ ਸਾਕਤ ਸੰਗਿ ਨ
ਜੁਟਸੀ ਚੇ ॥

ਪੰਨਾ ੫੩੬

ਜਨ ਨਾਨਕ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਮੇਰਾ ਮੂੰਡੁ ਸਾਧ ਪਗਾ ਹੇਠਿ
ਰੁਲਸੀ ਚੇ ॥੨॥੪॥੩੭॥

dayvgnDhaaree mehlaa 5.

ultee ray man ultee ray.
saakaṭ si-o kar ultee ray.
jhoothai kee ray jhooth pareet chhutkee ray
man chhutkee ray saakaṭ sang na chhutkee
ray. ||1|| rahaa-o.

Ji-o kaajar bhar mandar raakhi-o jo paisai
kaalookhee ray.
Dhoorahu hee tay bhaag ga-i-o hai jis gur mil
chhutkee tarikutee ray. ||1||
maaga-o daan kirpaal kirpaa niDh mayraa
mukh saakaṭ sang na jutsee ray.

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jan naanak daas daas ko karee-ahu mayraa
moond saaDh pagaa hayth rulsee ray.
||2||4||37||

Dev Gandhari Mehla -5

In the previous *shabad*, Guru Ji advised us that in case we want to meet that limitless and indescribable God and find all kinds of peace and bliss, we should first seek the guidance of the Guru, and following his guidance, utter praises of God and keep remembering Him at all times. Now in this *shabad*, he is very emphatically advising us to keep away from the bad company of *Saakats* (the worshippers of *Maya*-the worldly riches and power).

So addressing his own mind (and indirectly advising us) in the strongest possible terms, Guru Ji says: “Retrace and turn away O’ my mind, yes turn away from the company of *Saakats* (the worshippers of worldly riches and power. O’ friend), the love and friendship of the false one is always false, it never lasts till the end, and definitely breaks down. Also in the company of the *Saakats*, one is never able to find emancipation (from evil impulses).” (1-pause)

Citing a very beautiful example about the dangers of the company of bad people, Guru Ji says: “(O’ my mind), just as if a room is kept full with the soot of coal ashes, anybody who enters (this room) would be smeared black. (Similarly by associating with the apostates, any one who comes in contact with them would acquire evil habits and bad reputation). Therefore the person, who after meeting the Guru, rises above the three modes of *Maya*

(the impulses for vice, virtue, or power, he or she) runs away upon seeing the apostates from a distance.”(1)

Therefore, Guru Ji prays to God even for himself and says: “O’ my merciful and kind God, I beg form You this one gift, that I may never have to deal with any *Saakat*. Devotee Nanak prays that (You) make him the servant of (Your) servants, and let his head roll at the feet of the saints.”(2-4-37)

The message of this *shabad* is that we should remain away from the company of the conceited, power-hungry, selfish persons, and pray for the most humble service of the saintly devotees of God.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੭

raag *dayvganDhaaree mehlāa 5 ghar 7*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar *satgur pargaad*.

ਸਭ ਦਿਨ ਕੇ ਸਮਰਥ ਪੰਥ ਬਿਨੁਲੇ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ॥

sabh *din kay samrath panth bithulay ha-o bal bal jaa-o.*

ਗਾਵਨ ਭਾਵਨ ਸੰਤਨ ਤੋਰੈ ਚਰਨ ਉਵਾ ਕੈ ਪਾਉ ॥੧॥ ਰਹਾਉ ॥

gaavan *bhaavan santan torai charan uvaa kai paa-o. ||1|| rahaa-o.*

ਜਾਸਨ ਬਾਸਨ ਸਹਜ ਕੇਲ ਕਰੁਣਾ ਮੈ ਏਕ ਅਨੰਤ ਅਨੂਪੈ ਠਾਉ ॥੧॥

jaasan *baasan sahj kayl karunaa mai ayk anant anoopai thaa-o. ||1||*

ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਕਰ ਤਲ ਜਗਜੀਵਨ ਸੁਖ ਨਾਥ ਅਨੇਕੈ ਨਾਉ ॥

riDh *siDh niDh kar tal jagjeevan sarab naath anaykai naa-o.*

ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਨਾਨਕ ਕਉ ਸੁਨਿ ਸੁਨਿ ਜਸੁ ਜੀਵਾਉ ॥੨॥੧॥੩੮॥੬॥੪੪॥

da-i-aa *ma-i-aa kirpaa naanak ka-o sun sun jas jeevaa-o. ||2||1||38||6||44||*

Dev Gandhari Mehla -5 Ghar-7

In the previous *shabad*, Guru Ji advised us to retrace our steps from the company of the conceited and power-hungry persons, and instead seek the company and humble service of the holy saints. In this *shabad*, he prays to God to grant him the service of the holy saints and devotees of God who sing His praises and selflessly serve Him.

He says: “O’ my all-powerful beloved, the kindly torch bearer of our path, forever I am a sacrifice to You. O’ God, bless me with the humble service of those saints of Yours who sing Your praise and are pleasing to You.”(1-pause)

Continuing his prayer for the shelter of His true devotees, Guru Ji says: “O’ immaculate Master, show mercy (and bless me) that I may remain in the humble service, and be a sacrifice to those saints of Yours, who don’t have any other (worldly) desire, who (spiritually) frolic (with You) in a state of peace and poise, and remain seated in Your limitless, and the uniquely beautiful abode.”(1)

Concluding his prayer, Guru Ji says: “O’ God, You are the life of this world, You have all the miraculous powers in the palm of Your hand, You are the Master of all, and You are known by countless number of Names. Show Your mercy on Nanak, so that he may keep obtaining (spiritual) life by listening to Your praise.”(2-1-38-6-44)

The message of this *shabad* is that we should beg God to grant us the service of the saints, so that we may keep spiritually rejuvenating ourselves by listening to God's praise and meditating on His Name.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

raag dayvganDhaaree mehlaa 9.

ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥

yeh man naik na kahi-o karai.

ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥
ਰਹਾਉ ॥

seekh sikhā-ay rahi-o apnee see durmat̄ tay
na tarai. ||1|| rahaa-o.

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥

mad̄ maa-i-aa kai bhā-i-o baavro har jas neh
uchrai.

ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੋ ਉਦਰੁ ਭਰੈ ॥੧॥

kar parpanch jagat̄ ka-o dahkai apno udar
bharai. ||1||

ਸੁਆਨ ਪੂਛੁ ਜਿਉ ਹੋਇ ਨ ਸੂਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥

su-aan poochh Ji-o ho-ay na sooDho kahi-o
na kaan Dharai.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥

kaho naanak bhaj raam naam nit̄ jaa tay kaaj
sarai. ||2||1||

Raag Dev Gandhari Mehla -9

In this *shabad*, Guru Ji comments on the state of mind of an average human being who although hears good advice and makes efforts to listen and act upon the advice, yet cannot control the mind and keeps doing selfish and evil deeds.

This is the beauty of the poetry of Guru Ji that even when pointing out so many vices and evil things, he never points a blaming finger on others. Instead, he assumes himself in the position of such persons and then describes those weaknesses and suggests solutions to remove those weaknesses.

So on our behalf, Guru Ji says: "(O' my friends), this mind of mine doesn't obey my instructions, even a little bit. I have got tired of advising it again and again, but still it does not desist from its evil intentions."(1-pause)

Continuing his comments on the state of the human mind, Guru Ji says: "Under the intoxication of *Maya* (the worldly riches and power), it has gone crazy and never utters praises of God. By making all kinds of false shows, it deceives the world to sustain itself."(1)

Finally, Guru Ji illustrates with a very beautiful everyday example to illustrate why, in spite of all the advice, this mind doesn't forsake its evil inclinations. He says: "Just as the tail of a dog doesn't get straightened by any means, similarly, (our mind) doesn't listen what is said (to it by the Guru, or other preachers, and keeps doing evil things. Therefore), Nanak says, (O' my friend), meditate on God's Name every day, so that your task (of restraining the mind from evil inclinations, and fulfilling the object (of our life of obtaining union with God) may be accomplished."(2-1)

The message of this *shabad* is that our mind is so obstinate and incorrigible that in spite of all the good advice, it doesn't forsake its deceitful and selfish tendencies. The only way to permanently cleanse the mind of its evil inclinations is to meditate on God's Name day and night.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

dayvganDhaaree mehlaa 9.

ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੋ ਬਿਵਹਾਰ ॥

sabh kichh jeevat ko bivhaar.

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧ ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ ॥੧॥
ਰਹਾਉ ॥

maat pitaa bhaa-ee sut banDhap ar fun garih
kee naar. ||1|| rahaa-o.

ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਚੇ ਟੇਰਤ ਪ੍ਰੋਤਿ ਪੁਕਾਰਿ ॥

tan tay paraan hot jab ni-aaray tayrat parayt
pukaar.

ਆਧ ਘਰੀ ਕੋਊ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥੧॥

aaDh gharee ko-oo neh raakhai ghar tay dayt
nikaar. ||1||

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥

marig tarisnaa Ji-o jag rachnaa yeh daykhhu
ridai bichaar.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਉਧਾਰ ॥੨॥੨॥

kaho naanak bhaj raam naam nit jaa tay hot
uDhaar. ||2||2||

Dev Gandhari Mehla -9

In the previous *shabad*, Guru Ji commented on the state of mind of an ordinary human being and told us how, in spite of repeated good advice, one tends to do evil things in order to sustain oneself (and one's family). In this *shabad*, Guru Ji is commenting upon the real state of the world and is particularly addressing those who remain so absorbed in their family affairs as if that is the be all and end all of life. Guru Ji wants to awaken us to the reality about all these family relationships and wants us to concentrate on the real task of meditating on God's Name.

He says: "(O' my friends), all the interaction with others, including our mother, father, brother, son, relatives, and even the housewife, is only the matter of dealing during (the time we are) alive."(1-pause)

Continuing his terse comment on the truth about the love and relationship of our relatives, including the closest ones, Guru Ji says: "As soon as the (last) breaths are separated from the body, (all the relatives) loudly call the human being as a ghost. Then, even for half an hour, no one wants to keep (the body and is anxious to) expel it out of the house."(1)

Therefore, commenting on the end result of running after family affairs, and even committing many evil deeds for their sake, Guru Ji says: "(O' my friends), reflect in your mind and see it for yourself: this worldly play is like a mirage (a false image of water in a desert, for which a deer keeps running, but never finds it, and ultimately dies in exhaustion). Similarly, the human being keeps running after worldly affairs, and pursues more and more wealth for his or her family, but is never able to accomplish all the self assigned tasks, and ultimately one day dies with many desires still unfulfilled). Therefore Nanak says, (O' human being), worship God's Name day and night, doing which you would be emancipated (from worldly entanglements and attachments)."(2-2)

The message of this *shabad* is that we should not be too absorbed in running after the affairs of our family members. We should know that all these relations and friends are illusory and when we die nobody is going to care for us; therefore, if we want to care for ourselves (or our soul), then we should meditate on God's Name, which is the only way to obtain eternal peace and bliss for our soul.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

dayvganDhaaree mehlaa 9.

ਜਗਤ ਮੈ ਝੁਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥

jagaṭ mai jhooṭhee daykhee pareet.

ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਸੀਤ ॥੧॥
ਰਹਾਉ ॥

apnay hee sukh si-o sabh laagay ki-aa
ḍaaraa ki-aa meet. ||1|| rahaa-o.

ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥

mayra-o mayra-o sabhai kahaṭ hai hiṭ si-o
baaDhi-o cheet.

ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੋਉ ਇਹ ਅਚਰਜ ਹੈ ਚੀਤਿ ॥੧॥

antṭ kaal sangee nah ko-oo ih achraj hai
reet. ||1||

ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥

man moorakh ajhoo nah samjhaṭ sikh dai
haari-o neet.

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ
॥੨॥੩॥੬॥੩੮॥੪੭॥

naanak bha-ojal paar parai ja-o gaavai
parabh kay geet. ||2||3||6||38||47||

Dev Gandhari Mehl-9

In the previous *shabad*, Guru Ji cautioned us against being too involved in the affairs of our family and friends, because even our family members care for us only as long as we are alive. In this *shabad* Guru Ji stresses the point that all the love displayed by worldly relatives or friends is false; in reality, every one remains connected with us for the sake of his or her own comfort.

He says: "(O' my friends), I have observed that any love (between two individuals) in this world is false. (Because deep down), whether it is our spouse or friends, all are engaged in (caring) for their own comfort."(1-pause)

Continuing his above thought, Guru Ji says: "(O' my friends), everybody's mind is tied to worldly attachments, (therefore) all claim that he is "mine," he is "mine." But, at the time of death, no one becomes one's companion. This is the strange tradition (of the world)."(1)

Guru Ji concludes the *shabad* by addressing his mind (actually ours) and says: "O' foolish mind, I have got tired of instructing you every day, but you still have not understood this reality (about the false transitory nature of all friendships and relationships of the world). Nanak says, that you would swim across the dreadful (worldly) ocean, (only) if you sing praises of God."(2-3-6-38-47)

The message of this *shabad* is that we should realize that all friendship and relationship in the world is false (short lived). It is definitely going to end as soon as we die. The only way we can save ourselves and swim across the dreadful worldly ocean is if we meditate on God's Name and sing His praises day and night.

Detail of Shabads: M: 9=3, M: 4=6, M: 5=38, Total=47

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar sat̄ naam kartaa purakh
nirbhā-o nirvair akaal moorat̄ ajooonee
saibhāⁿ gur p̄arsaad̄.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਚਉਪਦੇ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

raag bihaagarhāa cha-upday mehlaa 5
ghar 2.

ਦੂਤਨ ਸੰਗਰੀਆ ॥
ਭੁਇਅੰਗਨਿ ਬਸਰੀਆ ॥
ਅਨਿਕ ਉਪਰੀਆ ॥੧॥

ḍooṭan sangree-aa.
bh̄u-i-angan basree-aa.
anik upree-aa. ||1||

ਤਉ ਮੈ ਹਰਿ ਹਰਿ ਕਰੀਆ ॥
ਤਉ ਸੁਖ ਸਹਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

ṭa-o mai har har karee-aa.
ṭa-o suk̄h sehjaree-aa. ||1|| rahaa-o.

ਮਿਥਨ ਮੋਰੀਆ ॥ ਅਨ ਕਉ ਮੇਰੀਆ ॥
ਵਿਚਿ ਯੂਮਨ ਘਿਰੀਆ ॥੨॥
ਸਗਲ ਬਟਰੀਆ ॥
ਬਿਰਖ ਇਕ ਤਰੀਆ ॥
ਬਹੁ ਬੰਧਹਿ ਪਰੀਆ ॥੩॥

mithan mO'ree-aa. an ka-o mayree-aa.
vich gh̄ooman gh̄iree-aa. ||2||
sagal batree-aa.
birakh̄ ik ṭaree-aa.
baho banḍh̄eh p̄aree-aa. ||3||

ਥਿਰੁ ਸਾਧ ਸਫਰੀਆ ॥
ਜਹ ਕੀਰਤਨੁ ਹਰੀਆ ॥
ਨਾਨਕ ਸਰਨਰੀਆ ॥੪॥੧॥

thir saaḍh̄ safree-aa.
jah keertan haree-aa.
naanak sarnaree-aa. ||4||1||

Raag Behaagarra Chaupadey Mehla-5

Ghar-2

Guru Ji begins this new chapter in the musical measure *Behaagarra*. In this *shabad*, he informs us how dangerous it is to be afflicted with evil impulses of lust, anger, attachment, and ego.

Regarding these internal demons, Guru Ji says: “(O’ my friends), living in the company of such demons as lust and anger is like living among snakes. These evil impulses have ruined the lives of countless persons.”(1)

Sharing with us what he has done to keep himself safe from such evils, and what is the result of his efforts, he says: “(I know that these demons can attack anyone), and that is why I always keep repeating God’s Name. By doing so I have been living in peace and poise.”(1-pause)

However, commenting on the state of mind of a ordinary human beings, Guru Ji says: “(O’ my friends, generally a human being remains entangled) in false attachment, and deems (things or wealth) belonging to others as his (or hers) and remains entrapped in the whirlpool of efforts to own the same.”(2)

Therefore, reminding us about our short stay in this world, he says: “(O’ my friends), all of us are like travelers, who have gathered under a tree, (and unnecessarily we have) put ourselves in too many (worldly) bonds.”(3)

Guru Ji concludes the *shabad* by telling us about the eternally stable place where we could find true peace and bliss. He says: “(O’ my friends), the truly permanent place is the congregation of the saint (Guru), because there always God’s praise is being done. Therefore, (I,) Nanak, have sought the shelter (of the saint Guru).”(4-1)

The message of this *shabad* is that in order to conquer our inner lust and other passions we should meditate on God’s Name in the shelter of saint (Guru). We should not try to usurp other people’s rights or belongings. We should realize that most of our relatives and friends are very temporary connections. Therefore, instead of spending too much of our energy and time in their company, we should seek the congregation of the saintly persons and join them in singing God’s praise.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥

raag bihaagar^haa mehl^a 9.

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥
ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥੧॥
ਰਹਾਉ ॥

har kee gat^h neh ko-oo jaanai.
jogee ja^tee ta^pee pach haaray ar baho log
si-aanay. ||1|| rahaa-o.

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

ch^hin meh raa-o rank ka-o kar-ee raa-o rank
kar daaray.

ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ ਬਿਵਾਰੇ ॥੧॥

reetay b^haray b^haray sak^hnaavai yeh ta^a ko
bivhaaray. ||1||

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

apnee maa-i-aa aap pasaaree aap^h
day^khanhaaraa.

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥੨॥

naanaa roop D^haray baho rangee sab^h tay
rahai ni-aaraa. ||2||

ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥

agnat^h apaar alak^h niranjan Jih sab^h jag
b^harmaa-i-o.sagal

ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ
॥੩॥੧॥੨॥

b^haram taj naanak paraane^e charan ta^ahi
chit^h laa-i-o. ||3||1||2||

Raag Behaagarra Mehl-9

In the opening lines of previous *shabad*, Guru Ji told us that generally a human being remains entangled in false attachment and deems (things or wealth) belonging to others as his (or her) and remains entrapped in the whirlpool of efforts to own the same. In this *shabad*, he tells us that it is God who has infused in the human being the inclination of being caught in the worldly bonds. He also tells us about some other astounding things which God does.

But first of all, Guru Ji says: “(O’ my friends), nobody knows the state (or nature) of God. All the yogis, celibates, penitents, and many wise men have got exhausted (trying to understand Him, but have ultimately) given up.”(1-pause)

Now, commenting on the powers and capabilities of God, Guru Ji says: “(O’ my friends, God is so powerful that) within a moment He makes the beggar a king and can reduce a king to the state of a beggar. He fills up the dried up deserts (with water), and dries up the brimful (lakes) into deserts. These kind of things are His daily routine.”(1)

As for the varied expanse of the world, Guru Ji says: “(O’ my friends), He Himself has spread out this play (of the universe), and He Himself is the one who looks after it. He assumes many different forms in many different colors, and yet remains detached (from it all).”(2)

In conclusion, Guru Ji says: “(O’ my friends), it is impossible to count the qualities of that limitless, incomprehensible, and detached (God) who has lured the world (into this endless pursuit of worldly riches and power). Nanak says, only by abandoning all doubts, any mortal has been able to attune the mind to His feet, (and obtained true peace).” (3-1-2)

The message of this *shabad* is that mysterious are the ways of the world and powers of God. It is only by shedding our false worldly pursuits, and attuning our minds to His Name that we can obtain true peace.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

raag bihaagarhaa chhant mehlaa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur pargaad.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਅਮੋਲੇ ਰਾਮ ॥
ਹਰਿ ਰਸਿ ਬੀਧਾ ਹਰਿ ਮਨੁ ਪਿਆਰਾ ਮਨੁ ਹਰਿ ਰਸਿ ਨਾਮਿ
ਝਕੋਲੇ ਰਾਮ ॥

har har naam Dhi-aa-ee-ai mayree
Jindurhee-ay gurmukh naam amolay raam.
har ras beedhaa har man pi-aaraa man har
ras naam jhakolay raam.

ਪੰਨਾ ਪੜਦ

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ਗੁਰਮਤਿ ਮਨੁ ਠਰਾਈਐ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਅਨਤ ਨ
ਕਾਹੂ ਡੋਲੇ ਰਾਮ ॥
ਮਨ ਚਿੰਦਿਅਤਾ ਫਲੁ ਪਾਇਆ ਹਰਿ ਪ੍ਰਭੁ ਗੁਣ ਨਾਨਕ ਬਾਣੀ
ਬੋਲੇ ਰਾਮ ॥੧॥

gurmat man thehraa-ee-ai mayree
Jindurhee-ay anāt na kaahoo doly raam.
man chindi-arhaa fal paa-i-aa har parabh guru
naanak banee bolay raam. ||1||

ਗੁਰਮਤਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠਤਾ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ
ਬੈਣ ਅਲਾਏ ਰਾਮ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਭਗਤ ਜਨਾ ਕੀ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਮਨਿ ਸੁਣੀਐ
ਹਰਿ ਲਿਵ ਲਾਏ ਰਾਮ ॥

gurmat man amrit vuth-rhaa mayree
Jindurhee-ay mukh amrit bain alaa-ay raam.
amrit banee bhagat janaa kee mayree
Jindurhee-ay man sunee-ai har liv laa-ay
raam.

ਚਿਰੀ ਵਿਛੁੰਨਾ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਸਹਜਿ
ਸੁਭਾਏ ਰਾਮ ॥
ਜਨ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਅਨਹਤ
ਸਬਦ ਵਜਾਏ ਰਾਮ ॥੨॥

chiree vichhunnaa har parabh paa-i-aa gal
mili-aa sahj subhaa-ay raam.
jan naanak man anad bhai-aa hai mayree
Jindurhee-ay anhat sabad vajaa-ay raam.
||2||

ਸਖੀ ਸਹੇਲੀ ਮੇਰੀਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਕੋਈ ਹਰਿ ਪ੍ਰਭੁ ਆਣਿ
ਮਿਲਾਵੈ ਰਾਮ ॥

sakhee sahaylee mayree-aa mayree
Jindurhee-ay ko-ee har parabh aan milaavai
raam.

ਹਉ ਮਨੁ ਦੇਵਉ ਤਿਸੁ ਆਪਣਾ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਪ੍ਰਭੁ ਕੀ
ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ਰਾਮ ॥

ha-o man dayva-o tis aapnaa mayree
Jindurhee-ay har parabh kee har katha
sunavaai raam.

ਗੁਰਮੁਖਿ ਸਦਾ ਅਰਾਧਿ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਮਨ ਚਿੰਦਿਅਤਾ
ਫਲੁ ਪਾਵੈ ਰਾਮ ॥

ਨਾਨਕ ਭਜੁ ਹਰਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਵਡਭਾਰੀ ਨਾਮੁ
ਧਿਆਵੈ ਰਾਮ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਗੁਰਮਤਿ ਨਾਮੁ
ਪਰਗਾਸੇ ਰਾਮ ॥

ਹਉ ਹਰਿ ਬਾਝੁ ਉਡੀਣੀਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਿਉ ਜਲ ਬਿਨੁ
ਕਮਲ ਉਦਾਸੇ ਰਾਮ ॥

ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ
ਪਾਸੇ ਰਾਮ ॥

ਧਨੁ ਧਨੁ ਖੁਰੁ ਹਰਿ ਦਸਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਬਿਗਾਸੇ ਰਾਮ ॥੪॥੧॥

gurmukh sadaa araaDh har mayree
Jindurhee-ay man chingj-arhaa fal paavai
raam.

naanak bhaj har sarnaagatee mayree
Jindurhee-ay vadbhaagee naam Dhi-aavai
raam. ||3||

kar kirpaa parabh aa-ay mil mayree
Jindurhee-ay gurmat naam pargaasay
raam.

ha-o har baajh udeenee-aa mayree
Jindurhee-ay Ji-o jal bin kamal udaasay
raam.

gur poorai maylaa-i-aa mayree Jindurhee-ay
har sajan har parabh paasay raam.

Dhan Dhan guroo har dasi-aa mayree
Jindurhee-ay jan naanak naam bigaasay
raam. ||4||1||

Raag Behaagarra Chhant Mehla -4

Ghar-1

This *shabad* is a beautiful example of the height of Guru Ji's devotional poetry and his intense, sincere love and longing for God. In this *shabad*, by again and again addressing his soul, Guru Ji tells it (and indirectly us) what kind of prayer to make to God, and how to address Him with utmost respect and sincerity. He also tells us the way to enjoy the bliss of God's Name and His union, and what kinds of blessings a person enjoys, who is blessed with God's union.

Addressing his soul, Guru Ji says: "O' my soul, we should meditate again and again on the invaluable Name of God, which is obtained through the Guru's grace. O' my soul, the mind which is pierced with the relish of God, that mind becomes dear to God, and then it lovingly remains immersed in God's Name. (O' my soul, our mind tries to keep on wandering away into different worldly affairs instead of concentrating on the Name. But) through the instruction of the Guru, we should try to stabilize our mind so that it will not wander off anywhere. O' Nanak, by uttering *Gurbani* (the words of the Guru) in praise of God, one obtains the fruit of one's heart's desire."(1)

Now Guru Ji lists some of the virtues acquired, and blessings received by a person in whose mind the elixir of God's Name is enshrined. He says: "O' my soul, by acting on Guru's instruction in whose mind comes to abide (the life rejuvenating) nectar, (that person) always keeps uttering *Gurbani*, the nectar-sweet words (of the Guru) from the mouth. O' my soul, if we listen to the nectar-sweet word (*Gurbani*) of the devotees. By lovingly attuning ourselves to God's (lotus feet, His immaculate Name, we should) listen to (this *Gurbani*). The person who has done that, (has) obtained that God from whom that person had been separated since a long time, and in a very natural sort of way, (God has come) and hugged that person to His bosom. O' my soul (by practicing the same technique), devotee Nanak also (feels that) bliss has come to prevail in his mind, (as if) unstuck melody of divine *shabad* is playing in it."(2)

Encouraged by the above experience, Guru Ji longs to meet God and states what kind of price he is ready to pay to the person, who recites to him the life-uplifting gospel of God. He also lovingly exhorts his soul to always meditate on God, under the guidance of the Guru. Therefore addressing his soul, Guru Ji says: "O' my soul, pray to my friends and mates, and ask them to let some one come and unite me with God. O' my soul, I would surrender my mind to that person, who recites to me the divine gospel of God. O' my soul, meditate on God under Guru's instruction. (By doing so, you) would obtain the fruit of your heart's desire. Nanak says, O' my soul, hasten to seek the shelter of God, (so that) by good fortune, you may meditate on God's Name."(3)

Guru Ji concludes the *shabad* by suggesting to his soul (and indirectly us) what kind of prayer it should make before God and tells it what kind of bliss that person enjoys whom the Guru unites with God. He says: "O' my soul, pray to God, and say, O' God, showing Your mercy, come and meet me. (But remember, only by acting on) Guru's instruction (God's) Name (and true love) manifests (in the heart). O' my soul, without (seeing my loving) God, I feel sad, (just as) without water a lotus looks gloomy (and withered). O' my soul, whom the perfect Guru has united with God sees the divine Friend on all sides. Blessed again and again is the Guru, O' my soul, who has told me about (the whereabouts of God and how to meet Him), therefore Nanak, too, has been delighted (by meditating on God's) Name."(4-1)

The message of this *shabad* is that if we want to enjoy the love and bliss of our wonderful God, then we should seek the company of the devotees of God. Under their instruction, we should meditate on the Name and pray to the God in all earnestness and humility to show mercy and bless us also with His sweet union.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ
ਪਾਏ ਰਾਮ ॥

ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ
ਲਹਿ ਜਾਏ ਰਾਮ ॥

ਮਨੁ ਸੁਕਾ ਹਰਿਆ ਹੋਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ ਰਾਮ ॥

ਹਰਿ ਭਾਗ ਵਡੇ ਲਿਖਿ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਨ ਨਾਨਕ
ਨਾਮਿ ਸਮਾਏ ਰਾਮ ॥੧॥

ਹਰਿ ਸੇਤੀ ਮਨੁ ਬੋਧਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਿਉ ਬਾਲਕ ਲਗਿ
ਦੁਧ ਖੀਰੇ ਰਾਮ ॥

ਹਰਿ ਬਿਨੁ ਸਾਂਤਿ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਿਉ ਚਾੜ੍ਹਕੁ
ਜਲ ਬਿਨੁ ਟੇਰੇ ਰਾਮ ॥

ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ਪਉ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਗੁਣ ਦਸੇ ਹਰਿ
ਪ੍ਰਭ ਕੇਰੇ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਘਰਿ ਵਾਜੇ ਸਬਦ
ਘਣੇਰੇ ਰਾਮ ॥੨॥

raag bihaagarhaa mehlaa 4.

amrit har har naam hai mayree Jindurhee-ay
amrit gurmat paa-ay raam.

ha-umai maa-i-aa bikh hai mayree
Jindurhee-ay har amrit bikh leh jaa-ay
raam.

man sukaa hari-aa ho-i-aa mayree
Jindurhee-ay har har naam Dhi-aa-ay raam.

har bhaag vaday likh paa-i-aa mayree
Jindurhee-ay jan naanak naam samaa-ay
raam. ||1||

har saytee man bayDhi-aa mayree
Jindurhee-ay Ji-o baalak lag duDh kheeray
raam.

har bin saaNt na paa-ee-ai mayree
Jindurhee-ay Ji-o chaatrik jal bin tayray
raam.

satgur sarnee jaa-ay pa-o mayree
Jindurhee-ay gun dasay har parabh kayray
raam.

jan naanak har maylaa-i-aa mayree
Jindurhee-ay ghar vaajay sabad ghanayray
raam. ||2||

ਮਨਮੁਖਿ ਹਉਮੈ ਵਿਛੁੜੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਬਾਧੇ ਹਉਮੈ ਜਾਲੇ
ਰਾਮ ॥

ਜਿਉ ਪੰਖੀ ਕਪੋਤਿ ਆਪੁ ਬਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਉ
ਮਨਮੁਖ ਸਭਿ ਵਸਿ ਕਾਲੇ ਰਾਮ ॥

ਜੇ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਮਨਮੁਖ
ਮੂੜ ਬਿਤਾਲੇ ਰਾਮ ॥

ਪੰਨਾ ਪੜਦ

ਜਨ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਨਾਨਕ ਹਰਿ
ਰਖਵਾਲੇ ਰਾਮ ॥੩॥

ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਧੁਰਿ ਭਾਗ ਵਡੇ
ਹਰਿ ਪਾਇਆ ਰਾਮ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੋਤੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਖੇਵਟ ਸਬਦਿ
ਤਰਾਇਆ ਰਾਮ ॥

ਹਰਿ ਹਰਿ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਸਤਿਗੁਰ
ਮੀਠ ਲਗਾਇਆ ਰਾਮ ॥

ਕਰਿ ਕਿਰਪਾ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਇਆ ਰਾਮ ॥੪॥੨॥

manmukh ha-umai vichhurhay mayree
Jindurhee-ay bikh baaDhay ha-umai jaalay
raam.

Ji-o pankhee kapot aap banHaa-i-aa mayree
Jindurhee-ay ti-o manmukh sabh vas kaalay
raam.

jo mO'i maa-i-aa chit laa-iday mayree
Jindurhee-ay say manmukh moorh bitaalay
raam.

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jan taraahi taraahi sarnaagatee mayree
Jindurhee-ay gur naanak har rakhvaalay
raam. ||3||

har jan har liv ubray mayree Jindurhee-ay
Dhur bhaag vaday har paa-i-aa raam.

har har naam pot hai mayree Jindurhee-ay
gur khayvat sabad taraa-i-aa raam.

har har purakh da-i-aal hai mayree
Jindurhee-ay gur satgur meeth lagaa-i-aa
raam.

kar kirpaa sun bayntee har har jan naanak
naam Dhi-aa-i-aa raam. ||4||2||

Raag Behaagarra Mehla -4

In stanza (2) of previous *shabad*, Guru Ji stated that by acting on Guru's instruction, (the life-rejuvenating) nectar comes to abide in one's mind. He starts this *shabad* by telling us what is that nectar, how it can be obtained, what are its unique qualities, and what is the fate of those unfortunate persons who willfully remain devoid of this divine elixir.

Addressing his soul, Guru Ji says: "O' my soul, God's Name is immortalizing nectar which is obtained by following the Guru's instruction. (On the other hand), O' my soul, the pride of worldly wealth is a poison which can only be neutralized with the nectar of God's Name. Moreover, when we meditate on God's Name O' my soul, our mind which has become (thin) like a dried (tree branch becomes soft and compassionate (like a fresh green plant). Nanak says, O' my soul, by great pre-ordained destiny, they who have obtained God, always remain absorbed in His Name."(1)

Describing the conduct of that fortunate person who has obtained God, Guru Ji says: "O' my soul, whose mind is pierced with (the love of) God, like an infant attached to milk, that person cannot obtain any peace without (seeing the sight of) God. O' my soul, just as a pied-cuckoo cries without (rain) water, (similarly such a person) cannot obtain any peace without (seeing) God. O' my soul, go and fall at the feet of the true Guru, who may tell you the merits of God. O' my soul, Nanak (says), many songs (of bliss) play in the heart of the devotee, whom the Guru has united with God,"(2)

However commenting on the state and fate of the conceited persons who do not care for the Guru's advice, Guru Ji says: "O' my soul, because of their ego, the conceited persons are separated (from God). They remain bound in the web of (worldly) poison and conceit.

They are like those pigeon-like birds, who are lured by the greed of some birdfeed, and get themselves bound (in the hunter's net). Similarly, (these conceited persons are lured by the greed of worldly wealth and) fall into the hands of (spiritual) death. They who keep their minds attuned to the love of worldly riches, O' my soul, those conceited fools are disoriented like ghosts. However, making repeated and urgent cries for help, O' my soul, the devotees rush to seek the refuge of the Guru, Nanak (says), God becomes their protector.”(3)

In conclusion, Guru Ji says: “O' my soul, by being imbued with the love of God, the devotees swim across (this worldly ocean), and through their great pre-ordained destiny they obtain God. O' my soul, the Name of God is like a ship and the Guru is the captain. With the oar of (God's Name, the divine) *shabad*, he has helped us swim across the worldly ocean. O' my soul, the all-pervading God is merciful, and the true Guru helps us to make Him look sweet (to our mind). O' God, on whom, You have shown mercy, they have meditated on Your Name. (Please show mercy on) Nanak that he too may meditate on Your Name.”(4-2)

The message of this *shabad* is that in case we want to be free from bondages and consequent suffering of the poison of *Maya* (the worldly riches and power), then we should pray to God to bless us with the society of saint (Guru), who may instruct us in God's Name and thus help us swim across the worldly ocean.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਜਗ ਸੁਕ੍ਰਿਤੁ ਕੀਰਤਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਕੀਰਤਿ
ਹਰਿ ਮਨਿ ਧਾਰੇ ਰਾਮ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਪਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਉਧਾਰੇ ਰਾਮ ॥

ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਦੁਖ ਕਟਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਮਲੁ
ਗੁਰਮੁਖਿ ਨਾਮਿ ਉਤਾਰੇ ਰਾਮ ॥

ਵਡ ਪੁੰਨੀ ਹਰਿ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਹਮ ਮੂਰਖ ਮੁਗਧ
ਨਿਸਤਾਰੇ ਰਾਮ ॥੧॥

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਤਿਨਾ ਪੰਚੇ ਵਸਗਤਿ
ਆਏ ਰਾਮ ॥

ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਘੁਰੁ ਸਤਿਗੁਰੁ
ਅਲਖੁ ਲਖਾਏ ਰਾਮ ॥

ਗੁਰਿ ਆਸਾ ਮਨਸਾ ਪੂਰੀਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਮਿਲਿਆ
ਭੁਖ ਸਭ ਜਾਏ ਰਾਮ ॥

ਹੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਨ
ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ ॥੨॥

ਹਮ ਪਾਪੀ ਬਲਵੰਚੀਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਪਰਦੌਰੀ ਠਗ ਮਾਇਆ
ਰਾਮ ॥

bihaagarhaa mehlaa 4.

jag sukariṭ keeraṭ naam hai mayree
Jindurhee-ay har keeraṭ har man Dhaaray
raam.

har har naam pavitṭ hai mayree Jindurhee-ay
jap har har naam uDhaaray raam.

sabh kilvikh paap dukh kati-aa mayree
Jindurhee-ay mal gurmukh naam utaaray
raam.

vad punnee har Dhi-aa-i-aa jan naanak ham
moorakh mugaDh nistaaray raam. ||1||

jo har naam Dhi-aa-iday mayree
Jindurhee-ay tinaa panchay vasgat aa-ay
raam.

antār nav niDh naam hai mayree
Jindurhee-ay gur satgur alakh lakhaa-ay
raam.

gur aasaa mansaa pooree-aa mayree
Jindurhee-ay har mili-aa bhukh sabh jaa-ay
raam.

Dhur mastak har parabh likhi-aa mayree
Jindurhee-ay jan naanak har gun gaa-ay
raam. ||2||

ham paapee balvanchee-aa mayree
Jindurhee-ay pardarO'ee thag maa-i-aa
raam.

ਵਡਭਾਗੀ ਘੁਰੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਿ ਪੂਰੈ ਗਤਿ ਮਿਤਿ
ਪਾਇਆ ਰਾਮ ॥

ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖਿ ਚੋਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਫਿਰਿ ਮਰਦਾ
ਬਹੁੜਿ ਜੀਵਾਇਆ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਜੋ ਮਿਲੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ ਕੇ ਸਭ
ਦੁਖ ਗਵਾਇਆ ਰਾਮ ॥੩॥

ਅਤਿ ਉਤਮੁ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਜਪਿਐ ਪਾਪ
ਗਵਾਤੇ ਰਾਮ ॥

ਪਤਿਤੁ ਪਵਿਤ੍ਰੁ ਗੁਰਿ ਹਰਿ ਕੀਏ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਚਹੁ ਫੁੰਡੀ ਚਹੁ
ਜੁਗਿ ਜਾਤੇ ਰਾਮ ॥

ਹਉਮੈ ਮੈਲੁ ਸਭ ਉਤਰੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
ਸਰਿ ਨਾਤੇ ਰਾਮ ॥

ਅਪਰਾਧੀ ਪਾਪੀ ਉਧਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਖਿਨੁ ਹਰਿ
ਰਾਤੇ ਰਾਮ ॥੪॥੩॥

vadbhaagee gur paa-i-aa mayree
Jindurhee-ay gur poorai gat mit paa-i-aa
raam.

gur amrit har mukh cho-i-aa mayree
Jindurhee-ay fir mardaa bahurh jeevaa-i-aa
raam.

jan naanak satgur jo milay mayree
Jindurhee-ay tin kay sabh dukh gavaa-i-aa
raam. ||3||

at ootam har naam hai mayree Jindurhee-ay
Jit japi-ai paap gavaatay raam.

patit pavitar gur har kee-ay mayree
Jindurhee-ay chahu kundee chahu jug
jaatay raam.

ha-umai mail sabh utree mayree
Jindurhee-ay har amrit har sar naatay raam.

apraaDhee paapee uDhray mayree
Jindurhee-ay jan naanak khin har raatay
raam. ||4||3||

Behaagarra Mehla -4

In the previous *shabad*, Guru Ji told us that in case we want to be free from bondages and consequent suffering of the poison of *Maya* (the worldly riches and power), then we should pray to God to grant us the society of saint (Guru), who may instruct us in God's Name and thus help us swim across the worldly ocean. Now in this beautiful *shabad*, although addressing his own soul, Guru Ji tells us what a uniquely excellent and beneficial thing is meditation on God's Name and singing of God's praises.

He says: "O' my loving soul, to meditate on God's Name by singing praises of God is the most virtuous deed in this world, because by singing His praise, God is enshrined in our mind. O' my soul, immaculate is God's Name, so emancipate yourself by repeating it again and again. O' my soul, God's immaculate Name has removed the dirt of sins and crimes, (because) by meditating on the Name through the Guru, one removes (all one's dirt of evil intellect). Therefore, they who have meditated on God's Name must have done some truly good deeds (in their past life). Nanak says, (meditation on God's Name) has saved even great fools and crazy persons (like us)." (1)

Continuing to describe the blessings and powers obtained by meditating on God's Name, Guru Ji says: "O' my soul, they who meditate on God's Name, all the five (demons of lust, anger, greed, conceit, and infatuation) have come under their control. Their inner state of mind is such that they have the treasure of Name within them and their true Guru enables them to comprehend the incomprehensible God. O' my soul, (then such persons say), "the Guru has fulfilled all my hopes and wishes, and upon meeting God all my hungers (for worldly riches and power) have ended." Nanak says, O' my soul, the devotee in whose destiny it is so pre-written always sings praises of God." (2)

Now Guru Ji comments on the state and fate of those who are engrossed in *Maya* (the worldly riches and power), and commit all kinds of sins for its sake. But as per Guru Ji's style, instead of pointing fingers at others, he puts himself among such people. Addressing

his soul, he says: “O’ my soul, we are sinners, swindlers, and cheats who betray others’ trust for the sake of *Maya* (the worldly riches and power). But O’ my soul, that person is very fortunate who has found the (true) Guru, because through the perfect Guru, that person has found the way to salvation. O’ my soul, (in whose mouth) the Guru has trickled the nectar (of Name); the Guru has rejuvenated that (spiritually) dying person. In short, devotee Nanak says, O’ my soul, they who have met the true Guru have had all their pains removed.”(3)

In conclusion, Guru Ji says: “O’ my soul, most supreme is the God’s Name, meditating upon which all one’s sins are erased. O’ my soul, (through the instruction of the Name), the Guru has purified even the worst sinners, so much so that those sinners are now known as the (most virtuous persons) in all the four ages, throughout the world. (Because by meditating on God’s Name), O’ my soul, all their dirt of conceit has been washed off, (as if) they have taken a bath in the pool of nectar. O’ my soul, Nanak says (even) those sinners and criminals have been saved (from drowning in the worldly ocean), who just for a moment have been imbued with the love of God’s Name.”(4-3)

The message of this *shabad* is that meditation on God’s Name is the most virtuous deed in this world. Meditating on God’s Name, under Guru’s instruction may save even the worst sinners and cheats.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨੁ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਅਧਾਰੇ ਰਾਮ ॥

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ
ਭਉਜਲੁ ਤਾਰਣਹਾਰੇ ਰਾਮ ॥

ਜਿਨ ਇਕ ਮਨਿ ਹਰਿ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ ਸੰਤ
ਜਨਾ ਜੈਕਾਰੇ ਰਾਮ ॥

ਪੰਨਾ ੫੪੦

ਨਾਨਕ ਹਰਿ ਜਪਿ ਸੁਖੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭਿ ਦੂਖੁ
ਨਿਵਾਰਣਹਾਰੇ ਰਾਮ ॥੧॥

ਸਾ ਰਸਨਾ ਧਨੁ ਧੰਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਣ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ
ਕੇਰੇ ਰਾਮ ॥

ਤੇ ਸੁਵਨ ਭਲੇ ਸੋਭਨੀਕ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਕੀਰਤਨੁ
ਸੁਣਹਿ ਹਰਿ ਤੇਰੇ ਰਾਮ ॥

ਸੋ ਸੀਸੁ ਭਲਾ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਜਾਇ ਲਗੈ
ਗੁਰੁ ਪੈਰੇ ਰਾਮ ॥

ਗੁਰੁ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਚਿਤੇਰੇ ਰਾਮ ॥੨॥

bihaagarhaa mehlaa 4.

ha-o balihaaree tinH ka-o mayree
Jindurhee-ay JinH har har naam aDhaaro
raam.

gur satgur naam drirh-aa-i-aa mayree
Jindurhee-ay bikh bha-ojal taaranhaaro
raam.

Jin ik man har Dhi-aa-i-aa mayree
Jindurhee-ay tin sant janaa jaikaaro raam.

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naanak har jap sukh paa-i-aa mayree
Jindurhee-ay sabh dookh nivaaranhaaro
raam. ||1||

saa rasnaa Dhan Dhan hai mayree
Jindurhee-ay gun gaavai har parabh kayray
raam.

tay sarvan bhalay sobhneek heh mayree
Jindurhee-ay har keertan suneh har tayray
raam.

so sees bhala pavitra paavan hai mayree
Jindurhee-ay jo jaa-ay lagai gur pairay
raam.

gur vitahu naanak vaari-aa mayree
Jindurhee-ay Jin har har naam chitayray
raam. ||2||

ਤੇ ਨੇਤ੍ਰੁ ਭਲੇ ਪਰਵਾਣੁ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਸਾਧੂ ਸਤਿਗੁਰੁ
ਦੇਖਹਿ ਰਾਮ ॥

ਤੇ ਹਸਤ ਪੁਨੀਤ ਪਵਿਤ੍ਰੁ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਹਰਿ ਜਸੁ
ਹਰਿ ਹਰਿ ਲੇਖਹਿ ਰਾਮ ॥

ਤਿਸੁ ਜਨ ਕੇ ਪਗ ਨਿਤ ਪੂਜੀਅਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਮਾਰਗਿ
ਧਰਮ ਚਲੇਸਹਿ ਰਾਮ ॥

ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਸੁਣਿ ਹਰਿ
ਨਾਮੁ ਮਨੇਸਹਿ ਰਾਮ ॥੩॥

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ ਹਰਿ ਹਰਿ
ਜਸੁ ਗਾਵੈ ਰਾਮ ॥

ਵਣੁ ਤਿਨੁ ਸਭੁ ਆਕਾਰੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

ਨਾਨਕ ਤੇ ਹਰਿ ਦਰਿ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਗੁਰਮੁਖਿ
ਭਗਤਿ ਮਨੁ ਲਾਵੈ ਰਾਮ ॥੪॥੪॥

tay naytar bhalay parvaan heh mayree
Jindurhee-ay jo saaDhoo satgur daykheh
raam.

tay hasat puneet pavitar heh mayree
Jindurhee-ay jo har jas har har laykheh
raam.

tis jan kay pag nit poojee-ah mayree
Jindurhee-ay jo maarag Dharam chalayseh
raam.

naanak tin vitahu vaari-aa mayree
Jindurhee-ay har sun har naam manayseh
raam. ||3||

Dharat paataal aakaas hai mayree
Jindurhee-ay sabh har har naam Dhi-aavai
raam.

pa-un paanee baisantaro mayree
Jindurhee-ay nit har har har jas gaavai
raam.

van tarin sabh aakaar hai mayree
Jindurheeay mukh har har naam Dhi-aavai
raam.

naanak tay har dar painHaa-i-aa mayree
Jindurhee-ay jo gurmukh bhagat man laavai
raam. ||4||4||

Behaagarra Mehla -4

In the previous *shabad*, Guru Ji advised us that meditation on God's Name is the most virtuous deed in this world. Meditating on God's Name, under Guru's instruction may save even the worst sinners and cheats. In this *shabad*, Guru Ji tells us how much he respects and values those who meditate on God's Name and how fortunate are they.

So addressing his soul once again, he says: "O' my dear soul, I'm a sacrifice to those who have made God's Name the support (of their life). The true Guru has instructed them in God's Name, which ferries them across the dreadful worldly ocean. O' my soul, those saints who have single-mindedly contemplated on God, their victory is proclaimed everywhere. O' my soul, Nanak says they have obtained peace who have meditated on God's Name, (because God's Name) can destroy all (kinds of) pains."(1)

After blessing those who meditate on God's Name, Guru Ji comments on the body parts which cooperate in meditating on the Name. H says: "O' my soul, blessed is that tongue, which sings praises of God. Virtuous and honorable are those ears, which listen to Your praises, (O' my Master). O' my soul, that head is pure and auspicious which goes and falls at the feet of the Guru. Nanak is a sacrifice to that Guru, O' my soul, who has implanted God's Name in my mind."(2)

Continuing his commentary and praise of the body parts which cooperate in singing God's praises or writing about it, he says: "Blessed are those eyes, O' my soul, which see the sight of the saint true Guru. Immaculate are those hands, O' my soul, which write about the praises of God. O' my soul, we should daily worship the feet of those who tread on the path

of righteousness. Nanak is a sacrifice to those persons, O' my soul, who listen and believe in God's Name."(3)

Guru Ji concludes the *shabad* by pointing out to us that not only the human beings and creatures, but also the entire universe is meditating on God's Name. He says: "O' my soul, this earth, the nether regions, and the skies all are always worshipping God's Name. Even the wind, the water, and the fire sing praises of the supreme Being every day. All the forestry with each and every blade is uttering the Name of its Creator with its tongue. Nanak says that the Guru's follower who attunes the mind to God, O' my soul, is blessed with the robe of honor in God's court."(4-4)

The message of this *shabad* is that the best use of our hands, feet, ear, eyes, and all other parts of our body is to devote and to direct these toward meditating on God's Name, treading the path of righteousness, and singing God's praise, under Guru's instruction. Because they who meditate on God's Name, with full coordination of their mind, bodies, and soul, are honored in God's court.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤੇ ਮਨਮੁਖ
ਮੂੜ ਇਆਣੇ ਰਾਮ ॥

ਜੇ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਅੰਤਿ ਗਏ
ਪਛੁਤਾਣੇ ਰਾਮ ॥

ਹਰਿ ਦਰਗਹ ਵੇਈ ਨਾ ਲਹਨਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਮਨਮੁਖ
ਪਾਪਿ ਲੁਭਾਣੇ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਜਪਿ ਹਰਿ
ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ ॥੧॥

ਸਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ॥

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ
ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ ॥

ਸਾ ਵੇਲਾ ਸੇ ਮੁਰਤੁ ਸਾ ਘੜੀ ਸੇ ਮੁਹਤੁ ਸਫਲੁ ਹੈ ਮੇਰੀ
ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਹਰਿ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਮਕੰਕਰੁ ਨੇੜਿ
ਨ ਆਵੈ ਰਾਮ ॥੨॥

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤੁ ਸਭੁ ਕਿਛੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਡਰੈ ਜਿਨਿ
ਪਾਪ ਕਮਤੇ ਰਾਮ ॥

ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਿ ਜਨਿ ਸਭਿ
ਡਰ ਸੁਟਿ ਘਤੇ ਰਾਮ ॥

bihaagarhaa mehlaa 4.

Jin har har naam na chayti-o mayree
Jindurhee-ay tay manmukh moorh i-aanay
raam.

jo mO'i maa-i-aa chit laa-iday mayree
Jindurhee-ay say ant ga-ay pachhutaanay
raam.

har dargeh dho-ee naa lahniH mayree
Jindurhee-ay jo manmukh paap lubhaanay
raam.

jan naanak gur mil ubray mayree
Jindurhee-ay har jap har naam samaanay
raam. ||1||

sabh jaa-ay milhu satguroo ka-o mayree
Jindurhee-ay jo har har naam darirh-aavai
raam.

har japdi-aa khin dhil na keej-ee mayree
Jindurhee-ay mat ke jaapai saahu aavai ke
na aavai raam.

saa vaylaa so moorat saa gharhee so muhat
safal hai mayree Jindurhee-ay Jit har
mayraa chit aavai raam.

jan naanak naam Dhi-aa-i-aa mayree
Jindurhee-ay jamkankar nayrh na aavai
raam. ||2||

har vaykhai sunai nit sabh kichh mayree
Jindurhee-ay so darai Jin paap kamtay
raam.

Jis antar hirdaa suDh hai mayree
Jindurhee-ay tin jan sabh dar sut ghatay
raam.

ਹਰਿ ਨਿਰਭਉ ਨਾਮਿ ਪਤੀਜਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਸਭਿ ਝਖ
ਮਾਰਨੁ ਦੁਸਟ ਕੁਪਤੇ ਰਾਮ ॥

har nirbha-o naam paṭeeJi-aa mayree
Jindurhee-ay sabh jhakh maaran dusat
kuptay raam.

ਪੰਨਾ ੫੪੧

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ਗੁਰੁ ਪੂਰਾ ਨਾਨਕਿ ਸੇਵਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਿਨਿ ਪੈਰੀ ਆਣਿ
ਸਭਿ ਘਤੇ ਰਾਮ ॥੩॥

gur poora naanak sayvi-aa mayree
Jindurhee-ay Jin pairee aan sabh ghatay
raam. ||3||

ਸੋ ਐਸਾ ਹਰਿ ਨਿਤੁ ਸੇਵੀਐ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜੋ ਸਭ ਦੂ ਸਾਹਿਬੁ
ਵਡਾ ਰਾਮ ॥

so aisaa har nit sayvee-ai mayree
Jindurhee-ay jo sabh doo saahib vadaa
raam.

ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਤਿਨਾ
ਨਾਹੀ ਕਿਸੈ ਦੀ ਕਿਛੁ ਚਡਾ ਰਾਮ ॥

JinHee ik man ik araaDhi-aa mayree
Jindurhee-ay tinaa naahee kisai dee kichh
chadaa raam.

ਗੁਰੁ ਸੇਵਿਐ ਹਰਿ ਮਹਲੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਝਖ ਮਾਰਨੁ
ਸਭਿ ਨਿੰਦਕ ਘੰਡਾ ਰਾਮ ॥

gur sayvi-ai har mahal paa-i-aa mayree
Jindurhee-ay jhakh maaran sabh ningak
ghandaa raam.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਧੁਰਿ ਮਸਤਕਿ
ਹਰਿ ਲਿਖਿ ਛਡਾ ਰਾਮ ॥੪॥੫॥

jan naanak naam Dhi-aa-i-aa mayree
Jindurhee-ay Dhur mastak har likh chhadaa
raam. ||4||5||

Behaagarra Mehla -4

In the previous *shabad*, Guru Ji advised us to meditate on God's Name, and told us how those persons who would do that are honored in God's court. In this *shabad*, he tells us what are the disadvantages of not meditating on God's Name and what happens to those who don't. Guru Ji also tells us how and from where we can get the instruction to meditate on God's Name. But instead of directing his advice to us he rather directs it to his own mind and his own soul.

He says: "O' my soul, they who have not meditated on God's Name, those conceited persons are naive fools. O' my soul, they who attach their mind to *Maya* (the worldly riches and power) ultimately repent while departing from here. Because the conceited persons are lured by sins (for the sake of *Maya*), O' my soul, they do not obtain any support at the door of God's court. However, O' my soul, servant Nanak says that they who upon meeting the Guru (follow his advice) are emancipated because by meditating on God they remain absorbed in His Name."(1)

Therefore, advising his soul (and indirectly all of us) to go and meet the Guru, as soon as possible, Guru Ji says: "O' my soul, let us all go and meet the Guru, who may implant God's Name in us. O' my soul, we should not delay even for a moment in meditating on God's Name, because who knows whether we may breathe the next breath or not. That time, that hour, that minute is fruitful, O' my soul, when God comes in our mind. O' my soul, servant Nanak says that the demon (fear) of death doesn't come near that person who has meditated on God's Name."(2)

Now comparing the state of mind of those who keep meditating on God's Name and thus remain pure and virtuous with those who being lured by worldly riches and power and keep indulging in all sorts of sins, Guru Ji says: "O' my soul, God always sees and

hears everything. Therefore, they who have committed sins feel afraid. But those whose heart is pure from inside have cast away all the fears. Because, whose mind has become used to having full faith in the fearless Name (of God), O' my soul, (that person doesn't care for anybody, even if) all the evil and wicked villains keep making their vain attempts. Therefore, Nanak has sought the shelter of (that) perfect Guru, O' my soul, who has made (all his enemies to surrender and) bow to his feet."(3)

Guru Ji concludes the *shabad* by saying: "O' my soul, we should daily serve (and meditate on the Name) of such a God, who is the supreme Master of all. O' my soul, they are not dependent on anybody, who with a single mind have meditated on the One (God). By serving the Guru (and mediating on God's Name, as per his instruction), O' my soul, (the devotees) have obtained the mansion of God, (no matter how much) vain effort the depraved slanderers may make (to harm the devotee). However, devotee Nanak says that only those persons have meditated on God's Name, O' my soul, in whose destiny (God) had so written from the very beginning."(4) (5)

The message of this *shabad* is that if we do not meditate on God's Name and keep wasting all our time and energy in the pursuit of worldly riches and power, then we are going to suffer and repent very grievously at the end. Therefore, we should immediately seek the advice of the Guru and without a moment's delay start meditating on God's Name. By doing so all our enemies and troubles will go away and we will find peace and bliss in the company of God.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੂੰ ਜਾਣਹਿ ਜੋ
ਜੀਇ ਕਮਾਈਐ ਰਾਮ ॥

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਾਲਿ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਸਭ ਵੇਖੈ ਮਨਿ
ਮੁਕਰਾਈਐ ਰਾਮ ॥

ਮਨਮੁਖਾ ਨੇ ਹਰਿ ਦੂਰਿ ਹੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਸਭ ਬਿਰਥੀ ਘਾਲ
ਗਵਾਈਐ ਰਾਮ ॥

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਹਰਿ ਹਾਜਰੁ
ਨਦਰੀ ਆਈਐ ਰਾਮ ॥੧॥

ਸੇ ਭਗਤ ਸੇ ਸੇਵਕ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜੋ ਪ੍ਰਭ ਮੇਰੇ ਮਨਿ ਭਾਣੇ
ਰਾਮ ॥

ਸੇ ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਅਹਿਨਿਸਿ ਸਾਰਿ
ਸਮਾਣੇ ਰਾਮ ॥

ਤਿਨ ਕੈ ਸੰਗਿ ਮਲੁ ਉਤਰੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਰੰਗਿ ਰਾਤੇ ਨਦਰਿ
ਨੀਸਾਣੇ ਰਾਮ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ
ਅਘਾਣੇ ਰਾਮ ॥੨॥

ਹੇ ਰਸਨਾ ਜਪਿ ਗੋਬਿੰਦੋ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਪਿ ਹਰਿ ਹਰਿ
ਤ੍ਰਿਸਨਾ ਜਾਏ ਰਾਮ ॥

ਜਿਸੁ ਦਇਆ ਕਰੇ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਤਿਸੁ ਮਨਿ
ਨਾਮੁ ਵਸਾਏ ਰਾਮ ॥

bihaagarhaa mehlaa 4.

sabh jee-a tayray tooⁿ varatdaa mayray har
parabh tooⁿ jaaneh jo jee-ay kamaa-ee-ai
raam.

har antar baahar naal hai mayree
Jindurhee-ay sabh vaykhai man
mukraa-ee-ai raam.

manmukhaa no har door hai mayree
Jindurhee-ay sabh birthee ghaal
gavaa-ee-ai raam.

jan naanak gurmukh Dhi-aa-i-aa mayree
Jindurhee-ay har haajar nadree aa-ee-ai
raam. ||1||

say bhagat say sayvak mayree Jindurhee-ay
jo parabh mayray man bhaanay raam.

say har dargeh painaa-i-aa mayree
Jindurhee-ay ahinis saach samaanay raam.

tin kai sang mal utrai mayree Jindurhee-ay
rang raatay nadar neesaanay raam.

naanak kee parabh bayntee mayree
Jindurhee-ay mil saadhoo sang aghaanay
raam. ||2||

hay rasnaa jap gobindo mayree Jindurhee-ay
jap har har tarisnaa jaa-ay raam.

Jis da-i-aa karay mayraa paarbarahm mayree
Jindurhee-ay tis man naam vasaa-ay raam.

ਜਿਸੁ ਭੇਟੇ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਸੋ ਹਰਿ ਧਨੁ ਨਿਧਿ
ਪਾਏ ਰਾਮ ॥

ਵਡਭਾਰੀ ਸੰਗਤਿ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ
ਰਾਮ ॥੩॥

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ
ਦਾਤਾ ਰਾਮ ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ
ਰਾਮ ॥

ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਦਾ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਿਉ ਬਾਲਕ ਪਿਤ
ਮਾਤਾ ਰਾਮ ॥

ਸਹਸ ਸਿਆਣਪ ਨਹ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜਨ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਜਾਤਾ ਰਾਮ ॥੪॥੬॥

ਫਕਾ ੧ ॥

Jis bhaytay pooraa satguroo mayree
Jindurhee-ay so har Dhan niDh paa-ay
raam.

vadbhaagee sangat milai mayree
Jindurhee-ay naanak har gun gaa-ay raam.
||3||

thaan thanantar rav rahi-aa mayree
Jindurhee-ay paarbarahm parabh daataa
raam.

taa kaa ant na paa-ee-ai mayree
Jindurhee-ay pooran purakh biDhaataa
raam.

sarab jee-aa partipaaldaa mayree
Jindurhee-ay Ji-o baalak pit maataa raam.

sahas si-aanap nah milai mayree
Jindurhee-ay jan naanak gurmukh jaataa
raam. ||4||6||

chhaka 1.

Behaagarra Mehla-4

In the previous *shabad*, Guru Ji told us that if we do not meditate on God's Name and keep wasting all our time and energy in the pursuit of worldly riches and power, then we are going to suffer and repent very grievously in the end. In this *shabad*, Guru Ji draws our attention to another very important aspect of the human nature, of deceiving others and ourselves. Being conceited, we might outwardly appear pious and religious, but inside our mind we have whole different agenda. So much so that many times we deceive ourselves by thinking that perhaps we can deceive even God, by appearing to be doing some thing pious, but having a real ulterior motive in our mind.

Guru Ji wants to point to us that God is our Creator and is prevalent both inside and outside us, knows not only what we do, but also what thoughts are crossing our mind at a particular moment. So he wants us to caution us against this self-cheating and self-deception; instead, he wants us to become true Guru's followers both from inside and out. But as per Guru Ji's style, instead of pointing towards others, he puts himself among us, and makes a clean confession before God on behalf of all of us.

So, addressing God and his soul on our behalf, Guru Ji says: "(O' God), all creatures are Yours, You pervade in all, and O' my God, You know everything which is passing through our minds (at every moment). O' my soul, both inside and out, God is with us; He sees everything (happening in our) mind, (but we still) deny it. O' my soul, God seems far off to the conceited persons; therefore all their effort goes waste. O' my soul, devotee Nanak says that they who have meditated on (God) under Guru's instruction, to them God has become visible everywhere right in front of them."(1)

Now Guru Ji tells us how much he respects those who meditate on God's Name under Guru's guidance and are pleasing to God. He says: "O' my soul, they are the true devotees and the true servants (of God) who are pleasing to my God's mind. They are honored with robe of honor in God's court, O' my soul, because day and night they remain absorbed in the True One. In their company, the dirt of our minds is removed (because) they are always

imbued with the love of God and have been marked with the stamp of (God's) grace (on their foreheads). Therefore, this is the supplication of Nanak, before God, O' my soul, that by meeting the saint (Guru), we remain satiated (from worldly wishes).”(2)

Therefore, Guru Ji advises his soul (actually ours), and says: “O' my soul, (say to the) tongue to worship the Master of the universe, because by worshipping God, our fire of (worldly) desires goes away. On whom, my Master shows mercy, O' my soul; He enshrines His Name in that person's mind. The person who finds the perfect true Guru, O' my soul, that person finds out the treasure of God's Name. O' my soul, Nanak says, by good fortune the person, who finds the company (of the Guru), sings praises of God.”(3)

Summarizing the above sermon, Guru Ji says: “O' my soul, the all-pervading, benevolent God is pervading in all places and in between those places. O' my soul, we cannot find His end or limit; He is the perfect person, and is the architect of our destiny. O' my soul, He sustains and provides for all His creatures, just as father and mother (provide for their) children. O' my soul, Nanak says, (God) cannot be obtained through any cleverness or wise endeavors; it is (only) through the (guidance of the) Guru, that the devotees have realized Him.”(4-6-sixtet-1)

The message of this *shabad* is that we should realize that we cannot deceive God by our outward pious displays. Because God is pervading both inside us and out and He knows everything what we do and what passes through our minds. So abandoning our cleverness and conceit we should follow the Guru's advice, meditate on God's Name, and beg for His grace in order to realize Him and see His presence everywhere.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਡ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜੋ ਕਰੇ ਸੁ
ਧਰਮ ਨਿਆਏ ਰਾਮ ॥

ਹਰਿ ਰੰਗੁ ਅਖਾੜਾ ਪਾਇਓਨੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਆਵਣੁ ਜਾਣੁ
ਸਬਾਏ ਰਾਮ ॥

ਪੰਨਾ ੫੪੨

ਆਵਣੁ ਤ ਜਾਣਾ ਤਿਨਹਿ ਕੀਆ ਜਿਨਿ ਮੇਦਨਿ ਸਿਰਜੀਆ ॥

ਇਕਨਾ ਮੇਲਿ ਸਤਿਗੁਰੁ ਮਹਲਿ ਬੁਲਾਏ ਇਕਿ ਭਰਮਿ ਭੂਲੇ
ਫਿਰਦਿਆ ॥

ਅੰਤੁ ਤੇਰਾ ਤੂੰਹੈ ਜਾਣਹਿ ਤੂੰ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਏ ॥

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਵਰਤੈ ਧਰਮ ਨਿਆਏ
॥੧॥

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਅਰਾਧੇ ਰਾਮ ॥

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜਮ ਕਾ ਮਾਰਗੁ
ਸਾਧੇ ਰਾਮ ॥

bihaagarhaa mehlaa 5 chhant ghar 1

ik-oⁿkaar satgur pargaad.

har kaa ayk achambha-o daykhi-aa mayray
laal jee-o jo karay so Dharam ni-aa-ay
raam.

har rang akhaarhaa paa-i-on mayray laal
jee-o aavan jaan sabaa-ay raam.

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aavan ta jaanaa tñeh kee-aa Jin maydan
sirjee-aa.

iknaa mayl satgur mahal bulaa-ay ik bharam
bhoolay firdi-aa.

ant tayraa tooⁿhai jaaneh tooⁿ sabh meh
rahi-aa samaa-ay.

sach kahai naanak sunhu santahu har vartai
Dharam ni-aa-ay. ||1||

aavhu milhu sahayleehoo mayray laal jee-o
har har naam araaDhay raam.

kar sayvhu pooraa satguroo mayray laal
jee-o jam kaa maarag saaDhay raam.

ਮਾਰਗੁ ਬਿਖੜਾ ਸਾਧਿ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਈਐ ॥

ਜਿਨ ਕਉ ਬਿਧਾਤੈ ਧੁਰਹੁ ਲਿਖਿਆ ਤਿਨ੍ਹਾ ਰੈਣਿ ਦਿਨੁ ਲਿਵ
ਲਾਈਐ ॥

ਹਉਮੈ ਮਮਤਾ ਮੋਹੁ ਛੁਟਾ ਜਾ ਸੰਗਿ ਮਿਲਿਆ ਸਾਧੇ ॥

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤੁ ਹੋਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ ॥੨॥

ਕਰ ਜੋੜਹੁ ਸੰਤ ਇਕਤੁ ਹੋਇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਅਬਿਨਾਸੀ
ਪੁਰਖੁ ਪੂਜੇਹਾ ਰਾਮ ॥

ਬਹੁ ਬਿਧਿ ਪੂਜਾ ਖੋਜੀਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਇਹੁ ਮਨੁ ਤਨੁ ਸਭੁ
ਅਰਪੇਹਾ ਰਾਮ ॥

ਮਨੁ ਤਨੁ ਧਨੁ ਸਭੁ ਪਭੁ ਕੇਰਾ ਕਿਆ ਕੇ ਪੂਜ ਚੜਾਵਏ ॥

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਸੁਆਮੀ ਸੋ ਪ੍ਰਭ ਅੰਕਿ ਸਮਾਵਏ
॥

ਭਾਗੁ ਮਸਤਕਿ ਹੋਇ ਜਿਸ ਕੈ ਤਿਸੁ ਗੁਰ ਨਾਲਿ ਸਨੇਹਾ ॥

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੂਜੇਹਾ
॥੩॥

ਦਹ ਦਿਸ ਖੋਜਤ ਹਮ ਫਿਰੇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਪਾਇਅੜਾ
ਘਰਿ ਆਏ ਰਾਮ ॥

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਤਿਸੁ
ਮਹਿ ਰਹਿਆ ਸਮਾਏ ਰਾਮ ॥

ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਸੁਆਮੀ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ ॥

ਮਿਟਿਆ ਅਧੇਰਾ ਦੂਖੁ ਨਾਠਾ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚੋਇਆ ॥

ਜਹਾ ਦੇਖਾ ਤਹਾ ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭ ਠਾਏ ॥

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਾਇਆ ਹਰਿ ਪਾਇਅੜਾ ਘਰਿ
ਆਏ ॥੪॥੧॥

maarag bikh-rhaa saaDh gurmukh har
dargeh sobhaa paa-ee-ai.

Jin ka-o biDhaatai Dharahu likhi-aa tin'aa
rain din liv laa-ee-ai.

ha-umai mamtaa mo' chhuta jaa sang
mili-aa saaDhay.

jan kahai naanak mukat ho-aa har har naam
araaDhay. ||2||

kar jorhiu sant ikaatar ho-ay mayray laal
jee-o abhinaasee purakh poojayhaa raam.

baho biDh poojaa khoojee-aa mayray laal
jee-o ih man tan sabh arpayhaa raam.

man tan Dhan sabh parabhoo kayraa ki-aa
ko pooj charhaava-ay.

Jis ho-ay kirpaal da-i-aal su-aamee so parabh
ank samaav-ay.

bhaag mastak ho-ay Jis kai tis gur naal
sanayhaa.

jan kahai naanak mil saaDhsangat har har
naam poojayhaa. ||3||

dah dis khojat ham firay mayray laal jee-o
har paa-i-ahaa ghar aa-ay raam.

har mandar har jee-o saaJi-aa mayray laal
jee-o har tis meh rahi-aa samaa-ay raam.

sarbay samaanaa aap su-aamee gurmukh
pargat ho-i-aa.

miti-aa aDhayraa dookh naathaa ami-o har
ras cho-i-aa.

jahaa daykhaa tahaa su-aamee paarbarahm
sabh thaa-ay.

jan kahai naanak satgur milaa-i-aa har
paa-i-ahaa ghar aa-ay. ||4||1||

Behaagarra Mehla-5

Chhant Ghar-1

Most of us are familiar with the famous quote of Shakespeare in which he says: "All the world's a stage; and all the men and women merely players: They have their exits and entrances." In this *shabad*, Guru Ji is making similar observations on the basis of his own spiritual insight.

He says: "O' my dear, I have seen a great wonder of God, that whatever He does is righteous and just. God has made this world as His arena O' my love, in which all (the players or the actors) come and go, (they are born and then die). It is He, who created this universe, who has set up (this process of) coming and going. Becoming gracious, after uniting with the true Guru, some He calls into His mansion, while others keep wandering in Doubt. (But O' God), only You know Your own limit (and Your reasons; I only know that) You are pervading in everybody. But listen O' saints, Nanak is saying this for a fact that whatever God does is right and just" (1)

Now Guru Ji is addressing us, as if we are the students in this class of the world and if we don't study hard or do the right preparation, then we will fail or suffer. So Guru Ji advises us and says: "Come O' my mates and beloveds, come; let us worship God's Name again and again. By serving our perfect Guru, O' my beloveds, let us straighten (make easier) our journey after death (so that we do not face any pain or troubles after our death). Yes through the Guru, let us straighten the path of our journey after death and obtain honor in God's court. In whose lot God has written (the boon of devotion, they) are attuned to Him day and night. When one joins the company of saint (Guru, then one's) ego, ownership, and attachment is forsaken. In short, servant Nanak says, "By meditating on God's Name, one is liberated (from ego, ownership, and attachment)."(2)

Now Guru Ji tells us how to worship that God and what should we offer Him as our tribute. He says: "O' my dear saints, joining our hands, let us get together and worship the imperishable (supreme) Being. O' my beloveds, I have searched through many different kinds of worships, (and even) surrendered this mind and body to Him. (But I have realized that) all this mind and body are (actually) His, so what can anyone offer for His worship? (The fact is that) the one on whom God becomes merciful, that one merges in God's lap (by attuning the mind to meditation on His Name). The one on whose forehead is this good fortune, that one is imbued with the love of the Guru. Therefore, slave Nanak says, (O' saintly persons), let us join together in holy congregation and meditate on God's Name."(3)

Finally, sharing his own experience, Guru Ji tells us where he found God, so that we may not unnecessarily keep on wandering in different places. He says: "I have been wandering around in all directions (at all different places, including jungles, mountains, and sea shores), but I found Him in my own home: (my heart). O' my beloveds, God has set up His temple (in the body), and He remains pervading in it. (But even though) the Master is abiding in all, yet it is through the Guru's grace, that He reveals Himself. (Upon His becoming visible, my) darkness (of ignorance) was erased, the pain fled away, and the nectar of God's Name started dripping (in my mind, and I started enjoying the bliss of union with God). Then wherever I see, I would see my Master God pervading there. Servant Nanak says that the Guru has united (me with God), and I have come to find God in the home (of my heart)."(4-1)

The message of this *shabad* is that this world is like a stage and God is enacting His own drama in this worldly stage in which all creatures are actors. We come on the stage of this world, play our part, and then depart. We should realize that whatever is happening is as per God's will which is based on justice and righteousness, so we should not complain or grumble about any apparent suffering. Secondly, we should seek the grace of God, and through the guidance of the Guru, we should meditate on His Name so that our journey through this world may become peaceful and pleasant, and we may not be subjected to rounds of births and deaths again and again.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

ਅਤਿ ਪ੍ਰੀਤਮ ਮਨ ਮੋਹਨਾ ਘਟ ਸੋਹਨਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ॥

ਸੁੰਦਰ ਸੋਭਾ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਕੀ ਅਪਰ ਅਪਾਰਾ ਰਾਮ
॥

ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਲਾਲਨ ਮਿਲਹੁ ਕੰਤ ਨਿਮਾਣੀਆ ॥

raag bihaagarhaa mehlaa 5.

at̤ p̄reetam man mO'naa ghat sO'naa
paraan aDhaaraa raam.

sundar sobhaa laal gopaal da-i-aal kee apar
apaaraa raam.

gopaal da-i-aal gobind laalan milhu kant̄
nimaanee-aa.

ਨੈਨ ਤਰਸਨ ਦਰਸ ਪਰਸਨ ਨਹ ਨੀਦ ਰੈਣਿ ਵਿਹਾਣੀਆ ॥

ਗਿਆਨ ਅੰਜਨ ਨਾਮ ਬਿੰਜਨ ਭਏ ਸਗਲ ਸੀਗਾਰਾ ॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਮੇਲਿ ਕੰਤੁ ਹਮਾਰਾ ॥੧॥

ਲਾਖ ਉਲਾਹਨੇ ਮੋਹਿ ਹਰਿ ਜਬ ਲਗੁ ਨਹ ਮਿਲੈ ਰਾਮ ॥

ਮਿਲਨ ਕਉ ਕਰਉ ਉਪਾਵ ਕਿਛੁ ਹਮਾਰਾ ਨਹ ਚਲੈ ਰਾਮ ॥

ਚਲ ਚਿਤ ਬਿਤ ਅਨਿਤ ਪ੍ਰਿਅ ਬਿਨੁ ਕਵਨ ਬਿਧੀ ਨ ਧੀਜੀਐ
॥

ਪੰਨਾ ੫੪੩

ਖਾਨ ਪਾਨ ਸੀਗਾਰ ਬਿਰਥੇ ਹਰਿ ਕੰਤ ਬਿਨੁ ਕਿਉ ਜੀਜੀਐ ॥

ਆਸਾ ਪਿਆਸੀ ਰੈਨਿ ਦਿਨੀਅਰੁ ਹਰਿ ਨ ਸਕੀਐ ਇਕੁ ਤਿਲੈ
॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਦਾਸੀ ਤਉ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਪਿਰੁ ਮਿਲੈ
॥੨॥

ਸੇਜ ਏਕ ਪ੍ਰਿਉ ਸੰਗਿ ਦਰਸੁ ਨ ਪਾਈਐ ਰਾਮ ॥

ਅਵਗਨ ਮੋਹਿ ਅਨੇਕ ਕਤ ਮਹਲਿ ਬੁਲਾਈਐ ਰਾਮ ॥

ਨਿਰਗੁਨਿ ਨਿਮਾਣੀ ਅਨਾਥਿ ਬਿਨਵੈ ਮਿਲਹੁ ਪ੍ਰਭ ਕਿਰਪਾ ਨਿਧੇ
॥

ਭ੍ਰਮ ਭੀਤਿ ਖੋਈਐ ਸਹਜਿ ਸੋਈਐ ਪ੍ਰਭ ਪਲਕ ਪੇਖਤ ਨਵ
ਨਿਧੇ ॥

ਗ੍ਰਿਹਿ ਲਾਲੁ ਆਵੈ ਮਹਲੁ ਪਾਵੈ ਮਿਲਿ ਸੰਗਿ ਮੰਗਲੁ ਗਾਈਐ ॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਸਰਣੀ ਮੋਹਿ ਦਰਸੁ ਦਿਖਾਈਐ ॥੩॥

ਸੰਤਨ ਕੈ ਪਰਸਾਦਿ ਹਰਿ ਹਰਿ ਪਾਇਆ ਰਾਮ ॥

ਇਛੁ ਪੁੰਨੀ ਮਨਿ ਸਾਂਤਿ ਤਪਤਿ ਬੁਝਾਇਆ ਰਾਮ ॥

ਸਫਲਾ ਸੁ ਦਿਨਸ ਰੈਣੇ ਸੁਹਾਵੀ ਅਨਦ ਮੰਗਲ ਰਸੁ ਘਨਾ ॥

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ ॥

ਭ੍ਰਮ ਲੋਭ ਮੋਹ ਬਿਕਾਰ ਥਾਕੇ ਮਿਲਿ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ ॥

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਜਿਨਿ ਹਰਿ ਹਰਿ ਸੰਜੋਗਿ
ਮਿਲਾਇਆ ॥੪॥੨॥

nain ṭarsan ḍaras parsan nah need rain
vihaanee-aa.

gi-aan anjan naam binjan bha-ay sagal
seegaaraa.

naanak pa-i-ampai sant jampai mayl kant
hamaaraa. ||1||

laakh ulaahanay mO'i har jab lag nah milai
raam.

milan ka-o kara-o upaav kichh hamaaraa nah
chalai raam.

chal chit bit anit pari-a bin kavan biDhee na
Dheejee-ai.

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khaan paan seegaar birthay har kant bin ki-o
jeejee-ai.

aasaa pi-aasee rain dīnee-ar reh na sakee-ai
ik tilai.

naanak pa-i-ampai sant daasee ta-o pargaad
mayraa pir milai. ||2||

sayj ayk pari-o sang ḍaras na paa-ee-ai
raam.

avgan mO'i anayk kat mahal bulaa-ee-ai
raam.

nirgun nimaanee anaath binvai milhu parab
kirpaa niDhay.

bharam bheet kho-ee-ai sahj so-ee-ai parab
palak paykhat nav niDhay.

garihi laal aavai mahal paavai mil sang
mangal gaa-ee-ai.

naanak pa-i-ampai sant sarnee mO'i ḍaras
dikhaa-ee-ai. ||3||

santan kai pargaad har har paa-i-aa raam.

ichh punnee man saat tapat bujhaa-i-aa
raam.

safflaa so dinas rainay suhaavee anad mangal
ras ghaanaa.

pargatay gupaal gobind laalan kavan rasnaa
gun bhanaa.

bharam lobh mO' bikaar thaakay mil sakhee
mangal gaa-i-aa.

naanak pa-i-ampai sant jampai Jin har har
sanjog milaa-i-aa. ||4||2||

Raag Behaagarra Mehla-5

This *shabad* is once again an example of height, sincerity, and the profoundness of Guru Ji's poetry, expressing his heart-felt devotion, love, and longing for union with God. Once

again, Guru Ji takes the example of a naive, young, and ignorant bride, who is craving and crying for union with her beloved spouse. But because of her ignorance and so many weaknesses, she cannot enjoy the company of her spouse; in spite of him being so near that he may be lying on the same bed with her. So she goes to a friend of her spouse (the Guru) for some advice, so that she may break the wall of separation between her and the spouse and enjoy the pleasure of His company.

Addressing the saint-friend and God Himself on behalf of that bride, Guru Ji says: “(O’ my respected friend), that Beloved of mine is extremely beautiful, bewitching, and enticing. He is illuminating all hearts. He is the mainstay of all. Magnificent is the glory of that kind and dear Master of the earth; it is beyond any limit or comprehension of mind. O’ merciful Master of the earth, my beloved God, come and meet me the humble bride. My eyes are longing for Your sight, the night (of my life) is passing away, but (without Your sight) I cannot sleep. (O’ my saint friend, I know that the bride in whose eyes is applied) the slaver of (divine) knowledge, (and who is given) the food of (God’s) Name, all the decorations (or worships) done by that (soul bride) become fruitful, (and she is able to obtain and enjoy the company of her beloved Groom). Therefore, Nanak falls at the feet of the saint (Guru) and humbly prays to him (to bless Nanak also with these divine gifts) and unite her with his groom (God).”(1)

Continuing the metaphor of a young bride, describing her situation to her saint-friend, Guru Ji says: “(O’ my respected friend and guide), as long as I am not able to meet my (beloved) God, I have to bear millions of taunts (from my neighbors and friends). I make many attempts to meet (Him), but none of my effort works. My mind is mercurial; it runs after transitory worldly wealth (which is of no use). Therefore, without union with my beloved, my mind cannot get peace in any way. (I have also concluded that) all kinds of foods, dresses, and ornaments are useless, because how could I survive without my groom God? Day and night I feel thirsty and hungry for His union, and I cannot live without Him even for a moment. O’ my saint friend, like a maidservant, Nanak makes a supplication to you that only through your grace, I can meet my Spouse (God. So please help me and unite me with Him).”(2)

Now Guru Ji paints such a beautiful picture of the actual worldly scene which many of us might have observed; many times when the husband and wife have some kind of a fight or distance between themselves, they might be lying on the same bed, but still they remain separate, as if there is some kind of imaginary wall between them. Taking this example, Guru Ji explains the pathos and the depth of his craving for God. Once again addressing his saint friend, he says: “I am lying at the same bed along with my beloved spouse but still I am not able to obtain His sight (and obtain His embrace of love. But, I realize, that) there are innumerable faults in me, so how could I be called into (His) mansion? (I can only cry out and say, O’ my beloved God, I am without any merits, I am a humble support less person, O’ the treasure of mercy, I plead, come and meet me. O’ the Master of all the nine treasures, just by seeing Your sight for an instant, the wall of doubt gets demolished and imperceptibly I go to sleep. When the beloved Groom comes into the house (of one’s heart, and the soul bride) obtains (God’s) mansion, then joining (with her friends), she sings songs of joy. (Therefore), Nanak makes this submission at the feet of the saint (Guru, “Please show me the sight (of my beloved God).”(3)

Guru Ji now describes the result of his prayer and the bliss he enjoyed when the Guru united him with his beloved God. He says: “Through the grace of the saint (Guru), I have obtained my lord God. My wish has been fulfilled. My mind has been calmed and

my torment has ended. My days and nights have become fruitful and there is immense pleasure, and songs of joy and bliss (in my life). The Master of the universe has manifested in my mind, and I don't know with what kind of tongue I may sing songs of His praise. Now all my doubts, greed, worldly attachment, and all other evil tendencies have gone away. So in the company of my (saintly) friends, I sing songs of bliss and joy. Nanak submits that he worships the saint (Guru), who has arranged union with his (beloved) God.”(4-2)

The message of this beautiful and heart-piercing *shabad* is that in case we want to meet God, then like a young and love-filled bride we should cast away all our ego and doubt and fall at the feet of our Guru. Then acting on his advice, sing praises of God and meditate on His Name with heart felt sincerity, emotion, longing, and humility, so that becoming gracious, God may come to reside in our heart, and we may also enjoy the bliss of His eternal union.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਪਾਰਬਰਾਹਮ ਪੂਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ
ਰਾਮੁ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਉਚਰਾ ਹਰਿ ਜਸੁ ਮਿਠਾ ਲਾਗੈ ਤੇਰਾ ਭਾਣਾ
ਰਾਮੁ ॥
ਕਰਿ ਦਇਆ ਮਇਆ ਗੋਪਾਲ ਗੋਬਿੰਦ ਕੋਇ ਨਾਹੀ ਤੁਝ ਬਿਨਾ
॥
ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਪੂਰਨ ਜੀਉ ਤਨੁ ਧਨੁ ਤਮੁ ਮਨਾ ॥
ਮੂਰਖ ਮੁਗਥ ਅਨਾਥ ਚੰਚਲ ਬਲਹੀਨ ਨੀਚ ਅਜਾਣਾ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਆਵਣ ਜਾਣਾ ॥੧॥
ਸਾਧਰ ਸਰਣੀ ਪਾਈਐ ਹਰਿ ਜੀਉ ਗੁਣ ਗਾਵਹ ਹਰਿ ਨੀਤਾ
ਰਾਮੁ ॥
ਧੂਰਿ ਭਗਤਨ ਕੀ ਮਨਿ ਤਨਿ ਲਗਉ ਹਰਿ ਜੀਉ ਸਭ ਪਤਿਤ
ਪੁਨੀਤਾ ਰਾਮੁ ॥
ਪਤਿਤਾ ਪੁਨੀਤਾ ਹੋਹਿ ਤਿਨ੍ਹ ਸੰਗਿ ਜਿਨ੍ਹ ਬਿਧਾਤਾ ਪਾਇਆ ॥
ਨਾਮ ਰਾਤੇ ਜੀਅ ਦਾਤੇ ਨਿਤ ਦੇਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥
ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਹਰਿ ਜਪਿ ਜਿਨੀ ਆਤਮੁ ਜੀਤਾ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਅਹਿ ਸਾਧ ਸਾਜਨ ਮੀਤਾ
॥੨॥
ਜਿਨੀ ਸਚੁ ਵਣੀਜਿਆ ਹਰਿ ਜੀਉ ਸੇ ਪੂਰੇ ਸਾਹਾ ਰਾਮੁ ॥
ਬਹੁਤੁ ਖਜਾਨਾ ਤਿੰਨੁ ਪਹਿ ਹਰਿ ਜੀਉ ਹਰਿ ਕੀਰਤਨੁ ਲਾਹਾ
ਰਾਮੁ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਨ ਲੋਭੁ ਬਿਆਪੈ ਜੋ ਜਨ ਪ੍ਰਭ ਸਿਉ ਰਾਤਿਆ ॥
ਏਕੁ ਜਾਨਹਿ ਏਕੁ ਮਾਨਹਿ ਰਾਮ ਕੈ ਰੰਗਿ ਮਾਤਿਆ ॥

bihaagarḥaa mehlāa 5.

kar kirpaa gur paarbarahm pooray an-din
naam vakḥaanāa raam.
amritḥ banee uchraa har jas mithāa laagai
ṭayraa bhāanāa raam.
kar ḍa-i-aa ma-i-aa gopaal gobind ko-ay
naahee ṭujḥ bināa.
samrath agath apaar pooran jee-o ṭan Dhan
ṭumḥ manāa.
moorakh mugaDh anaath chanchal balheen
neech ajaṇāa.
binvanṭḥ naanak saranḥ ṭayree rakh layho
aavanḥ jaanāa. ||1||
saaDhah sarnee paa-ee-ai har jee-o gun
gaavah har neeṭāa raam.
Dhoor bhagṭan kee man ṭan laga-o har jee-o
sabhḥ paṭiṭḥ puneetaa raam.
paṭiṭāa puneetaa ho'i ṭinḥ sang Jinḥ
biDhaaṭāa paa-i-aa.
naam raatay jee-a ḍaatay niṭḥ deh charḥeh
savāa-i-aa.
riDh siDh nav niDhḥ har jap Jinee aatam
jeeṭāa.
binvanṭḥ naanak vadbhāag paa-ee-ah saaDh
saajan meetāa. ||2||
Jinee sach vananJi-aa har jee-o say pooray
saahaa raam.
bahutḥ khajaanāa ṭinnḥ peh har jee-o har
keertan laahaa raam.
kaam kroDhḥ na lobhḥ bi-aapai jo jan parabhḥ
si-o raatṭi-aa.
aykḥ jaaneh aykḥ maaneh raam kai rang
maatṭi-aa.

ਲਗਿ ਸੰਤ ਚਰਣੀ ਪੜੇ ਸਰਣੀ ਮਨਿ ਤਿਨਾ ਓਮਾਰਾ ॥

lag sant̃ charṇee parḥay sarṇee man tīnaa
omaahaa.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਿਨ ਨਾਮੁ ਪਲੈ ਸੋਈ ਸਚੇ ਸਾਰਾ ॥੩॥

binvant̃ naanak Jin naam palai say-ee sachay
saahaa. ||3||

ਨਾਨਕ ਸੋਈ ਸਿਮਰੀਐ ਹਰਿ ਜੀਉ ਜਾ ਕੀ ਕਲ ਧਾਰੀ ਰਾਮ ॥

naanak so-ee simree-ai har jee-o jaa kee kal
Dhaaree raam.

ਪੰਨਾ ੫੪੪

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ਗੁਰਮੁਖਿ ਮਨਹੁ ਨ ਵੀਸਰੈ ਹਰਿ ਜੀਉ ਕਰਤਾ ਪੁਰਖੁ ਮੁਰਾਰੀ
ਰਾਮ ॥

gurmukh manhu na veesrai har jee-o kartaa
purakh muraaree raam.

ਦੂਖੁ ਰੋਗੁ ਨ ਭਉ ਬਿਆਪੈ ਜਿਨੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥

dookh rog na bhā-o bi-aapai Jin^{ee} har har
Dhi-aa-i-aa.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਭਵਜਲੁ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥

sant̃ p̃arsaad taray bhavjal poorab likhi-aa
paa-i-aa.

ਵਜੀ ਵਧਾਈ ਮਨਿ ਸਾਂਤਿ ਆਈ ਮਿਲਿਆ ਪੁਰਖੁ ਅਪਾਰੀ ॥

vajee vaDhaa-ee man saa^ṅ aa-ee mili-aa
purakh apaaree.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਇਛੁ ਪੁੰਨੀ ਹਮਾਰੀ
॥੪॥੩॥

binvant̃ naanak simar har har ichh punnee
hamaaree. ||4||3||

Behaagarra Mehla-5

In the previous *shabad*, Guru Ji advised us to seek the help of the saint (Guru) and act on their advice so that they can help us unite with our beloved God. But the concept of Sikh philosophy is that both God and the saint (Guru) work in unison. Because it is by the grace of God that we meet the saint (Guru), and then it is by the grace and guidance of the saint (Guru) that we meditate on God's Name and meet Him. So in this *shabad*, Guru Ji shows us how to follow that complimentary path. He shows us how to pray to God to bless us that day and night we meditate on His Name.

Praying to God for the gift of His Name, Guru Ji says: "O' my perfect all pervading Guru-God, show mercy that day and night, I may meditate on (Your) Name. I may utter the nectar (sweet) words (of *Gurbani*) in praise of God, and Your will may sound sweet to me. O' God of the universe, show Your mercy and benevolence (on me), because beside You I have no one (else to look for support). O' the all-powerful, indescribable, limitless, and perfect God, all my body, mind, and riches are Yours. I am ignorant, unwise, without support, mercurial, and an ignorant (person) of low birth. Nanak submits, that he has come to Your shelter, save him from (the pain of) coming and going (birth and death)." (1)

Now Guru Ji shows us, how to pray to God for blessing us with the humble service of the saint (Guru). He also tells us what are the blessings to be obtained when we are blessed with the company, or the opportunity to serve the saint (Guru). He says: "O' God, put me in the shelter of the saints, (so that in their company) I may daily sing praises of God. I wish that the dust of the feet of the saints (the essence of their immaculate advice), which sanctifies all sinners, might touch (and purify) my body and mind. They who have obtained the Creator God, in their company even the sinners are sanctified. Because, they who are imbued with the love of (God's) Name, they become capable of giving gifts of spiritual life (and enlightenment); they keep giving these gifts, which keep multiplying everyday. They who have conquered their inner self, they obtain all kinds of powers to perform miracles,

and all the nine treasures (of the world). Nanak submits, that it is only with great fortune that we obtain (the company of) saintly friends and mates.”(2)

Describing the merits of the saints of God, Guru Ji says: “O’ my God, perfect bankers are those (saints), who deal in True treasure (of God’s Name). They have an immense wealth of (God’s Name). In this trade, they earn the profit of God’s praise. The devotees who are imbued with God’s love are not afflicted by lust, anger, or greed. They recognize and believe in only one (God), and they remain intoxicated with the love of the all-pervading God. By falling at the feet, and seeking the shelter of the saint (Guru), they remain under God’s shelter, and their minds and bodies remain in zeal. Nanak submits that they who have (God’s) Name in their possession are the (truly rich) bankers.”(3)

In conclusion, Guru Ji says: “O’ Nanak, we should only worship that God whose power is supporting the entire universe. A Guru’s follower never forsakes from the mind that all-pervading God, the Creator and Destroyer of demons. No pain, disease, or dread afflicts those who have meditated on God. By the grace of saint (Guru), they are ferried across the dreadful worldly ocean and thus they fulfill their preordained destiny. Their glory is proclaimed everywhere; they obtain peace and bliss in their minds, because they are able to obtain that limitless God. Nanak submits that by meditating on God, his (heart’s) desire has been fulfilled.”(4-3)

The message of this *shabad* is that in case we want to find permanent bliss and get rid of all kinds of troubles then we should pray sincerely to God to show His grace on us, and bless us with the guidance of the saints (Guru Granth Sahib Ji). Under the guidance of the Guru, we should meditate on His Name day and night with true love and devotion.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਅਰੁ ੨

bihaagarhaa mehlaa 5 ghar 2

ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satⁿ naam gur p^rsaadⁱ.

ਵਹੁ ਸੁਖੁ ਰੈਨੜੀਏ ਪ੍ਰਿਅ ਪ੍ਰੇਮੁ ਲਗਾ ॥

vaDh^h sukh^h rain^rhee-ay pari-a paraym lagaa.
ghat^h dukh^h needⁿ-r^rhee-ay p^rsa-o sadaa
pagaa.

ਘਟੁ ਦੁਖ ਨੀਦੜੀਏ ਪਰਸਉ ਸਦਾ ਪਗਾ ॥

pag D^hoor baaⁿch^hha-o sadaa jaacha-o naam
ras bairaagane.

ਪਗ ਧੁਰਿ ਬਾਂਛਉ ਸਦਾ ਜਾਚਉ ਨਾਮ ਰਸਿ ਬੈਰਾਗਨੀ ॥

pari-a rang^h raat^tee sahj^h maat^tee mahaa
durmat^t ti-aagane.

ਪ੍ਰਿਅ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਮਾਤੀ ਮਹਾ ਦੁਰਮਤਿ ਤਿਆਗਨੀ ॥

geh bh^hujaa leenⁿ-ee paraym bh^heenee milan
pareet^tam sach magaa.

ਗਹਿ ਭੁਜਾ ਲੀਨੀ ਪ੍ਰੇਮ ਭੀਨੀ ਮਿਲਨੁ ਪ੍ਰੀਤਮ ਸਚ ਮਗਾ ॥

binvan^t naanak D^hhaar kirpaa raha-o charn^hah
sang lagaa. ||1||

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਰਹਉ ਚਰਣਹ ਸੰਗਿ ਲਗਾ
॥੧॥

ਮੇਰੀ ਸਖੀ ਸਹੇਲੜੀਹੋ ਪ੍ਰਭ ਕੈ ਚਰਣਿ ਲਗਹ ॥

mayree sak^hhee sahay^rheeho parabh^h kai
charan^h lagah.

ਮਨਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮੁ ਘਣਾ ਹਰਿ ਕੀ ਭਗਤਿ ਮੰਗਹ ॥

man pari-a paraym gh^hanaa har kee bh^hagat^t
mangah.

ਹਰਿ ਭਗਤਿ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਜਾਇ ਮਿਲੀਐ ਹਰਿ
ਜਨਾ ॥

har bh^hagat^t paa-ee-ai parabh^h D^hi-aa-ee-ai
jaa-ay milee-ai har janaa.

ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਤਜੀਐ ਅਰਪਿ ਤਨੁ ਧਨੁ ਇਹੁ ਮਨਾ ॥

maan mO' bikaar^h tajee-ai arap^h tan^h D^han ih
manaa.

ਬਡ ਪੁਰਖ ਪੂਰਨ ਗੁਣ ਸੰਪੂਰਨ ਕ੍ਰਮ ਭੀਤਿ ਹਰਿ ਹਰਿ ਮਿਲਿ
ਭਗਹ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਣਿ ਮੰਤ੍ਰੁ ਸਖੀਏ ਹਰਿ ਨਾਮੁ ਨਿਤ ਨਿਤ
ਨਿਤ ਜਪਹ ॥੨॥

ਹਰਿ ਨਾਰਿ ਸੁਹਾਗਣੇ ਸਭਿ ਰੰਗ ਮਾਣੇ ॥
ਰਾਂਡ ਨ ਬੈਸਈ ਪ੍ਰਭ ਪੁਰਖ ਚਿਰਾਣੇ ॥
ਨਹ ਦੂਖ ਪਾਵੈ ਪ੍ਰਭ ਧਿਆਵੈ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ ॥

ਸੁਖ ਸਹਜਿ ਸੋਵਹਿ ਕਿਲਬਿਖ ਖੋਵਹਿ ਨਾਮ ਰਸਿ ਰੰਗਿ
ਜਾਗੀਆ ॥

ਮਿਲਿ ਪ੍ਰੇਮ ਰਹਣਾ ਹਰਿ ਨਾਮੁ ਗੁਣਾ ਪ੍ਰਿਅ ਬਚਨ ਮੀਠੇ ਭਾਣੇ
॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਨ ਇਛੁ ਪਾਈ ਹਰਿ ਮਿਲੇ ਪੁਰਖ ਚਿਰਾਣੇ
॥੩॥

ਤਿਤੁ ਗ੍ਰਿਹਿ ਸੋਹਿਲਝੇ ਕੋਝ ਅਨੰਦਾ ॥
ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭ ਪਰਮਾਨੰਦਾ ॥
ਹਰਿ ਕੰਤ ਅਨੰਤ ਦਇਆਲ ਸ੍ਰੀਧਰ ਗੋਬਿੰਦ ਪਤਿਤ ਉਧਾਰਣੇ ॥

ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਹਰਿ ਮੁਰਾਰੀ ਭੈ ਸਿੰਦੁ ਸਾਗਰ ਤਾਰਣੇ ॥

ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ
॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਕੰਤੁ ਮਿਲਿਆ ਸਦਾ ਕੇਲ ਕਰੰਦਾ
॥੪॥੧॥੪॥

bad purakh pooran gun sampooran bharam
bheet har har mil bhagah.

binvant naanak sun mantr sakhee-ay har
naam nit nit japah. ||2||

har naar suhaaganay sabh rang maanay.
raa'd na bais-ee parabh purakh chiraanay.
nah dookh paavai parabh Dhi-aavai Dhan tay
badbhaagee-aa.

sukh sahj soveh kilbikh khoveh naam ras
rang jaagee-aa.

mil paraym rahnaa har naam gahnaa pari-a
bachan meethay bhaanay.

binvant naanak man ichh paa-ee har milay
purakh chiraanay. ||3||

tit garihi so'irhay kod anandaa.
man tan rav rahi-aa parabh parmaanandaa.
har kant anant da-i-aal sareeDhar gobind
patit udhaaranoo.

parabh kirpaa Dhaaree har muraaree bhai
sinDh saagar taarno.

jo saran aavai tis kanth laavai ih birad
su-aamee sandaa.

binvant naanak har kant mili-aa sadaa kayl
karandaa. ||4||1||4||

Behaagarra Mehla-5

Ghar-2

This *shabad* is another excellent example of Guru Ji's unparalleled imagery in depicting the extent of a devotee's love for his beloved God. In this *shabad* also, he takes the example of a young bride who is totally intoxicated with love for her Groom. But in this poem, Guru Ji is painting quite a different beautiful occasion. Usually, everybody wishes to have nice, long, peaceful sleep and for the night to be short and pass quickly. But here this bride (soul) is asking the night to become long and asking sleep to go away because she has been blessed with the precious union with her beloved (God). She doesn't want that this time of union may pass away in sleep; instead, she wants to enjoy every second of it in the company of her Groom. Not only that, Guru Ji wants that we should also be able to enjoy the spiritual bliss of union with our Spouse, and for that he tells us the way to become the dear and loving brides of God, and what is God's tradition in welcoming those who come to seek His shelter.

So on behalf of the love-filled bride soul who is enjoying the ecstasy of seeing her beloved Groom in her sleep, Guru Ji says: "O' blissful, dear night, become longer, because I am imbued with the love of my beloved (God). O' pain-giving sleep, become shorter, so that I may always touch (His) feet. I crave for the dust of (God's) feet, and beg that while enjoying the ecstasy of the relish of (His) Name, I may always remain detached (from the world. I wish that I may be) imbued with the love of my Beloved and intoxicated with

(spiritual) poise renounce the bad intellect. In that state, (my beloved God) has grasped me by His hand. I have been saturated in His love, and to meet the eternal (God), I have embarked on the right way (of life. Now) Nanak humbly submits, O' God show Your mercy (and bless me), that I may remain attached to Your feet.”(1)

Guru Ji goes one step further, and inviting us all, he says: “O’ my friends and mates, come let us get attached to God’s feet (His Name). With intense love in our heart, let us beg for God’s devotion. (The way) to obtain devotion of God and worship Him is that we should go and meet the devotees of God. Then abandoning our ego, attachment, and evil instincts, we should surrender our body, wealth, and this mind (to God. O’ my friends), that supreme, all-pervading, perfect God is full of merits; upon meeting Him, we should demolish the wall of doubt (which separates us from Him). Nanak submits, “Listen O’ my friend to my suggestion, forever, we should keep meditating on God’s Name.”(2)

Next, Guru Ji describes the state of mind of those bride (souls) who really become God’s accepted and united brides. He says: “The united wedded bride (soul) of God enjoys all kinds of pleasures. She never becomes a widow, because her groom (God) has been living since ages (and is going to live forever. The brides who) meditate on God never suffer any pain and are very fortunate. They sleep in peace and poise; they destroy their sins, and remain awake in the relish of God’s Name. They, to whom the words of their Groom (God) seem sweet, live in love (with their Spouse), and deck themselves with the ornament of God’s Name. Nanak submits, the heart felt desire of (such brides) has been fulfilled, because they obtain union with God, who is eternal and has been living ever since the beginning of time.”(3)

Guru Ji concludes the *shabad* by describing the kinds of joys and blessings, which prevail in the mind of that beloved bride who has obtained union with her Master. He says: “Millions of songs of joy and bliss are being sung in the house (of mind) of that bride-soul, who has been united with her God. That Master of supreme bliss pervades in her mind and body. That spouse (God of the universe) is limitless, merciful, and the purifier of sinners. That person on whom God the destroyer of demons has shown mercy is ferried across the dreadful (worldly) ocean. This is the old primal tradition of that Master that whoever comes to His shelter: He hugs that person to His bosom. Nanak submits that he has met his spouse God, who always keeps doing (spiritually) wonderful plays and frolics.”(4-1-4)

The message of this *shabad* is that if we want to meet God, then our love, devotion, and longing for Him should be like that of a young, faithful, innocent bride, who wants even her sleep to go away and her night to become long so that she can keep enjoying each moment embracing her beloved Spouse.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਚਰਣ ਸਰੋਵਰ ਤਹ ਕਰਹੁ ਨਿਵਾਸੁ ਮਨਾ ॥

ਪੰਨਾ ੫੪੫

ਕਰਿ ਮਜਨੁ ਹਰਿ ਸਰੇ ਸਭਿ ਕਿਲਬਿਖ ਨਾਸੁ ਮਨਾ ॥

ਕਰਿ ਸਦਾ ਮਜਨੁ ਗੋਬਿੰਦ ਸਜਨੁ ਦੁਖ ਅੰਧੇਰਾ ਨਾਸੇ ॥

bihaagarhaa mehlaa 5.

har charan sarovar tah karahu nivaas manaa.

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kar majan har saray sabh kilbikh naas manaa.

kar sadaa majan gobind sajan dukh anDhayraa naasay.

ਜਨਮ ਮਰਣੁ ਨ ਹੋਇ ਤਿਸ ਕਉ ਕਟੈ ਜਮ ਕੇ ਫਾਸੇ ॥

ਮਿਲੁ ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਤਹਾ ਪੂਰਨ ਆਸੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਣ ਕਮਲ ਨਿਵਾਸੇ
॥੧॥

ਤਹ ਅਨਦ ਬਿਨੋਦ ਸਦਾ ਅਨਹਦ ਝੁਣਕਾਰੇ ਰਾਮ ॥
ਮਿਲਿ ਗਾਵਹਿ ਸੰਤ ਜਨਾ ਪ੍ਰਭ ਕਾ ਜੈਕਾਰੇ ਰਾਮ ॥

ਮਿਲਿ ਸੰਤ ਗਾਵਹਿ ਖਸਮ ਭਾਵਹਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ
ਭਿੰਨੀਆ ॥

ਹਰਿ ਲਾਭੁ ਪਾਇਆ ਆਪੁ ਮਿਟਾਇਆ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ
॥

ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਦਇਆ ਕੀਨੇ ਪ੍ਰਭ ਏਕ ਅਗਮ ਅਪਾਰੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਨਿਰਮਲ ਸਚੁ ਸਬਦੁ ਰੁਣ ਝੁਣਕਾਰੇ
॥੨॥

ਸੁਣਿ ਵਡਭਾਗੀਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਰਾਮ ॥
ਜਿਨ ਕਉ ਕਰਮਿ ਲਿਖੀ ਤਿਸੁ ਰਿਦੈ ਸਮਾਣੀ ਰਾਮ ॥

ਅਕਥ ਕਹਾਣੀ ਤਿਨੀ ਜਾਣੀ ਜਿਸੁ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ ॥

ਅਮਰੁ ਬੀਆ ਫਿਰਿ ਨ ਮੂਆ ਕਲਿ ਕਲੇਸਾ ਦੁਖ ਹਰੇ ॥

ਹਰਿ ਸਰਣਿ ਪਾਈ ਤਜਿ ਨ ਜਾਈ ਪ੍ਰਭ ਪ੍ਰੀਤਿ ਮਨਿ ਤਨਿ
ਭਾਣੀ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਗਾਈਐ ਪਵਿਤ੍ਰੁ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥੩॥

ਮਨ ਤਨ ਗਲਤੁ ਭਏ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਰਾਮ ॥

ਜਿਸ ਤੇ ਉਪਜਿਅੜਾ ਤਿਨਿ ਲੀਆ ਸਮਾਈ ਰਾਮ ॥
ਮਿਲਿ ਬ੍ਰਹਮ ਜੋਤੀ ਓਤਿ ਪੋਤੀ ਉਦਕੁ ਉਦਕਿ ਸਮਾਇਆ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ ਰਵਿਆ ਨਹ ਦੂਜਾ ਦ੍ਰਿਸਟਾਇਆ ॥

ਬਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਿ ਪੂਰਨ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਪਿ ਜਾਣੈ ਜਿਨਿ ਏਹ ਬਣਤੁ ਬਣਾਈ
॥੪॥੨॥੫॥

janam maran na ho-ay tis ka-o katai jam kay
faasay.

mil saaDhsangay naam rangay tahaa pooran
aaso.

binvant naanak Dhaar kirpaa har charan
kamal nivaaso. ||1||

tah anad binod sadaa anhad jhunkaaro raam.
mil gaavahi sant janaa parabh kaa jaikaaro
raam.

mil sant gaavahi khasam bhaaveh har
paraym ras rang bhinnee-aa.

har laabh paa-i-aa aap mitaa-i-aa milay
chiree vichhunni-aa.

geh bhujaa leenay da-i-aa keen'ay parabh
ayk agam apaaro.

binvant naanak sadaa nirmal sach sabad run
jhunkaaro. ||2||

sun vadbhaagee-aa har amrit bane raam.
Jin ka-o karam likhee tis ridai samaanee
raam.

akath kahaanee tinee jaanee Jis aap parabh
kirpaa karay.

amar thee-aa fir na moo-aa kal kalaysaa
dukh haray.

har saran paa-ee taj na jaa-ee parabh pareet
man tan bhaanee.

binvant naanak sadaa gaa-ee-ai pavitar amrit
bane. ||3||

man tan galat bha-ay kichh kahan na jaa-ee
raam.

Jis tay upJi-arhnaa tin lee-aa samaa-ee raam.
mil barahm jotee ot potee udak udak
samaa-i-aa.

jal thal mahee-al ayk ravi-aa nah doojaa
daristaa-i-aa.

ban tarin taribhavan poor pooran keemat
kahan na jaa-ee.

binvant naanak aap jaanai Jin ayh banat
banaa-ee. ||4||2||5||

Behaagarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to meet God, then our love, devotion and longing for Him should be like that of a young, faithful, and innocent bride who wants even her sleep to go away and her night to become long so that she can keep enjoying each moment embracing her beloved Spouse.

In this *shabad*, Guru Ji shows us by his personal example how we should counsel our own mind to love God, and describes the merits and the blessings of joining the saintly

congregation in which songs of God's praise are sung, and where we learn to develop love for God. Perhaps that is why he refers to saintly congregation as the feet of God.

He says: "O' my mind, the feet of God are like a (beautiful) pool, and so make an abode in that pool. (In other words, O' my mind, go and participate in the congregation of saintly persons). Take a bath in the pool (of God's praise; by doing so,) all your sins would be washed off. The one who bathes in that pool (by participating in the saintly congregation), God becomes that one's friend, and all one's sorrows and darkness (of ignorance) run away. The cycle of birth and death doesn't afflict, and that person's (worldly bonds, which are like) nooses of death, are cut off. (Therefore, O' my mind), join the company of saintly persons, and be imbued with the Name of God; there all your wishes would be fulfilled. Therefore, Nanak humbly submits, (O' God), show mercy (and bless me, that) my mind may (always) remain seated (and attuned to the love) of Your feet."(1)

Now Guru Ji describes the blissful and enjoyable things, which keep happening in that holy pool of the congregation of saintly persons. He says: "(In the saintly congregation), there is always joy and bliss, and the melody of unstruck word keeps ringing there. Joining together, the saintly persons sing glories of God. In this way, when imbued and drenched in love, joining together the saints sing songs (in praise) of God, they sound pleasing to the Master. They obtain the profit of obtaining God. By erasing their conceit, those long-separated souls are again united with Him. The one incomprehensible and limitless God shows mercy, and grasping them by His hand, (He makes them His own). Nanak submits, those saintly persons become immaculate (in character) forever, and the sweet melody of divine unstruck melody keeps ringing (in their hearts)." (2)

After describing the beauty and bliss, which is to be shared in the pool of nectar of holy congregation, Guru Ji tells us, what kind of a wonderful thought is the Guru's word or *Gurbani*. He says: "O' the fortunate one, always listen to the life rejuvenating (*Gurbani*), the word of the Guru. It is enshrined only in the hearts of those (fortunate persons), in whose destiny it is so pre-ordained by His grace. Only those persons realize (and embrace this) indescribable gospel on whom God Himself shows His mercy. (Such a person) becomes immortal, doesn't die (a spiritual death) again, and conquers all the (inner) strife and troubles. Having obtained shelter of God, such a person never forsakes it, and the love of God becomes dear to that person's body and mind. Therefore, Nanak submits that we should always sing the immortalizing *Bani* (of the Guru, as contained in Guru Granth Sahib)." (3)

Guru Ji concludes the *shabad* by describing the blissful effect of this life rejuvenating word of the Guru, on the mind of a person who listens to it with true love and devotion. He says, "(The person who listens attentively to the nectar-like word of the Guru, that person's mind and body are so immersed (in the love of God), that nothing can be said about it. (It appears that He) from whom that person was created, that (God) has absorbed him in. By joining with the divine light like warp and woof, (that person has been so absorbed in God), as water merges in water. (In that stage, only God seems to be pervading in all) water, land, and sky, and no other is visible to such a person. To such a person, God seems to be pervading in all forests, and every blade of grass, in all the three worlds. The worth (of such a state of bliss) cannot be described. Nanak submits, only He who has created (that person, and blessed him) understands this." (4-2-5)

The message of this *shabad* is that if we want to unite with God and enjoy His blissful union then joining the congregation of saintly persons, we should sing praises God as advised in (Guru Granth Sahib Ji).

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

ਖੋਜਤ ਸੰਤ ਫਿਰਹਿ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਰਾਮ ॥
 ਤਾਣੁ ਤਨੁ ਖੀਨ ਭਇਆ ਬਿਨੁ ਮਿਲਤ ਪਿਆਰੇ ਰਾਮ ॥
 ਪ੍ਰਭ ਮਿਲਹੁ ਪਿਆਰੇ ਮਇਆ ਧਾਰੇ ਕਰਿ ਦਇਆ ਲੜਿ ਲਾਇ
 ਲੀਜੀਐ ॥
 ਦੇਹਿ ਨਾਮੁ ਅਪਨਾ ਜਪਉ ਸੁਆਮੀ ਹਰਿ ਦਰਸ ਪੇਖੇ ਜੀਜੀਐ ॥
 ਸਮਰਥ ਪੂਰਨ ਸਦਾ ਨਿਰਚਲ ਊਚ ਅਗਮ ਅਪਾਰੇ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਮਿਲਹੁ ਪ੍ਰਾਨ ਪਿਆਰੇ ॥੧॥
 ਜਪ ਤਪ ਬਰਤ ਕੀਨੇ ਪੇਖਨ ਕਉ ਚਰਣਾ ਰਾਮ ॥
 ਤਪਤਿ ਨ ਕਤਹਿ ਬੁਝੈ ਬਿਨੁ ਸੁਆਮੀ ਸਰਣਾ ਰਾਮ ॥
 ਪ੍ਰਭ ਸਰਣਿ ਤੇਰੀ ਕਾਟਿ ਬੇਰੀ ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਾਰੀਐ ॥
 ਅਨਾਥ ਨਿਰਗੁਨਿ ਕਛੁ ਨ ਜਾਨਾ ਮੇਰਾ ਗੁਣੁ ਅਉਗੁਣੁ ਨ
 ਬੀਚਾਰੀਐ ॥
 ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਪ੍ਰੀਤਮ ਸਮਰਥ ਕਾਰਣ ਕਰਣਾ ॥
 ਨਾਨਕ ਚਾੜ੍ਹਿਕ ਹਰਿ ਬੁੰਦ ਮਾਗੈ ਜਪਿ ਜੀਵਾ ਹਰਿ ਹਰਿ ਚਰਣਾ
 ॥੨॥

ਪੰਨਾ ੫੪੬

ਅਮਿਅ ਸਰੋਵਰੋ ਪੀਉ ਹਰਿ ਹਰਿ ਨਾਮਾ ਰਾਮ ॥
 ਸੰਤਹ ਸੰਗਿ ਮਿਲੈ ਜਪਿ ਪੂਰਨ ਕਾਮਾ ਰਾਮ ॥
 ਸਭ ਕਾਮ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਹਰਿ ਨਿਖਮ ਮਨਹੁ ਨ ਬੀਸਰੈ
 ॥
 ਆਨੰਦ ਅਨਦਿਨੁ ਸਦਾ ਸਾਚਾ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ ॥
 ਅਗਣਤ ਊਚ ਅਪਾਰ ਠਾਕੁਰ ਅਗਮ ਜਾ ਕੇ ਧਾਮਾ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਇਛੁ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਰੰਗ ਰਾਮਾ ॥੩॥
 ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਰਾਮ ॥
 ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੋਹੰਤ ਪ੍ਰਾਣੀ ਤਾ ਕੀ ਮਹਿਮਾ ਕਿਤ ਗਨਾ ॥
 ਹਰਿ ਬਿਸਰੁ ਨਾਹੀ ਪ੍ਰਾਨ ਪਿਆਰੇ ਚਿਤਵੰਤਿ ਦਰਸਨੁ ਸਦ
 ਮਨਾ ॥

bihaagarhaa mehlaa 5.

khøjat sant fireh parabh paraan aDhaaray
 raam.
 taan tan kheen bhā-i-aa bin milat pi-aaray
 raam.
 parabh milhu pi-aaray ma-i-aa Dhaaray kar
 dā-i-aa larh laa-ay leejee-ai.
 deh naam apnaa japa-o su-aamee har daras
 paykhai jeejee-ai.
 samrath pooran sadaa nihchal ooch agam
 apaaray.
 binvant naanak Dhaar kirpaa milhu paraan
 pi-aaray. ||1||
 jap tap barat keenay paykhan ka-o charnaa
 raam.
 tapat na kateh bujhai bin su-aamee sarna
 raam.
 parabh saran tayree kaat bayree sansaar
 saagar taaree-ai.
 anaath nirgun kachh na jaanaa mayraa gun
 a-ugan na beechaaree-ai.
 deen dā-i-aal gopaal pareetam samrath
 kaaran karna.
 naanak chaatrik har boond maagai jap
 jeevaa har har charnaa. ||2||

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ami-a sarovaro pee-o har har naamaa raam.
 santeh sang milai jap pooran kaamaa raam.
 sabh kaam pooran dukh bideeran har nimakh
 manhu na beesrai.
 aanand an-din sadaa saachaa sarab gun
 jagdeesrai.
 agnat ooch apaar thaakur agam jaa ko
 Dhaamaa.
 binvant naanak mayree ichh pooran milay
 sareerang raamaa. ||3||
 ka-ee kotik jag falaa sun gaavanhaaray raam.
 har har naam japat kul saglay taaray raam.
 har naam japat sO'ant paraanee taa kee
 mahimaa kit ganaa.
 har bisar naahee paraan pi-aaray chitvant
 darsan sad manaa.

ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਪ੍ਰਭ ਉਚੁ ਅਗਮ ਅਪਾਰੇ ॥ subh dīvas aa-ay geh kanth laa-ay parabh
ooch agam apaaray.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਫਲੁ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਮਿਲੇ ਅਤਿ ਪਿਆਰੇ ॥੪॥੩॥੬॥ binvant naanak safal sabh kichh parabh milay
at pi-aaray. ||4||3||6||

Behaagarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to unite with God and enjoy His blissful union, then joining the congregation of saintly persons, we should sing praises God as advised in (Guru Granth Sahib Ji). In this *shabad* Guru Ji tells us how the saints and devotees love God, how they always keep searching for Him, how they pray to God, what kind of endearing words come out of their tongues, and what is the condition of their mind and the body when they are separated from their beloved God.

He says: “(O’ my friends), the saintly devotees are searching around for God, their support of life. Without meeting the beloved God, their body becomes very frail. O’ my dear God, show mercy, and join me in Your company. O’ my Master, bless me with Your Name, which I may always keep meditating upon. By seeing Your sight, I am rejuvenated.”

Nanak prays: O’ all-powerful, perfect, always-immovable, highest of the high, incomprehensible, and limitless God, O’ love of my life-breath, show mercy, come and meet me.”(1)

Guru Ji tells us and indirectly cautions us against all kinds of ritualistic worships, fasts, and penances. Putting himself in that situation, he says: “To see the sight of God, (I) have performed many worships, penances, and fasts, but without the shelter of the Master, the suffering (of the mind) never ends. (Therefore, forsaking all these austerities), I have come to Your shelter, please cut off my (worldly) bonds and ferry me across the worldly ocean.”

Now Guru Ji shows another important aspect of his approach to God, his extreme humility and in that spirit he says: “O’ God, I am support less, without any merit, and I don’t know anything, don’t take into account any of my merits or faults. O’ my beloved, merciful to the meek, master of the universe, all-powerful doer and cause of every thing, just as a pied cuckoo cries for the special drop of rain to quench its thirst, similarly Nanak asks for (Your) Name so that by meditating on God, I may keep alive (spiritually).” (2)

Next addressing us, Guru Ji says: “(O’ my friends, the congregation of saintly persons) is like a tank of life-rejuvenating elixir. From there, drink the nectar of God’s Name. This nectar of Name is only obtained in the company of saints. By meditating (on the Name), all one’s tasks are accomplished. (That God) is the fulfiller of all our wishes and dispeller of sorrows, He should not be forsaken from our mind even for a moment. Day and night, He is all bliss, eternally true, possessor of all merits and Master of the universe. That Master is limitless, highest of the high, whose abode is beyond the reach of our mind. Nanak submits, “My wish has been fulfilled, I have met (God), the master of *Lakshmi*, (the goddess of wealth).” (3)

Guru Ji concludes the *shabad* by describing the blessings obtained by those who sing praises of God, and meditate on His Name. He says: “(They) who sing or listen to (praises of God), earn the profit of millions of sacred rites. (Not only that), by meditating on God, they ferry across all their lineages. While meditating on the Name, their life conducts

become so virtuous, that I don't know how to describe their glory. They always keep longing for God's vision in their minds, (and keep praying), "O Beloved of life-breath, never be separated (from our minds)." Whom the highest of the high, the incomprehensible, and limitless God embraces to His bosom, feels that auspicious days have come. Nanak submits, (they who) meet God their dearest, all their tasks are successfully accomplished."(4-3-6)

The message of this *shabad* is that in case we want to meet God, then instead of roaming around in different places or performing many kinds of rites and rituals, we should seek the company of saintly persons, and pray to God to come and meet us. Who knows, He may listen to our prayers also, and showing His mercy may grant us also His blissful union.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਡ ॥

ਅਨ ਕਾਏ ਰਾਤਿਆ ਵਾਟ ਦੁਹੇਲੀ ਰਾਮ ॥
ਪਾਪ ਕਮਾਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੋਲੀ ਰਾਮ ॥

ਕੋਏ ਨ ਬੋਲੀ ਹੋਇ ਤੇਰਾ ਸਦਾ ਪਛੋਤਾਵਹੇ ॥

ਗੁਨ ਗੁਪਾਲ ਨ ਜਪਹਿ ਰਸਨਾ ਫਿਰਿ ਕਦਹੁ ਸੇ ਦਿਹ ਆਵਹੇ ॥

ਤਰਵਰ ਵਿਛੁੰਨੇ ਨਹ ਪਾਤ ਜੁਤਤੇ ਜਮ ਮਗਿ ਗਉਨੁ ਇਕੇਲੀ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸਦਾ ਫਿਰਤ ਦੁਹੇਲੀ ॥੧॥

ਤੂੰ ਵਲਵੰਚ ਲੁਕਿ ਕਰਹਿ ਸਭ ਜਾਣੈ ਜਾਣੀ ਰਾਮ ॥

ਲੇਖਾ ਧਰਮ ਭਇਆ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ਰਾਮ ॥

ਕਿਰਤ ਕਮਾਣੇ ਦੁਖ ਸਹੁ ਪਰਾਣੀ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥

ਮਹਾ ਮੋਹਨੀ ਸੰਗਿ ਰਾਤਾ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ ॥

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਾਝਹੁ ਆਨ ਕਾਜ ਸਿਆਣੀ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਲੇਖੁ ਲਿਖਿਆ ਭਰਮਿ ਮੋਹਿ ਲੁਭਾਣੀ ॥੨॥

ਬੀਚੁ ਨ ਕੋਇ ਕਰੇ ਅਕ੍ਰਿਤਘਣੁ ਵਿਛੁੜਿ ਪਇਆ ॥

ਆਏ ਖਰੇ ਕਠਿਨ ਜਮਕੰਕਰਿ ਪਕੜਿ ਲਇਆ ॥

ਪਕੜੇ ਚਲਾਇਆ ਅਪਣਾ ਕਮਾਇਆ ਮਹਾ ਮੋਹਨੀ ਰਾਤਿਆ ॥

ਗੁਨ ਗੋਵਿੰਦ ਗੁਰਮੁਖਿ ਨ ਜਪਿਆ ਤਪਤ ਬੰਮੁ ਗਲਿ ਲਾਤਿਆ
॥

ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮੂਠਾ ਖੋਇ ਗਿਆਨੁ ਪਛੁਤਾਪਿਆ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਸੰਜੋਗਿ ਭੂਲਾ ਹਰਿ ਜਪੁ ਰਸਨ ਨ ਜਪਿਆ
॥੩॥

bihaagarhaa mehlaa 5 chhant.

an kaa-ay raat-rhi-aa vaat duhaylee raam.
paap kamaavdi-aa tayraa ko-ay na baylee
raam.

ko-ay na baylee ho-ay tayraa sadaa
pachhotaavhay.

gun gupaal na jaapeh rasnaa fir kadahu say
dih aavhay.

tarvar vichhunay nah paat jurh-tay jam mag
ga-un ikaylee.

binvant naanak bin naam har kay sadaa firat
duhaylee. ||1||

tooⁿ valvanch look karahi sabh jaanai jaanee
raam.

laykhaa Dharam bha-i-aa til peerhay ghaanee
raam.

kirat kamaanay dukh saho paraanee anik jon
bharmaa-i-aa.

mahaa mO'nee sang raataa ratan janam
gavaa-i-aa.

ikas har kay naam baajhahu aan kaaj
si-aanee.

binvant naanak laykh likhi-aa bharam mO'i
lubhaanee. ||2||

beech na ko-ay karay akrit-ghan vichhurh
pa-i-aa.

aa-ay kharay kathin jamkankar pakarh
la-i-aa.

pakrhay chala-i-aa apnaa kamaa-i-aa mahaa
mO'nee raati-aa.

gun govind gurmukh na japi-aa tapat tham^h
gal laati-aa.

kaam kroDh ahaⁿkaar moothhaa kho-ay gi-aan
pachhutaapi-aa.

binvant naanak sanjog bhoolaa har jaap
rasan na jaapi-aa. ||3||

ਤੁਭ ਬਿਨੁ ਕੋ ਨਾਹੀ ਪ੍ਰਭ ਰਾਖਨਹਾਰਾ ਰਾਮ ॥
 ਪਤਿਤ ਉਧਾਰਣ ਹਰਿ ਬਿਰਦੁ ਤੁਮਾਰਾ ਰਾਮ ॥
 ਪਤਿਤ ਉਧਾਰਨ ਸਰਨਿ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਨਿਧਿ ਦਇਆਲਾ ॥
 ਅੰਧ ਕੂਪ ਤੇ ਉਧਰੁ ਕਰਤੇ ਸਗਲ ਘਟ ਪ੍ਰਤਿਪਾਲਾ ॥
 ਸਰਨਿ ਤੇਰੀ ਕਟਿ ਮਹਾ ਬੇੜੀ ਇਕੁ ਨਾਮੁ ਦੇਹਿ ਅਧਾਰਾ ॥

ਪੰਨਾ ੫੪੭

ਬਿਨਵੰਤ ਨਾਨਕ ਕਰ ਦੇਇ ਰਾਖਰੁ ਗੋਬਿੰਦ ਦੀਨ ਦਇਆਰਾ
 ॥੪॥
 ਸੋ ਦਿਨੁ ਸਫਲੁ ਗਣਿਆ ਹਰਿ ਪ੍ਰਭੂ ਮਿਲਾਇਆ ਰਾਮ ॥
 ਸਭਿ ਸੁਖ ਪਰਗਟਿਆ ਦੁਖ ਦੂਰਿ ਪਰਾਇਆ ਰਾਮ ॥
 ਸੁਖ ਸਰਜ ਅਨਦ ਬਿਨੋਦ ਸਦ ਹੀ ਗੁਨ ਗੁਪਾਲ ਨਿਤ ਗਾਈਐ
 ॥
 ਭਜੁ ਸਾਧਸੰਗੇ ਮਿਲੇ ਰੰਗੇ ਬਹੁਤਿ ਜੋਨਿ ਨ ਧਾਈਐ ॥
 ਗਹਿ ਕੰਠਿ ਲਾਏ ਸਹਜਿ ਸੁਭਾਏ ਆਦਿ ਅੰਕੁਰੁ ਆਇਆ ॥
 ਬਿਨਵੰਤ ਨਾਨਕ ਆਪਿ ਮਿਲਿਆ ਬਹੁਤਿ ਕਤਰੂ ਨ ਜਾਇਆ
 ॥੫॥੪॥੭॥

tujh bin ko naahee parabh raakhanhaaraa
 raam.
 patit uDhaaran har birad tumaaraa raam.
 patit uDhaaran saran su-aamee kirpaa niDh
 da-i-aalaa.
 anDh koop tay uDhar kartay sagal ghat
 partipaalaa.
 saran tayree kat mahaa bayrhee ik naam deh
 aDhaaraa.

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binvant naanak kar day-ay raakh gobind
 deen da-i-aaraa. ||4||
 so din safal gani-aa har parabho milaa-i-aa
 raam.
 sabh sukh pargati-aa dukh door paraa-i-aa
 raam.
 sukh sahn anad binod sad hee gun gupaal nit
 gaa-ee-ai.
 bhaj saaDhsangay milay rangay bahurh jon
 na Dhaa-ee-ai.
 geh kanth laa-ay sahn subhaa-ay aad ankur
 aa-i-aa.
 binvant naanak aap mili-aa bahurh kathoo na
 jaa-i-aa. ||5||4||7||

Behaagarra Mehla-5

Chhant

In the previous *shabad*, Guru Ji advised us that if we want to meet God, then instead of roaming around in different places or performing many kinds of rites and rituals, we should seek the company of saints, and entreat God to come and meet us. Who knows showing His mercy, He may grant us His blissful union also! In this *shabad*, Guru Ji takes us to the next step and advises us to remain away from the life of sin and love of things and entities other than God. He also warns us about the consequences of not abandoning evil ways, and not meditating on God's Name.

Addressing us in a most friendly and endearing way, Guru Ji says: "(O' my friend), imbued with the love of meaningless (worldly) trinkets, your journey (after death) would be very torturous. (Because when comes the time for suffering punishment for these crimes, they for whom you are committing these sins), none of them would become your partner. Yes, (there in the court of righteous judge) nobody will be your partner, and you will then repent forever. If at this time your tongue doesn't recite praises of God of universe, (tell me) when would that day come (again, when you would do that)? Just as leaves separated from the trees cannot be joined with them again, (similarly when once the soul is separated from the body), it has to go alone on its journey after death. Therefore Nanak submits that without God's Name, (the soul) keeps wandering (alone) in distress forever."(1)

Guru Ji now points to another human habit of committing sins and then trying to hide the same, thinking that nobody knows our secrets. Addressing such people Guru Ji says: “(O’ my friend), you secretly commit acts of deceit, but God knows everything. (So when after your death, the account of your life deeds) is opened, before the minister of justice, (you are going to be punished so seriously, as if) sesame seeds are being crushed in the oil press. Then in accordance with the (evil) deeds done by you, you would also have to bear pains, and you would be made to wander in countless existences. (This is how the person) imbued with the love of (worldly wealth), the great enticer loses in vain the jewel-like (invaluable human) birth. (The pity is that) except for the one (God’s) Name, (this soul) is clever at every thing. Nanak submits, (perhaps such is) the writ written (by God), that it has to be lured by doubt and worldly attachment.”(2)

Guru Ji once again advises us to remember God and thank Him for so many gifts He has bestowed on us, including the gift of life itself, but we are so ungrateful that we don’t ever remember or thank Him and consequently suffer. So addressing us, he says: “(O’ my friend, let me tell you one thing more, that) once the ungrateful person is separated from God, then nobody can come in between (that person and the minister of justice). Then truly cruel demons of death come and arrest the person. (Thus, because) of one’s own doing, the one imbued with the love of the great enticer (worldly wealth) is arrested and driven away. (Then they, who) under Guru’s guidance haven’t uttered God’s praises (are punished so severely, as if) they are tied to red-hot pillars of iron. The person who is deceived by lust, anger, and ego; by losing (divine) knowledge, repents (in the end). Nanak submits that (perhaps) led astray by destiny, that person has not meditated on God’s Name (and therefore suffers in pain).”(3)

However, showing compassion for all, including the ungrateful sinners, Guru Ji puts himself among the sinners, and addressing God, he prays on our behalf, and says: “O’ God, except You, nobody is our savior. O’ the all-pervading God, sanctifying the sinners is Your tradition. O’ the savior of sinners, our Master, the treasure of mercy, we have come to Your shelter. O’ the provider of all souls, our Creator, pull us out of this blind well (of ignorance). We have come to Your shelter, cut off our bonds (of worldly attachments), and give us the support of Your one Name. O’ God, the merciful master of the meek, Nanak prays, “Holding out Your hand, save us (from drowning in this worldly ocean).”(4)

Guru Ji concludes the *shabad* with a beautiful positive note and shows that when despite all our past sins and misdeeds, we sincerely approach God for His mercy and beg for His Name, then He not only forgives us, but also blesses us with many other boons. Guru Ji is not saying this on theory; he’s saying this on the basis of his own experience. Describing his joy when he made that sincere prayer before God, he says: “That day is counted fruitful when (the Guru) united me with God. Then all happiness became manifest, and sorrow became a distant (thing. Since then) we always enjoy peace, pleasure and poise, and in great ecstasy we sing praises of God everyday. Yes, in this way by lovingly meditating on God, in the company of the saints, we don’t wander in existences. In a very natural sort of way, God has held and hugged me to His bosom. (Perhaps) the seed of my past destiny has now sprouted. Nanak submits, whom God has Himself united (with Him, forsaking the holy congregation), that person doesn’t go anywhere.”(5-4-7)

The message of this *shabad* is that we should always be conscious of God’s presence everywhere. He knows about all our deeds, even if we commit them in utmost secrecy. Therefore, we should pray to God to save us from the evil tendencies and concentrate

on meditating on His Name, so that showing His mercy He may unite us also with Him, and we may no longer suffer pains of birth and death again and again.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥

ਸੁਨਹੁ ਬੇਨੰਤੀਆ ਸੁਆਮੀ ਮੇਰੇ ਰਾਮ ॥

ਕੋਟਿ ਅਪ੍ਰਾਧ ਭਰੇ ਭੀ ਤੇਰੇ ਚੇਰੇ ਰਾਮ ॥

ਦੁਖ ਹਰਨ ਕਿਰਪਾ ਕਰਨ ਮੋਹਨ ਕਲਿ ਕਲੋਸਹ ਭੰਜਨਾ ॥

ਸਰਨਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਮੇਰੀ ਸਰਬ ਮੈ ਨਿਰੰਜਨਾ ॥

ਸੁਨਤ ਪੇਖਤ ਸੰਗਿ ਸਭ ਕੈ ਪ੍ਰਭ ਨੇਰਹੂ ਤੇ ਨੇਰੇ ॥

ਅਰਦਾਸਿ ਨਾਨਕ ਸੁਨਿ ਸੁਆਮੀ ਰਖਿ ਲੇਹੁ ਘਰ ਕੇ ਚੇਰੇ ॥੧॥

ਤੂ ਸਮਰਥੁ ਸਦਾ ਹਮ ਦੀਨ ਭੇਖਾਰੀ ਰਾਮ ॥

ਮਾਇਆ ਮੋਹਿ ਮਗਨੁ ਕਢਿ ਲੇਹੁ ਮੁਰਾਰੀ ਰਾਮ ॥

ਲੋਭਿ ਮੋਹਿ ਬਿਕਾਰਿ ਬਾਧਿਓ ਅਨਿਕ ਦੇਖ ਕਮਾਵਨੇ ॥

ਅਲਿਪਤ ਬੰਧਨ ਰਹਤ ਕਰਤਾ ਕੀਆ ਅਪਨਾ ਪਾਵਨੇ ॥

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪਤਿਤ ਪਾਵਨ ਬਹੁ ਜੋਨਿ ਕ੍ਰਮਤੇ ਹਾਰੀ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕਾ ਪ੍ਰਭ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੀ
॥੨॥

ਤੂ ਸਮਰਥੁ ਵਡਾ ਮੇਰੀ ਮਤਿ ਬੋਰੀ ਰਾਮ ॥

ਪਾਲਹਿ ਅਕਿਰਤਘਨਾ ਪੂਰਨ ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਰਾਮ ॥

ਅਗਾਧਿ ਬੋਧਿ ਅਪਾਰ ਕਰਤੇ ਮੋਹਿ ਨੀਚੁ ਕਛੂ ਨ ਜਾਨਾ ॥

ਰਤਨੁ ਤਿਆਗਿ ਸੰਗ੍ਰਹਨ ਕਉਡੀ ਪਸੂ ਨੀਚੁ ਇਆਨਾ ॥

ਤਿਆਗਿ ਚਲਤੀ ਮਹਾ ਚੰਚਲਿ ਦੇਖ ਕਰਿ ਕਰਿ ਜੋਰੀ ॥

ਨਾਨਕ ਸਰਨਿ ਸਮਰਥੁ ਸੁਆਮੀ ਪੈਜ ਰਾਖਹੁ ਮੋਰੀ ॥੩॥

ਜਾ ਤੇ ਵੀਛੁੜਿਆ ਤਿਨਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ ॥

ਸਾਧੂ ਸੰਗਮੇ ਹਰਿ ਗੁਣ ਗਾਇਆ ਰਾਮ ॥

ਗੁਣ ਗਾਇ ਗੋਵਿੰਦ ਸਦਾ ਨੀਕੇ ਕਲਿਆਣ ਮੈ ਪਰਗਟ ਭਏ ॥

ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪ੍ਰਭ ਕੈ ਆਪਣੇ ਪ੍ਰਭ ਕਰਿ ਲਏ ॥

ਛੋਡਿ ਚਿੰਤ ਅਚਿੰਤ ਹੋਏ ਬਹੁੜਿ ਦੂਖੁ ਨ ਪਾਇਆ ॥

ਨਾਨਕ ਦਰਸਨੁ ਪੇਖਿ ਜੀਵੇ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਗਾਇਆ
॥੪॥੫॥੮॥

bihaagarhaa mehlāa 5 chhant.

sunhu banantee-aa su-aamee mayray raam.

kot apraaDh̄ bh̄aray bh̄ee tayray chayray
raam.

dukh haran kirpaa karan mO'an kal kalayseh
bhanjnaa.

saran tayree rakh̄ layho mayree sarab mai
niranjanaa.

sunat̄ paykhat̄ sang sabh̄ kai parabh̄ nayrhood
tay nayray.

ard̄aas naanak sun su-aamee rakh̄ layho ghar
kay chayray. ||1||

too samrath sadaa ham deen bhaykhaaree
raam.

maa-i-aa mO'i magan kadh layho muraaree
raam.

lobh̄ mO'i bikaar baaDhi-o anik dokh
kamaavanay.

alipat̄ bandhan̄ rahat̄ kartaa kee-aa apnaa
paavnay.

kar anoograhū patit̄ paavan baho jon
bharamtay haaree.

binvant̄ naanak daas har kaa parabh̄ jee-a
paraan aDhaaree. ||2||

too samrath vadaa mayree mat̄ thoree raam.

paaleh akirat̄-ghanaa pooran darisat̄ tayree
raam.

agaaDh̄ boDh̄ apaar kartay mO'i neech
kachhoo na jaanaa.

raṭan̄ t̄i-aag sangrehan ka-udee pasoo neech
i-aanaa.

t̄i-aag chalt̄ee mahaa chanchal dokh̄ kar kar
joree.

naanak saran samrath su-aamee paj̄ raakh̄o
moree. ||3||

jaa tay veechhurhi-aa tin̄ aap milaa-i-aa
raam.

saaDhoo sangmay har gun̄ gaa-i-aa raam.

gun̄ gaa-ay govind̄ sadaa neekay kali-aan̄ mai
pargat̄ bh̄a-ay.

sayjaa suhaavee sang parabh̄ kai aapnay
parabh̄ kar la-ay.

chhod̄ chint̄ achint̄ ho-ay bahurh̄ dookh̄ na
paa-i-aa.

naanak darsan̄ payk̄h̄ jeevay govind̄ gun̄ niDh̄
gaa-i-aa. ||4||5||8||

Behaagarra Mehla-5

Chhant

In the previous *shabad*, Guru Ji cautioned us against getting involved in the love of worldly things, instead of the love of God. He warned us that for the sake of worldly connections such as our relatives, and friends, we commit so many sins, deceits, and lies and then suffer alone the punishments for the evil deeds, committed under the influence of these impulses. But Guru Ji's philosophy always hinges upon the fact that he never tries to blame or point fingers at us. Instead, he puts himself among us and then he shows us how to pray to God to have mercy even on the sinners like us.

So addressing God on our behalf, Guru Ji says: "O' my Master, please listen to my supplications,. Even though we are full of millions of sins, yet still we are Your disciples. O' the enticer of hearts, You are dispeller of pain, fountain of mercy and destroyer of all strife and sorrow. O' the all-pervading and immaculate God, I have come to Your shelter, save my honor. You hear and see everything, O' God, You are in the company of all and nearest of the near. Please, listen to the prayer of Nanak, we are the servants of Your household, please save our honor."(1)

Continuing to confess most humbly all the shortcomings on our behalf, Guru Ji says: "(O' God), You are all-powerful, we are Your meek support less beggars. We are immersed in the attachment of worldly riches and power, O' the destroyer of demons, pull us out (of this whirlpool). Bound by avarice, worldly love, and evil, we commit countless sins. You the Creator are detached from all kinds of bonds and entanglements, but we obtain the fruit of our misdeeds. O' the purifier of the sinners, I am exhausted of wandering in many existences, cast a glance of grace (upon me). Nanak submits that he is the slave of (that) God, who is the mainstay of the life and breath (of all creatures)." (2)

But that is not all: on our behalf, taking the blame on himself for all the problems, Guru Ji says: "O' God, You are highly powerful and capable of doing anything, but my intellect is very narrow and shallow. Your glance of grace is always perfect, and sustains even ungrateful persons. O' my incomprehensible limitless, and divinely knowledgeable Creator, I the lowly person don't know anything. I am ignorant, low thinking, (and foolish like) an animal, that forsaking the jewel (of God's Name); I amass shells (of worldly wealth). By committing sins, I keep amassing (those worldly riches), which never remain stable (and so easily) forsaking (its hoarder) goes elsewhere. Nanak says, O' Master, I have sought Your shelter, please save my honor."(3)

Guru Ji concludes the *shabad*, by describing the results of such a prayer. He says: "He from whom I was separated, (that God) Himself has united me with Him. (What I did was, that) in the company of the saint (Guru), I sang praises of God). By always singing beautiful praises of the Master of the universe, the immaculate (God) became manifest. Now the couch (of my heart) is adorned with the presence of God, and He has made me His own. Shedding my (worldly) anxieties, I have become worry-free, and have not suffered any pain after that. Now, Nanak gets rejuvenated upon seeing the vision of God, and he keeps singing praises of God, the treasure of merits."(4-5-8)

The message of this *shabad* is that even if we are the worst of sinners, and due to our misdeeds have been suffering for a long time, but now want to get rid of all our worries and sins, then we need to seek the company of saints, sing praises of God in

their company, and meditate on God's Name. Further we should make a most humble but free and frank confession of our sins and shortcomings before God, and say to Him, that even though we are full of evils, yet still we are His slaves, so save us, as the servants of His household. Surely one day, showing His mercy, God would save us and grant us His blissful union.

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਡ ॥

ਬੋਲਿ ਸੁਧਰਮੀਤਿਆ ਮੋਨਿ ਕਤ ਧਾਰੀ ਰਾਮ ॥
ਤੂ ਨੇਤ੍ਰੀ ਦੇਖਿ ਚਲਿਆ ਮਾਇਆ ਬਿਉਰਾਰੀ ਰਾਮ ॥
ਸੰਗਿ ਤੇਰੈ ਕਛੁ ਨ ਚਾਲੈ ਬਿਨਾ ਗੋਬਿੰਦ ਨਾਮਾ ॥
ਦੇਸ ਵੇਸ ਸੁਵਰਨ ਰੂਪਾ ਸਗਲ ਉਣੇ ਕਾਮਾ ॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਸੋਭਾ ਹਸਤ ਘੋਰਿ ਵਿਕਾਰੀ ॥
ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਸਾਧਸੰਗਮ ਸਭ ਮਿਥਿਆ ਸੰਸਾਰੀ ॥੧॥

ਪੰਨਾ ੫੪੮

ਰਾਜਨ ਕਿਉ ਸੋਇਆ ਤੂ ਨੀਦ ਭਰੇ ਜਾਗਤ ਕਤ ਨਾਹੀ ਰਾਮ ॥
ਮਾਇਆ ਝੂਨੁ ਰੁਦਨੁ ਕੇਤੋ ਬਿਲਲਾਰੀ ਰਾਮ ॥
ਬਿਲਲਾਹਿ ਕੇਤੋ ਮਹਾ ਮੋਹਨ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸੁਖੁ ਨਹੀ ॥
ਸਹਸ ਸਿਆਣਪ ਉਪਾਵ ਥਾਕੇ ਜਹ ਭਾਵਤ ਤਹ ਜਾਹੀ ॥
ਆਦਿ ਅੰਤੇ ਮਧਿ ਪੂਰਨ ਸਰਬਤ੍ਰ ਘਟਿ ਘਟਿ ਆਹੀ ॥
ਬਿਨਵੰਤ ਨਾਨਕ ਜਿਨ ਸਾਧਸੰਗਮੁ ਸੇ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੀ ॥੨॥

ਨਰਪਤਿ ਜਾਣਿ ਗ੍ਰਹਿਓ ਸੇਵਕ ਸਿਆਣੇ ਰਾਮ ॥
ਸਰਪਰ ਵੀਛੁੜਣਾ ਮੋਹੇ ਪਛੁੜਾਣੇ ਰਾਮ ॥
ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਭੂਲਾ ਕਹਾ ਅਸਥਿਤਿ ਪਾਈਐ ॥
ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਆਨ ਰਚਨਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਈਐ ॥
ਹਉ ਹਉ ਕਰਤ ਨ ਤ੍ਰਿਸਨ ਬੂਝੈ ਨਹ ਕਾਮ ਪੂਰਨ ਗਿਆਨੇ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਕੇਤਿਆ ਪਛੁੜਾਣੇ ॥੩॥

ਧਾਰਿ ਅਨੁਗ੍ਰਹੇ ਅਪਨਾ ਕਰਿ ਲੀਨਾ ਰਾਮ ॥
ਭੁਜਾ ਗਹਿ ਕਾਵਿ ਲੀਓ ਸਾਧੂ ਸੰਗੁ ਦੀਨਾ ਰਾਮ ॥
ਸਾਧਸੰਗਮਿ ਹਰਿ ਅਰਾਧੇ ਸਗਲ ਕਲਮਲ ਦੁਖ ਜਲੇ ॥
ਮਹਾ ਧਰਮ ਸੁਦਾਨ ਕਿਰਿਆ ਸੰਗਿ ਤੇਰੈ ਸੇ ਚਲੇ ॥

bihaagarhaa mehlāa 5 chhant̃.

bol suDharmeerhi-aa mon kat Dhaaree raam.
too naytree daykh chali-aa maa-i-aa
bi-uhaaree raam.
sang tayrai kachh na chaalai binaa gobind
naamaa.
days vays suvran roopaa sagal oonay
kaamaa.
putar kaltra na sang sobhaa hasat ghor
vikaaree.
binvant̃ naanak bin saaDhsangam sabh
mithi-aa sansaaree. ||1||

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raajan ki-o so-i-aa too need bharay jaagat
kat naahee raam.
maa-i-aa jhooth rudan kaytay billaaher raam.
billaahi kaytay mahaa mO'an bin naam har
kay suk nahee.
sahas si-aanap upaav thaakay jah bhaavat
tah jaaher.
aad antay madh pooran sarbatar ghat ghat
aaher.
binvant̃ naanak Jin saaDhsangam say pat̃
saytee ghar jaaher. ||2||

narpat̃ jaan garahi-o sayvak si-aanay raam.
sarp ar veechhurhanaan mO'ay pachhutaanay
raam.
harichand-uree daykh bhoolaa kahaa asthit̃
paa-ee-ai.
bin naam har kay aan rachnaa ahilaa janam
gavaa-ee-ai.
ha-o ha-o karat na tarisan boojhai nah kaa'm
pooran gi-aanay.
binvant̃ naanak bin naam har kay kayti-aa
pachhutaanay. ||3||

Dhaar anugraho apnaa kar leenaa raam.
bhujaa geh kaadh lee-o saaDhoo sang
deenaa raam.
saaDhsangam har araaDhay sagal kalmal
dukhal jalay.
mahaa Dharan sudaan kiri-aa sang tayrai
say chalay.

ਰਸਨਾ ਅਰਾਧੈ ਏਕੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਮਨੁ ਤਨੁ ਭੀਨਾ ॥
ਨਾਨਕ ਜਿਸ ਨੇ ਹਰਿ ਮਿਲਾਏ ਸੋ ਸਰਬ ਗੁਣ ਪਰਬੀਨਾ
॥੪॥੬॥੯॥

rasnaa araaDhai ayk su-aamee har naam
man tan bheena.
naanak Jis no har milaa-ay so sarab gun
parbeena. ||4||6||9||

Behaagarra Mehla-5

Chhant

As for Dr. Bhai Vir Singh Ji, there is a legend that Guru Ji uttered this *shabad* at the deathbed of a king who had earlier obtained the company of saints and had started meditating on God's Name. Its message being valid for all times, Guru Ji included this *shabad* in Guru Granth Sahib Ji. This *shabad*, portrays the scene when the king is about to die, although he is conscious, yet he cannot speak. Around him, his relatives and friends are talking about different things, but the king is trying to meditate on God's Name.

Addressing him Guru Ji says: "O' my dear man of faith, why are you silent? (Why don't you speak)? While departing, you have seen with your own eyes that this *Maya* (the worldly wealth and power) is like a business. Except God's Name, nothing else is going to accompany you (on your journey to the next world). Dominions, dresses, gold, and silver are all vain pursuits of insignificant consequence. The sons, wife, and worldly glory don't accompany you (and all such possessions as) elephants and horses lead one to evil habits. Nanak submits that without the company of saintly persons, the entire world is false (and perishable)." (1)

Once again looking at the state of the king, whose eyes are closed and is perhaps trying to meditate on God's Name, during his last breaths, but he is being distracted by all the wailing and crying around him, Guru Ji addresses him once again and says: "O' my dear king, why are you sleeping, and your eyes are full of sleep, why don't you wake up? (See, how), for the sake of *Maya* (your riches and power), so many persons are wailing and (shedding false tears). Yes, for the sake of (*Maya*) the great enticer, many are wailing and crying, (but they don't realize that) without God's Name, there is no peace. People get exhausted making thousands of clever efforts, but they go where (God) wishes. He is perfectly pervading in all the hearts, from the very beginning, is present (now) in the middle, and would be there in the end. Nanak submits, they who are (blessed with the) company of saintly persons, go to (God's) home with honor." (2)

Guru Ji is not only a poet, and a saint, but is a very proficient psychologist as well. We know that many times when a father or a big ruler is about to die, he worries thinking about what will happen after his death, who is going to run the affairs of the house hold or his business? So trying to remove any such anxiety of the king, Guru Ji tells him and says: "O' king, you have many wise servants in your kingdom (in the form of ministers, scholars, and administrators who are very wise and efficient, so don't you worry about the state of your kingdom after your death). But even these wise counselors also have to separate (from their relatives and friends, one day) and depart; they who are enticed (with these worldly relatives and friends ultimately) repent. Just as a person may go astray upon seeing (an imaginary) beautiful city in the sky and cannot find rest anywhere, similarly without (meditating) on God's Name, we waste the invaluable (human) birth. By repeatedly trying to satisfy our ego, neither (our) thirst (for worldly possessions and privileges) is quenched,

nor do we obtain complete (divine) knowledge. (In short), Nanak submits that without (meditating on) God's Name, many people have repented (in the end).”(3)

Guru Ji knows that after listening to this sermon, and realizing that except God's Name, nothing else is true and of any use, the king is now fully absorbed in utilizing his last breaths in meditating on God's Name. Therefore, Guru Ji gives him another good news and encouragement. He says: “O’ my dear king, showing His grace God has accepted you has His own. Holding out His hand, He has taken you out of the whirlpool (of worldly riches and power), and has blessed you with the company of saints. For worshipping God's Name in the company of saints, all your sins and misdeeds have been burnt off. Now (God's Name, which is) the supreme act of faith, charity, and rituals is going with you. I know that, (now) your tongue is cherishing and meditating on that one Master, and your body and mind are completely drenched with God's Name. (Because, O’) Nanak, whom God unites (with Him) becomes proficient in all merits.”(4-6-9)

The message of this *shabad* is that one day, we also have to face death. Therefore, rather than having any kinds of second thoughts at that time, we should now seek the company of saintly persons and in their company sing praises of God and meditate on His Name. So that when our time of death comes we should not worry about what will happen to our children or spouse. If God so wills, He would show His grace and would grant us His blissful union.

Detail of Shabads: Ghar 2=6, Ghar 1=3, Total=9

ਬਿਹਾਗੜੇ ਕੀ ਵਾਰ ਮਹਲਾ ੪

bihaagarhay kee vaar mehlaa 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^okaar satgur paryaad.

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlaa 3.

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਈਐ ਹੋਰ ਥੈ ਸੁਖੁ ਨ ਭਾਲਿ ॥

gur sayvaa tay sukh paa-ee-ai hor thai sukh
na bhaal.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਭੇਦੀਐ ਸਦਾ ਵਸੈ ਹਰਿ ਨਾਲਿ ॥

gur kai sabaḍ man bhaydee-ai sadaa vasai
har naal.

ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਉ ਮਿਲੈ ਜਿਨ ਹਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲਿ
॥੧॥

naanak naam tinaa ka-o milai jin har vaykhai
nadar nihaal. ||1||

ਮਃ ੩ ॥

mehlaa 3.

ਸਿਫਤਿ ਖਜਾਨਾ ਬਖਸ ਹੈ ਜਿਸੁ ਬਖਸੈ ਸੇ ਖਰਚੈ ਖਾਇ ॥

sifat khajaanaa bakhsh hai Jis bakhshai so
kharchai khaa-ay.

ਸਤਿਗੁਰ ਬਿਨੁ ਹਥਿ ਨ ਆਵਈ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

satgur bin hath na aavee sabh thakay karam
kamaa-ay.

ਨਾਨਕ ਮਨਮੁਖੁ ਜਗਤੁ ਧਨਹੀਣੁ ਹੈ ਅਗੈ ਭੁਖਾ ਕਿ
ਖਾਇ ॥੨॥

naanak manmukh jagat dhanheen hai agai
bhukhaa ke khaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਭ ਤੇਰੀ ਤੂ ਸਭਸ ਦਾ ਸਭ ਤੁਧੁ ਉਪਾਇਆ ॥

sabh tayree too sabhas daa sabh tuDh
upaa-i-aa.

ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਤੂ ਸਭਨੀ ਧਿਆਇਆ ॥

sabhnaa vich too varatdaa too sabhnee
Dhi-aa-i-aa.

ਤਿਸ ਦੀ ਤੂ ਭਗਤਿ ਥਾਇ ਪਾਇਹਿ ਜੋ ਤੁਧੁ ਮਨਿ ਭਾਇਆ ॥	tis dee too bhagat̤ thaa-ay paa-ihī jo tuDh man bhāa-i-aa.
ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਸਭਿ ਕਰਨਿ ਤੇਰਾ ਕਰਾਇਆ ॥	jo har parabh̤ bhāavai so thee-ai sabh̤ karan ṭayraa karaa-i-aa.
ਸਲਾਹਿਹੁ ਹਰਿ ਸਭਨਾ ਤੇ ਵਡਾ ਜੋ ਸੰਤ ਜਨਾਂ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ॥੧॥	salaahihu har sabh̤naa ṭay vadaa jo sant̤ janaa ^N kee paij rakh̤-daa aa-i-aa. 1

Vaar of Raag Behaagarra Mehla-4

Shalok Mehla-3

Guru Ji begins this new *Vaar* (epic) in *Raag Behaagarra* (musical measure *Behaagarra*), by stressing upon the importance of singing praise of God. He also pointing out that only through the grace of the Guru we can learn the way to sing praise of God.

He says: “(O’ my friend), through the service of the Guru, we obtain peace; don’t look for peace anywhere else. When through the word (or advice) of the Guru, we pierce our heart with the Guru’s word (and internalize this advice in our mind, we come to understand that) God the Giver of peace, always abides with us. But O’ Nanak, only they obtain (this gift of God’s) Name on whom God casts His glance of grace.”(1)

Mehla-3

The next obvious question is how one is to obtain the blessing of meditation on God’s Name or singing His praise. Answering this question, Guru Ji says: “The treasure of God’s praise is a matter of (God’s) grace (and we cannot claim it as wages of our efforts or our birth right); on whomsoever He bestows His grace, that one obtains this treasure, and then one spends it (on oneself) or shares with others. But except through the Guru, it cannot be obtained from anywhere else. All others who have tried (to find it elsewhere) have been exhausted trying all kinds of efforts and rituals. O’ Nanak, this conceited world is without this wealth (of God’s Name, I wonder) what the hungry world would eat in the yond? (In other words, what would be the fate of the conceited world in future)?”(2)

Paurri

Now Guru Ji shows us how to obtain the grace of God. He prays: “O’ God, all this (world) belongs to You and You belong to all, You have created everything. You pervade in all, and all meditate upon You. You approve the worship of that person who is pleasing to Your heart. Whatever pleases God that happens, all do what You make them to do? (O’ my friends), praise that God who is highest of all and has been preserving the honor of the saints.”(1)

The message of the *Paurri* is that even if we are doing virtuous deeds, our daily worship, and meditation, we should never feel egoistic or conceited. We should simply bow to the Guru and humbly seek his shelter, and in his company meditate on God’s praise and pray to Him to bestow His grace, and bless us with the treasure of His Name, so that when we die we have this wealth with us which can sustain us in our journey beyond death.

ਸਲੋਕ ਮ: ੩ ॥

ਨਾਨਕ ਗਿਆਨੀ ਜਗੁ ਜੀਤਾ ਜਗਿ ਜੀਤਾ ਸਭੁ ਕੋਇ ॥
ਨਾਮੇ ਕਾਰਜ ਸਿਧਿ ਹੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ॥
ਗੁਰਮਤਿ ਮਤਿ ਅਚਲੁ ਹੈ ਚਲਾਇ ਨ ਸਕੈ ਕੋਇ ॥
ਭਗਤਾ ਕਾ ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰੇ ਕਾਰਜੁ ਸੁਹਾਵਾ ਹੋਇ ॥

ਪੰਨਾ ਪੜਦ

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਾਇਅਨੁ ਵਿਚਿ ਲਭੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥
ਭਗਤਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰੈ ਵੀਚਾਰੁ ॥
ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥
ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਨਿ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਅਗ੍ਰਾਨੁ
ਅੰਧਾਰੁ ॥
ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲਹੁ ਤੁਟੀਆ ਭਲੀ ਜਿਨਾ ਮਾਇਆ ਮੋਹਿ
ਪਿਆਰੁ ॥੧॥

ਮ: ੩ ॥

ਤਿਨੁ ਭਉ ਸੰਸਾ ਕਿਆ ਕਰੇ ਜਿਨ ਸਤਿਘੁਰੁ ਸਿਰਿ ਕਰਤਾਰੁ ॥
ਗੁਰਿ ਤਿਨ ਕੀ ਪੈਜ ਰਖਦਾ ਆਪੇ ਰਖਣਹਾਰੁ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਨਾਨਕ ਸੁਖਦਾਤਾ ਸੇਵਿਆ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਜੀਅ ਜੰਤੁ ਸਭਿ ਤੇਰਿਆ ਤੂ ਸਭਨਾ ਰਾਸਿ ॥
ਜਿਸ ਨੋ ਤੂ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਕੋਈ ਹੋਰੁ ਸਰੀਰੁ
ਨਾਹੀ ਤੁਧੁ ਪਾਸਿ ॥
ਤੂ ਇਕੋ ਦਾਤਾ ਸਭਸ ਦਾ ਹਰਿ ਪਹਿ ਅਰਦਾਸਿ ॥
ਜਿਸ ਦੀ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਦੀ ਤੂ ਮੰਨਿ ਲੈਹਿ ਸੋ ਜਨੁ ਸਾਬਾਸਿ ॥
ਸਭੁ ਤੇਰਾ ਚੋਜੁ ਵਰਤਦਾ ਦੁਖੁ ਸੁਖੁ ਤੁਧੁ ਪਾਸਿ ॥੨॥

salok mehlā 3.

naanak gi-aanee jag jeetaa jag jeetaa sabh
ko-ay.
naamay kaaraj siDh hai sehjay ho-ay so
ho-ay.
gurmat mat achal hai chala-ay na sakai
ko-ay.
bhagtaa kaa har angeekaar karay kaaraj
suhaavaa ho-ay.

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manmukh moolhu bhulaa-i-an vich lab lobh
aha^hkaar.
jhaagrhaa kardi-aa an-din gudrai sabad na
karai veechaar.
suDh mat kartai hir la-ee bolan sabh vikaar.
ditai kitai na santokhee-an antar trisnaa
bahut ag-yaan anDhaar.
naanak manmukhaa naalahu tutee-aa bhalee
Jinaa maa-i-aa mO'i pi-aar. ||1||

mehlā 3.

tin^h bha-o sansaa ki-aa karay Jin satgur sir
kartaar.
Dhur tin kee paj rakh-daa aapay rakhanhaar.
mil pareetaam sukh paa-i-aa sachai sabad
veechaar.
naanak sukh-daatā sayvi-aa aapay
parkanhaar. ||2||

pa-orhee.

jee-a jant sabh tayri-aa too sabhnaa raas.
Jis no too deh tis sabh kichh milai ko-ee hor
sareek naahee tuDh paas.
too iko daataa sabhas daa har peh ardaas.
Jis dee tuDh bhaavai tis dee too man laihi so
jan saabaas.
sabh tayraa choj varatdaa dukh sukh tuDh
paas. ||2||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that even if we are doing virtuous deeds, our daily worship, and meditation etc., we should never feel egotistic, or conceited. We should simply bow to the Guru and humbly seek his shelter, and in his company meditate on God's praise. We should pray to Him to bestow His grace, and bless us with the treasure of His Name, so that when we die, we have this wealth with us, which can sustain us in our journey beyond death. Guru Ji begins this *Paurri*, by informing us about the traits of a

spiritually wise person, and what kinds of blessings he or she enjoys. Then he proceeds to define the traits of conceited persons, and how to deal with them.

First talking about the divinely wise, he says: “O’ Nanak, the (divinely wise) *Gyanis* have obtained victory over (the allurements for riches and powers of the) world, but (these allurements of) the world have conquered every one else. It is through God’s Name, that all the tasks (of the *Gyanis*) are accomplished successfully, (and they act on the faith) that whatever is happening, it is (happening, as per God’s will) in its natural way, (so we shouldn’t try to change it and force our desire over God’s Will). Through, the Guru’s instruction, (their) thinking remains steady, and nobody can shake them from their faith (in God’s Will. They firmly believe that) God always protects the devotees, and their task (always is accomplished) beautifully.”

However, commenting upon the state of the conceited persons, Guru Ji says: “God has forsaken (from His mind), the conceited persons (who are engrossed in) avarice, greed, and arrogance. Their each day passes in quarreling (with some one), and they do not reflect on the (Guru’s) word. The Creator has taken away their wisdom and intellect, so whatever they speak is evil and vain. No matter how much is given to them, they are never satisfied (because) within them is immense (fire of) desire and darkness (of ignorance). Therefore, O’ Nanak, it is better to be cut off from the conceited (persons) who are (only) in love with worldly attachment.”(1)

Mehla-3

Now Guru Ji tells us about another quality of the divinely wise persons, and blessings enjoyed by them as a result of this quality. He says: “What (harm) can any doubt or threat do to those (who repose full faith in God and believe that the protecting hand of) the true Guru and the Creator is on their head. (Because they know that) from the very beginning, the savior (God) has been protecting their honor. They have obtained peace by reflecting on the true word, and meeting their Beloved (God). O’ Nanak, they have served that peace giving (God), who Himself tests (the love and faith of His devotees).”(2)

Paurri

However, Guru Ji concludes the *shabad* by praying to God on behalf of all. He says: “(O’ my God), all the creatures and beings are Yours, and You are the capital stock of all. Whom You give (Your Name) receives everything, and there is no other rival of Yours besides You, (who could stop You). You alone are the benefactor and giver of all, therefore it is only before You, O’ God, that (all creatures) make their supplications. Whose (supplication) pleases You, You accept that prayer, and that person receives Your blessing. In short, it is all Your wonderful play which prevails, and all pain or pleasure is in Your hand.”(2)

The message of this *shabad* is that in case we want that our stay in this world may pass in peace and we may obtain union with God after death; then we should reflect on the Guru’s word, and learn to realize and accept the will of God in all circumstances. Further, we should not let any conceited persons try to influence us, or shake us from our faith in God. Instead, we should keep meditating on His Name. As per His tradition, one day God will accomplish all our tasks and save our honor.

ਸਲੋਕ ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਸਚੈ ਭਾਵਦੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥
ਸਾਜਨ ਮਨਿ ਆਨੰਦੁ ਹੈ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰ ॥
ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ਦੁਖੁ ਕਟਿਆ ਚਾਨਣੁ ਕੀਆ
ਕਰਤਾਰਿ ॥
ਨਾਨਕ ਰਖਣਹਾਰਾ ਰਖਸੀ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥

ਮ: ੩ ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਭੈ ਰਚਿ ਕਾਰ ਕਮਾਇ ॥
ਜੇਹਾ ਸੇਵੈ ਤੇਹੇ ਹੋਵੈ ਜੇ ਚਲੈ ਤਿਸੈ ਰਜਾਇ ॥
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪਿ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥੨॥

ਪਉੜੀ ॥

ਤੇਰੀ ਵਡਿਆਈ ਤੂਹੈ ਜਾਣਦਾ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਸਰੀਕੁ ਹੋਵੈ ਤਾ ਆਖੀਐ ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ
ਹੋਈ ॥
ਜਿਨਿ ਤੂ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਹੋਰੁ ਤਿਸ ਦੀ ਰੀਸ
ਕਰੇ ਕਿਆ ਕੋਈ ॥
ਤੂ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ਦਾਤਾਰੁ ਹਰਿ ਤੁਧੁ ਅਗੈ ਮੰਗਣ ਨੋ ਰਥ
ਜੋੜਿ ਖਲੀ ਸਭ ਹੋਈ ॥
ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾਰੁ ਮੈ ਕੋਈ ਨਦਰਿ ਨ ਆਵਈ ਤੁਧੁ ਸਭਸੈ ਨੋ
ਦਾਨੁ ਦਿਤਾ ਖੰਡੀ ਵਰਭੰਡੀ ਪਾਤਾਲੀ ਪੁਰਈ ਸਭ ਲੋਈ ॥੩॥

salok mehlaa 3.

gurmukh sachai bhaavday dar sachai
sachiaar.
saajan man aanand hai gur kaa sabad
veechaar.
antar sabad vasaa-i-aa dukh kati-aa chaanan
kee-aa kartaar.
naanak rakhanaaraa rakhsee aapnee kirpaa
Dhaar. ||1||

mehlaa 3.

gur kee sayvaa chaakree bhai rach kaar
kamaa-ay.
jayhaa sayvai tayho hovai jay chalai tisai
rajaa-ay.
naanak sabh kichh aap hai avar na doojee
jaa-ay. ||2||

pa-orhee.

tayree vadi-aa-ee toO'ai jaandaa tuDh jayvad
avar na ko-ee.
tuDh jayvad hor sareek hovai taa aakhee-ai
tuDh jayvad toO'ai ho-ee.
Jin too sayvi-aa tin sukh paa-i-aa hor tis dee
rees karay ki-aa ko-ee.
too bhannan gharhan samrath daataar heh
tuDh agai mangan no hath jorh khalee sabh
ho-ee.
tuDh jayvad daataar mai ko-ee nadar na
aavee tuDh sabhsai no daan ditaa khandee
varbhandee paataalee pur-ee sabh lo-ee.
||3||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that whose supplication pleases God, He accepts that person's prayer, and that person receives His blessing. In this *shabad*, Guru Ji tells us, what kinds of persons please God and what kinds of blessings they receive from Him.

He says: "Those who follow the Guru's advice are pleasing to the true (God), and they are judged true (and are honored) in the court of the true (God). Within the minds of these friendly persons is always bliss, because they reflect on the Guru's word. They have enshrined the word (of the Guru) in their minds, which has removed their pain, and the Creator has illuminated their mind (with divine knowledge). O' Nanak, showing His mercy, the savior (God) would save them (from any kind of trouble)." (1)

Mehla-3

Now Guru Ji describes what a person should do to become a Guru's follower, and what kinds of blessings one may obtain by following this advice. He says: "Remaining in the fear (of God), one should provide service to the Guru and, perform the assigned duty. In this way, the one who lives in accordance with that (God's) will becomes like Him whom that one serves. (Just as by faithfully serving Guru Nanak, *Lehna* became the second Guru, like Nanak). O' Nanak, (such a person realizes that) everywhere, it is God Himself, and there is no other place (without Him)."(2)

Paurri

Finally, Guru Ji shows us how to approach God for His grace. He says: "O' God, about Your greatness, only You Yourself know, (because) there is no one else equal to You. We could say something (only), if there were any other rival like You (but) only You are equal to Yourself. Whosoever has served You has obtained peace, and nobody can reach up to such a person. You are all-powerful to destroy or create anything, and the entire (universe) is standing with joined hands to beg from You. I cannot visualize any other giver like You; You have given charity to all people in all spheres, continents, nether worlds, and cities of all the worlds."(3)

The message of this *Paurri* is that God is the highest of the high and the most beneficent of all the benefactors. We should pray to Him to yoke us in the service of the true Guru, so that we may serve our Guru and follow his advice with full faith, love and devotion. Who knows, God may shower His grace upon us also, and let us enjoy the kind of pleasure and bliss, which other devotees have enjoyed.

ਸਲੋਕ ਮਃ ੩ ॥

ਮਨਿ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਹਜਿ ਨ ਲਗੋ ਭਾਉ ॥

ਸਬਦੈ ਸਾਦੁ ਨ ਪਾਇਓ ਮਨਹਿ ਕਿਆ ਗੁਣ ਗਾਇ ॥

ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਇ ॥੧॥

ਮਃ ੩ ॥

ਆਪਣਾ ਆਪੁ ਨ ਪਛਾਣੈ ਮੂੜਾ ਅਵਰਾ ਆਖਿ ਦੁਖਾਏ ॥

ਮੂੰਢੈ ਦੀ ਖਸਲਤਿ ਨ ਗਈਆ ਅੰਧੋ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਏ ॥

ਸਤਿਗੁਰ ਕੈ ਭੈ ਭੰਨਿ ਨ ਘੜਿਓ ਰਹੈ ਅੰਕਿ ਸਮਾਏ ॥

ਪੰਨਾ ੫੫੦

ਅਨਿਦੁਨੁ ਸਹਸਾ ਕਦੇ ਨ ਚੁਕੈ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਏ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਅੰਤਰਿ ਸਬਲਾ ਨਿਤੁ ਧੰਧਾ ਕਰਤੁ ਵਿਹਾਏ ॥

ਚਰਣ ਕਰ ਦੇਖਤੁ ਸੁਣਿ ਥਕੇ ਦਿਹੁ ਮੁਕੇ ਨੇੜੈ ਆਏ ॥

salok mehlā 3.

man parteeṭ na aa-ee-aa sahj na lago bḥaa-o.

sabḍai saad na paa-i-o manhath ki-aa gun gaa-ay.

naanak aa-i-aa so parvaan hai je gurmukh sach samaa-ay. ||1||

mehlā 3.

aapṇaa aap na pachḥaanai moorḥaa avraa aakh dukḥaa-ay.

mundhai dee kḥaslat na ga-ee-aa anḍhay vichḥurh chotaa kḥaa-ay.

satgur kai bḥai bḥann na gḥarhi-o rahai ank samaa-ay.

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an-din sahsaa kaḍay na chookai bin sabḍai dukḥ paa-ay.

kaam kroḍh lobh antar sablaa nit ḌhanḌhaa karat vihaa-ay.

charan kar ḍaykhat sun thakay diḥ mukay nayrḥai aa-ay.

ਸਚਾ ਨਾਮੁ ਨ ਲਗੋ ਮੀਠਾ ਜਿਤੁ ਨਾਮਿ ਨਵ ਨਿਧਿ ਪਾਏ ॥
ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾਂ ਮੋਖੰਤਰੁ ਪਾਏ ॥
ਧੁਰਿ ਕਰਮੁ ਨ ਪਾਇਓ ਪਰਾਣੀ ਵਿਣੁ ਕਰਮਾ ਕਿਆ ਪਾਏ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲਿ ਤੂ ਮੂੜੇ ਗਤਿ ਮਤਿ ਸਬਦੇ ਪਾਏ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਦ ਹੀ ਪਾਏ ਜਾਂ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੨॥

ਪਉੜੀ ॥

ਜਿਸੈ ਚੈ ਚਿਤਿ ਵਸਿਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸ ਨੋ ਕਿਉ ਅੰਦੇਸਾ
ਕਿਸੈ ਗਲੈ ਦਾ ਲੋੜੀਐ ॥
ਹਰਿ ਸੁਖਦਾਤਾ ਸਭਨਾ ਗਲਾ ਕਾ ਤਿਸ ਨੋ ਧਿਆਇਆ ਕਿਵ
ਨਿਮਖ ਘੜੀ ਮੁਹੁ ਮੋੜੀਐ ॥
ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਤਿਸ ਨੋ ਸਰਬ ਕਲਿਆਣ ਹੋਏ ਨਿਤ
ਸੰਤ ਜਨਾ ਕੀ ਸੰਗਤਿ ਜਾਇ ਬਹੀਐ ਮੁਹੁ ਜੋੜੀਐ ॥
ਸਭਿ ਦੁਖ ਭੁਖ ਰੋਗ ਗਏ ਹਰਿ ਸੇਵਕ ਕੇ ਸਭਿ ਜਨ ਕੇ ਬੰਧਨ
ਤੋੜੀਐ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਹੋਆ ਹਰਿ ਭਗਤੁ ਹਰਿ ਭਗਤ ਜਨਾ ਕੈ ਮੁਹਿ
ਡਿਠੈ ਜਗਤੁ ਤਰਿਆ ਸਭੁ ਲੋੜੀਐ ॥੪॥

sachaa naam na lago meethaa Jit naam nav
niDh paa-ay.
jeevat marai marai fun jeevai taa^N mokhantar
paa-ay.
Dhur karam na paa-i-o paraanee vin karmaa
ki-aa paa-ay.
gur kaa sabad samaal too moorhay gat mat
sabdai paa-ay.
naanak satgur tad hee paa-ay jaa^N vichahu
aap gavaa-ay. ||2||

pa-orhee.

Jis dai chit vasi-aa mayraa su-aamee tis no
ki-o andaysaa kisai galai daa lorhee-ai.
har sukh-daata sabhnaa galaa kaa tis no
Dhi-aa-idi-aa kiv nimakh gharhee muhu
morhee-ai.
Jin har Dhi-aa-i-aa tis no sarab kali-aan ho-ay
nit sant janaa kee sangat jaa-ay bahee-ai
muhu jorhee-ai.
sabh dukh bhukh rog ga-ay har sayvak kay
sabh jan kay banDhan torhee-ai.
har kirpaa tay ho-aa har bhagat har bhagat
janaa kai muhi dithai jagat tari-aa sabh
lorhee-ai. ||4||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that God is the highest of the high and the most beneficent of all the benefactors. We should pray to Him to yoke us in the service of the true Guru, so that we may serve our Guru and follow his advice with full faith, love, and devotion. Who knows, God may shower His grace upon us also and let us enjoy the kind of pleasure and bliss, which other devotees have enjoyed. However, he wants to stress on the fact that in order to win the pleasure and grace of God, it is absolutely necessary that our mind is totally convinced about the power and greatness of God, and we love and worship Him from the core of our heart. Therefore, he begins this *Paurri* by telling us, about the futility of studying religious books, doing daily worships, or singing some *shabads* in congregations, just by the force of our will, and not with true love and devotion.

He says: “(The one) in whose mind hasn’t developed a true faith (in the validity of Guru’s word or advice), and imperceptibly that one hasn’t been imbued with (God’s) love, and hasn’t found any (spiritual) relish in the Guru’s word, (then what is the use) of singing praises (of God) through (sheer) obstinacy of the mind? O’ Nanak, the advent of only that person is approved, who by following Guru’s advice merges in the true (God).” (1)

Mehla-3

Now Guru Ji tells us about the nature and the traits of those conceited persons who think them to be pious and immaculate, and pretend to be reciting *Gurbani*, but, do not have true love and devotion for God. He says: “(A conceited) fool doesn’t understand his or her own self, but injures the feelings of others by saying (unpleasant) things to them.

Such a person's in-born nature doesn't go away, and being separated from God the blind fool keeps suffering blows (of misfortune). This one hasn't dismantled (his or her old nature), and re-molded it in the fear of the true Guru (so that, he or she could) remain absorbed in (God's loving) embrace. Day and night, such a person's doubt and dread never gets removed and without reflecting on the Guru's word, suffers pain. Within this person remains the strong (influence) of lust, anger, and greed, and such a person's every day passes in doing (worldly) business. (After a while in this state, one feels, as if one's) feet, (have got tired walking, hands doing different chores), eyes and ears by continuously seeing, and listening, one's days (of life) have ended, and (moment of death) has come near. (To such a person) the true Name, through which he or she could have obtained the nine treasures (of the world), has not sounded sweet. (Such a person doesn't know that if) while still living (in the world, one so detaches oneself from the worldly affairs, as if one has) died, then one obtains salvation. However, if a mortal has not obtained the grace of God from the very beginning without virtuous deeds (in the past), what can that person obtain now? (Therefore), O' foolish mortal, reflect and enshrine the Guru's word in your mind, because only through the word (of the Guru) one obtains the wisdom to obtain salvation. But O' Nanak, one obtains the Guru's (guidance), only if one sheds one's conceit from within."(2)

Paurri

Guru Ji concludes the *shabad*, by describing the conduct and the state of mind of the true devotees of God, in whose mind He is enshrined and who have full faith in Him. Guru Ji says: "In whose mind is enshrined my Master, why should there be any kind of doubt or fear in that person's (mind)? God is the giver of all kinds of pleasures, therefore why should we turn our face away from Him (and stop singing His praises), even for a moment? The one, who has meditated on God, obtains all comforts, (therefore); everyday we should go and sit in the congregation of saints and converse with them. All the sorrows, hungers, and maladies of the servant of God go away, and all the bonds of His devotees are shattered. Because, it is through God's grace that one becomes a devotee of God, and by seeing the sight of the devotees (and joining their company), the entire world is ferried across (the worldly ocean)."(4)

The message of this Paurri is that we should not just sing God's praise or read His Word (Gurbani) mechanically, but also try to become His true devotee by singing His praises and meditating on His Name with true devotion and sincerity. Also we should never feel proud of our devotion and start pointing fingers at others; instead, we should always be humble, and even when God shows His grace and makes us His own, we should still remain humble and keep praying for the gift of His Name.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਸੁਆਉ ਨ ਪਾਇਆ ॥
ਨਾਨਕ ਰਸਨਾ ਸਬਦਿ ਰਸਾਇ ਜਿਨਿ ਹਰਿ ਹਰਿ ਮੰਨਿ
ਵਸਾਇਆ ॥੧॥

ਮਃ ੩ ॥

ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਉ ਵਿਸਾਰਿਆ ॥

salok mehlā 3.

saa rasnaa jal jaa-o Jin har kaa su-aa-o na
paa-i-aa.
naanak rasnaa sabad rasaa-ay Jin har har
man vasaa-i-aa. ||1||

mehlā 3.

saa rasnaa jal jaa-o Jin har kaa naa-o
visaari-aa.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਜਪੈ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿਆ
॥੨॥

naanak gurmukh rasnaa har japai har kai
naa-ay pi-aari-aa. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੁ ਭਗਤੁ ਹਰਿ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥

har aapay thaakur sayvak bhagat har aapay
karay karaa-ay.

ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਏ ॥

har aapay vaykhai vigsai aapay Jit bhaavai
tit laa-ay.

ਹਰਿ ਇਕਨਾ ਮਾਰਗਿ ਪਾਏ ਆਪੇ ਹਰਿ ਇਕਨਾ ਉਝੜਿ ਪਾਏ
॥

har iknaa maarag paa-ay aapay har iknaa
ujharh paa-ay.

ਹਰਿ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਕਰਿ ਵੇਖੈ ਚਲਤੁ ਸਬਾਏ ॥

har sachaa saahib sach tapaavas kar vaykhai
chalat sabaa-ay.

ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥੫॥

gur parsaad kahai jan naanak har sachay kay
gun gaa-ay. ||5||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should not just sing God's praise or read His Word (*Gurbani*) mechanically, but we should also try to become His true devotee by singing His praises, and meditating on His Name with true love and devotion. Therefore, Guru Ji begins this *Paurri*, by stressing upon the absolute necessity of meditating on God's Name and relishing the taste of the nectar of God from the core of our heart.

He says: "May that (useless) tongue be burnt which has not tasted the relish of God's Name. O' Nanak, the person who has enshrined God's Name in the mind, that person's tongue gets imbued with the relish of (Guru's) word."(1)

Mehla-3

In this *salok* again, Guru Ji stresses the same thing in a little bit different way. He says: "Let that tongue be burnt, which has forgotten the Name of God. O' Nanak, only the tongue of the Guru's followers utters God's Name and is imbued with the love of God's Name."(2)

Paurri

Although Guru Ji wants us to always meditate on God's Name, but he also wants us to remain humble and always think that even if we are meditating on His Name, it is by His grace and kindness that He has put us on right path and not chosen to astray us.

In the above context, Guru Ji reminds us and says: "God Himself is the Master, and Himself the servant and devotee, and He Himself does and gets (everything) done. God Himself sees and feels happy, and He Himself yokes (the creatures) to different tasks as He pleases. He Himself puts some on the (right) path, and He Himself puts others on strayed paths. God is the true Master, and His justice is also based on truth; and He Himself—enacts, and watches His worldly playes. Devotee Nanak says it is only by Guru's grace that one sings praises of such an external (God)."(5)

The message of this *Paurri* is that without asking questions, why did God do this or that, seeking Guru's guidance, we should keep singing praises of God, and make our

tongue repeat His Name not just mechanically, but with true love and devotion, and beg for His grace to keep us on the right path.

ਸਲੋਕ ਮਃ ੩ ॥

ਦਰਵੇਸੀ ਕੇ ਜਾਣਸੀ ਵਿਰਲਾ ਕੇ ਦਰਵੇਸੁ ॥
ਜੇ ਘਰਿ ਘਰਿ ਹੰਢੈ ਮੰਗਦਾ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ ਵੇਸੁ ॥
ਜੇ ਆਸਾ ਅੰਦੇਸਾ ਤਜਿ ਰਹੈ ਗੁਰਮੁਖਿ ਭਿਖਿਆ ਨਾਉ ॥
ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੀਅਹਿ ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥

ਮਃ ੩ ॥

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੂ ਆਹਿ ॥
ਆਵਤ ਜਾਤ ਨ ਦੀਸਰੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥
ਬਹੁ ਰੰਗੀ ਰਸ ਭੋਗਿਆ ਸਬਦਿ ਰਹੈ ਨਿਰਬਾਣੁ ॥
ਹਰਿ ਰਸਿ ਫਲਿ ਰਾਤੇ ਨਾਨਕਾ ਕਰਮਿ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਧਰਤੀ ਆਪੇ ਹੈ ਰਾਹਗੁ ਆਪਿ ਜੰਮਾਇ ਪੀਸਾਵੈ ॥
ਆਪਿ ਪਕਾਵੈ ਆਪਿ ਭਾਂਡੇ ਦੇਇ ਪਰੋਸੈ ਆਪੇ ਹੀ ਬਹਿ ਖਾਵੈ ॥

ਪੰਨਾ ਪਪ੧

ਆਪੇ ਸੰਗਤਿ ਸਦਿ ਬਹਾਲੈ ਆਪੇ ਵਿਦਾ ਕਰਾਵੈ ॥
ਆਪੇ ਜਲੁ ਆਪੇ ਦੇ ਫਿੰਗਾ ਆਪੇ ਚੁਲੀ ਭਰਾਵੈ ॥
ਜਿਸ ਨੋ ਕਿਰਪਾਲੁ ਹੋਵੈ ਹਰਿ ਆਪੇ ਤਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਵੈ ॥੬॥

salok mehlā 3.

darvaysee ko jaansee virvaa ko darvays.
jay ghar ghar handhai mangdaa Dhigh jeevan
Dhigh vays.
jay aasaa andaysaa taj rahai gurmukh
bhikhi-aa naa-o.
tis kay charan pakhaalee-ah naanak ha-o
balihaarai jaa-o. ||1||

mehlā 3.

naanak tarvar ayk fal du-ay pankhayroo aahi.
aavaṭ jaat na deeshee naa par pankhee
ṭaahi.
baho rangee ras bhogii-aa sabaḍ rahai
nirbaan.
har ras fal raatay naankaa karam sachaa
neesaan. ||2||

pa-orhee.

aapay Dharṭee aapay hai raahak aap
jammaa-ay peesaavai.
aap pakaavai aap bhaaⁿday day-ay parosai
aapay hee bahi khaavai.

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aapay jal aapay day chhingaa aapay chulee
bharaavai.
aapay sangat sad bahaalai aapay vidaa
karaavai.
Jis no kirpaal hovai har aapay tis no hukam
manaavai. ||6||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that without asking questions, (such as) why did God do this or that, seeking Guru's guidance, we should simply keep singing praises of God, and make our tongue repeat His Name, with true love and devotion, and beg for His grace to keep us on the right path. Guru Ji calls such a person a true *Dervish*, as opposed to a Muslim beggar, who simply keeps going from door to door, begging for food.

He says: "Only a very rare *Dervish* (Muslim beggar) knows what it means to be a true *Dervish* (or a humble beggar at God's door). Accursed is his garb, and accursed is his life, who is going from door to door begging for alms. If forsaking hope and fear, he remains sticking to God's support, and becoming a Guru's follower, begs for the alms of God's Name, O' Nanak we should wash his feet, and I am a sacrifice to him."(1)

Mehla-3

Now Guru Ji illustrates the difference between the Guru's followers and conceited persons. He also illustrates how in the same situation, one part of our inner consciousness or mind does the wrong thing of enjoying and indulging in the false worldly pleasures, and the other side or the soul enjoys the nectar of God's Name. The real challenge for us is to see that good side of our consciousness or soul prevails and the bad side or mind is brought under control.

Guru Ji explains this difficult concept with a beautiful example, he says: "O' Nanak there is one tree (our body), two different birds (mind and soul) come and perch on this tree, but there is only one fruit (of God's essence on this tree). We cannot see when these birds come (to perch on the tree), nor we can see their feathers, (or when they fly away). One bird (our mind) always wants to relish the worldly pleasures, but the other bird (the soul) wants to remain detached (from all the temptations and false pleasures of life) and wants to remain imbued with the Name of God. O' Nanak, they on whom is the stamp of the grace of God, are imbued with the fruit of God's essence."(2)

Paurri

Now Guru Ji once again wants us to understand the real cause and effect of everything in the world so that we may always remain humble. Giving the example of a farmer, he says: "(O' my friends), God Himself is the land, He Himself is the farmer; He Himself grows (the corn), and He Himself grinds it (into flour). He himself cooks (the meal); He Himself (gets the) dishes and arranges on the table; He Himself sits (at the table) and enjoys the meal. He Himself serves water, He Himself offers the toothpicks, and He himself helps to gargle. He Himself seats the party and He Himself bids farewell. But, only on whom He becomes merciful, He makes that one obey His command (or will)."(6)

The message of this Paurri is that we should never boast about our holiness, humility, or devotion, and we should not let ourselves be enticed away into the false pleasures of life. Instead, we should pray to God to grant us humility and meditation on God's Name, so that our soul or the inner consciousness relishes the nectar of God only, and showing His grace, God may put His stamp of approval on us also.

ਸਲੋਕ ਮ: ੩ ॥

ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸਨਬੰਧੁ ॥

ਮਮਤਾ ਮੋਹੁ ਸੁ ਬੰਧਨਾ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਸੁ ਧੰਧੁ ॥

ਜਹ ਦੇਖਾ ਤਹ ਜੇਵਰੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧੁ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਵਰਤਣਿ ਵਰਤੈ ਅੰਧੁ ॥੧॥

ਮ: ੪ ॥

ਅੰਧੇ ਚਾਨਣੁ ਤਾ ਬੀਐ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਰਜਾਇ ॥

ਬੰਧਨ ਤੋੜੈ ਸਚਿ ਵਸੈ ਅਗਿਆਨੁ ਅਧੇਰਾ ਜਾਇ ॥

salok mehlaa 3.

karam Dharam sabh banDhnaa paap punn
san-banDh.

mamtaa mO' so banDhnaa putar kaltra so
DhanDh.

jah daykhaa tah jayvree maa-i-aa kaa
san-banDh.

naanak sachay naam bin vartan vartai anDh.
||1||

mehlaa 4.

anDhay chaanan ta thee-ai jaa satgur milai
rajaa-ay.

banDhan torhai sach vasai agi-aan aDhayraa
jaa-ay.

ਸਭੁ ਕਿਛੁ ਦੇਖੈ ਤਿਸੈ ਕਾ ਜਿਨਿ ਕੀਆ ਤਨੁ ਸਾਜਿ ॥
ਨਾਨਕ ਸਰਣਿ ਕਰਤਾਰ ਕੀ ਕਰਤਾ ਰਾਖੈ ਲਾਜ ॥੨॥

sabh kichh daykhai tisai kaa Jin kee-aa tan
saaaj.
naanak saran kartaar kee kartaa raakhai laaj.
||2||

ਪਉੜੀ ॥

ਜਦਹੁ ਆਪੇ ਥਾਟੁ ਕੀਆ ਬਹਿ ਕਰਤੈ ਤਦਹੁ ਪੁਛਿ ਨ ਸੇਵਕੁ
ਬੀਆ ॥
ਤਦਹੁ ਕਿਆ ਕੋ ਲੈਵੈ ਕਿਆ ਕੋ ਦੇਵੈ ਜਾਂ ਅਵਹੁ ਨ ਦੂਜਾ ਕੀਆ
॥
ਫਿਰਿ ਆਪੇ ਜਗਤੁ ਉਪਾਇਆ ਕਰਤੈ ਦਾਨੁ ਸਭਨਾ ਕਉ ਦੀਆ
॥
ਆਪੇ ਸੇਵ ਬਣਾਈਅਨੁ ਗੁਰਮੁਖਿ ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥
ਆਪਿ ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਹੈ ਆਪੇ ਆਪੇ ਕਰੈ ਸੁ ਬੀਆ ॥੭॥

pa-orhee.

jadahu aapay thaat kee-aa bahi kartai tadahu
puchh na sayvak bee-aa.
tadahu ki-aa ko layvai ki-aa ko dayvai jaaⁿ
avar na doojaa kee-aa.
fir aapay jagat upaa-i-aa kartai daan sabhnaa
ka-o dee-aa.
aapay sayv banaa-ee-an gurmukh aapay
amrit pee-aa.
aap nirankaar aakaar hai aapay aapay karai
so thee-aa. ||7||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should never boast about our holiness, humility, or devotion, and we should not let ourselves be enticed away by the false pleasures of life. Instead, we should pray to God to grant us humility and meditation on God's Name, so that our soul or the inner consciousness relishes the nectar of God, and showing His grace, God may put His stamp of approval on us also. Guru Ji begins this *Paurri* by pointing out to us how without God's Name, even the rites, rituals, faith deeds, and our relatives and friends are nothing but sources of worldly bonds and entanglement in worldly affairs. It is only when one meets the true Guru that one receives divine enlightenment, and breaking the worldly bonds, meets the true God.

He says: "(O' my friends), the rituals and religious ceremonies are all worldly bonds, and even virtuous or sinful deeds keep us tied to the world. Attachments for one's family, or for oneself are bonds, and the children or the wife also keep one entangled in worldly affairs. (In fact), wherever I look, I find a worldly bond (in one form or the other). O' Nanak, without (meditation on the) true Name, the blind (ignorant) person is dealing in worldly business (and nothing else)." (1)

Mehla-4

We have to marvel at the beauty with which Guru Ji leads us from one step to the next. In the previous stanza he had concluded that being motivated only by *Maya* or worldly riches and power we do deeds in utter darkness and ignorance. Now he tells us how this darkness can be removed and we can get the light or true divine knowledge. He says: "The blind human being is enlightened (with divine wisdom) only when as per (God's) will, he or she meets the true Guru. (Only, then following Guru's advice, one) breaks down the (worldly) bonds, gets attuned to the true (God), and the darkness of one's ignorance goes away. Then one looks at everything belonging to Him who has fashioned the body, and O' Nanak, then one seeks the shelter of the Creator, who saves one's honor (by protecting that person from all evils)." (2)

Finally, Guru Ji wants to enlighten us about the origin and the circumstances under which God created this world, so that we may appreciate, and understand it little better. He says: "When sitting all by Himself, God made this universe, He didn't consult any other servant (of His). At that time, what could anyone give or take when there was no one else (except God). Then, the Creator Himself created the world and gave the gift (of sustenance) to all. He Himself started (this tradition) of service (and His worship) through the Guru, and He Himself drank (and enjoyed) its relish. O' Nanak, God Himself is formless and Himself the form, and whatever He Himself does, that happens."(7)

The message of this *Paurri* is that without God's Name, all the rites and rituals of faith, deeds of vice and virtue, or attachments with friends and relatives keep us tied to the world. We get spiritual enlightenment only when meeting the true Guru, we follow his advice, and breaking worldly bonds, we are absorbed in God. Only then we come to realize that whatever we see is the creation of God, which He has created without consulting any body, and whatever is happening in this world is as per His will.

ਸਲੋਕ ਮਃ ੩ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਸੇਵਹਿ ਸਦ ਸਾਰਾ ਅਨਦਿਨੁ ਸਹਜਿ ਪਿਆਰਿ ॥
ਸਦਾ ਅਨੰਦਿ ਗਾਵਹਿ ਗੁਣ ਸਾਚੇ ਅਰਧਿ ਉਰਧਿ ਉਰਿ ਧਾਰਿ ॥
ਅੰਤਰਿ ਪ੍ਰੀਤਮੁ ਵਸਿਆ ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥
ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਆਪੇ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਕਹਿਐ ਕਥਿਐ ਨ ਪਾਈਐ ਅਨਦਿਨੁ ਰਹੈ ਸਦਾ ਗੁਣ ਗਾਇ ॥
ਵਿਣੁ ਕਰਮੈ ਕਿਨੈ ਨ ਪਾਇਓ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਭਿਜੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਵੇਦ ਪੁਰਾਣ ਸਭਿ ਸਾਸਤ ਆਪਿ ਕਥੈ ਆਪਿ ਭੀਜੈ ॥
ਆਪੇ ਹੀ ਬਹਿ ਪੂਜੇ ਕਰਤਾ ਆਪਿ ਪਰਪੰਚੁ ਕਰੀਜੈ ॥
ਆਪਿ ਪਰਵਿਰਤਿ ਆਪਿ ਨਿਰਵਿਰਤੀ ਆਪੇ ਅਕਥੁ ਕਥੀਜੈ ॥
ਆਪੇ ਪੁੰਨੁ ਸਭੁ ਆਪਿ ਕਰਾਏ ਆਪਿ ਅਲਿਪਤੁ ਵਰਤੀਜੈ ॥

ਆਪੇ ਸੁਖੁ ਦੁਖੁ ਦੇਵੈ ਕਰਤਾ ਆਪੇ ਬਖਸ ਕਰੀਜੈ ॥੮॥

salok mehlaa 3.

gurmukh parabh sayveh sad saachaa an-din
sahj pi-aar.
sadaa anand gaavahi gun saachay araDh
uraDh ur Dhaar.
antar pareetam vasi-aa Dhur karam likhi-aa
kartaar.
naanak aap milaa-i-an aapay kirpaa Dhaar.
||1||

mehlaa 3.

kahi-ai kathi-ai na paa-ee-ai an-din rahai
sadaa gun gaa-ay.
vin karmai kinai na paa-i-o bha-uk mu-ay
billaa-ay.
gur kai sabad man tan bhijai aap vasai man
aa-ay.
naanak nadree paa-ee-ai aapay la-ay
milaa-ay. ||2||

pa-orhee.

aapay vayd puraan sabh saasat aap kathai
aap bheejai.
aapay hee bahi poojay kartaa aap parpanch
kareejai.
aap parvirat aap nirvirtee aapay akath
katheejai.
aapay punn sabh aap karaa-ay aap alipat
vartejai.

aapay sukh dukh dayvai kartaa aapay bakhsh
kareejai. ||8||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that without God's Name, all the rites and rituals of faith, deeds of vice and virtue, or attachments with friends and relatives keep us tied to the world. We get spiritual enlightenment, only when meeting the true Guru, we follow his advice, and breaking worldly bonds are absorbed in God. In other words, he wants us to become a *Gurmukh*, or a person who follows the Guru's advice and guidance and not his or her own conceit or ego. He begins this *Paurri* by elaborating on the conduct of a *Gurmukh* and the blessings he or she obtains.

Guru Ji says: "The Guru's followers always serve the eternal God (by meditating on Him) day and night with love and poise. Enshrining that true God, who is pervading (in all sides), up and down, and in their hearts they blissfully keep singing His praises. From the very beginning, Creator has written this act of grace (in their destiny), therefore, the beloved Spouse has come to reside in them. O' Nanak, by showing grace on His own, He has united them with Him."(1)

Now Guru Ji wants us to caution us against any sense of ego, because some of us in our ego start thinking that if we write, lecture, or often talk about God, we earn the right to see His sight and obtain His union.

In order to remove any such false expectations, Guru Ji says: "(O' my friends), by simply talking or lecturing about (God), we do not obtain Him. (Nor can a person obtain God) by always singing His praises day and night. Without (God's) grace, no one has ever been able to meet Him; many have died wailing and crying (in this false expectation). It is only through the Guru's words that one's mind and body is imbued with the love of God, and then He Himself comes to reside in our heart. In short O' Nanak only by His grace, we obtain Him, and He Himself unites us with Him."(2)

Paurri

Guru Ji concluded the previous *Paurri* with the statement that God Himself is formless and Himself the form, and whatever He Himself does, that happens. Continuing that thought, Guru Ji says: "It is God Himself who utters all the *Vedas*, *Puranas*, *Shastras* (and all other religious philosophies). He Himself discourses on them, and He Himself is pleased (upon listening to these discourses). It is the Creator Himself who enacts the worldly play, and sitting down, does His worship. He Himself is involved in the world, He Himself remains detached, and He Himself describes the indescribable. He Himself makes us do charitable deeds and then remains detached from (all vice or) virtue. (In short), the Creator Himself gives us pleasure or pain and He Himself shows mercy on us."(8)

The message of this *Paurri* is that instead of talking or lecturing about different religious philosophies, becoming a Guru's follower, we should follow Guru's advice and meditate on God's Name. We should realize that actually it is not we who are doing any kind of service or worship; instead, it is God residing in our heart and enjoying this devotion through our senses. Lastly, we should realize that whatever is happening whether good or bad, it is God who is enacting this play and we should simply accept and enjoy all this drama of His, and learn to always blissfully keep singing His praise in peace and poise.

ਸਲੋਕ ਮ: ੩ ॥

ਸੇਖਾ ਅੰਦਰਹੁ ਜੋਰੁ ਛਡਿ ਤੂ ਭਉ ਕਰਿ ਝਲੁ ਗਵਾਇ ॥
ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ ॥
ਮਨੁ ਕਠੋਰੁ ਸਬਦਿ ਭੇਦਿ ਤੂੰ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਸਾਂਤੀ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਸਾ ਖਸਮੁ ਪਾਏ ਬਾਇ ॥
ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਗਿਆਨੀ ਜਾਇ
॥੧॥

ਮ: ੩ ॥

ਪੰਨਾ ਪਪੜ

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੇ ਪਿਆਰੁ ॥
ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਗ੍ਰਹੈ ਕੂੜੁ ਕਰੇ ਆਹਾਰੁ ॥
ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅੰਤੋ ਹੋਇ ਸਭੁ ਛਾਰੁ ॥
ਕਰਮ ਧਰਮ ਸੁਚ ਸੰਜਮ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ॥
ਨਾਨਕ ਜਿ ਮਨਮੁਖੁ ਕਮਾਵੈ ਸੁ ਬਾਇ ਨਾ ਪਵੈ ਦਰਗਹਿ ਹੋਇ
ਖੁਆਰੁ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਖਾਣੀ ਆਪੇ ਬਾਣੀ ਆਪੇ ਖੰਡ ਵਰਭੰਡ ਕਰੇ ॥
ਆਪਿ ਸਮੁੰਦੁ ਆਪਿ ਹੈ ਸਾਗਰੁ ਆਪੇ ਹੀ ਵਿਚਿ ਰਤਨ ਧਰੇ ॥
ਆਪਿ ਲਹਾਏ ਕਰੇ ਜਿਸੁ ਕਿਰਪਾ ਜਿਸ ਨੋ ਗੁਰਮੁਖਿ ਕਰੇ ਹਰੇ ॥
ਆਪੇ ਭਉਜਲੁ ਆਪਿ ਹੈ ਬੋਹਿਥਾ ਆਪੇ ਖੇਵਟੁ ਆਪਿ ਤਰੇ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਅਵਰੁ ਨ ਦੂਜਾ ਤੁਝੈ ਸਰੇ ॥੯॥

salok mehlaa 3.

saykhaa andrahu jor chhad too bha-o kar
jhal gavaa-ay.
gur kai bhai kaytay nistaray bhai vich
nir**ba**-o paa-ay.
man kathor sabad bhayd tooⁿ saa^{nt} vasai
man aa-ay.
saa^{nt}tee vich kaar kamaav^{nee} saa khasam
paa-ay thaa-ay.
naanak kaam kroDh kinai na paa-i-o
puchhahu gi-aanee jaa-ay. ||1||

mehlaa 3.

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manmukh maa-i-aa mO' hai naam na lago
pi-aar.
koorh kamaavai koorh sangrahai koorh karay
aahaar.
bikh maa-i-aa Dhan sanch mareh antay
ho-ay sabh chhaar.
karam Dharam such sanjam karahi antar lobh
vikaar.
naanak je manmukh kamaavai so thaa-ay
naa pavai dargahi ho-ay khu-aar. ||2||

pa-orhee.

aapay khanee aapay banee aapay khand
varhhand karay.
aap samund aap hai saagar aapay hee vich
ratan Dharay.
aap lahaa-ay karay Ji s kirpaa Ji s no
gurmukh karay haray.
aapay bha-ojal aap hai bO'ithaa aapay
khayvat aap taray.
aapay karay karaa-ay kartaa avar na doojaa
tujhai saray. ||9||

Salok Mehla-3

As per Dr. Bhai Vir Singh Ji, this *salok* appears to be addressed to a *Sheikh* (a person belonging to a class of religiously and socially respectable Muslims) who used to be very conceited and obstinate. But the essence of this *shabad* is applicable to us all.

Addressing the *Sheikh*, Guru Ji says: “O’ *Sheikh*, renounce your inner arrogance, and enshrining the fear (of God in your mind), get rid of your craziness. By embracing fear of the Guru, many have been emancipated, and (living in His) fear, they have obtained the fear free (God). Pierce your hardened heart with the advice of the Guru’s word; so that peace

comes to reside in your mind, (because) God approves that deed (of faith), which is done in peace. O' Nanak, go and ask any wise persons: nobody has obtained God by indulging in lust or anger.”(1)

Mehla-3

However, despite all such advice as listed above, many conceited persons still follow the dictates of their own minds and do all those undesirable things against which the Guru forbids us. Commenting on the state and fate of such egocentric persons, Guru Ji says: “The egocentric person is in love with *Maya* (the worldly riches and power, therefore) such a person isn't imbued with the love of God's Name. (The egocentric) earns false (worldly wealth), amasses false (wealth), and survives (on the) security of this false (wealth). Such a person) dies amassing (worldly) poison, which proves useless (like) ashes in the end. (Even when the egocentric) performs various rituals and austerities of faith, (he or she doesn't do this for love of God), but because of greed and evil designs within (the mind). Therefore, O' Nanak, whatever deed the conceited person does is not approved, and is therefore disgraced in God's court.”(2)

Paurri

Now, resuming the theme of the previous *Paurri* regarding God's own hand in every thing, Guru Ji says: “It is (God) Himself who creates the sources of creation and forms of speech, and He Himself creates the continents and the galaxies. He Himself is the ocean, Himself the sea, and He Himself has put the jewels (in them). He Himself makes a person find (these jewels) on whom He shows mercy and whom He makes a Guru's follower. He Himself is the dreadful worldly ocean; Himself the ship, Himself the captain, and He Himself swims across (this ocean). (In short), it is the Creator who does and gets done (everything). O' God, there is no one like You.”(9)

The message of this *Paurri* is that instead of feeling proud of our position or power, following Guru's advice we should treat everybody with humility, dignity, and love. We shouldn't waste our life in amassing false worldly wealth, and instead have full faith in God, and realize that it is God who creates everything. We should keep praying to Him to show His mercy on us and bless us with the guidance of the true Guru, so that following his guidance, we may find the jewels of the true wealth of God's Name, and may swim across this worldly ocean.

ਸਲੋਕ ਮ: ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੇ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟੀਐ ਹਉਮੈ ਮਮਤਾ ਜਾਇ ॥

ਉਤਮ ਪਦਵੀ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥

ਨਾਨਕ ਪੂਰਬਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਯੁਰੁ ਮਿਲਿਆ
ਆਇ ॥੧॥

salok mehlaa 3.

satgur kee sayvaa safal hai jay ko karay chit
laa-ay.

naam padaarath paa-ee-ai achiñt vasai man
aa-ay.

janam maran dukh katee-ai ha-umai mamtaa
jaa-ay.

utam padvee paa-ee-ai sachay rahai
samaa-ay.

naanak poorab jin ka-o likhi-aa tinaa satgur
mili-aa aa-ay. ||1||

ਮਃ ੩ ॥

ਨਾਮਿ ਰਤਾ ਸਤਿਗੁਰੁ ਹੈ ਕਲਿਜੁਗ ਬੋਹਿਥੁ ਹੋਇ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪਾਰਿ ਪਵੈ ਜਿਨਾ ਅੰਦਰਿ ਸਚਾ ਸੋਇ ॥

ਨਾਮੁ ਸਮਾਲੇ ਨਾਮੁ ਸੰਗ੍ਰਹੈ ਨਾਮੇ ਹੀ ਪਤਿ ਹੋਇ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਪਾਇਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਪਾਰਸੁ ਆਪਿ ਧਾਤੁ ਹੈ ਆਪਿ ਕੀਤੇਨੁ ਕੰਚਨੁ ॥

ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੁ ਆਪੇ ਆਪੇ ਹੀ ਪਾਪ ਖੰਡਨੁ ॥

ਆਪੇ ਸਭਿ ਘਟ ਭੋਗਵੈ ਸੁਆਮੀ ਆਪੇ ਹੀ ਸਭੁ ਅੰਜਨੁ ॥

ਆਪਿ ਬਿਬੇਕੁ ਆਪਿ ਸਭੁ ਬੇਦਾ ਆਪੇ ਗੁਰਮੁਖਿ ਭੰਜਨੁ ॥

ਜਨੁ ਨਾਨਕੁ ਸਾਲਾਹਿ ਨ ਰਜੈ ਤੁਧੁ ਕਰਤੇ ਤੂ ਹਰਿ ਸੁਖਦਾਤਾ
ਵਡਨੁ ॥੧੦॥

mehlaa 3.

naam rataa satguroo hai kalijug bO'ith ho-ay.
gurmukh hovaI so paar pavai Ji naa andar
sachaa so-ay.

naam sam^aalay naam sangrahai naamay
hee pat ho-ay.

naanak satgur paa-i-aa karam paraapat
ho-ay. ||2||

pa-orhee.

aapay paaras aap Dhaat hai aap keeton
kanchan.

aapay thaakur sayvak aapay aapay hee paap
khandan.

aapay sabh ghat bhogvai su-aamee aapay
hee sabh anjan.

aap bibayk aap sabh baytaa aapay gurmukh
bhanjan.

jan naanak saalaahi na rajai tuDh kartay too
har sukh-daatā vadan. ||10||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that instead of feeling proud of our position or power, following Guru's advice we should treat everybody with humility, dignity, and love, so that following his guidance, we may find the jewels of the true wealth of God's Name and may swim across this worldly ocean. He starts the next *Paurri* by stressing once again how useful and successful is the Guru's service, or following his guidance in helping us achieve the object of our life: the reunion with our beloved Spouse. But there are certain conditions, which must be met for this service to be fruitful.

He says: "(O' my friends), fruitful is the service (following the advice) of the true Guru, provided one does it with full dedication of the mind. (For example, by sincerely following Guru's advice), we obtain the precious commodity of God's Name, and the care-free (God) comes to reside in our mind. Then we eliminate the pain of birth and death, and our ego and (worldly) attachment goes away. We obtain the supreme state (of bliss) and remain absorbed in that true (God). But, O' Nanak, (only) they in whose destiny it is already so written, the true Guru comes and meets them."(1)

Mehla-3

Now Guru Ji tells us why and how the service of the true Guru is so beneficial. He says: "The true Guru is saturated with the (love) of God's Name, and is (like) a ship in *Kalyug*, (the present age). They who become Guru's followers in whose heart that true (God is enshrined), swim across (the worldly ocean. Because) they meditate on (God's) Name, and amass (the wealth of God's) Name and because of the Name, they are honored (in God's court). But O' Nanak, it is only upon meeting the true Guru and through (God's) grace that one obtains (the gift of) Name."(2)

Paurri

Next resuming the theme of God's doing everything, Guru Ji says: "God Himself is like the philosopher's stone, Himself the metal, and He Himself has made (a metal like ordinary person into a Guru's follower like) gold. He Himself is the Master, Himself the servant, and He Himself is the destroyer of sins. The Master Himself enjoys the (the worldly pleasures) in all the hearts, and He Himself is all the darkness (of *Maya*, or worldly attachments). He Himself is the divine knowledge, Himself all-knowing, and Himself the destroyer (of worldly bonds) through the Guru. O' Creator, slave Nanak doesn't get tired of praising You, because You are the greatest giver of bliss."(10)

The message of this *shabad* is that in case we want to obtain emancipation from the pains of births and deaths and reunite with our long-separated, beloved spouse God, then following the advice of the true Guru, we should meditate on God's Name with full devotion and concentration of mind. One day, God will surely show His grace on us and bless us also with eternal peace and bliss of His union.

ਸਲੋਕ ਮਃ ੪ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਜੇਤੇ ਕਰਮ ਕਮਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਵਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ
ਜਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥
ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਮੁਹਿ
ਕਾਲੇ ਉਠਿ ਜਾਹਿ ॥੧॥

ਮਃ ੩ ॥

ਇਕਿ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹਿ ਚਾਕਰੀ ਹਰਿ ਨਾਮੇ ਲਗੈ
ਪਿਆਰੁ ॥
ਨਾਨਕ ਜਨਮੁ ਸਵਾਰਨਿ ਆਪਣਾ ਕੁਲ ਕਾ ਕਰਨਿ ਉਧਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਚਾਟਸਾਲ ਆਪਿ ਹੈ ਪਾਧਾ ਆਪੇ ਚਾਟਤੇ ਪੜਣ ਕਉ
ਆਣੇ ॥
ਆਪੇ ਪਿਤਾ ਮਾਤਾ ਹੈ ਆਪੇ ਆਪੇ ਬਾਲਕ ਕਰੇ ਸਿਆਣੇ ॥
ਇਕ ਬੈ ਪੜਿ ਬੁਝੈ ਸਭੁ ਆਪੇ ਇਕ ਬੈ ਆਪੇ ਕਰੇ ਇਆਣੇ ॥
ਇਕਨਾ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਏ ਜਾ ਆਪਿ ਤੇਰੈ ਮਨਿ ਸਚੇ
ਭਾਣੇ ॥

ਪੰਨਾ ਪਪੜ

ਜਿਨਾ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਸੇ ਜਨ ਸਚੀ ਦਰਗਹਿ
ਜਾਣੇ ॥੧੧॥

salok Mehla 4.

bin satgur sayvay jee-a kay banDhnaa jaytay
karam kamaahi.
bin satgur sayvay thavar na paavhee mar
jameh aavahi jaahi.
bin satgur sayvay fikaa bolnaa naam na vasai
man aa-ay.
naanak bin satgur sayvay jam pur baDhay
maaree-ah muhi kaalai uth jaahi. ||1||

mehlaa 3.

ik satgur kee sayvaa karahi chaakree har
naamay lagai pi-aar.
naanak janam savaaran aapnaa kul kaa
karan uDhaar. ||2||

pa-orhee.

aapay chaatsaal aap hai paaDhaa aapay
chaatrhay parhan ka-o aanay.
aapay pitaa maataa hai aapay aapay baalak
karay si-aanay.
ik thai parh bujhai sabh aapay ik thai aapay
karay i-aanay.
iknaa andar mahal bulaa-ay jaa aap tayrai
man sachay bhaanay.

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Ji naa aapay gurmuKh day vadi-aa-ee say jan
sachee dargahi jaanay. ||11||

Salok Mehla-4

Guru Ji started the previous *Paurri* with the remark that fruitful is the service of the true Guru, provided one does it with full dedication of mind. By following Guru's advice, we obtain the precious commodity of God's Name, and the worry-free (God) comes to reside in the mind. Now Guru Ji wants to show us the other side of the coin; what happens when we don't serve the Guru, and without following the true Guru we indulge in some other rituals and rites out of our own conceit, or are misled by some clever persons.

He says: "Without serving (and following) the true Guru, all the deeds (including faith rituals and the seemingly pious) deeds) which people do become bonds for the soul, (because these acts entangle one in worldly bonds even more). Without serving the true Guru, one never obtains a place of rest, so one dies to be born (again), and in this way keeps coming and going (in and out of the world). Without serving the true Guru, whatever one speaks is insipid and (God's) Name does not come to reside in one's mind. O' Nanak, without serving the true Guru (and following his advice, human beings) depart (from the world) in great shame and are bound and beaten in the city of the death."(1)

Mehla-3

Now Guru Ji once again describes the traits of Guru's followers who serve the true Guru and the blessings they obtain. He says: "There are some who serve the true Guru, and by doing so they are imbued with love of God's Name. In this way, O' Nanak, they embellish their own life and (also) emancipate their lineage."(2)

Paurri

However once again, Guru Ji stresses upon the concept that it is God Himself who plays all the roles, including those of the Guru, the teacher, and the school. He says: "He Himself is the school, Himself the teacher, and He Himself brings students to study (in that school). He Himself is the father, Himself the mother, and He Himself makes them adults."

"Somewhere, He Himself studies, and Himself understands everything, and at some place He makes (the students) ignorant. (O' God), some who are pleasing to Your true mind, You call them into Your (presence, in Your) mansion. (In short), through the Guru whom You honor, they are recognized in Your true court."(11)

The message of this *Paurri* is that if we don't follow (*Gurbani*) the Guru's advice and keep doing other things out of our own ego, we would keep suffering the pains of births and deaths. It is only by following the advice of the Guru and meditating on His Name that we are united with God and called into His mansion.

ਸਲੋਕੁ ਮਰਦਾਨਾ ੧ ॥

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥

ਕਰਣੀ ਲਾਹਣਿ ਸਤੁ ਗੁੜੁ ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ ॥

salok mardāanaa 1.

kal kalvaalee kaam maḍ manoo-aa
peevanḥaar.

krōDh katoree mO'i bharee peelaavaa
ahaḥkaar.

majlas koorḥay lab kee pee pee ho-ay
khu-aa.

karṇee laahan satḥ gurḥ sach saraa kar saar.

ਗੁਣ ਮੰਡੇ ਕਰਿ ਸੀਲੁ ਘਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ ॥
ਗੁਰਮੁਖਿ ਪਾਣੀਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ ॥੧॥

guṇ manday kar seel g̃hi-o saram maas
aahaar.
gurmukh paa-ee-ai naankaa khaaDhai jaahi
bikaar. ||1||

ਮਰਦਾਨਾ ੧ ॥

ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ ॥
ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮਕਾਲੁ ॥
ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥
ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥
ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥੨॥

mardaanaa 1.

kaa-i-aa laahan aap mad majlas tarisnaa
Dhaat.
mansaa katoree koorh bharee peela-a-ay
jamkaal.
it mad peetai naankaa bahutay khaatee-ah
bikaar
gi-aan gurh saalaah manday bha-o maas
aahaar.
naanak ih bhोजan sach hai sach naam
aaDhaar. ||2||

ਕਾਂਧਾਂ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਅੰਮ੍ਰਿਤੁ ਤਿਸ ਕੀ ਧਾਰ ॥
ਸਤਸੰਗਤਿ ਸਿਉ ਮੇਲਾਪੁ ਹੋਇ ਲਿਵ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤੁ ਭਰੀ ਪੀ ਪੀ
ਕਟਹਿ ਬਿਕਾਰ ॥੩॥

kaa^{nyaa} laahan aap mad amrit tis kee Dhaar.
satsangat si-o maylaap ho-ay liv katoree
amrit bharee pee pee kateh bikaar. ||3||

ਪਉੜੀ ॥

ਆਪੇ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬਾ ਆਪੇ ਖਟ ਦਰਸਨ ਕੀ ਬਾਣੀ ॥
ਆਪੇ ਸਿਵ ਸੰਕਰ ਮਹੇਸਾ ਆਪੇ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥
ਆਪੇ ਜੋਗੀ ਆਪੇ ਭੋਗੀ ਆਪੇ ਸੰਨਿਆਸੀ ਫਿਰੈ ਬਿਬਾਣੀ ॥
ਆਪੈ ਨਾਲਿ ਗੋਸਟਿ ਆਪਿ ਉਪਦੇਸੈ ਆਪੇ ਸੁਖੜੁ ਸਰੂਪੁ ਸਿਆਣੀ
॥
ਆਪਣਾ ਚੋਜੁ ਕਰਿ ਵੈਥੈ ਆਪੇ ਆਪੇ ਸਭਨਾ ਜੀਆ ਕਾ ਹੈ ਜਾਣੀ
॥੧੨॥

pa-orhee.

aapay sur nar gan ganDharbaa aapay khat
darsan kee bane.
aapay siv sankar mahaysaa aapay gurmukh
akath kahaanee.
aapay jogee aapay bhogee aapay sani-aasee
firai bibaanee.
aapai naal gosat aap updaysai aapay sugharh
saroop si-aanee.
aapnaa choj kar vaykhai aapay aapay
sabhnaa jee-aa kaa hai jaanee. ||12||

Salok Mardaana-1

According to Dr. Bhai Vir Singh Ji, Guru Nanak Dev Ji might have uttered this *salok* in response to some observations made by his disciple *Mardaana* regarding evils of alcohol after seeing some intoxicated drunkards. In this *salok*, he indicates that drinking alcohol is bad and leads to all kinds of problems and evils. But here instead of talking about alcohol, Guru Ji draws *Mardaana's* attention (and ours) to another kind of intoxicant, which has similar harmful effects on the entire world, and then recommends a third kind of alcohol, which is truly beneficial for the human being. For this purpose, he uses the metaphor of brewing factory in which alcohol is made and sold to the customers.

He says: “(O’ my brother *Mardana*), the present age called *Kalyug* is like that big vat in which alcohol is made, and the mind is the drunkard, who is drinking this alcohol of lust. Anger is the cup, filled with worldly attachment, and conceit the bartender. Therein is gathered the assembly of false greed, where by drinking more and more, humanity is wasting itself. (I suggest that) one should make good conduct as the vat to brew the wine, and in that put molasses of truth, and thus make the true (wine) of God’s Name. Make the

breads of virtues, butter of civil conduct, and the meat of modesty as your meal. O' Nanak, only through the Guru, we obtain such (a divine meal), eating which our evils go away.”(1)

Mardaana-1

Addressing once again his disciple *Mardaana*, whom he used to treat like his brother, Guru Ji takes a little bit different approach on the subject of conceit in the world, which acts like alcohol on their minds. He says: “The body is like the vat in which our conceit is like the intoxicant, and the worldly desire is like the party (of drunkards). Lust is like the cup filled with falsehood, and demon of death is the bartender. O' Nanak by drinking this (kind of) wine, we commit many sins (which then become the source and reasons for our punishments and sufferings in the present and future lives. Therefore, I suggest that we should drink such a wine in which we use) divine knowledge as the molasses, God's praise as the bread, and the fear of God as the meat to eat along with (the wine). O' Nanak, this (kind of) meal is true (intoxication), because the true Name is the mainstay (of life).”(2)

Elaborating on the process of making this “meal of true Name”, Guru Ji says: “(For brewing this kind of wine), we use the body as the vat, self-realization the wine, whose stream is immortalizing, and upon meeting with the true congregation, our cup is filled with attunement (to God), drinking which again and again, our sins are eradicated.”(3)

Paurri

After describing the state of the world, and telling us in the metaphor of alcohol how the world is being intoxicated in falsehood and conceit, and what is the right kind of wine to drink, or what is the right kind of conduct to live by, Guru Ji wants us to understand that actually whatever is there is all God's own manifestation. So he says: “He Himself is the angels, Himself the humans, Himself the attendants of the angels, and He Himself is the reciter of the word of the six (Hindu) *Shastras*. He Himself is *Shiva*, *Shankar*, and *Mahesh* (the gods of death, creation, and sustenance), and He Himself narrates His un-narrate able gospel through the Guru. He Himself is the yogi, Himself the enjoyer, and becoming a recluse; He Himself is wandering about in wilderness. He discourses with Himself, delivers sermon to Himself, and He Himself is discrete, graceful and wise. Staging His own play, He Himself beholds it, and He Himself is the inner knower of all creatures.”(12)

The message of this *Paurri* is that in *Kalyug* (the present age), people are behaving as if they are intoxicated with the alcohol of lust, falsehood, and conceit, which is leading them to a life of sin and evil. Instead, following Guru's advice, they ought to intoxicate themselves with the wine of love, truth, and God's Name, and live a life of virtuous and truthful conduct. However, we have to realize that actually it is God who is playing this entire worldly drama, is Himself writing its script, and Himself playing all the roles.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਏਹਾ ਸੰਧਿਆ ਪਰਵਾਣੁ ਹੈ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ॥

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਊਪਜੈ ਮਾਇਆ ਮੋਹੁ ਜਲਾਵੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਦੁਬਿਧਾ ਮਰੈ ਮਨੁਆ ਅਸਥਿਰੁ ਸੰਧਿਆ ਕਰੇ
ਵੀਚਾਰੁ ॥

salok mehlā 3.

ayhaa sanDhi-aa parvaan hai Jit har parabh
mayraa chit aavai.

har si-o pareet oopjai maa-i-aa mo' jalaavai.

gur pargaadee dūbiDhaa marai manoo-aa
asthir sanDhi-aa karay eechar.

ਨਾਨਕ ਸੰਖਿਆ ਕਰੈ ਮਨਮੁਖੀ ਜੀਉ ਨ ਟਿਕੈ ਮਰਿ ਜੰਮੈ ਹੋਇ
ਖੁਆਚੁ ॥੧॥

naanak sanDhi-aa karai manmukhee jee-o na
tikai mar jammai ho-ay khu-aar. ||1||

ਮਃ ੩ ॥

mehlaa 3.

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਤੀ ਸਭੁ ਜਗੁ ਫਿਰੀ ਮੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

pari-o pari-o kartee sabh jag firee mayree
pi-aas na jaa-ay.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਮੇਰੀ ਪਿਆਸ ਗਈ ਪਿਰੁ ਪਾਇਆ
ਘਰਿ ਆਇ ॥੨॥

naanak satgur mili-ai mayree pi-aas ga-ee pir
paa-i-aa ghar aa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੇ ਤੰਤੁ ਪਰਮ ਤੰਤੁ ਸਭੁ ਆਪੇ ਆਪੇ ਠਾਕੁਰੁ ਦਾਸੁ ਭਇਆ
॥

aapay tant param tant sabh aapay aapay
thaakur daas bha-i-aa.

ਆਪੇ ਦਸ ਅਠ ਵਰਨ ਉਪਾਇਅਨੁ ਆਪਿ ਬ੍ਰਹਮੁ ਆਪਿ ਰਾਜੁ
ਲਇਆ ॥

aapay das ath varan upaa-i-an aap barahm
aap raaj la-i-aa.

ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਬਖਸੇ ਕਰੇ ਦਇਆ ॥

aapay maaray aapay chhodai aapay bakhsay
karay da-i-aa.

ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲੈ ਕਥ ਹੀ ਸਭੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੁ ਬਿਆ
॥

aap abhul na bhulai kab hee sabh sach
tapaavas sach thi-aa.

ਆਪੇ ਜਿਨਾ ਬੁਝਾਏ ਗੁਰਮੁਖਿ ਤਿਨ ਅੰਦਰਹੁ ਦੂਜਾ ਭਰਮੁ
ਗਇਆ ॥੧੩॥

aapay Ji naa bujhaa-ay gurmukh tin andrahu
doojaa bharam ga-i-aa. ||13||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that in the present age, called *Kalyug*, people are behaving as if they are intoxicated with the alcohol of lust, falsehood, and conceit, which is leading them to a life of sin and evil. Instead, following Guru's advice, they ought to intoxicate them with the wine of love, truth, and God's Name, and live a life of virtuous and truthful conduct. In this *shabad*, Guru Ji comments on the futility of ritualistic prayers and worships, without true love and desire for enshrining God's Name in one's heart, and tells us what kind of daily prayer is actually approved in God's court.

He says: "(O' my friends), only that prayer is acceptable (in God's court) through which my beloved God comes to reside in the heart; love with God may arise, which may burn away the greed for *Maya* (the worldly riches and power). Then, by Guru's grace, one's duality (the love of things other than God) is destroyed, and with a stable mind one reflects on the true (meaning) of prayer. But O' Nanak, (even though) the conceited person makes daily prayers, (such a person's) mind doesn't rest, (and therefore, such a person) dies to be born again and again and is ruined."(1)

Mehla -3

Next Guru Ji shares his own experience to relate how the Guru helped him to quench his thirst for the sight of his beloved (God). He says: "I have been roaming and wandering around the entire world, repeatedly crying for my beloved (God), but still my thirst (for His sight) didn't go away. However O' Nanak, upon meeting the true Guru, my thirst went away, and I found my Spouse upon coming back (and looking into) the home (of my heart)."(2)

Paurri

Now once again, Guru Ji marvels at the wonders of God who is manifesting Himself in all different forms and shapes. He says: “(God) Himself is the essence (or soul), and Himself the supreme essence (or prime soul); He Himself is the Master and Himself becomes the servant. He Himself has created the eighteen castes, He Himself is the all-pervading God, and He Himself has established His dominion. He Himself destroys, He Himself redeems, and showing mercy, He Himself forgives. (But one thing is certain, that) He is infallible and never makes any mistake. He is always true, and true is His justice. Through the Guru, whom He helps to understand Him, from within them goes out duality and doubt.”(13)

The message of this *Paurri* is that we should not do our prayers just for the sake of feeding our conceit, or that we have done our daily ritualistic worship. Instead, we should always sincerely pray to God to bless us with the guidance of the Guru, so that under His guidance we may learn to sing God’s praise, meditate on His Name, and pray that showing His mercy, God may forgive us also and bless us with His eternal union.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਹਰਿ ਨਾਮੁ ਨ ਸਿਮਰਹਿ ਸਾਧਸੰਗਿ ਤੈ ਤਨਿ ਉਡੈ ਖੋਹ ॥
ਜਿਨਿ ਕੀਤੀ ਤਿਸੈ ਨ ਜਾਣਈ ਨਾਨਕ ਫਿਟੁ ਅਲੂਣੀ ਦੇਹ ॥੧॥

ਪੰਨਾ ੫੫੪

ਮਃ ੫ ॥

ਘਟਿ ਵਸਹਿ ਚਰਣਾਰਬਿੰਦੁ ਰਸਨਾ ਜਪੈ ਗੁਪਾਲ ॥
ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਅਠਸਠਿ ਤੀਰਥ ਕਰਤਾ ਆਪਿ ਕਰੇ ਇਸਨਾਨੁ ॥
ਆਪੇ ਸੰਜਮਿ ਵਰਤੈ ਸ੍ਰਾਮੀ ਆਪਿ ਜਪਾਇਹਿ ਨਾਮੁ ॥
ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਭਉ ਖੰਡਨੁ ਆਪਿ ਕਰੈ ਸਭੁ ਦਾਨੁ ॥
ਜਿਸ ਨੋ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ਸੋ ਸਦ ਹੀ ਦਰਗਹਿ ਪਾਏ
ਮਾਨੁ ॥
ਜਿਸ ਦੀ ਧੈਜ ਰਏ ਹਰਿ ਸੁਆਮੀ ਸੋ ਸਚਾ ਹਰਿ ਜਾਨੁ ॥੧੪॥

salok mehlaa 5.

har naam na simrahi saaDhsang tai tan udai
khayh.
Ji n keetee tisai na jaan-ee naanak fit
alooonee dayh. ||1||

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mehlaa 5.

ghat vaseh charnaarbind rasnaa japai gupaal.
naanak so parabh simree-ai tis dayhee ka-o
paal. ||2||

pa-orhee.

aapay ahsath tirath kartaa aap karay isnaan.
aapay sanjam vartai savaamee aap japaa-ih
naam.
aap da-i-aal ho-ay bha-o khandan aap karai
sabh daan.
Jis no gurmukh aap bujhaa-ay so sad hee
dargahi paa-ay maan.
Jis dee paij rakhai har su-aamee so sachaa
har jaan. ||14||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should always sincerely pray to God to bless us with the guidance of the true Guru, so that under his guidance we may learn to sing God’s praise, and meditate on His Name, and pray that showing mercy, God may forgive us also and bless us with His eternal union. Now in this *salok*, he tells us about the consequences of not meditating on God’s Name.

He says: “(O’ my friends), the body that does not meditate on God’s Name in the society of saints (is so disgraced, as if) dust is falling on it. O’ Nanak, accursed is that insipid body, which does not recognize (Him) who has created (it).”(1)

Mehla-5

Now Guru Ji tells us how much care, we should give to that body or that person who loves God and meditates on God’s Name. He says: “O’ Nanak, (feed and) nurture that body, in whose mind reside the lotus feet, (the love of God), and whose tongue meditates on the Master of the earth.”(2)

Paurri

Finally Guru Ji once again reminds us that it is God Himself who does everything, including establishing holy places for meditating on God’s Name or making a person to go there and cherish God’s Name. He says: “(O’ my friends), He Himself is the creator of (all) the sixty-eight places of pilgrimage, and He Himself bathes in them. The Master Himself observes austerities and He Himself makes us meditate on His Name. When the destroyer of fear Himself becomes merciful, He Himself bestows gifts on all. Through the Guru, whom He Himself gives (divine) knowledge, that (person) always obtains honor in God’s court. In short, whose honor God the Master protects is the true devotee of God.”(14)

The message of this Paurri is that it is God who Himself shows mercy and sends us to the Guru for true divine knowledge. So we should always pray to God to have mercy on us and grant us the guidance of the Guru so that under his guidance we may meditate on God’s Name and remember Him with true love and affection, because without meditating on God’s Name, this human life is absolutely useless.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਜਗੁ ਅੰਧੁ ਹੈ ਅੰਧੇ ਕਰਮ ਕਮਾਇ ॥
ਸਬਦੈ ਸਿਉ ਚਿਤੁ ਨ ਲਾਵਈ ਜਿਤੁ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥
ਤਾਮਸਿ ਲਗਾ ਸਦਾ ਫਿਰੈ ਅਹਿਨਿਸਿ ਜਲਤੁ ਬਿਹਾਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰੁ ਫੁਰਮਾਇਆ ਕਾਰੀ ਏਹ ਕਰੇਹੁ ॥
ਗੁਰੁ ਦੁਆਰੈ ਹੋਇ ਕੈ ਸਾਹਿਬੁ ਸੰਮਾਲੇਹੁ ॥
ਸਾਹਿਬੁ ਸਦਾ ਹਜੂਰਿ ਹੈ ਭਰਮੈ ਕੇ ਛੁੜਿ ਕਟਿ ਕੈ ਅੰਤਰਿ ਜੋਤਿ
ਧਰੇਹੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਬੁ ਏਹੁ ਲਾਏਹੁ ॥
ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਚਿਤਿ ਰਖਹੁ ਸੰਜਮੁ ਸਦਾ ਨੇਹੁ ॥
ਨਾਨਕ ਐਬੈ ਸੁਖੈ ਅੰਦਰਿ ਰਖਸੀ ਅਗੈ ਹਰਿ ਸਿਉ ਕੋਲ ਕਰੇਹੁ
॥੨॥

salok mehlā 3.

naanak bin satgur bhaytay jag anDh hai
anDhay karam kamaa-ay.
sabdai si-o chit na laav-ee Jit sukhu vasai man
aa-ay.
taamas lagaa sadaa firai ahinis jalat bihaa-ay.
jo tis bhaavai so thee-ai kahnaa kichhuo na
jaa-ay. ||1||

mehlā 3.

satguroo furmaa-i-aa kaaree ayh karayhu.
guroo du-aarai ho-ay kai saahib
sammaalayhu.
saahib sadaa hajoor hai bharmai kay
chha-urh kat kai antar jot Dharayhu.
har kaa naam amrit hai daaroo ayhu laa-ayhu
satgur kaa bhaanaa chit rakhahu sanjam
sachaa nayhu.
naanak aithai sukhai andar rakhsee agai har
si-o kayl karayhu. ||2||

ਪਉੜੀ ॥

ਆਪੇ ਭਾਰ ਅਠਾਰਹ ਬਣਸਪਤਿ ਆਪੇ ਹੀ ਫਲ ਲਾਏ॥

ਆਪੇ ਮਾਲੀ ਆਪਿ ਸਭੁ ਸਿਚੈ ਆਪੇ ਹੀ ਮੁਹਿ ਪਾਏ॥

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਆਪੇ ਦੇਇ ਦਿਵਾਏ॥

ਆਪੇ ਸਾਹਿਬੁ ਆਪੇ ਹੈ ਰਾਖਾ ਆਪੇ ਰਹਿਆ ਸਮਾਏ॥

ਜਨੁ ਨਾਨਕ ਵਡਿਆਈ ਆਖੈ ਹਰਿ ਕਰਤੇ ਕੀ ਜਿਸ ਨੋ ਤਿਲੁ
ਨ ਤਮਾਏ ॥੧੫॥

pa-orhee.

aapay bhārah athāarah banaspatī aapay hee
fal laa-ay.aapay maalee aap sabhū sinchai aapay hee
muhi paa-ay.aapay kartāa aapay bhugtaa aapay day-ay
divaa-ay.aapay saahib aapay hai raakhāa aapay
rahi-aa samaa-ay.jan naanak vadi-aa-ee aakhai har kartay kee
Jis no til na tamaa-ay. ||15||*Salok Mehla-3*

In the previous *Paurri*, Guru Ji told us that it is God who Himself shows mercy and sends us to the Guru for true divine knowledge. So we should always pray to God to have mercy on us and grant us the guidance of the Guru, so that under his guidance we may meditate on God's Name and remember Him with love and affection, because without meditating on God's Name, this human life is absolutely useless. He begins this *Paurri* by telling us about the state of the world without seeking and following the guidance of the true Guru.

He says: "O' Nanak, without meeting the true Guru (and following his guidance), the world is (like an ignorant) blind person and is doing (foolish) blind deeds. It doesn't attune its mind to the word (of the Guru), through which peace could come and abide in the mind. It always wanders around, attuned to the dark impulse (of lust, anger, and greed), and spends its day and night burning (in agony. However), whatever pleases (God) that happens, nothing (more) could be said about it."(1)

Mehla-3

Now Guru Ji tells us what we need to do to save ourselves from suffering in the agony described above. He says: "(O' my friends), the true Guru has commanded that we should do this deed, that going to the door of the Guru, (and following his advice, we should) cherish our Master. That Master is always in our company, so removing the veil of doubt (between us and God), we should enshrine His light in our heart. God's Name is the nectar; we should use this remedy. Keep God's will in our mind, and observe the precaution of true love (for God). O' Nanak, (by acting on the above advice, God) would keep us in peace here and in the next world, we would enjoy (spiritual) fun and frolic."(2)

Paurri

Now, resuming his previous theme of the hand of God in everything, Guru Ji says: "(O' my friends, God) Himself is (all) the eighteen loads of vegetation, and He Himself makes it bear fruit. He Himself is the gardener, He Himself irrigates it, and He Himself eats (the fruits). He Himself is the creator, and Himself the enjoyer. He Himself gives, and He Himself makes others to give. He Himself is the Master, Himself the watchman, and He Himself is pervading everywhere. Servant Nanak describes the glory of that Creator, who doesn't have even a little bit of avarice."(15)

The message of this *Paurri* is that to save us from the darkness of ignorance, we should seek the guidance of the true Guru and under his guidance meditate on God's Name, who is the doer of everything.

ਸਲੋਕ ਮਃ ੩ ॥

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥

ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥

ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥

ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥੧॥

ਮਃ ੩ ॥

ਇਹੁ ਜਗਤੁ ਜੀਵਤੁ ਮਰੈ ਜਾ ਇਸ ਨੋ ਸੋਝੀ ਹੋਇ ॥

ਜਾ ਤਿਨਿ ਸਵਾਲਿਆ ਤਾਂ ਸਵਿ ਰਹਿਆ ਜਗਾਏ ਤਾਂ ਸੁਧਿ ਹੋਇ ॥

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸੋਇ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜੀਵਤੁ ਮਰੈ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਸ ਦਾ ਕੀਤਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਤਿਸ ਨੋ ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ॥

ਹਰਿ ਜੀਉ ਤੇਰਾ ਦਿਤਾ ਸਭੁ ਕੋ ਖਾਵੈ ਸਭ ਮੁਹਤਾਜੀ ਕਵੈ ਤੇਰੀ ॥

ਪੰਨਾ ਪਪਪ

ਜਿ ਤੁਧ ਨੋ ਸਾਲਾਹੇ ਸੁ ਸਭੁ ਕਿਛੁ ਪਾਵੈ ਜਿਸ ਨੋ ਕਿਰਪਾ ਨਿਰੰਜਨ ਕੇਰੀ ॥

ਸੋਈ ਸਾਹੁ ਸਚਾ ਵਣਜਾਰਾ ਜਿਨਿ ਵਖਰੁ ਲਦਿਆ ਹਰਿ ਨਾਮੁ ਧਨੁ ਤੇਰੀ ॥

ਸਭਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਜਿਨਿ ਦੂਜੇ ਭਾਵ ਕੀ ਮਾਰਿ ਵਿਡਾਰੀ ਢੇਰੀ ॥੧੬॥

salok mehlā 3.

maānas bhari-aa aani-aa maānas bhari-aa aa-ay.

Jiṭ peṭṭai maṭ ḍoor ho-ay baral pavai vich aa-ay.

aapṇaa paraa-i-aa na pachḥaan-ee khasmahu Dhakay khaa-ay.

Jiṭ peṭṭai khasam visrai ḍargeh milai sajaa-ay.

ḡhooṭḥaa maḍ mool na peech-ee jay kaa paar vasaa-ay.

naanak naḍree sach maḍ paa-ee-ai satgur milai Ji s aa-ay.

sadā saahib kai rang rahai mahlee paavai thaa-o. ||1||

mehlā 3.

ih jagat jeevat marai jaa is no sojhee ho-ay.

jaa ṭini^h savaali-aa ṭaaⁿ sav rahi-aa jagaa-ay ṭaaⁿ suḍḥ ho-ay.

naanak naḍar karay jay aapṇee satgur maylai so-ay.

gur parsaad jeevat marai ṭaa fir maran na ho-ay. ||2||

pa-orhee.

Jis daa keṭṭaa sabh kichh hovai ṭis no parvaah naahee kisai kayree.

har jee-o tayraa ḍiṭṭaa sabh ko khaavai sabh muhṭaajee kadḥai ṭayree.

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je tuḍḥ no saalaahay so sabh kichh paavai Ji s no kirpaa niranjan kayree.

so-ee saahu sachaa vanjaaraa Jin vakhar laḍi-aa har naam Dhan ṭayree

sabh ṭisai no saalaahihu santahu Jin doojay bhaav kee maar vidaaree ḍḥayree. ||16||

Salok Mehla-3

In the previous *Paurri* (12), Guru Ji told us that in the present age called *Kalyug*, people are behaving as if they are intoxicated with the alcohol of lust, falsehood, and conceit, which is leading them to a life of sin and evil. He begins this *Paurri* by describing what happens when people go to the pubs or drinking parties, how they intoxicate themselves with alcohol, and then losing their senses, indulge in all kinds of uncivilized and immoral behavior.

So describing the scene in an ordinary pub or a drinking party, Guru Ji says: “One person brings a pitcher full of alcohol and another comes and fills a cup from this pitcher. (However), one shouldn’t drink such a false intoxicant, drinking which the intellect goes away and madness comes to reside in (the mind). Then) one cannot discriminate between one’s own and a stranger, and one is rebuked by one’s master. (Yes, one shouldn’t drink that intoxicant), drinking which (God our) Master is forsaken, and one obtains punishment in God’s court. Therefore, as far as possible, one shouldn’t drink the false intoxicant.”

Instead, Guru Ji recommends another kind of intoxicant, which has quite the opposite effect of alcohol and always keeps the person intoxicated in the true love and meditation of God. However, regarding this true wine, Guru Ji says: O’ Nanak, it is only by His grace, that we obtain the true intoxicant; (only that fortunate person) obtains it whom the true Guru comes and meets. (Such a person) always remains imbued in God’s love and obtains a place in His mansion.”(1)

Mehla-3

Now Guru Ji goes one step further and tells us how this world is sleeping unaware of the evil effects of the false impulses and intoxicants, whether its actual alcohol or infatuation with worldly riches and power, and how this world can be saved or have a new life.

He says: “This world (loses its conceit, while still carrying out its business, or) dies while still living, when it obtains (true) understanding. But when God has put it to sleep, it remains asleep (and if He) wakes it, then it would regain consciousness. O’ Nanak, if (God) shows His grace, He unites (the world) with the true Guru, and when by Guru’s grace (one so loses one’s conceit, as if one) dies while still alive, there is no death after that, (and one doesn’t go through birth and death again).”(2)

Paurri

Guru Ji concludes this *Paurri* by telling us the way to awaken ourselves from the unconsciousness of the intoxicating effects of worldly riches and power. So he says: “At whose bidding everything is done, what does He care about anybody else? O’ my reverent God, all survive on whatever You give them and all are subservient to You. O’ my immaculate God, who praises You and on whom You are merciful, obtains everything. (That person) alone, is the true banker and true trader who carries and loads the commodity of Your Name. O’ (dear) saints, all of you praise that God who has destroyed the big pile of attachment for worldly riches and power.”(16)

The message of this *Paurri* is that as far as possible we should not drink any alcoholic drinks, because they make us forget God and lose our senses, so much so that we do not even discriminate between our own or another’s (mother or sister). We should

also be awake to the indirect intoxication of worldly riches and power. We should seek guidance of the Guru to be detached from all such false intoxicants. Lastly, we should sing praises of God and meditate on His Name, which is source of all peace and bliss.

ਸਲੋਕ ॥

ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ ॥
ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ ॥੧॥

ਮਃ ੩ ॥

ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹੋ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥
ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥
ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥
ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਜਾ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਹੋਵੈ ਹਰਿ ਸੁਆਮੀ ਤਾ ਆਪਣਾਂ ਨਾਉ ਹਰਿ
ਆਪਿ ਜਪਾਵੈ ॥
ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਆਪਣਾਂ ਸੇਵਕੁ ਆਪਿ ਹਰਿ
ਭਾਵੈ ॥
ਆਪਣਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ ਆਪਣਿਆ ਭਗਤਾ ਕੀ
ਪੈਰੀ ਪਾਵੈ ॥
ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ
ਆਵੈ ॥
ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ ਪਿਆਰਾ ਹੋਰ ਕੋਤੀ ਝਖਿ
ਝਖਿ ਆਵੈ ਜਾਵੈ ॥੧੭॥

salok.

kabeeraa marṭaa marṭaa jag mu-aa mar bhe
na jaanai ko-ay.
aisee marnee jo marai bahur na marnaa
ho-ay. ||1||

mehlaa 3.

ki-aa jaanāa kiv marhagay kaisaa marṇāa
ho-ay.
jag kar saahib manhu na veesrai ṭaa sahilaa
marṇāa ho-ay.
marṇai tay jagatṭ darai jeevi-aa lorḥai sabḥ
ko-ay.
gur pargaadee jeevatṭ marai hukmai boojḥai
so-ay.
naanak aisee marnee jo marai ṭaa sadṭ jeevanṭ
ho-ay. ||2||

pa-orhee.

jaa aap kirpaal hovai har su-aamee ṭaa
aapṇāa^N naa-o har aap japaavai.
aapay satṭgur mayl sukhḥ ḍayvai aapṇāa^N
sayvak aap har bhaavai.
aapṇi-aa sayvkaa kee aap paj rakhḥai
aapṇi-aa bhagṭaa kee pairee paavai.
Dharam raa-ay hai har kaa kee-aa har jan
sayvak nayḥ na aavai.aavai jaavai.
jo har kaa pi-aaraa so sabḥnaa kaa pi-aaraa
hor kaytee jhakhḥ jhakhḥ ||17||

Salok

In the first *salok*, preceding *Paurri* (15), Guru Ji commented that without meeting the true Guru, (and following his guidance), there is darkness (of ignorance) in the world, and it is doing (foolish) blind deeds. It doesn't attune its mind to the word (of the Guru), through which peace could come and abide in the mind. In this *salok*, Kabir Ji observes the state of the world in which people are dying and taking birth again and again, and he wonders, why people don't know the way to die such a death, so that they don't have to go through this cycle of birth and death again.

He says: "O' Kabir, dying one after the other, the entire world is dying, but nobody knows what is the (right) way to die (to the world while still living in it, or detach one self so much from the worldly temptations, as if one is dead, because the one) who dies such a death, that one doesn't have to die again (and go through the cycles of birth and deaths)." (1)

Mehla-3

Now commenting on the above statement, the third Guru Amardas Ji humbly says: "I don't know how I would die, and what would be my death like? (However, I know that) if the Master is not forsaken from the mind, then the dying becomes (much) easier. The world is afraid of dying, and everybody wants to live (forever). However, that one alone understands God's will, who by Guru's grace (so detaches oneself from the worldly temptations, as if), one has died while still living. O' Nanak, the one who dies such a death (becomes immortal and) obtains an eternal life."(2)

Paurri

But Guru Ji once again stresses upon the importance of God's grace in giving us the kind of understanding stated above and blessing us with His love and enlightenment, or His Name. He says: "When God, the Master Himself becomes merciful, He Himself makes a person meditate on His Name. Uniting with the true Guru, He Himself blesses with peace, and He Himself is then pleased with His devotee. He Himself protects the honor of His devotees, and makes (the rest of the world, to respectfully) fall on the feet of the devotees. Even *Dharm Raj* (the judge of righteousness), cannot touch (or harm the servants of God, because he himself) is the creation of God. (In short), the one who is dear to God is dear to everyone, and much of the remaining (world) keeps on coming and going and getting wasted."(17)

The message of this Paurri is that if we want to get rid of our fear of death and lead a fruitful life, then we should seek the guidance of the Guru and learn from him the art of dying while still alive or getting detached from the worldly temptations even while living in the world. Further, we should meditate on God's Name, so that He may protect us from the worldly problems and any punishment by the judge of righteous, and we go to the next world in peace and without any fear.

ਸਲੋਕ ਮਃ ੩ ॥

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਅਤਿ ਵਡਾ ਅਤੁਲੁ ਨ ਤੁਲਿਆ ਜਾਇ ॥

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਿਤੈ ਨ ਲਇਆ ਜਾਇ ॥

ਗੁਰੁ ਕੈ ਸਬਦਿ ਭੋਦਿਆ ਇਨੁ ਬਿਧਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਆਪਿ ਅਮੋਊ ਹੈ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਰਹਿਆ ਸਮਾਇ ॥

ਆਪੇ ਸਿਲਿਆ ਸਿਲਿ ਰਹਿਆ ਆਪੇ ਸਿਲਿਆ ਆਇ ॥੧॥

ਮਃ ੩ ॥

ਏ ਮਨ ਇਹੁ ਧਨੁ ਨਾਮੁ ਹੈ ਜਿਤੁ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਸਦ ਹੀ ਹੋਇ ॥

ਖਾਧੈ ਖਰਚਿਐ ਤੋਟਿ ਨ ਆਵਈ ਸਦਾ ਸਦਾ ਓਹੁ ਦੇਇ ॥

salok mehlā 3.

raam raam kartaa sabh jag firai raam na
paa-i-aa jaa-ay.

agam agochar at vadaa atul na tūli-aa jaa-ay.
keemaṭ kinai na paa-ee-aa kiṭai na la-i-aa
jaa-ay.

gur kai sabaḍ bhayḍi-aa in biDh vasi-aa man
aa-ay.

naanak aap amay-o hai gur kirpaa ṭay rahi-aa
samaa-ay.

aapay mili-aa mil rahi-aa aapay mili-aa aa-ay.
||1||

mehlā 3.

ay man ih Dhan naam hai Jiṭ sadāa sadāa
sukh ho-ay.

ṭotaa mool na aavee laahaa saḍ hee ho-ay.

khāaDhai kharchi-ai ṭot na aavee sadāa
sadāa O' ḍay-ay.

ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਾਣਤ ਕਦੇ ਨ ਹੋਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੋਇ ॥੨॥

sahsaa mool na hova-ee haanaṭ kaḍay na
ho-ay.
naanak gurmukh paa-ee-ai jaa ka-o naḍar
karay-i. ||2||

ਪਉੜੀ ॥

ਆਪੇ ਸਭ ਘਟ ਅੰਦਰੇ ਆਪੇ ਹੀ ਬਾਹਰਿ ॥
ਆਪੇ ਗੁਪਤੁ ਵਰਤਦਾ ਆਪੇ ਹੀ ਜਾਹਰਿ ॥
ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਕਰਿ ਵਰਤਿਆ ਸੁੰਨਾਹਰਿ ॥
ਓਥੈ ਵੇਦ ਪੁਰਾਨ ਨ ਸਾਸਤਾ ਆਪੇ ਹਰਿ ਨਰਹਰਿ ॥

ਬੈਠਾ ਤਾਤੀ ਲਾਇ ਆਪਿ ਸਭ ਦੂ ਹੀ ਬਾਹਰਿ ॥
ਆਪਣੀ ਮਿਤਿ ਆਪਿ ਜਾਣਦਾ ਆਪੇ ਹੀ ਗਉਹਰੁ ॥੧੮॥

pa-orhee.

aapay sabh ghat anḍray aapay hee baahar.
aapay gupat varatḍaa aapay hee jaahar.
jug chhateeh gubaar kar varti-aa sunnaahar.
othai vayḍ puraan na saastaa aapay har
narhar.

baithaa taarhee laa-ay aap sabh doo hee
baahar.
aapnee mit aap jaandaa aapay hee ga-uhar.
||18||

Salok Mehla-3

In the previous *Paurri* (15), Guru Ji advised us that in order to save us from the darkness of ignorance, we should seek the guidance of the true Guru and under his guidance meditate on God's Name, who is the doer of everything. In this *salok*, Guru Ji wants to clarify that there is no use of repeating *Ram* or any other name of God, unless it is uttered with true love and devotion of our heart. Nor we could buy Him at any price.

He says: "The entire world is wandering around uttering *Ram* (or some other God's name) again and again. But by (merely) uttering (His Name, without true love) God cannot be obtained. He is unfathomable, incomprehensible, and extremely great. (In fact, that God is so) limitless, that His limit cannot be assessed. No one has (ever) obtained Him, (by paying any price), and He cannot be bought anywhere. (Only when), through the Guru's word, the mind is pierced (or imbued with the love of God); He comes to reside in the heart. (In short), O' Nanak, on His own He is immeasurable, and by Guru's grace, (one realizes that) He is pervading (in all. Whomsoever He has met), He has come and met Himself"(1)

Mehla-3

Now commenting on the worth of God's Name as compared to ordinary riches and power of the world, Guru Ji says: "O' my mind, this wealth (having which), there is always peace, that wealth is (God's) Name. There never accrues a loss, and there is always profit. It never diminishes while enjoying or spending it, (because) ever and forever, He keeps on giving (this wealth). There is never any dread (of it being stolen), and there is no question of any loss. But O' Nanak, only on whom (God) casts His glance of grace, obtains it through the Guru."(2)

Paurri

In the previous stanzas, Guru Ji told us about the merits of God's Name. Now commenting on some of the unique merits of that God, he says: "He Himself is in all the hearts, and He Himself is outside (the hearts). He Himself pervades invisibly, and He Himself is visible. For (innumerable) thirty-six ages, He pervaded creating pitch darkness, in a state of complete void and stillness. (In that state), there were no *Vedas*, *Puranas*, or *Shastras*,

(except) God Himself. He alone was sitting in a state of meditation, outside all. He Himself knows His worth, He Himself is the deep ocean.”(18)

The message of this *Paurri* is that we cannot meet that God, who is unfathomable, unperceivable, and limitless, by mechanically repeating *Ram* or any other Name, by performing rituals, or giving charities. The one and only way to meet God is that we should seek the guidance of the Guru who may teach us to meditate on God's Name with such true love and devotion, that one day, He Himself comes to abide in our heart, and we find the true wealth of God's Name, which never exhausts and brings us endless peace.

ਸਲੋਕ ਮਃ ੩ ॥

ਹਉਮੈ ਵਿਚਿ ਜਗਤੁ ਮੁਆ ਮਰਦੇ ਮਰਦਾ ਜਾਇ ॥

ਪੰਨਾ ਪਪੜ

ਜਿਚਰੁ ਵਿਚਿ ਦੰਮੁ ਹੈ ਤਿਚਰੁ ਨ ਚੇਤਈ ਕਿ ਕਰੇਗੁ ਅਗੈ ਜਾਇ ॥

ਗਿਆਨੀ ਹੋਇ ਸੁ ਚੇਤੰਨੁ ਹੋਇ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਇ ॥

ਨਾਨਕ ਏਥੈ ਕਮਾਵੈ ਸੋ ਮਿਲੈ ਅਗੈ ਪਾਏ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਧੁਰਿ ਖਸਮੈ ਕਾ ਹੁਕਮੁ ਪਇਆ ਵਿਣੁ ਸਤਿਗੁਰ ਚੇਤਿਆ ਨ ਜਾਇ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥

ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥

ਜਨਮ ਮਰਨ ਕਾ ਭਉ ਗਇਆ ਜੀਵਨ ਪਦਵੀ ਪਾਇ ॥

ਨਾਨਕ ਇਹੁ ਮਰਤਬਾ ਤਿਸ ਨੋ ਦੇਇ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਦਾਨਾਂ ਬੀਨਿਆ ਆਪੇ ਪਰਧਾਨਾਂ ॥

ਆਪੇ ਰੂਪ ਦਿਖਾਲਦਾ ਆਪੇ ਲਾਇ ਧਿਆਨਾਂ ॥

ਆਪੇ ਮੋਨੀ ਵਰਤਦਾ ਆਪੇ ਕਥੈ ਗਿਆਨਾਂ ॥

ਕਉੜਾ ਕਿਸੈ ਨ ਲਗਈ ਸਭਨਾ ਹੀ ਭਾਨਾ ॥

ਉਸਤਤਿ ਬਰਨਿ ਨ ਸਕੀਐ ਸਦ ਸਦ ਕੁਰਬਾਨਾ ॥੧੯॥

salok mehlaa 3.

ha-umai vich jagat mu-aa mardo mardaa
jaa-ay.

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Jichar vich dāmm hai tīchar na chayt-ee ke
karayg agai jaa-ay.

gi-aanee ho-ay so chaytann ho-ay agi-aanee
anDh kamaa-ay.

naanak aythai kamaavai so milai agai paa-ay
jaa-ay. ||1||

mehlaa 3.

Dhur khasmai kaa hukam pa-i-aa vin satgur
chayti-aa na jaa-ay.

satgur mili-ai antar rav rahi-aa sadā rahi-aa
liv laa-ay.

dāmm dāmm sadā samaaldā dāmm na birthāa
jaa-ay.

janam maran kaa bhā-o ga-i-aa jeevan
padvee paa-ay.

naanak ih martabaa tis no day-ay Jis no
kirpaa karay rajaa-ay. ||2||

pa-orhee.

aapay daanaa^N beeni-aa aapay parDhaanaa^N.

aapay roop dikhaaldā aapay laa-ay
Dhi-aanaa^N.

aapay monee varatdā aapay kathai
gi-aanaa^N.

ka-urhāa kisai na lag-ee sabhnaa hee
bhaanaa.

ustat baran na sakee-ai sad sad kurbaanaa.
||19||

Salok Mehla-3

In the first *salok* preceding *Paurri* (17), Kabir Ji said: “O’ Kabir, dying one after the other, the entire world is dying, but nobody knows what is the (right) way to die (to the world, while still living in it, or to detach one self so much from the worldly temptations, as if one is dead, because) the one who dies such a death doesn’t have to die again (and go through the cycles of birth and deaths).” In this *salok*, Guru Ji tells us what is the main reason for this state of the world, and then he proceeds to tell us the only way by which we can avoid such a state.

He says: “Because of ego, the world (has become so miserable, as if it) has died, and continues to die (and suffer because of this malady. But the human being is so stubbornly foolish), that as long as there is a breath, (in the body, one doesn’t think), what would one do when one goes to the next (world, and faces punishment at the hands of the demon of death). The one who is (divinely) wise remains alert (to the consequences of one’s deeds, but) the un-wise person keeps indulging in (foolish) blind deeds. O’ Nanak, (it is certain that) whatever one earns here, one gets the fruit thereof when one goes to the next (world).”(1)

Mehla-3

In the above stanza, Guru Ji told us about the importance of remembering God. In this stanza, he tells how the guidance of the Guru is essential for remembering God. He says: “From the very beginning, it has been so preordained by the Master that He cannot be remembered without (the guidance of) of the true Guru. Upon meeting the true Guru, (God) comes to reside in (one’s heart), and one always remains attuned (to Him). Then with every breath, one remembers (God) and doesn’t allow a single breath to go waste (without remembering God).”

Next, listing the blessings obtained by a person when, he or she meditates on God with each and every breath. Guru Ji says: “(By thus remembering God, one’s) fear of birth and death goes away, and one obtains the sublime state of life. However O’ Nanak, (God) gives this status only to the one on whom He showers His kindness, as per His desire.”(2)

Paurri

Next, commenting upon some of the unique qualities of God, Guru Ji says: “(O’ my friends), God Himself is wise, Himself farsighted, and He Himself is supreme, (and nobody can override His command). He Himself shows His form, and He Himself attunes one (to His meditation). He Himself abides in silence, and He Himself delivers discourses. He seems bitter (or unpleasant) to none, and is liked by all. We cannot describe His praise, therefore ever and forever, we should be a sacrifice to Him.”(19)

The message of this *Paurri* is that if we want to avoid the pain of continuous rounds of birth and death in this world of misery, caused by the ego of human beings, then under the guidance of the true Guru (Granth Sahib Ji), we should meditate on God’s Name with true love and devotion. One day showing His mercy, He may come to reside in our heart as well and may bless us also with the supreme status of eternal life.

ਸਲੋਕ ਮ: ੧ ॥

ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿੰਨਾਂ ਦਾ ਅਉਤਾਰੁ ॥
ਪੁਤੁ ਜਿਨੂਰਾ ਧੀਅ ਜਿੰਨੂਰੀ ਜੋਰੂ ਜਿੰਨਾ ਦਾ ਸਿਕਦਾਰੁ
॥੧॥

ਮ: ੧ ॥

ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ ॥
ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ ॥
ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥
ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥
ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਮ ਕਹਾ ਤਰਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਕਿਹੁ ਤੇਰੈ ਵਸਿ ਹੈ ਤੂ ਸਚਾ ਸਾਹੁ ॥
ਭਗਤ ਰਤੇ ਰੰਗਿ ਏਕੈ ਕੈ ਪੂਰਾ ਵੇਸਾਹੁ ॥
ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਨਾਮੁ ਹਰਿ ਰਜਿ ਰਜਿ ਜਨ ਖਾਹੁ ॥
ਸਭਿ ਪਦਾਰਥ ਪਾਈਅਨਿ ਸਿਮਰਣੁ ਸਚੁ ਲਾਹੁ ॥
ਸੰਤ ਪਿਆਰੇ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਹਰਿ ਅਗਮ ਅਗਾਹੁ ॥੨੦॥

salok mehlāa 1.

kalee andar naankaa Jinnaaⁿ daa a-utaaar.
put Jinooraa Dhee-a Jinnooree joroo Jinna
daa sikdaar. ||1||

mehlāa 1.

hindoo moolay bhoolay akhutee jaaⁿhee.
naarad kahi-aa se pooj karaaⁿhee.
andhay gungay andh andhaaar.
paathar lay poojeh mugadh gavaar.
O'i jaa aap dubay tum kahaa taranhaar. ||2||

pa-orhee.

sabh kihu tayrai vas hai too sachaa saahu.
bhagat ratay rang ayk kai pooraa vaysaahu.
amrit bhajan naam har raj raj jan khaahu.
sabh padaarath paa-ee-an simran sach
laahu.
sant pi-aaray paarbarahm naanak har agam
agaahu. ||20||

Salok Mehla-1

Guru Ji commenced the previous *Paurri* with the *salok*, by stating, “Because of ego, the world (has become so miserable, as if it) has died and continues to die (and suffer because of this malady).” He continues to comment on the state of the world in the present age called *Kalyug*, by comparing humans to the incarnations of evil spirits like ghosts and goblins.

He says: “O’ Nanak (human beings have become so evil, as if in the dark age of) *Kalyug*, there are incarnations of ghosts. A son behaves like (male) goblin, daughter like the (female) goblin, whose gang leader is the mother.”(1)

Mehla-1

Particularly regarding Hindus, he says: “The Hindus are totally misguided and are going astray. They are worshipping (those stones), which (the sage) *Narad* told them to do. These foolish blind persons take the blind, dumb stones and worship these. (But they don’t realize that those stones) which themselves sink, how could make them swim?”(2)

Paurri

Now, Guru Ji states how the true devotees of God think, and whom they worship. He says: “O’ God, (Your true devotees realize that) everything is under Your control, and You are the true King. Your devotees are imbued with the love of one (God) and have full faith (in Him). The ambrosial (God’s) Name is their food, and the devotees enjoy it to full

satisfaction. They obtain all the necessities (of life), the profit of meditation, and praise of the true (God). O' Nanak, the saints are dear to the unapproachable and unfathomable God.”(20)

The message of this Paurri is that we should realize our wretchedness and how wicked we have become in our ego and worldly temptations. In order to atone for these sins, some go and pray before statues or do other ritualistic worships, which are absolutely useless. The only right way is that we should worship the true God who is pervading everywhere and is always present with us.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ ॥
ਜੇ ਕੇ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥
ਨਾਨਕ ਹੁਕਮੁ ਕੇ ਗੁਰਮੁਖਿ ਬੁਝੈ ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸੋ ਜੋਗੀ ਜੁਗਤਿ ਸੋ ਪਾਏ ਜਿਸ ਨੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ
ਹੋਇ ॥
ਤਿਸੁ ਜੋਗੀ ਕੀ ਨਗਰੀ ਸਭੁ ਕੇ ਵਸੈ ਭੋਖੀ ਜੋਗੁ ਨ ਹੋਇ ॥
ਨਾਨਕ ਐਸਾ ਵਿਰਲਾ ਕੇ ਜੋਗੀ ਜਿਸੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਆਪੇ ਆਧਾਰੁ ॥
ਆਪੇ ਸੂਖਮੁ ਭਾਲੀਐ ਆਪੇ ਪਾਸਾਰੁ ॥
ਆਪਿ ਇਕਾਤੀ ਹੋਇ ਰਹੈ ਆਪੇ ਵਡ ਪਰਵਾਰੁ ॥
ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਹਰਿ ਸੰਤਾ ਰੇਨਾਰੁ ॥
ਹੋਰੁ ਦਾਤਾਰੁ ਨ ਸੁਝਈ ਤੂ ਦੇਵਣਹਾਰੁ ॥੨੧॥੧॥ ਸੁਧੁ ॥

salok mehlā 3.

sabh kichh hukmay aavdaa sabh kichh
hukmay jaa-ay.
jay ko moorakh aaphu jaanaai anDhaa anDh
kamaa-ay.
naanak hukam ko gurmukh bujhai Jis no
kirpaa karay rajaa-ay. ||1||

mehlā 3.

so jogee jugat so paa-ay Jis no gurmukh
naam paraapat ho-ay.
tis jogee kee nagree sabh ko vasai bhaykhee
jog na ho-ay.
naanak aisaa virlaa ko jogee Jis ghat pargat
ho-ay. ||2||

pa-orhee.

aapay jant upaa-i-an aapay aaDhaar.
aapay sookham bhaalee-ai aapay paasaar.
aap ikaatee ho-ay rahai aapay vad parvaar.
naanak mangai daan har santaa raynaar.
hor daataar na sujh-ee too dayvanhaar.
||21||1|| suDh.

Salok Mehla-3

As per Dr. Bhai Vir Singh Ji, this and the next *salok* was addressed to a yogi who used to think that he could do many miracles, including bringing a dead person to life and knew the true way of *yoga* or union with God. In order to remove his ignorance (in particular), and that of others in general, Guru Ji uttered these two *saloks*.

He says: “(O’ my friends), everything comes (into this world) under His command and also departs (from here) as per His will. If some foolish person thinks him or herself (the creator or the doer of something miraculous), then that blind fool is committing acts of blindness. O’ Nanak, it is only a rare Guru’s follower understands God’s command on whom (God) shows kindness, as per His will.”(1)

Mehla-3

Now Guru Ji tells us who is the true *yogi* (who knows the right way to unite with God). He says: “(O’ my friend), that one alone is the true *yogi*, who obtains the (right) way of uniting (with God) and who by Guru’s grace is blessed with God’s Name. In the (bodily) city of that *yogi*, abides every (kind of good quality); but just by wearing holy garbs, union (with God) doesn’t take place. O’ Nanak, rare is such a (true) *yogi*, in whose heart God becomes manifest.”(2).

Paurri

Guru Ji concludes this *Vaar* (epic) of *Raag Behaagarra* by stressing upon the powerfulness and omnipotence of God. He says: “(O’ my friends), God Himself has created the creatures and He Himself provides sustenance (to them). Himself He is seen subtle, and He Himself (is seen) spread out (everywhere). He Himself lives as a solitary figure, and He Himself becomes (the one with) a big family. Nanak asks only for the gift of the dust of saints of God. O’ God, I cannot think of any other giver, You alone are (the true) benefactor.” (21-1-corrected).

The message of this concluding *Paurri* is that everything (whether good or bad) happens under God’s will, and our duty is to seek the guidance of the true Guru in recognizing and accepting God’s will and meditating on God’s Name with love and devotion.

ਪੰਨਾ ੫੫੭

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar sat naam kartaa purakh
nirbha-o nirvair akaal moorat ajoonee
saibhaⁿ gur parsaad.

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

raag vad-hans mehlaa 1 ghar 1.

ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥

amlee amal na ambrhai machhee neer na
ho-ay.

ਜੇ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥੧॥

jo ratay seh aapnai tin bhaavai sabh ko-ay.
||1||ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥੧॥
ਰਹਾਉ ॥ha-o vaaree vanjaa khaanee-ai vanjaa ta-o
saahib kay naavai. ||1|| rahaa-o.ਸਾਹਿਬੁ ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥
ਜਿਨ ਪੀਆ ਤੋ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੨॥saahib safli-o rukh-thaa amrit jaa kaa naa-o.
Jin pee-aa tay taripat bha-ay ha-o tin
balihaarai jaa-o. ||2||

ਮੈ ਕੀ ਨਦਰਿ ਨ ਆਵਹੀ ਵਸਹਿ ਹਭੀਆਂ ਨਾਲਿ ॥

mai kee nadar na aavhee vaseh habhee-aaⁿ
naal.

ਤਿਖਾ ਤਿਹਾਇਆ ਕਿਉ ਲਹੈ ਜਾ ਸਰ ਭੀਤਰਿ ਪਾਲਿ ॥੩॥

tikhaa tihaa-i-aa ki-o lahai jaa sar bheetar
paal. ||3||

ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ ॥

naanak tayraa baanee-aa too saahib mai
raas.

ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥੪॥੧॥

man tay Dhokhaa taa lahai jaa sifata karee
ardaas. ||4||1||

Raag Wadhans Mehla-1 Ghar-1

Guru Ji now begins a new chapter in *Raag* (musical measure) *Wadhans*, which is not included in the *Raag Maala*, (the last entry in Sri Guru Granth Sahib, giving a brief description of the family tree of *Raagas*). In this *shabad*, Guru Ji gives some very beautiful examples to illustrate how we should approach our God with sincere love and humility, and what is the state of one's mind when one is truly in love with God. He begins this *shabad* with examples of ordinary human beings and creatures to explain the love of devotees for their beloved God.

He says: "If an addict doesn't get the intoxicant (he or she feels very restless, and doesn't like anything else). If there is no water for a fish (it writhes in pain, and doesn't like anything else. However), they who are imbued with the love of their spouse (God), to them all seem pleasing."(1)

Therefore, thanking God for His Name, which has changed his outlook in the above manner, Guru Ji says: "(O' God), may I be a sacrifice to Your Name, O' my Master, (which has given me this immaculate outlook, that all are creatures of God, and all things are made by Him, therefore I should love all and everything in this universe)."(1-pause)

Describing the relationship between God and His Name, he says: "The Master is like a fruit yielding tree, (whose fruit), the Name is (like) life-immortalizing nectar. They who have tasted it have been satiated. I am a sacrifice to them."(2)

However in his humility, Guru Ji includes himself in ordinary persons like us, and giving the reason why don't we all drink such a rejuvenating elixir. He says: "Just as a thirsty person cannot quench his or her thirst even when (near the edge of a big) pool of water, if there is a (high) wall between him or her and the pool. (Similarly, even though, God) is abiding with all, yet He doesn't become visible to me, (because there is a wall of ego between Him and me)."(3)

Guru Ji concludes the *shabad* by comparing himself to a petty vendor of God. He says: "O' God, (I,) Nanak, am (like a) peddler of Yours. You are my wholesale Merchant, (and Your Name is my) capital. The doubt (from my mind) would be removed (only) if I keep praying (at Your door) and singing Your praise."(4-1)

The message of this *shabad* is that we should have so much love for God and praise for the fruit of His Name that not only we should love our beloved Spouse, but also love all His creatures and His creation.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣਿ ਕੂਕੇ ਕਾਇ ॥

ਜੇ ਗੁਣਵੰਤੀ ਥੀ ਰਹੈ ਤਾ ਭੀ ਸਹੁ ਰਾਵਣ ਜਾਇ ॥੧॥

vad-hans mehlaa 1.

gunvantee saho raavi-aa nirgun kookay
kaa-ay.

jay gunvantee thee rahai taa bhee saho
raavan jaa-ay. ||1||

ਮੇਰਾ ਕੰਤੁ ਰੀਸਾਲੂ ਕੀ ਧਨ ਅਵਰਾ ਰਾਵੇ ਜੀ ॥੧॥ ਰਹਾਉ ॥	mayraa kant̃ reesaaloo kee <u>D</u> han avraa raavay jee. 1 rahaa-o.
ਕਰਣੀ ਕਾਮਣ ਜੇ ਥੀਐ ਜੇ ਮਨੁ ਧਾਗਾ ਹੋਇ ॥	karṇee kaaman̄ jay thee-ai jay man <u>D</u> haagaa ho-ay.
ਮਾਣਕੁ ਮੁਲਿ ਨ ਪਾਈਐ ਲੀਜੈ ਚਿਤਿ ਪਰੋਇ ॥੨॥	maan̄ak mul na paa-ee-ai leejai chit̃ paro-ay. 2
ਰਾਹੁ ਦਸਾਈ ਨ ਜੁਲਾਂ ਆਖਾਂ ਅੰਮਤੀਆਸੁ ॥	raahu <u>d</u> asaa-ee na julaa ⁿ aak ^h haa ⁿ ambr̄hee-aas.
ਤੈ ਸਹ ਨਾਲਿ ਅਕੁਅਣਾ ਕਿਉ ਥੀਵੈ ਘਰ ਵਾਸੁ ॥੩॥	ṭai sah naal akoo- <u>a</u> ṇaa ki-o thee ^v ai <u>g</u> har vaas. 3
ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥	naanak aykee baahraa <u>d</u> oojaa naahee ko-ay.
ਤੈ ਸਹ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸੋਇ ॥੪॥੨॥	ṭai sah lagee jay rahai <u>b</u> hee saho raavai so-ay. 4 2

Wadhans Mehla-1 Chaupada-2

In this *shabad* Guru Ji takes another beautiful example and compares the human beings to brides (of God), some of whom are virtuous, who are true lovers of their Spouse, and enjoy His company, while the other are un-virtuous, and even though they don't truly love the Spouse, still feel jealous of those virtuous ones who are enjoying His company.

So commenting on the state of these two types of people in the world, Guru Ji says: "If the meritorious (bride) has enjoyed the company of the Spouse, why does the non-meritorious one cry, (and feel jealousy)? If she (also) becomes meritorious (by acquiring similar qualities), then she too could go to enjoy the Spouse's company."(1)

Regarding the virtuous bride, Guru Ji says: "(The bride-soul, who firmly believes and says to herself, "When God) my spouse is a storehouse of enjoyable qualities, then why should any bride (soul, seek) the company of others?" (1-pause)

Now Guru Ji compares God's love and His Name to a ruby, and describes the magic mantra to obtain it. He says: "If our (virtuous) conduct becomes the magic mantra, and our mind becomes the thread, then we should put it like a necklace, by weaving it in our heart), because this jewel (of God's Name) cannot be obtained at any price."(2)

Next, Guru Ji comments on those people who only keep talking about God and have not meditated on His Name, but still claim that they have reached the destination and met God. Regarding such false claims, he says: "(O' God), if I were to only keep asking about directions, and didn't walk on the told path, but still say that I have reached (the destination, even though I) have never spoken (a word with) You the Master, then how could I ever abide in (Your) house?"(3)

In conclusion, Guru Ji says: "O' Nanak, except the one (God), there is no other (Spouse). If, the bride (soul), remains attuned to You the Spouse, only then she can enjoy the company of her Master."(4-2)

The message of this *shabad* is that instead of asking how to meditate on God's Name or boasting that we are very holy, and have obtained God, or feeling jealous of those who are enjoying God's company, we should ourselves adopt those virtues which we

see in the true devotees, such as becoming humble, truthful, and loving. But the most important thing is that we should always be imbued with the love of God's Name and His praise; only then we can enjoy company of God and be called His truly married and united brides.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਮੋਰੀ ਰੁਣ ਬੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥
 ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ ॥
 ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ॥
 ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ ॥
 ਚੂੜਾ ਭੰਨੁ ਪਲੰਘ ਸਿਉ ਮੁੰਧੋ ਸਣੁ ਬਾਗੀ ਸਣੁ ਬਾਹਾ ॥
 ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੰਧੋ ਸਹੁ ਰਾਤੇ ਅਵਰਾਹਾ ॥

ਪੰਨਾ ਪਪ੮

ਨਾ ਮਨੀਆਰੁ ਨ ਚੂੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ ॥
 ਜੇ ਸਹ ਕੰਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ ॥
 ਸਭਿ ਸਗੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ ਦਰਿ ਜਾਵਾ ॥
 ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜਿ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ ॥
 ਮਾਠਿ ਗੁੰਦਾਬੰ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ ॥
 ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ ॥
 ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਧੋਰੁ ॥
 ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥
 ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਈਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ ॥
 ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੋਜਿ ਨ ਸਕਾ ਕੋਇ ॥
 ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥
 ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
 ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥
 ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅਤਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥੧॥੩॥

vad-hans mehlaa 1 ghar 2.

moree ruṅ jhūṅ laa-i-aa bhainay saavan
 aa-i-aa.
 tayray munḌh kataaray jayvdaa tin lobhēe
 lobh lubhāa-i-aa.
 tayray darsan vitahu kḥannee-ai vanjāa
 tayray naam vitahu kurbaāṅo.
 jāa tūo tāa mai maan kee-aa hai tuḌh bin
 kayhāa mayraa maanṅo.
 choorhāa bhann palangh si-o munḌhay san
 baahee san baahāa.
 aytay vays karaydee-ay munḌhay saho raatṅo
 avraahāa.

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naa manee-aar na choorhēe-aa naa say
 vangoorhēe-aahāa.
 jo sah kanth na lagee-aa jalan se
 bahrhēe-aahāa.
 sabh sahee-aa saho raavan ga-ee-aa ha-o
 daaḌhēe kai dar jaavaa.
 ammaalee ha-o kharee suchjee tai sah ayk
 na bhaavaa.
 maath guṅdaa-eeṅ patee-aa bharee-ai maag
 sanḌhooray.
 agai ga-ee na mannee-aa mara-o visoor
 visooray.
 mai rovandee sabh jag runaa runnḥay vanhu
 pankḥayroo.
 ik na runaa mayray tan kaa birhāa Jin ha-o
 pirahu vichhorhēe.
 supnai aa-i-aa bhēe ga-i-aa mai jal bhari-aa
 ro-ay.
 aa-ay na sakāa tujh kan pi-aaray bhayj na
 sakāa ko-ay.
 aa-o sabhaagee need-rhēe-ay mat saho
 daykḥāa so-ay.
 tai saahib kee baat je aakhai kaho naanak
 ki-aa deejai.
 sees vadḥay kar baisan deejai vin sir sayv
 kareejai.
 ki-o na mareejai jee-arhāa na deejai jāa saho
 bhā-i-aa vidaanāa. ||1||3||

Wadhans Mehla-1 Ghar-2

This *shabad* is one of the masterpieces of Guru Ji's poetry, in which he touches the most sensitive cords of the human soul's love and pain of separation from its beloved spouse, (God). Here again he uses the example of a young and innocent Indian bride of olden days, who is trying to win back her beloved spouse, but is not succeeding in her endeavor. The geographical area in which this song seems to be set is that part of Punjab, in which the coming of rainy season is a welcome sign for all farmers. With the advent of rains, crops, and the entire vegetation blooming, beautiful colored peacocks start dancing, and young brides swing under the trees, singing songs about their grooms. But those young brides are still separated from their beloveds, and their pain of separation is something beyond description.

In this *shabad*, Guru Ji assumes himself to be one of those unfortunate young brides, who observes that rains have come and peacocks are dancing and singing merrily, and other brides are enjoying the company of their grooms, but she finds herself still suffering the pangs of separation from her beloved spouse, (God).

Expressing the pain of his heart in the metaphor of a separated young bride, Guru Ji says: "O' my sister, see the rainy season has come, the peacocks are dancing in joy (but for me still there is this weather of separation). O' my beloved, Your eyes are like the sharp daggers and they are so enchanting that they have completely lured my heart. (O' my darling), may I cut myself into pieces for Your sight, and be a sacrifice to Your Name. (O' my beloved, it is only) when You are with me that I feel proud, but when You are not there, then what could I be proud of?"

Continuing to express the anguish of her heart on behalf of that newly-wedded, but separated bride, Guru Ji says: "O' young bride, smash down your bangles (set) along with the arms (of your body and) the arms (of your bed. Because in spite of) doing so many adornments, the Groom is in love with others. You don't know that bangle seller, nor you have those kinds of (attractive) bangles and bracelets (or virtues), which could captivate the Groom. May those arms burn down which haven't embraced the Spouse."

Now looking at other young brides, who are enjoying the company of their beloveds, on behalf of this long separated bride, Guru Ji says: "All my mates and friends have gone to enjoy the company (of their beloved spouses), but where may I, the unfortunate burnt one, go and cry? (On the basis of my ritualistic) deeds, I think myself to be truly immaculate, (but it appears that) to You the Spouse, I don't seem pleasing even a little bit. (I carefully got my hair combed, (according to the latest fashion), and decorated it with vermilion, but when I went forward (to see You), I was not accepted at all. (Then I felt so rejected and depressed that) I was sobbing again and again to death. I cried so much (as if) the entire world was crying, including the animals and the birds, but the one thing which did not cry was the inner conscious of my mind, because of which I was separated (from my Spouse)."

Next Guru Ji switches the scene little bit and puts himself in that condition in which a bride happens to see her beloved in a dream, but the dream soon ends, the woman wakes up and finds nothing. She again tries to go to sleep so that she may be able to resume that dream and enjoy that union again. In that context Guru Ji says: "Even though (my Beloved) came in my dream, yet still He went away and I cried with (my eyes) full (of tears). O' God, I cannot come to You (because I don't know where You are), and I cannot send any

(messenger). Therefore, I say: “Come, O’ blessed sleep, perhaps (through you) I might see that Master of mine.”

After depicting and painting this love filled picture of the bride, Guru Ji takes us back to our real beloved spouse God and indirectly suggests that we should have that kind of love for Him. He shows us what kind of sacrifice we should be willing to make, if somebody tells us the way to meet Him or just tells us something about Him. Guru Ji says: “(If some one asks me), O’ Nanak, what we ought to give to the person, who tells us something about You, the Master? (My answer would be that (first of all), chopping off our head, we should offer it as a place (for that person) to sit, and then serve that person without the head. Yes, why shouldn’t we die, and not give up our life, if our Groom has become a stranger (for us)?”(3)

The message of this *shabad* is that we should have that kind of sincere and self-sacrificing love for God, as an young innocent bride has for her beloved groom, and like her we should be able to sacrifice everything, even for the sight of our spouse God.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਘਰੁ ੧

vad-hans mehlāa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

man mailai sabh kichh mailaa tan Dhotai
man hachhhaa na ho-ay.

ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥੧॥

ih jagat bharam bhulaa-i-aa virvaa boojhai
ko-ay. ||1||

ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੋ ਨਾਮੁ ॥

jap man mayray too ayko naam.

ਸਤਿਗੁਰਿ ਦੀਆ ਮੋ ਕਉ ਏਹੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

satgur dee-aa mo ka-o ayhu niDhaan. ||1||
rahaa-o.

ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੈ ਇੰਦ੍ਰੀ ਵਸਿ ਕਰਿ ਕਮਾਇ ॥

siDhaa kay aasan jay sikhai indree vas kar
kamaa-ay.

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਰਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥੨॥

man kee mail na utrai ha-umai mail na
jaa-ay. ||2||

ਇਸੁ ਮਨ ਕਉ ਹੋਰੁ ਸੰਜਮੁ ਕੋ ਨਾਹੀ ਵਿਣੁ ਸਤਿਗੁਰ ਕੀ
ਸਰਣਾਇ ॥

is man ka-o hor sanjam ko naahee vin satgur
kee sarnaa-ay.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੩॥

satgur mili-ai ultee bha-ee kahnaa kichhoo
na jaa-ay. ||3||

ਭਣਤਿ ਨਾਨਕੁ ਸਤਿਗੁਰ ਕਉ ਮਿਲਦੋ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ
ਫਿਰਿ ਜੀਵੈ ਕੋਇ ॥

bhanat naanak satgur ka-o mildo marai gur
kai sabad fir jeevai ko-ay.

ਮਮਤਾ ਕੀ ਮਲੁ ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ ॥੪॥੧॥

mamtaa kee mal utrai ih man hachhhaa ho-ay.
||4||1||

Wadhans Mehlā-3 Ghar-1

In the previous *shabad*, Guru Ji advised us that we should have that kind of sincere and self-sacrificing love for God, as an young innocent bride has for her beloved groom, and like her we should be able to sacrifice everything, even for the sight of our spouse God. In

this *shabad*, Guru Ji is commenting on the religious practices of some people in India, who do all kinds of yoga poses or go to pilgrimage places in order to purify their minds and to achieve salvation.

He says: “When one’s mind is soiled (and remains filled with evil thoughts), then everything else is soiled, (and one keeps on doing evil things). Just by washing the body (or doing ablutions at pilgrimage places), the mind is not cleaned. But this world is lost in such superstitions (as bathing at holy places for purifying one’s soul and obtaining salvation). Only a rare person understands (that all these are false beliefs).”(1)

Therefore advising his mind, (and indirectly us), Guru Ji says: “O’ my mind, you meditate on the one (God’s) Name alone. This is the treasure (the most precious advice), which the true Guru has given to me.”(1-pause)

Now Guru Ji comments on the different poses or *Asanas* practiced by some yogis to clean their minds and souls. He says: “Even if a person were to learn the *Asanas* (the exercises done) by the skilled yogis, and lives controlling the sense organs, (still) the scum of the mind isn’t removed, and the dirt of ego doesn’t (leave the mind).”(2)

Next answering the question that if bathing at pilgrimage places or doing yoga *Asanas* does not help, then what can we do to cleanse our minds, Guru Ji says: “For this mind there is no other prevention or precaution, except taking the shelter of the true Guru. Upon meeting the true Guru (and following his advice), one’s mind turns back (from the worldly affairs and starts thinking about such spiritual matters that) nothing can be said about it.”(3)

In conclusion, Guru Ji says: “Nanak submits, it is only a rare person, who upon meeting the true Guru, dies (to the false worldly attachments), and then re-lives in accordance with the Guru’s word (the *Gurbani*). His dirt of (worldly) attachment is removed, and this mind becomes pure.”(4-1)

The message of this *shabad* is that instead of bathing at holy places, doing yoga *Asanas*, or observing austerities, we should seek the shelter of the Guru and act on his word (*Gurbani*); then all the ego of our mind and the dirt therein will go away, and our soul would become pure.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵਾ ਹੋਇ ॥

ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥

ਮੇਰੇ ਮਨ ਚੇਤਿ ਸਚਾ ਸੋਇ ॥

ਏਕੇ ਚੇਤਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਫਿਰਿ ਦੂਖੁ ਨ ਮੂਲੇ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਨਦਰੀ ਮਰਿ ਕੈ ਜੀ ਵੀਐ ਨਦਰੀ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਨਦਰੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਰਹੈ ਸਮਾਇ ॥੨॥

vad-hans mehlaa 3.

nadree satgur sayvee-ai nadree sayvaa
ho-ay.

nadree ih man vas aavai nadree man nirmal
ho-ay. ||1||

mayray man chayt sachaa so-ay.

ayko cheeteh taa sukh paavahi fir dookh na
moolay ho-ay. ||1|| rahaa-o.

nadree mar kai jeevee-ai nadree sabaḍ vasai
man aa-ay.

nadree hukam bujhee-ai hukmay rahai
samaa-ay. ||2||

ਜਿਨਿ ਜਿਹਵਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਸਾ ਜਿਹਵਾ ਜਲਿ ਜਾਉ ॥

ਅਨ ਰਸ ਸਾਦੇ ਲਗਿ ਰਹੀ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ ਭਾਇ ॥੩॥

ਸਭਨਾ ਨਦਰਿ ਏਕ ਹੈ ਆਪੇ ਫਰਕੁ ਕਰੇਇ ॥

ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਵਡਾਈ ਦੇਇ
॥੪॥੨॥

Jin Jihvaa har ras na chakhi-o saa Jihvaa jal
jaa-o.

an ras saaday lag rahee dukh paa-i-aa doojai
bhaa-ay. ||3||

sabhnaa nadar ayk hai aapay farak karay-i.

naanak satgur mili-ai fal paa-i-aa naam
vadaa-ee day-ay. ||4||2||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us to seek the advice of the Guru to wash off the dirt of our ego and the soil of our mind. Guru Ji begins this *shabad* by pointing to another very important concept of Sikh philosophy, the concept of grace (of God). According to this principle, it is by God's grace that we engage ourselves in any virtuous deed or meditate on God's Name. So much so that even Guru's service or following the advice of the Guru happens only with the grace of God. In short, everything happens as per Guru or God's grace.

So Guru Ji says: "It is only through the grace (of God) that we serve the true Guru, and it is only by His grace that His service is performed. It is by (God's) grace (only) that this mind comes under our control, and (it is by His) grace that the mind becomes immaculate."(1)

Therefore, addressing his mind (actually ours), Guru Ji says: "O' my mind, cherish that one true God. If you cherish only the one true God, you would obtain peace, and then pain wouldn't afflict you at all."(1-pause)

Continuing to narrate what other good things happen through God's grace, Guru Ji says: "(O' my mind), it is through the grace of God that we come to life (again) after resisting the worldly temptations, and by (God's) grace, the (Guru's) word comes to reside in our heart. Through God's grace, we understand (God's) command, and then by His grace one remains merged in that command."(2)

Even though it is entirely up to God to shower His grace upon any person of His choice, for any reason, and there is nothing we can do to make Him show His grace upon us against His will. However, one thing, which could move God to become kind on us and shower His grace, is that if somehow, we could win His love. Now for winning God's love, the one and only way is to meditate on His Name, which in itself is most relishing thing in the world. Therefore, Guru Ji says: "May that tongue be burnt, which has not tasted the nectar of God's (Name). Because the tongue, which is attached to other (worldly) relishes has suffered grief due to its duality (love of things other than God's Name)."(3)

Finally, Guru Ji wants to clarify, why it is that some people are pious and some are sinners. So answering this question, Guru Ji says: "(O' my friends), On all is the same (equal) grace, however, (just as a potter makes a variety of pots, similarly) He Himself creates some differences (in His creatures). Because O' Nanak, it is upon meeting the true Guru (and following his guidance, that people) have obtained the fruit (of God's grace, because the Guru gives them the glory of God's Name)."(4-2)

The message of this *shabad* is that it is only by meditating on the Name of one God alone, that we can obtain true peace. But to meditate on the Name of God, we have

to serve the true Guru and follow his advice. Further, it is only through God's grace that we can serve the Guru or even move in this direction. Therefore, if we want to obtain any kind of peace, pleasure, or salvation, then we should most humbly and affectionately pray to God to shower His grace upon us and grant us the company or the guidance of the true Guru who then may bless us with the glory of (God's) Name.

ਪੰਨਾ ਪਪਦੰ

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ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

vad-hans mehlāa 3.

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥

maa-i-aa mO' gubaar hai gur bin gi-aan na ho-ee.

ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥੧॥

sabad lagay tin bujhi-aa doojai paraj vigo-ee. ||1||

ਮਨ ਮੇਰੇ ਗੁਰਮਤਿ ਕਰਣੀ ਸਾਰੁ ॥

man mayray gurmat karnee saar.

ਸਦਾ ਸਦਾ ਹਰਿ ਪ੍ਰਭੁ ਰਵਹਿ ਤਾ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥੧॥
ਰਹਾਉ ॥

sadaa sadaa har parabh raveh taa paavahi mokh du-aar. ||1|| rahaa-o.

ਗੁਣਾ ਕਾ ਨਿਧਾਨੁ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਤਾ ਕੋ ਪਾਏ ॥

gunaa kaa niDhaan ayk hai aapay day-ay taa ko paa-ay.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਵਿਛੁੜੀ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥੨॥

bin naavai sabh vichhurhee gur kai sabad milaa-ay. ||2||

ਮੇਰੀ ਮੇਰੀ ਕਰਦੇ ਘਟਿ ਗਏ ਤਿਨਾ ਹਥਿ ਕਿਹੁ ਨ ਆਇਆ ॥

mayree mayree karday ghat ga-ay tinaa hath kihu na aa-i-aa.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਚਿ ਮਿਲੇ ਸਚਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

satgur mili-ai sach milay sach naam samaa-i-aa. ||3||

ਆਸਾ ਮਨਸਾ ਏਹੁ ਸਰੀਰੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਜਗਾਏ ॥

aasaa mansaa ayhu sareer hai antar jot jagaa-ay.

ਨਾਨਕ ਮਨਮੁਖਿ ਬੰਪੁ ਹੈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਏ ॥੪॥੩॥

naanak manmukh banDh hai gurmukh mukat karaa-ay. ||4||3||

Wadhans Mehlā-3

In the opening lines of the previous *shabad*, Guru Ji told us that it is by God's grace that this mind comes under our control, and it is by His grace that the mind becomes immaculate. But then in the concluding lines of that *shabad*, he also stated that it is upon meeting the true Guru (and following his guidance that people) have obtained the fruit (of God's grace, because the Guru gives them the glory of (God's) Name. In this *shabad*, he tells us how Guru's guidance is essential for our spiritual journey, so that we may obtain the necessary education and guidance to come out of the darkness of ignorance created by *Maya* or worldly attachments and obtain salvation.

He says: "The attachment for *Maya* (the worldly riches and power) is like a pitch-darkness created by fog, and the light (or the knowledge) which can remove this darkness cannot be attained except through the Guru. Those who remain attached to the word (of the Guru and keep following his advice) have understood this thing, but the rest of the world is ruined by the sense of duality (or love of things other than God's Name)."(1)

Therefore, Guru Ji tells his mind (actually us) and says: “O’ my mind, doing deeds in accordance with Guru’s instruction is the best (way of life). If you always keep remembering God, then you would obtain the door of salvation.”(1-pause)

Emphasizing on the merits of always remembering God or meditating on His Name, Guru Ji says: “(O’ my friend, God’s Name) is the only one treasure of merits, but one obtains it only when on His own, (God) gives it (to someone). Without, meditation on (God’s) Name, the entire (world) remains separated (from God, who ultimately) reunites it with (Himself) by attaching it to the Guru’s word (or instruction).”(2)

Next warning us against remaining obsessed with the sense of “I-am ness” and acquiring more and more wealth, Guru Ji says: “(O’ my friends), they who have kept on saying “this is mine, that is mine”, and kept on running after worldly riches and power, became (spiritually) weak, and they have ultimately achieved nothing (useful for their soul). However, by meeting the true Guru, those who have met the eternal God, they have merged in His true Name.”(3)

In conclusion, Guru Ji says: “(O’ my friends), this (human) body remains tied to hope and expectation (for one worldly thing after the other. However the true Guru) illuminates it with the light of (divine knowledge). Therefore, O’ Nanak, the conceited person remains bound (to worldly affairs), but the Guru’s follower gets him or herself liberated (from these bonds and ultimately merges in the supreme Being).”(4-3)

The message of this *shabad* is that in case we want to get out of the bonds and fetters of *Maya* or worldly riches and power, then we should follow the Guru’s *shabad*, (*Gurbani*), as included in *Guru Granth Sahib Ji* and meditate on God’s Name, so that showing His grace, God may liberate us from the worldly bonds and merge us in His eternal union.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਸੋਹਾਗਣੀ ਸਦਾ ਮੁਖੁ ਉਜਲਾ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੧॥

ਮੇਰੇ ਮਨ ਤੂ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

ਸਤਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਦੀਆ ਬੁਝਾਇ ॥੧॥ ਰਹਾਉ ॥

ਦੋਹਾਗਣੀ ਖਰੀਆ ਬਿਲਲਾਦੀਆ ਤਿਨਾ ਮਹਲੁ ਨ ਪਾਇ ॥

ਦੂਜੈ ਭਾਇ ਕਰੂਪੀ ਦੂਖੁ ਪਾਵਹਿ ਆਗੈ ਜਾਇ ॥੨॥

ਗੁਣਵੰਤੀ ਨਿਤ ਗੁਣ ਰਵੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇ ॥

ਅਉਗਣਵੰਤੀ ਕਾਮਣੀ ਦੁਖੁ ਲਾਗੈ ਬਿਲਲਾਇ ॥੩॥

ਸਭਨਾ ਕਾ ਭਤਾਰੁ ਏਕੁ ਹੈ ਸੁਆਮੀ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥

vad-hans mehlaa 3.

sO'aaganeē sadāa mukh ujlaa gur kai sajh
subhāa-ay.

sadāa pir raaveh aapṇāa vichahu aap
gavaa-ay. ||1||

mayray man too har har naam Dhi-aa-ay.

satgur mo ka-o har dee-aa bujhāa-ay. ||1||
rahaa-o.

duhaaganeē kharee-aa billaadee-aa tīnaa
mahal na paa-ay.

doojai bhāa-ay karoopēe dookh paavahi
aagai jaa-ay. ||2||

gunvantēe nit gun ravai hirdai naam
vasaa-ay.

a-uganvantēe kaamneē dukh laagai billaa-ay.
||3||

sabhnaa kaa bhataar ayk hai su-aamee
kahnaa kichhoo na jaa-ay.

ਨਾਨਕ ਆਪੇ ਵੇਕ ਕੀਤਿਅਨੁ ਨਾਮੇ ਲਇਅਨੁ ਲਾਇ ॥੪॥੪॥ naanak aapay vayk keeti-an naamay la-i-an
laa-ay. ||4||4||

Wadhans Mehla- 3

In the previous *shabad*, Guru Ji advised us that, in case we want to get out of the bonds and fetters of *Maya* (or worldly riches and power) then we should follow the Guru's *shabad* and meditate on God's Name, so that showing His grace, God may liberate us from the worldly bonds and merge us in His eternal union. In this *shabad*, he calls those persons who remain merged or united with God *Sohagnees* (the united and wedded brides of God), and those who keep running after worldly riches and power as the *Dohaaganees* (the deserted wives).

Guru Ji says: "The face of a *Sohaagani* (the bride united with God) always looks bright (with inner delight). Because following the Guru, they remain in a state of peace and poise. Shedding their conceit from within, they always keep remembering and enjoying (the spiritual company) of their Groom."(1)

So addressing his mind, Guru Ji says: "O' my mind, the Guru has made me realize that you always keep meditating on God's Name again and again."(1-pause)

On the other hand regarding the state of conceited persons, who instead following Guru's advice keep running after worldly riches and power and therefore remain separated from God, and whom Guru Ji calls *The Dohaagnees* (the deserted wives), he says: "The *Dohaagnees* cry immensely, because they are not allowed to enter the mansion (of the Groom). Due to their love for the other (worldly riches, instead of the wealth of God's Name, they look spiritually) ugly, and so suffer in pain upon going to the next world."(2)

Now comparing the state and fate of the virtuous and the evil persons, whom he calls *Gunwantees* and *Auganwantees*, Guru Ji says: "The *Gunwantee* (virtuous) bride, enshrining (God's) Name in her heart, daily keeps remembering the merits (of God), but the *Auganwantee* (the one filled with faults) keeps crying being afflicted with pain."(3)

Lest we entertain any sort of egoistic thoughts, likening ourselves to the united and virtuous brides of God and pointing fingers at others, calling them as the evil or the deserted ones, Guru Ji says: "(O' my friends), there is only one (God), who is the Groom of all (the united and deserted brides). Nothing can be said about (why it is so). O' Nanak, on His own, (God) has separated (the conceited) from Him and has attuned the (Guru's followers) to His Name."(4-4)

The message of this *shabad* is that we should always try to become the wedded or the true brides of God by following the Guru's advice and meditating on God's Name and pray that God may show His grace on us and keep us united with Him.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

vad-hans mehlaa 3.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਮੀਠਾ ਲਾਗਾ ਗੁਰ ਸਬਦੀ ਸਾਦੁ ਆਇਆ ॥

amrit naam sad meethaa laagaa gur sabdee
saad aa-i-aa.

ਸਚੀ ਬਾਣੀ ਸਹਜਿ ਸਮਾਣੀ ਹਰਿ ਜੀਉ ਮਨਿ ਵਸਾਇਆ ॥੧॥

sachee baanee sahj samaanee har jee-o man
vasaa-i-aa. ||1||

ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸਤਗੁਰੁ ਮਿਲਾਇਆ ॥
ਪੂਰੈ ਸਤਗੁਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥ ਰਹਾਉ ॥

har kar kirpaa satguroo milaa-i-aa.
poorai satgur har naam Dhi-aa-i-aa. ||1||
rahaa-o.

ਬ੍ਰਹਮੈ ਬੇਦ ਬਾਣੀ ਪਰਗਾਸੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ ॥

barahmai bayd baṇee pargaasee maa-i-aa
mO' pasaaraa.

ਮਹਾਦੇਉ ਗਿਆਨੀ ਵਰਤੈ ਘਰਿ ਆਪਣੈ ਤਾਮਸੁ ਬਹੁਤੁ
ਅਹੰਕਾਰਾ ॥੨॥

mahaaday-o gi-aanee vartai ghar aapṇai
ṭaamas bahuṭ aha'kaaraa. ||2||

ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਪਾ ਕਿਤੁ ਲਗਿ ਤਰੈ ਸੰਸਾਰਾ ॥

kisan sadā avṭaaree rooDhaa kiṭ lag ṭarai
sansaaraa.

ਗੁਰਮੁਖਿ ਗਿਆਨਿ ਰਤੇ ਜੁਗ ਅੰਤਰਿ ਚੂਕੈ ਮੋਹ ਗੁਬਾਰਾ ॥੩॥

gurmukh gi-aan raṭay jug anṭar chookai mO'
gubaaraa. ||3||

ਸਤਗੁਰ ਸੇਵਾ ਤੇ ਨਿਸਤਾਰਾ ਗੁਰਮੁਖਿ ਤਰੈ ਸੰਸਾਰਾ ॥

satgur sayvaa ṭay nistaaraa gurmukh ṭarai
sansaaraa.

ਸਾਚੈ ਨਾਇ ਰਤੇ ਬੈਰਾਗੀ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ ॥੪॥

saachai naa-ay raṭay bairagee paa-in mokh
ḍu-aaraa. ||4||

ਏਕੋ ਸਚੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥

ayko sach vartai sabh anṭar sabhnaa karay
partīpaalaa.

ਨਾਨਕ ਇਕਸੁ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਣਾ ਸਭਨਾ ਦੀਵਾਨੁ
ਦਇਆਲਾ ॥੫॥੫॥

naanak ikas bin mai avar na jaanaa sabhnaa
ḍeevaan ḍa-i-aalaa. ||5||5||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that we should always try to become the wedded or the true brides of God by following the Guru's advice and meditating on God's Name and pray that God may show His grace on us and keep us united with Him. In this *shabad*, he tells us why it is better for our salvation to follow the guidance a true Guru and meditate on God's Name, than worshipping the so-called three primary Hindu gods: *Brahma* (the god of creation), *Vishnu* (the god of sustenance), and *Shiva* (the god of destruction).

Sharing his own experience in this regard, Guru Ji says: "The life-immortalizing Name (of God) has always tasted sweet to me, and through the Guru's word I have relished its taste. (I have found out that through) the eternal word (of the Guru, my consciousness) has merged into a state of poise, and I have enshrined the reverend God in my mind."(1)

Now briefly stating how he started meditating on God's Name, Guru Ji says: "Showing mercy, God united me with the true Guru, and the perfect Guru guided me to meditate on God's Name."(1-pause)

Stating the reason for his not having much faith in the belief system of his Hindu ancestors, who worship different gods and goddesses, Guru Ji says: "(O' my friends, I don't put much stock in the worship of lesser gods and goddesses, because these gods themselves are full of so many faults and weaknesses. Take for example god *Brahma*, one of the three primary Hindu gods. It is believed that) he revealed the word of *Vedas*, (but it is all) ostentation of worldly attachment. (Then they say that god) *Shiva* has divine knowledge and remains absorbed in the home of his heart, (but as per legends, he is full of) wrath and too much pride." (2)

As regards, the third primary god *Krishna*, who is supposed to be the incarnation of *Vishnu*, Guru Ji says: *Vishnu* always remains busy in re-incarnating himself (again and again, such as *Krishna*, and *Rama*). So getting attuned to whom the world could get itself emancipated (from the rounds of birth and death)? Only those who by seeking the guidance of the Guru are imbued with divine knowledge in this age, their darkness of (worldly) attachment is removed.”(3)

Therefore, Guru Ji declares: “(O’ my friends), it is only through the service of the true Guru that one obtains emancipation and by following the guidance of the Guru, the world swims across the dreadful worldly ocean. They who are imbued with the love of the true Name become detached (from the world) and obtain the door of salvation.”(4)

In conclusion, Guru Ji says: “It is the one God alone who pervades within all and who takes care of all. Therefore Nanak (says), except the one (God), I do not recognize anybody else, that merciful Master is the support of all.”(5-5)

The message of this *shabad* is that we need not pray, worship or meditate on any of the so-called gods or goddesses. All we need to do is to follow the advice of the Guru and meditate on God’s Name under Guru’s guidance, and we would be surely saved and emancipated.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਤਤੁ ਗਿਆਨੁ ॥
ਗੁਰਮੁਖਿ ਸਾਚੇ ਲਗੈ ਧਿਆਨੁ ॥੧॥

ਪੰਨਾ ਪੜ੍ਹੋ

ਗੁਰਮੁਖਿ ਮਨ ਮੇਰੇ ਨਾਮੁ ਸਮਾਲਿ ॥
ਸਦਾ ਨਿਬਹੈ ਚਲੈ ਤੇਰੈ ਨਾਲਿ ॥ ਰਹਾਉ ॥
ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਚੁ ਸੋਇ ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਖਾਈ ਪੁਭੁ ਹੋਇ ॥੨॥

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੋ ਹੋਇ ॥
ਗੁਰਮੁਖਿ ਆਪਿ ਵਡਾਈ ਦੇਵੈ ਸੋਇ ॥੩॥

ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥
ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥੪॥੬॥

vad-hans mehlaa 3.

gurmukh sach sanjam tat gi-aan.
gurmukh saachay lagai Dhi-aan. ||1||

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gurmukh man mayray naam samaal.
sadāa nibhai chalai tayrai naal. rahaa-o.
gurmukh jaat pat sach so-ay.
gurmukh antar sakhāa-ee parabh ho-ay. ||2||

gurmukh Jis no aap karay so ho-ay.
gurmukh aap vadaa-ee dayvai so-ay. ||3||

gurmukh sabad sach karnee saar.
gurmukh naanak parvaarai saaDhaar. ||4||6||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that we need not pray, worship, or meditate on any of the so-called gods or goddesses. All we need to do is to follow the advice of the Guru and meditate on God’s Name under Guru’s guidance, and we would surely be saved. In this *shabad*, he explains what happens when we go and seek the shelter and guidance of the Guru, and what kinds of blessings we receive, which lead us to our own salvation and also make us worthy of providing spiritual support to our family.

Guru Ji says: “(O’ my friends), by following the guidance of the Guru, we obtain truth, self-control, and essence of divine knowledge. By following the Guru’s guidance, our mind is attuned to meditation of the eternal (God).”(1)

Therefore Guru Ji advises his own mind (actually ours) and says: “O’ my mind, seeking the shelter of the Guru, meditate on God’s Name. (This Name), would always accompany you (both here and here after).”(1-pause)

Now Guru Ji describes the height of thinking of a Guru’s follower. He says: “(O’ my friends), for a Guru’s follower, that God Himself is his caste and honor. A Guru’s follower (firmly believes that) God within him is his helper.”(2)

In order that a Guru’s follower may never fall victim to ego, Guru Ji cautions: “(O’ my friends), only that person becomes a Guru’s follower whom God Himself makes such. God Himself blesses a Guru’s follower with honor.”(3)

In conclusion, Guru Ji says: “(O’ my friends), following the word (of advice of the Guru), a Guru’s follower lives a life of truth and sublime deeds. O’ Nanak, a Guru’s follower provides (spiritual) support to his (entire) family.”(4-6)

The message of this *shabad* is that we should always pray to God to bless us with the shelter and guidance of the Guru, so that under his constant guidance we may be attuned to meditation upon God’s Name, and lead a life of truth, honesty, and helpful sublime deeds.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਰਸਨਾ ਹਰਿ ਸਾਇ ਲਗੀ ਸਹਜਿ ਸੁਭਾਇ ॥
ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੧॥

ਸਦਾ ਸੁਖੁ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥
ਆਪਣੇ ਸਤਗੁਰ ਵਿਟਹੁ ਸਦਾ ਬਲਿਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਅਖੀ ਸੰਤੋਖੀਆ ਏਕ ਲਿਵ ਲਾਇ ॥
ਮਨੁ ਸੰਤੋਖੀਆ ਦੂਜਾ ਭਾਉ ਗਵਾਇ ॥੨॥

ਦੇਹ ਸਰੀਰਿ ਸੁਖੁ ਹੋਵੈ ਸਬਦਿ ਹਰਿ ਨਾਇ ॥
ਨਾਮੁ ਪਰਮਲੁ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥੩॥

ਨਾਨਕ ਮਸਤਕਿ ਜਿਸੁ ਵਡਭਾਗੁ ॥
ਗੁਰ ਕੀ ਬਾਣੀ ਸਹਜ ਬੈਰਾਗੁ ॥੪॥੧॥

vad-hans mehlaa 3.

rasnaa har saad lagee sahj subhāa-ay.
man trīptī-aa har naam Dhi-aa-ay. ||1||

sadaa sukh saachai sabad veechaaree.
aapṇay satgur vitahu sadaa balihaaree. ||1||
raha-o.

akhee santokhee-aa ayk liv laa-ay.
man santokhi-aa doojaa bhāa-o gavaa-ay.
||2||

dayh sareer sukh hovai sabad har naa-ay.
naam parmāl hīrdai rahi-aa samaa-ay. ||3||

naanak mastak Ji s vadbhāag.
gur kee baṇee sahj bairāag. ||4||7||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that we should always pray to God to bless us with the shelter and guidance of the Guru, so that under his constant guidance we may get attuned to meditation upon God’s Name and lead a life of truth, honesty, and helpful sublime deeds. In this *shabad*, he describes the blessings he himself has experienced by

seeking the shelter and guidance of the Guru and meditating on God's Name. (This does not mean that Guru Ji was previously not following Guru's guidance, or meditating on God's Name. This is just his way of conveying his advice, on the basis of solid evidence and personal knowledge).

He says: "(O' my friends, upon following the guidance of the Guru), my tongue has easily got attuned to (enjoying) the relish of God's (presence beside me), and the mind has become satiated by meditating on God's Name."(1)

Therefore, Guru Ji says: "I am always a sacrifice to my true Guru, because by reflecting on his true word, I have always obtained true peace of mind."(1-pause)

Now giving some more examples of the blessings received by him by reflecting on Guru's word and acting on his advice, he says: "(O' my friends), my eyes have been satiated upon imbuing myself with the love of only one (God), and the mind has been contended upon shedding duality (the love of worldly riches)."(2)

Continuing to describe the blessings of following Guru's advice, he says: "(O' my friends), one's body feels relief and comfort when it gets attuned to God's Name through the word of the Guru. (One feels as if) the perfume of (God's) Name has been enshrined in the heart."(3)

In conclusion, Guru Ji says: "O' Nanak, whose forehead is blessed with great fortune, through the word of the Guru, that person easily obtains (to the state of) detachment (from worldly pleasures)."(4-7)

The message of this *shabad* is that if we want to enjoy a state of complete peace, pleasure, and contentment, then following Guru's advice, we should attune our mind to God's praise and meditate on God's Name.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥
ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਇ ॥੧॥

ਏ ਮਨ ਨਾਮੁ ਨਿਧਾਨੁ ਤੂ ਪਾਇ ॥
ਆਪਣੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਚਹੁ ਮੈਲੁ ਗਵਾਇ ॥
ਨਿਰਮਲੁ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥
ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਸੰਸਾਰੁ ॥
ਮਰਿ ਜਨਮੈ ਜਮੁ ਕਰੇ ਖੁਆਰੁ ॥੩॥

ਨਾਨਕ ਸੇ ਵਡਭਾਗੀ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ ॥੪॥੮॥

vad-hans mehlaa 3.

pooray gur t̄ay naam paa-i-aa jaa-ay.
sachai sabad sach samaa-ay. ||1||

ay man naam niDhaan too paa-ay.
aapnay gur kee man lai rajaa-ay. ||1||
rahaa-o.

gur kai sabad vichahu mail gavaa-ay.
nirmal naam vasai man aa-ay. ||2||
bharmay bhoolaa firai sansaar.
mar janmai jam karay khu-aar. ||3||

naanak say vadbhaagee Jin har naam
Dhi-aa-i-aa.
gur parsaaḍee man vasaa-i-aa. ||4||8||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of complete peace, pleasure, and contentment, then following Guru's advice, we should attune our mind to God's praise and meditate on His Name. In this *shabad*, he tells us from where and how this bliss-giving Name can be obtained.

Guru Ji says: "It is only from the perfect Guru that (God's) Name can be obtained, and it is through the true word (of the Guru) that one gets absorbed in Truth (the true God)."(1)

Therefore, Guru Ji advises his mind: "O' my mind, obey the will of your Guru. By doing so, you would obtain the treasure of Name."(1-pause)

Now Guru Ji tells briefly what happens when one acts on the Guru's advice. He says: "(O' my friends), by following the Guru's word, one loses the dirt of (evil thoughts) from within, and the immaculate Name comes to abide in the heart."(2)

Answering a possible question about the effectiveness of practicing other rituals, such as doing pilgrimages or observing fasts in which much of the world seems to be engaged, Guru Ji says: "The world is lost in doubts (and delusions). It keeps undergoing cycles of births and deaths, and the demon of death ruins it."(3)

In conclusion, Guru Ji says: "O' Nanak, fortunate are they who have meditated on (God's) Name, and by Guru's grace, have enshrined it in their minds."(4-8)

The message of this *shabad* is that God's Name is the only source of true peace and pleasure, and it is only from the perfect Guru that we can obtain this treasure and enshrine it in our minds.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥੧॥

ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥

ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥
ਚਹਾਉ ॥

ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥

ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ ॥੨॥

ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥

ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ
ਆਇ ॥

ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥੪॥੯॥੧੨॥

vad-hans mehlaa 3.

ha-umai naavai naal viroDh hai du-ay na
vaseh ik thaa-ay.

ha-umai vich sayvaa na hova-ee taa man
birthaa jaa-ay. ||1||

har chayt man mayray too gur kaa sabad
kamaa-ay.

hukam maneh taa har milai taa vichahu
ha-umai jaa-ay. rahaa-o.

ha-umai sabh sareer hai ha-umai opat ho-ay.

ha-umai vadaa gubaar hai ha-umai vich bujh
na sakai ko-ay. ||2||

ha-umai vich bhagat na hova-ee hukam na
bujhi-aa jaa-ay.

ha-umai vich jee-o banDh hai naam na vasai
man aa-ay. ||3||

naanak satgur mili-ai ha-umai ga-ee taa sach
vasi-aa man aa-ay.

sach kamaavai sach rahai sachay sayv
samaa-ay. ||4||9||12||

Wadhans Mehla-3

In many previous *shabads*, Guru Ji has been telling us that God's Name is the only source of true peace and pleasure, and it is only from the perfect Guru that we can obtain this treasure and enshrine it in our minds. But there is one absolute obstacle in the presence of which God's Name cannot be obtained and enshrined in one's mind. In this *shabad*, Guru Ji tells us what is that obstacle and how to get rid of it.

He says: "(O' my friends), ego is in enmity with the Name (of God). In fact, the two cannot abide or stay together at one place. (In other words, as long as there is ego or conceit in one's mind, one cannot enshrine God's Name in the heart). While in (a state of) ego, no true service of God can be performed, and all one's effort goes waste."(1)

To remove this obstacle, instructing himself (and us), Guru Ji says: "O' my mind, following the advice of the Guru, you keep on remembering God. Because, if you obey the command of the Guru, you would obtain God, and the ego from within you would depart."(1-pause)

Now educating us about some of the evils originating from ego and its after effects, Guru Ji says: "(O' my friends), it is because of ego that one is born; (in fact, one's) entire body is full of ego. (To be in the state of) ego is like being in a big dark fog, when one cannot see or realize anything (in front and cannot keep driving the car of one's life safely)."(2)

Continuing to describe the evils of ego or conceit, Guru Ji says: "When one is in ego, then no (true) worship (of God) can be performed, and one cannot understand His will. It is because of ego that one remains tied in the bonds of *Maya* (the worldly riches and power), and Name (of God) is not enshrined in (the) mind."(3)

Guru Ji concludes the *shabad* by listing some blessings obtained when one seeks and follows the Guru's advice. He says: "O' Nanak, on meeting the true Guru (and following his advice), conceit is gone, and the true (God) comes to abide in one's heart. Then one earns truth, lives a truthful living, and serving the true (God), merges in Him."(4-9-12)

The message of the *shabad* is that just as two swords cannot remain in one sheath, similarly, as long as there is ego in one's mind, God's Name cannot be enshrined in it. In that state, one's meditation or service of others is of no use, and one cannot understand or follow the right way of life. The only way to drive out this evil is that obeying Guru's command, one should keep remembering God.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੧

vad-hans mehlaa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਸੇਜ ਏਕ ਏਕੋ ਪੁਭੁ ਠਾਕੁਰੁ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਰਾਵੇ ਸੁਖ ਸਾਗਰੁ ॥੧॥

sajj ayk ayko parabh thaakur.
gurmukh har raavay sukh saagar. ||1||

ਮੈ ਪੁਭ ਮਿਲਣ ਪ੍ਰੇਮ ਮਨਿ ਆਸਾ ॥

mai parabh milan paraym man aasaa.

ਪੰਨਾ ੫੬੧

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ਗੁਰੂ ਪੂਰਾ ਮੇਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਹਉ ਵਾਰਿ ਵਾਰਿ ਆਪਣੇ ਗੁਰੂ
ਕਉ ਜਾਸਾ ॥੧॥ ਰਹਾਉ ॥

gur pooraa maylaavai mayraa pareetam ha-o
vaar vaar aapṇay guroo ka-o jaasaa. ||1||
rahaa-o.

ਮੈ ਅਵਗਣ ਭਰਪੂਰਿ ਸਰੀਰੇ ॥
ਹਉ ਕਿਉ ਕਰਿ ਮਿਲਾ ਅਪਣੇ ਪ੍ਰੀਤਮ ਪੂਰੇ ॥੨॥

mai avgan bharpoor sareeray.
ha-o ki-o kar milaa apṇay pareetam pooray.
||2||

ਜਿਨਿ ਗੁਣਵੰਤੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਾਇਆ ॥
ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਉ ਮਿਲਾ ਮੇਰੀ ਮਾਇਆ ॥੩॥

jin guṇvantee mayraa pareetam paa-i-aa.
say mai guṇ naahee ha-o ki-o milaa mayree
maa-i-aa. ||3||

ਹਉ ਕਰਿ ਕਰਿ ਥਾਕਾ ਉਪਾਵ ਬਹੁਤੇਰੇ ॥
ਨਾਨਕ ਗਰੀਬ ਰਾਖਹੁ ਹਰਿ ਮੇਰੇ ॥੪॥੧॥

ha-o kar kar thaakaa upaav bahutayray.
naanak gareeb raakhho har mayray. ||4||1||

Wadhans Mehla-4

Ghar-1

In this *shabad*, Guru Ji comments on the state of mind of those Guru's followers, who have a longing for meeting God, but when they look towards others and feel that they are much more pious and saintly than them, they feel really hesitant and doubtful about their chances of enjoying God's company. Guru Ji compares this state of the human mind to a bride who has a deep love and longing for her spouse, but she sees that there are other brides of the same spouse who are much more meritorious and beautiful than her. Therefore, in her humility she wonders how she can also become virtuous and meritorious enough to enjoy the company of her Groom.

Putting himself in the situation of that bride who considers herself much less meritorious than her other friends, Guru Ji says: "(O' my mother), there is but one bed (of the heart), and only my one God the Master enjoys its comfort. The Guru following (bride-soul) enjoys the company of God, the ocean of peace."(1)

Describing his own state of mind, Guru Ji says: "(O' my mother), in my mind is a great longing to meet God, (I wish that) may the true Guru unite me with my Beloved. I would be a sacrifice to him again and again."(1-pause)

Continuing the metaphor of a loving faithful young bride who, in her humility, considers herself full of so many faults, Guru Ji says: "My body is full of so many deformities (and defects), so how could I meet and unite with my Beloved, who is the embodiment of perfect beauty and merits?"(2)

Now looking at other brides, (the saintly persons), and the kinds of virtues they possess, Guru Ji says on behalf of this bride: "O' my mother, when I look at those meritorious brides, who have enjoyed the company of my Beloved, (I feel) that I don't have those virtues, (therefore I wonder) how could I meet (Him)?"(3)

In conclusion, Guru Ji says: “(O’ my mother) I have exhausted myself after making so many efforts (to unite with Him. Ultimately, I humbly pray to God Himself, and say: “O God, (my Master, do not take into account my faults, but showing Your own kindness) keep poor Nanak (in Your refuge).”(4-1)

The message of this *shabad* is that if we want to meet God, then we need to take the guidance of our true Guru and approach Him in utter humility and pray to Him to save us in spite of all our sins, and faults.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥

ਹਉ ਹਰਿ ਪ੍ਰਭ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥੧॥

ਹਉ ਕਿਉ ਕਰਿ ਪਿਰ ਕਉ ਮਿਲਉ ਏਆਣੀ ॥

ਜੋ ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ਪਿਰ ਕਉ ਮਿਲੈ ਸਿਆਣੀ
॥੧॥ ਰਹਾਉ ॥

ਮੈ ਵਿਚਿ ਦੇਸੁ ਹਉ ਕਿਉ ਕਰਿ ਪਿਰੁ ਪਾਵਾ ॥

ਤੇਰੇ ਅਨੇਕ ਪਿਆਰੇ ਹਉ ਪਿਰ ਚਿਤਿ ਨ ਆਵਾ ॥੨॥

ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਆ ਸਾ ਭਲੀ ਸੁਹਾਗਣਿ ॥

ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਆ ਕਰੀ ਦੁਹਾਗਣਿ ॥੩॥

ਨਿਤ ਸੁਹਾਗਣਿ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ॥

ਮੈ ਕਰਮਹੀਣ ਕਬ ਹੀ ਗਲਿ ਲਾਵੈ ॥੪॥

ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ ਹਉ ਅਉਗੁਣਿਆਰਾ ॥

ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥੫॥੨॥

vad-hans mehlā 4.

mayraa har parabh sundar mai saar na
jaanee.

ha-o har parabh chhod doojai lobhaanee.
||1||

ha-o ki-o kar pir ka-o mila-o i-aanee.

jo pir bhaavai saa sO'agan saa-ee pir ka-o
milai si-aanee. ||1|| rahaa-o.

mai vich dos ha-o ki-o kar pir paavaa.

taaray anayk pi-aaray ha-o pir chit na aavaa.
||2||

jini pir raavi-aa saa bhalee suhaagan.

sai mai gun naahee ha-o ki-aa karee
duhaagan. ||3||

nit suhaagan sadaa pir raavai.

mai karamheen kab hee gal laavai. ||4||

too pir gunvantaa ha-o a-oguni-aaraa.

mai nirgun bakhhas naanak vaychaaraa.
||5||2||

Wadhans Mehlā-4

In the previous *shabad*, using the metaphor of an ignorant young bride, who longs to meet her groom, Guru Ji advised us that if we want to meet God then we need to approach Him in utter humility and say, “O’ God, in spite of all our sins and faults, show Your mercy and save us”. In this *shabad*, Guru Ji continues the same metaphor, in which the young bride (soul) blames herself for her separation from the Groom, and asks for His mercy and large heartedness to forgive her faults and keep her united with Him.

Speaking on behalf of that humble bride (soul), Guru Ji says: “My God is very handsome, but I did not realize His worth. Abandoning God the Master, I was enticed by the love of worldly wealth and power.”(1)

Acknowledging the facts on behalf of that bride (soul), Guru Ji says: “How could I, the ignorant one, meet my Master. (I understand that) she alone is the happily wedded bride,

who is pleasing to her Master, and only such a wise (woman) would meet (and remain united) with the Groom.”(1-pause)

Therefore, addressing the Groom (God) Himself, on behalf of that bride, Guru Ji says: “There are (so many) faults in me, so how could I obtain my Master? (O’ God), there are countless beloveds of Yours, (who are much more meritorious than me. Naturally,) I won’t (even) cross Your mind.”(2)

Instead of feeling any jealousy or injustice, she praises the bride (souls and devotees who are united with the Master), and says: “Virtuous is that happily united bride (soul) who has enjoyed the company of the Groom. (I know that) I don’t have the merits, (which these united brides have, so) what could I, the abandoned one, do?”(3)

But still expressing her hope, that may be some time God would take pity and embrace her also, Guru Ji says: “The wedded wife enjoys the company of her Spouse every day, (I wish that maybe) some time He may (also) embrace me, the unfortunate one. (I would feel so grateful to Him)”(4)

Guru Ji concludes the *shabad*, by humbly asking God for His forgiveness. He says: “O’ my Master, You are meritorious and I am full of faults. Please forgive me the meritless, humble Nanak (and bless me with Your sight).”(5-2)

The message of this *shabad* is that instead of being proud and conceited for doing a few mechanical prayers or doing some charity work, we should compare ourselves to other, much more meritorious saints and true devotees of God, and recognizing our demerits and faults, we should simply pray to God to forgive our sins and shortcomings and unite us with Him.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਾਵਾ ॥

ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੁਗਧੁ
ਸਮਝਾਵਾ ॥

ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ
ਲਾਏ ॥੧॥

ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ ਭਾਵਾ ॥

ਸੇ ਪਿਰੁ ਪਿਆਰਾ ਮੈ ਨਦਰਿ ਨ ਦੇਖੈ ਹਉ ਕਿਉ ਕਰਿ ਧੀਰਜੁ
ਪਾਵਾ ॥

ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਸੀਗਾਰੁ ਸੀਗਾਰੀ ਸੇ ਪਿਰੁ ਰਤਾ ਮੇਰਾ
ਅਵਰਾ ॥

ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਣਿ ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਅੜਾ ਸਚੁ
ਸਵਰਾ ॥੨॥

vad-hans mehlāa 4 ghar 2

ik-oⁿkaar satgur pargaad.

mai man vadee aas haray ki-o kar har darsan
paavaa.

ha-o jaa-ay puchhaa apnay satgurai gur
puchh man mugaDh samjhaavaa.

bhoolaa man samjhai gur sabdee har har
sadaa Dhi-aa-ay.

naanak jis nadar karay mayraa pi-aaraa so
har charnee chit laa-ay. ||1||

ha-o sabh vays karee pir kaaran jay har
parabh saachay bhaavaa.

so pir pi-aaraa mai nadar na daykhai ha-o
ki-o kar Dheeraj paavaa.

jis kaaran ha-o seegaar seegaaree so pir
rataa mayraa avraa.

naanak Dhan Dhan Dhan so'agan jin pir
raavi-arhaa sach savraa. ||2||

ਹਉ ਜਾਇ ਪੁਛਾ ਸੋਹਾਗ ਸੁਹਾਗਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ ਪਾਇਅੜਾ
ਪ੍ਰਭੁ ਮੇਰਾ ॥

ਮੈ ਊਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੋਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥

ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ
ਮਿਲੀਐ ॥

ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ ਜੋਤੀ ਰਲੀਐ
॥੩॥

ਜੇ ਹਰਿ ਪ੍ਰਭ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ ਅਪਣਾ ਦੇਵਾ
॥

ਨਿਤ ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਗੈ ਪਾਣੀ ਵੇਵਾਂ ॥

ਨਿਤ ਨਿਤ ਸੇਵ ਕਰੀ ਹਰਿ ਜਨ ਕੀ ਜੇ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਏ
॥

ਪੰਨਾ ਪੜ੍ਹ

ਧਨੁ ਧੰਨੁ ਘੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਮਨਿ ਆਸ ਪੁਜਾਏ
॥੪॥

ਘੁਰੁ ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥

ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਸਹੁ ਹਰਿ ਗੋਸਟਿ ਪੂਛਾਂ ਕਰਿ ਸਾਂਝੀ ਹਰਿ ਗੁਣ
ਗਾਵਾਂ ॥

ਗੁਣ ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ ਸੁਣਿ
ਤੋਰਾ ॥

ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੈ ਮਰਿ ਜਾਇ
ਜੀਉ ਮੇਰਾ ॥੫॥

ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਸੋ ਵੇਖੈ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ
॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੋ ਹਰਿ ਹਰਿ ਸਦਾ ਸਮਾਲੇ
॥

ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ ਸਤਗੁਰੁ ਪੂਰਾ ਮੇਰਾ
ਮਿਲਿਆ ॥

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੇ ਹੋਏ ਹਰਿ ਜਪਿ ਹਰਿ ਸੇਤੀ
ਰਲਿਆ ॥੬॥੧॥੩॥

ha-o jaa-ay puchhaa so'aag suhaagan tusee
ki-o pir paa-i-arhaa parabh mayraa.

mai oopar nadar karee pir saachai mai
chhodi-arhaa mayraa tayraa.

sabh man tan jee-o karahu har parabh kaa it
maarag bhainay milee-ai.

aapnarhaa parabh nadar kar daykhai naanak
jot jotee ralee-ai. ||3||

jo har parabh kaa mai day-ay sanayhaa tis
man tan apnaa dayvaa.

nit pakhaa fayree sayv kamaavaa tis aagai
paanee dhovaaⁿ.

nit nit sayv karee har jan kee jo har har
kathaa sunaa-ay.

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Dhan Dhan guroo gur satgur pooraa naanak
man aas pujaa-ay. ||4||

gur sajan mayraa mayl haray jit mil har naam
Dhi-aavaa.

gur satgur paashu har gosat poochhaaⁿ kar
saaⁿjhee har gun gaavaaⁿ.

gun gaavaa nit nit sad har kay man jeevai
naam sun tayraa.

naanak jit vaylaa visrai mayraa su-aamee tit
vaylai mar jaa-ay jee-o mayraa. ||5||

har vaykhan ka-o sabh ko-ee lochai so
vaykhai jis aap vikhaalay.

jis no nadar karay mayraa pi-aaraa so har
har sadaa samaalay.

so har har naam sadaa sadaa samaalay jis
satgur pooraa mayraa mili-aa.

naanak har jan har ikay ho-ay har jap har
saytee rali-aa. ||6||1||3||

Wadhans Mehla-4

Ghar-2

In the previous *shabad*, Guru Ji advised us that instead of being proud and conceited for doing a few mechanical prayers or doing some charity work, we should compare ourselves to other, much more meritorious saints and true devotees of God, and recognizing our demerits and faults, we should pray to God to forgive our sins and shortcomings, and unite us with Him. In this *shabad*, Guru Ji puts himself in the situation of a Guru's follower, who longs to see the sight of his beloved Master, but is not sure about his qualifications or merits to be so blessed with God's vision. Therefore, he shares with us, the kinds of steps

he plans to take in the role of such a person, the kinds of thoughts that go through his mind, and ultimately, what is the result of his enquiries and efforts.

As if talking to himself, Guru Ji says: “In my mind, there is a great longing for God, (and I ask myself) how can I obtain God’s sight? (Maybe) I should go and ask my true Guru, and after asking the Guru, I may counsel the foolish mind. (Because I know that when this) strayed mind understands through the Guru’s word, then it always meditates on God’s Name. O’ Nanak, on whom my Beloved casts His glance of grace, that person attunes the mind to God’s feet.”(1)

Still continuing to talk with himself, Guru Ji says: “To meet my Master, I adorn myself with all kinds (of religious garbs), so that I may become pleasing to God, but that beloved Spouse of mine doesn’t even cast a glance towards me, so how can I console my mind? He, for whom I do all these (outer) decorations, that Master of mine is in love with other (Guru-following bride-souls). O’ Nanak, blessed again and again is that wedded and united bride, who has enjoyed the company of the eternal supreme Master.”(2)

Describing what does he do after finding out that the Master God is not attracted at all by outer shows of piety or holiness, still using the metaphor of a young bride, Guru Ji says: “I go and ask (a wedded united bride of God): “How did you obtain (the union) of my Master? (She replied): “The true Master cast His glance of grace upon me, and I discarded all my (sense of discrimination, such as thinking this is) ‘mine or that is yours.’” (I tell you): “Surrender all your mind and body to God; O’ my sister, only by treading on this path do we meet Him. O’ Nanak, when casting His glance of grace, God looks at us, our light merges in His (supreme) light.”(3)

Now Guru Ji shows us what kind of gratitude we should have for that person who tells us about God or gives us His message. Still continuing the metaphor of that young bride searching for her Groom, he says: “I would surrender my body and mind to the one who gives me a message of God, the supreme Being. (I am ready to serve such a person so thoroughly and humbly that I would go to the extent of) daily waving the (hand) fan, and fetching water for him or her. Day after day, I would perform the service of that devotee, who narrates the gospel of God (to me). Blessed again and again is the Guru, that perfect Guru, who fulfills the desire of Nanak’s mind (to meet God).”(4)

But Guru Ji knows that we can meet the Guru only when God unites us with him. Therefore, he prays to God and says: “O’ God, unite me with my friend Guru, meeting whom I may meditate upon Your Name. I may ask from the Guru, the true Guru, (about some) qualities of God, and making a partnership with him, I may sing God’s praises. (I wish that), day after day, I may sing praises of God, (because O’ God, my mind) feels rejuvenated upon listening to Your Name. O’ Nanak, the moment I forget about my Master, my soul dies right at that moment.”(5)

Finally, on the basis of his personal experience and knowledge, Guru Ji says: “(O’ my friends), everybody longs to see the sight of God, however, only that person sees (Him) whom He Himself reveals. On whom my beloved (God shows) His grace, that person always remembers God again and again. (Yes), the one who meets my perfect true Guru, that one meditates on God ever and forever, and in that way, O’ Nanak, the devotee and God become one, and by meditating on God the devotee is merged in that God Himself.”(6-1-3)

The message of this *shabad* is that in case we want to unite with God and have the blessing of His eternal union, we need to seek the company and guidance of the saint (Guru) and in his company we should again and again sing praises of God with so much love, and zeal, that we ultimately get merged in God Himself.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੧

vad-hans mehlāa 5 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur paryaad.

ਅਤਿ ਉਚਾ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥
ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥
ਕੋਟਿ ਕੋਟਿ ਕੋਟਿ ਲਖ ਧਾਵੈ ॥
ਇਕੁ ਤਿਲੁ ਤਾ ਕਾ ਮਹਲੁ ਨ ਪਾਵੈ ॥੧॥

at oochaa taa kaa darbaaraa.
ant naahee kichh paaraavaaraa.
kot kot kot lakh Dhaavai.
ik til taa kaa mahal na paavai. ||1||

ਸੁਹਾਵੀ ਕਉਣੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਪ੍ਰਭ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ॥

suhaavee ka-un so vaylaa jit parabh maylaa.
||1|| rahaa-o.

ਲਾਖ ਭਗਤ ਜਾ ਕਉ ਆਰਾਧਿ ॥
ਲਾਖ ਤਪੀਸਰ ਤਪੁ ਹੀ ਸਾਧਿ ॥
ਲਾਖ ਜੋਗੀਸਰ ਕਰਤ ਜੋਗਾ ॥
ਲਾਖ ਭੋਗੀਸਰ ਭੋਗਿ ਭੋਗਾ ॥੨॥

laakh bhagat jaa ka-o aaraaDheh.
laakh tapeesar tap hee saaDheh.
laakh jogeesar kartay jogaa.
laakh bhogeesar bhogeh bhogaa. ||2||

ਘਟਿ ਘਟਿ ਵਸਹਿ ਜਾਣਹਿ ਥੋਰਾ ॥
ਹੈ ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੋਰਾ ॥
ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥
ਤਾ ਕਉ ਦੇਈ ਜੀਉ ਕੁਰਬਾਨਾ ॥੩॥
ਫਿਰਤ ਫਿਰਤ ਸੰਤਨ ਪਹਿ ਆਇਆ ॥
ਦੂਖ ਭ੍ਰਮੁ ਹਮਾਰਾ ਸਗਲ ਮਿਟਾਇਆ ॥
ਮਹਲਿ ਬੁਲਾਇਆ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤੁ ਭੁੰਚਾ ॥
ਕਰੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਉਚਾ ॥੪॥੧॥

ghat ghat vash jaaneh thoraa.
hai ko-ee saajan pardaa toraa.
kara-o jatān jay ho-ay miharvaanaa.
taa ka-o day-ee jee-o kurbaanaa. ||3||
firat firat santān peh aa-i-aa.
dookh bharam hamaaraa sagal mitaa-i-aa.
mahal bulaa-i-aa parabh amrit bhoonchaa.
kaho naanak parabh mayraa oochaa. ||4||1||

Wadhans Mehla-5 Ghar-1

In the previous *shabad*, Guru Ji advised us that in case we want to unite with God and have the blessing of His eternal union, we need to seek the company and guidance of the saint (Guru) and in his company, we should again and again sing praises of God with so much love and zeal that we ultimately get merged in God Himself. In this *shabad*, he tells us again how great and limitless God is, how in spite of countless efforts, myriad of people have been unable to find and meet Him, but how his true Guru has helped him see God in his own heart, and become one with Him.

Guru Ji says: “Extremely high (difficult to reach) is (God’s) court. There is no limit or end (to its boundary). Millions upon millions of people rise and go to look for Him, but they don’t come near His mansion.”(1)

Therefore, Guru Ji wonders: “What is that auspicious moment, when a meeting with God takes place?”(1-pause)

Now listing some of the kinds of people who worship Him and are looking for Him, Guru Ji says: “(That God), whom millions of devotees are searching. In search of whom millions of great penitents practice penances. Hundreds of thousands of yogis practice yoga (for the same purpose), and hundreds of thousands enjoyers (of wealth) enjoy the luxuries (provided by Him, but they don’t know where God is).”(2)

So, noting the ignorance of people, Guru Ji addresses God and says: “(O’ God, You) reside in each and every heart, yet only a few know (about this fact. It appears that there is some kind of wall or curtain between us and God).”

“Therefore, Guru Ji enquires: “Is there any friend who has torn this curtain (between that person and God)? If that person would become kind (to me and guide me also in realizing God), I would make efforts (to follow the instructions and fulfill all that person’s conditions). For that person, I would sacrifice myself and would offer (even) my life.”(3)

After thinking hard about this matter, Guru Ji says: “After wandering around from place to place, I came to the shelter of the saint (Guru). He dispelled all my pain and doubt, (and instructed me how to meditate on God’s Name with true love and devotion). Then (God) called me into His mansion, and I enjoyed the relish of rejuvenating nectar (of God’s) Name. (Now on the basis of his personal experience,) Nanak says, “my God is the highest (authority of all).”(4-1)

The message of this *shabad* is that although God seems so incomprehensible, inaccessible, and inapproachable that millions of people have tried and failed to find Him, yet the Guru can help us see God residing in our own heart and experience the bliss of His union.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥੧॥

ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥
ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ਚਿਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

ਸਚੁ ਮੰਤ੍ਰੁ ਤੁਮਾਰਾ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥
ਸੀਤਲ ਪੁਰਖ ਦ੍ਰਿਸਟਿ ਸੁਜਾਣੀ ॥੨॥

ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ ॥
ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਭਿਨਾਸੀ ॥੩॥

ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਪੁਰਿ ਲੀਣਾ ॥੪॥੨॥

vad-hans mehlā 5.

Dhan so vaylāa jīt darsan karnāa.
ha-o balihaaree satgur charnāa. ||1||

jee-a kay daatay pareetam parabh mayray.
man jeevai parabh naam chitayray. ||1||
rahaa-o.

sach manṭar tumaaraa amrit banee.
seetal purakh darisat sujaanee. ||2||

sach hukam tumaaraa takhat nivaasee.
aa-ay na jaavai mayraa parabh abhinaasee.
||3||

tum miharvaan daas ham deenaa.
naanak saahib bharpur leenaa. ||4||2||

Wadhans Mehlā-5

In the previous *shabad*, Guru Ji had posed the question, “what is that auspicious moment, when a meeting with God takes place?” But he didn’t specifically answer it in that *shabad*.

There was a reason for it. Because he wanted to first relate to us how, “after wandering around from place to place, he came to the shelter of the saint (Guru), who dispelled all his pain and doubt, and instructed him to meditate on God with love and devotion. Then (God) called him into His mansion, and he enjoyed the relish of rejuvenating nectar (of God’s Name.” So now in this *shabad*, Guru Ji provides the answer to the original question and gives other relevant information.

He says: “Blessed is that moment in which we see (His) vision; I am a sacrifice to the feet of the true Guru (who has made this possible for me).”(1)

Expressing his gratitude to God for being kind to him and giving him the gift of His life-rejuvenating Name, Guru Ji says: “O’ my beloved giver of life, my mind gets rejuvenated upon meditating upon Your Name.”(1-pause)

Continuing to express his love and gratitude, Guru Ji says: “(O’ God), everlasting is Your mantra, life rejuvenating is Your word, and O’ the embodiment of peace, filled with wisdom is Your glance of grace.”(2)

Guru Ji adds: “(O’ the supreme Being), sitting on the (divine) throne, eternal is Your command. (I know that) my imperishable God never comes or goes (takes birth or dies).”(3)

Guru Ji concludes this *shabad* by saying: “O’ God, You are our benevolent (Master), and we are Your humble servants. Nanak says, our Master is present everywhere and is pervading in all.”(4-2)

The message of this *shabad* is that we should daily thank our Guru for his true guidance, sing God’s praises, and feel grateful to Him for blessing us with this human life and so many other invaluable gifts.

Personal Note: In year 2009, this author attended “Sarab Roag Ka Aukhad Nam” camp organized by Houston Gurdwara, under the leadership of Dr. Balwant Singh of Ludhiana. At the beginning of the session, Dr. Balwant Singh asked us to sincerely pray for the recovery of our ailments for which we had come to attend the camp. But somehow, instead of praying for the cure of my diabetes, I prayed to God only for his grace. The camp concluded after two days, and there were mixed rumors about its success. The next day, early in the morning, I was sitting at the Houston Airport waiting for my flight. Maybe just to pass time, I once again started reciting in my mind various shabads read at the camp. Then the flight arrived, and I boarded the plane. Immediately after that, I fell asleep. When I was still not fully awake, I kept hearing this shabad being sung in a most melodious voice, as if by some heavenly fairies (“Parian”). This shabad was not a part of the camp, nor I had heard this shabad before. It kept playing until I foolishly asked for a cup of coffee and gulped the first sip. To this day, I regret why I did that and did not keep enjoying the divine grace. 12.11.201.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਤੂ ਬੇਅੰਤੁ ਕੇ ਵਿਰਲਾ ਜਾਣੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

vad-hans mehlaa 5.

too bay-ant̃ ko viralaa jaanaai.
gur p̃arsaad̃ ko sabad̃ pachhaanaai. ||1||

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

sayvak kee ardaas pi-aaray.

ਪੰਨਾ ਪੜੜ

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ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

jap jeevaa parabh charan tumaaray. ||1||
rahaa-o.

ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ ॥
ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥੨॥

da-i-aal purakh mayray parabh daatay.
jisahi janaavhu tñneh tum jaatay. ||2||

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥
ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥੩॥

sadaa sadaa jaa-ee balihaaree.
it ut daykh-a-u ot tumaaree. ||3||

ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛੁ ਨ ਜਾਤਾ ॥
ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੪॥੩॥

mO'i nirgun gun kichhoo na jaataa.
naanak saadhoo daykh man raataa. ||4||3||

Wadhans Mehla-5

In the previous *shabad*, Guru Ji advised us that we should daily thank our Guru for his true guidance, sing God's praises, and feel grateful to Him for blessing us with this human life and so many other invaluable gifts. In this *shabad*, Guru Ji shows us how to express our thanks and praise God and the Guru for their gifts and guidance.

First addressing God, Guru Ji says: "O' God, You are so limitless that only a very rare person gets to know You. It is only through the grace of the Guru and by reflecting on his *shabad* that anyone realizes You."(1)

But still Guru Ji wishes that he may never forsake God and may always feel that he is in the presence of God. Therefore, he humbly prays to God and says: "O' my beloved (God), this is the prayer of Your servant that as long as I live, (I may continuously) keep meditating on Your feet (Your Name)."(1-pause)

However, Guru Ji acknowledges: "O' my merciful benevolent God, You are only known by those whom You Yourself make known."(2)

Therefore, Guru Ji says: "(O' God), may I always be a sacrifice to You; both here and there I look for Your support."(3)

Guru Ji concludes the *shabad* by humbly acknowledging his faults and expressing thanks to his Guru for bringing him closer to God. He says: "O' God I, the meritless one have not understood any of Your merit or favor. It was only upon seeing the saint (Guru and reflecting on his word) that Nanak's mind was imbued (with Your love)."(4-3)

The message of this *shabad* is that even at the highest state of union with God, we should keep praying to Him and keep thanking our Guru for his help and imbuing us with God's love.

ਵਡਹੰਸੁ ਮਃ ਪ ॥

vad-hans mehlaa 5.

ਅੰਤਰਜਾਮੀ ਸੋ ਪ੍ਰਭੁ ਪੂਰਾ ॥

antarjaamee so parabh pooraa.

ਦਾਨੁ ਦੇਇ ਸਾਧੂ ਕੀ ਧੁਰਾ ॥੧॥

daan day-ay saaDhoo kee Dhooraa. ||1||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਈਨ ਦਇਆਲਾ ॥
ਤੇਰੀ ਓਟ ਪੂਰਨ ਗੋਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

kar kirpaa parabh deen da-i-aalaa.
tayree ot pooran gopaalaa. ||1|| rahaa-o.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥
ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭੁ ਦੂਰੇ ॥੨॥

jal thal mahee-al rahi-aa bharpooray.
nikat vasai naahee parabh dooray. ||2||

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਧਿਆਏ ॥
ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥੩॥

jis no nadar karay so Dhi-aa-ay.
aath pahar har kay gun gaa-ay. ||3||

ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥
ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਹਰਿ ਦੁਆਰੇ ॥੪॥੪॥

jee-a jant saglay partipaaray.
saran pari-o naanak har du-aaray. ||4||4||

Wadhans Mehla-5

Guru Ji concluded the previous *shabad* by acknowledging and saying: “O’ God I, the meritless one have not understood any of Your merit or favor. It was only upon seeing the saint (Guru and reflecting on his words) that Nanak’s mind was imbued (with Your love).” Therefore, Guru Ji begins this *shabad* by telling us that on whom God is pleased, He blesses him or her with the Guru’s guidance.

He says: “(O’ my friends), that perfect God is the inner knower of all hearts. (On whom He becomes kind, He) gives the gift of the dust of the feet of the saints (humble service and guidance of the Guru).”(1)

Therefore, Guru Ji humbly prays to God and says: “O’ my merciful God of the meek, show Your kindness (and bless me with Guru’s guidance). O’ perfect Master of the universe, I depend (only) on Your support.”(1-pause)

Lest we run to some remote jungles or mountains for finding God, Guru Ji says: “(O’ my friends), God is fully pervading in all water, land, and the sky. (Therefore, no matter where we are), He abides near us and is not far (from any place in the universe).”(2)

However, reflecting on the fact as to why so few meditate upon Him, Guru Ji says: “Only the one on whom He casts His glance of grace, meditates (on Him) and at all times sings God’s praises.”(3)

Therefore, Guru Ji concludes the *shabad* by describing what he does to win God’s grace, so that he may also be blessed with the guidance of the Guru. He says: “(O’ my friends, God) sustains all beings and creatures. (Therefore), Nanak has sought the shelter of God’s door (and keeps praying to Him to bless him with the guidance of the Guru).”(4-4)

The message of this *shabad* is that God is pervading everywhere. But only that person meditates on God on whom He shows His grace. Therefore, ever and forever we should pray to Him for showing His grace and uniting us with the Guru, who may guide us in meditating on God’s Name and singing His praises.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਤੂ ਵਡ ਦਾਤਾ ਅੰਤਰਜਾਮੀ ॥
ਸਭ ਮਹਿ ਰਵਿਆ ਪੂਰਨ ਪ੍ਰਭ ਸੁਆਮੀ ॥੧॥

ਮੇਰੇ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਨਾਮੁ ਅਧਾਰਾ ॥
ਰਉ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਨਾਮੁ ਤੁਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰੀ ਸਰਣਿ ਸਤਿਗੁਰ ਮੇਰੇ ਪੂਰੇ ॥
ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ਸੰਤਾ ਦੂਰੇ ॥੨॥

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਚਿ ਧਾਰੇ ॥
ਤੇਰੇ ਦਰਸਨ ਕਉ ਜਾਈ ਬਲਿਹਾਰੇ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥
ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਵਾ ॥੪॥੫॥

vad-hans mehlā 5.

t̄oo vad d̄aaṭaa anṭarjaamee.
sabh meh ravi-aa pooran parabh su-aamee.
||1||

mayray parabh pareetam naam aDhaaraa.
ha-o sun sun jeevaa naam tumaraa. ||1||
rahaa-o.

tayree saran satgur mayray pooray.
man nirmal ho-ay santaa Dhooray. ||2||

charan kamal hirdai ur Dhaaray.
tayray darsan ka-o jaa-ee balihaaray. ||3||

kar kirpaa tayray gun gaavaa.
naanak naam japat sukh paavaa. ||4||5||

Wadhans Mehla-5

In the previous *shabad*, Guru Ji advised us that God is pervading everywhere. But only he meditates on God, on whom He shows His grace. Therefore, ever and forever we should pray to Him for showing His grace and uniting us with the Guru, who may guide us in singing His praises. In this *shabad*, he shows us, how to pray to God and ask for the guidance of the saint Guru, who may help us meditate on God's Name, and sing His praises.

He says: "O' God, You are the greatest benefactor and the inner knower of all hearts. O' God, the perfect Master, You are pervading in all."(1)

Guru Ji prays: "O' my beloved Master, (Your) Name is my (only) support. I survive listening to Your Name repeatedly."(1-Pause)

Now Guru Ji addresses his Guru and says: "O' my perfect true Guru, I have come to your shelter (because I know that one's mind gets purified by the dust of the feet (or humble service) of the saints."(2)

Switching back his address to God, Guru Ji says: "O' God, I have enshrined Your immaculate feet, (Your Name) in my heart, and I am a sacrifice to Your sight."{3}

Concluding his prayer, Guru Ji says: "O' God show Your mercy on Nanak (and bless me), that I may sing Your praises and enjoy peace by meditating on Your Name." (4-5)

The message of this *shabad* is that we should always pray to God to bless us with the guidance of the Guru, so that under his guidance, we may enjoy peace while meditating on God's Name.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥
ਨਾ ਜੀਉ ਮੈਰੈ ਨ ਕਬਹੂ ਫੀਜੈ ॥੧॥

ਵਡਭਾਗੀ ਘੁਰੁ ਪੂਰਾ ਪਾਈਐ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਪ੍ਰਭੂ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

ਰਤਨ ਜਵਾਹਰ ਹਰਿ ਮਾਣਕ ਲਾਲਾ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭ ਭਏ ਨਿਹਾਲਾ ॥੨॥

ਜਤ ਕਤ ਪੇਖਉ ਸਾਧੁ ਸਰਣਾ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਨਿਰਮਲ ਮਨੁ ਕਰਣਾ ॥੩॥

ਘਟ ਘਟ ਅੰਤਰਿ ਮੇਰਾ ਸੁਆਮੀ ਵੂਠਾ ॥
ਨਾਨਕ ਨਾਮੁ ਪਾਇਆ ਪ੍ਰਭੂ ਤੂਠਾ ॥੪॥੬॥

vad-hans mehlā 5.

saaDhsang har amrit̄ peejai.
naa jee-o marai na kabhoo ch̄heejai. ||1||

vadbhaagee gur pooraa paa-ee-ai.
gur kirpaa tay parabhoo Dhi-aa-ee-ai. ||1||
rahaa-o.

raṭan javaahar har maanak laalaa.
simar simar parabh̄ bh̄a-ay nihaalaa. ||2||

jaṭ kat̄ paykha-o saaDhoo sarnaa.
har gun̄ gaa-ay nirmal man̄ karnaa. ||3||

ghat̄ ghat̄ antar mayraa su-aamee voothaa.
naanak naam paa-i-aa parabh̄ toot̄haa.
||4||6||

Wadhans Mehlā-5

In the previous *shabad*, Guru Ji showed us by his personal example how to pray to God and ask Him to bless us with the guidance of the saint Guru, so that we may always keep meditating on God's Name and singing His praises. Now on the basis of his personal experience, Guru Ji tells us what are the blessings of God's Name.

He says: "(O' my friends), in the company of saints, drink the nectar (of God's Name. The one who does that, that one's) soul never dies, nor does the body becomes (spiritually) weak."(1)

Cautioning us not to take the guidance of the perfect Guru lightly, he says: "(O' my friends), it is through tremendous good fortune that we obtain the (guidance of) perfect Guru, and it is through the kindness of the Guru that we meditate on God's (Name)."(1-pause)

Now Guru Ji tells us how valuable and precious is God's Name and what kind of blessing it can bring us, he says: "(O' my friends), God's Name is (precious and valuable like) jewels, diamonds, rubies, and pearls. By meditating on God's (Name) again and again, we are filled with delight."(2)

Sharing his own experience in this regard, Guru Ji says: "Wherever I see, (I find that it is only under) the shelter (and guidance) of the saint (Guru that the mind can be purified) by singing God's praises."(3)

In conclusion, Guru Ji says: "(O' my friends), my God is pervading each and every heart. But, O' Nanak, that person (alone) has obtained (the gift of His) Name, on whom my God has become gracious."(4-6)

The message of this *shabad* is that only in the company of the saintly persons and under the guidance of the Guru (Granth Sahib Ji), can we drink the nectar of singing God's praise and meditating on His Name.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

vad-hans mehlāa 5.

ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

visar naahee parabḥ ḍeen ḍa-i-aalaa.
ṭayree saraṇ pooran kirpaalaa. ||1|| rahaa-o.

ਜਹ ਚਿਤਿ ਆਵਹਿ ਸੇ ਥਾਨੁ ਸੁਹਾਵਾ ॥
ਜਿਤੁ ਵੇਲਾ ਵਿਸਰਹਿ ਤਾ ਲਾਗੈ ਹਾਵਾ ॥੧॥

jah chit aavahi so thaan suhaavaa.
jit vaylaa visrahi ṭaa laagai haavaa. ||1||

ਤੇਰੇ ਜੀਅ ਤੂ ਸਦ ਹੀ ਸਾਥੀ ॥
ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਕਢੁ ਦੇ ਹਾਥੀ ॥੨॥

ṭayray jee-a ṭoo sadḥ hee saathēe.
sansaar saagar ṭay kadḥ ḍay haathēe. ||2||

ਆਵਣੁ ਜਾਣਾ ਤੁਮ ਹੀ ਕੀਆ ॥
ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਦੂਖੁ ਨ ਥੀਆ ॥੩॥

aavan jaṇṇaa tum hee kee-aa.
jis ṭoo raakhahi tis ḍookḥ na thee-aa. ||3||

ਤੂ ਏਕੋ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਹੋਰਿ ॥
ਬਿਨਉ ਕਰੈ ਨਾਨਕੁ ਕਰ ਜੋਰਿ ॥੪॥੧॥

ṭoo ayko saahib avar na hor.
bin-o karai naanak kar jor. ||4||7||

Wadhans Mehla-5

In the previous *shabad*, Guru Ji advised us that only in the company of the saintly persons, and under the guidance of the Guru, we could drink the nectar of singing God's praise and meditating on His Name. He also told us that God is always present with us everywhere and in every situation. So we should never indulge in any sinful deed or waver from our high morals in testing circumstances. Therefore in this *shabad*, Guru Ji shows us how to pray to God to never go out of our mind and never let us forget Him.

He says: "O' God, You are (always) merciful on the meek. O' my perfect (and) kind God, I have come to Your shelter, (please) don't (ever) forsake me."(1-pause)

Stating the kinds of blessings we obtain when we remember God, and how miserable we feel when we forget Him, Guru Ji says: "(O' God), that place becomes beautiful, where You come to mind, (but) when You go out of the mind, then one sighs in grief."(1)

Guru Ji therefore prays to God and says: "(O' God, we are) Your creatures and You are always our companion, please pull us out of this worldly ocean by holding out Your own hand (of support and mercy)."(2)

Next acknowledging the control of God on our birth and death, and pain and pleasure, Guru Ji says: "O' God it is You who has created (this system of) coming and going into this world. (So) whom You save suffers no pain."(3)

Concluding his prayer, Guru Ji says: "O' God, You are the only Master (of this universe), there is none other. Therefore, Nanak prays to You with folded hands (to pull us out of this worldly ocean)."(4-7)

The message of this *shabad* is that we should be so much imbued with the love and devotion of God that we don't forget Him any time at any place, always keep meditating on His Name, and singing His praise.

ਵਡਹੰਸੁ ਮਃ ੫ ॥

ਤੂ ਜਾਣਾਇਹਿ ਤਾ ਕੋਈ ਜਾਣੈ ॥
ਤੇਰਾ ਦੀਆ ਨਾਮੁ ਵਖਾਣੈ ॥੧॥

ਤੂ ਅਚਰਜੁ ਕੁਦਰਤਿ ਤੇਰੀ ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੫੬੪

ਤੁਧੁ ਆਪੇ ਕਾਰਣੁ ਆਪੇ ਕਰਣਾ ॥
ਹੁਕਮੇ ਜੰਮਣੁ ਹੁਕਮੇ ਮਰਣਾ ॥੨॥
ਨਾਮੁ ਤੇਰਾ ਮਨ ਤਨ ਆਧਾਰੀ ॥
ਨਾਨਕ ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ ॥੩॥੮॥

vad-hans mehlāa 5.

tūo jaṅṅāa-ihī t̄āa ko-ee jaṅṅai.
t̄ayraa ḍee-aa naam vakḥāṅṅai. ||1||

tūo achraj kudrat̄ t̄ayree bismaa. ||1||
rahaa-o.

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t̄uḍḥ aapay kaaran̄ aapay karṅāa.
hukmay jamaṅṅ hukmay marṅāa. ||2||
naam t̄ayraa man tan aaḍḥaaree.
naanak ḍāas bakḥsees t̄umaaree. ||3||8||

Wadhans Mehla-5

In the previous *shabad*, Guru Ji advised us that we should be so much imbued with the love and devotion of God that we always keep meditating on His Name and singing His praise. However, in this *shabad*, Guru Ji acknowledges that it is only by God's grace that we can meditate on God, know Him, and wonder at His marvels.

He says: "O God, only when You reveal Yourself, only then one knows (You) and utters the Name given by You."(1)

Therefore, reflecting on such astounding wonders of God and His nature, Guru Ji says: "O' God, wonderful are You and amazing is Your nature."(1-pause)

Commenting further on the unique merits of the supreme Being, Guru Ji says: "O' God, You are the cause (of all causes), and You are the (real) doer of everything. The birth (of all creatures happens as per) Your command, (and also as per) Your command comes their death."(2)

Guru Ji concludes the *shabad* by singing praises of God's Name. He says: "(O' God), Your Name is the support of one's mind and body, and for servant Nanak, this (Name) is Your gift."(3-8)

The message of this *shabad* is that no doubt, it is God who is all-powerful, the cause and doer of everything, and on who's command all births and deaths happen. Yet it is our duty to keep praying to Him with all humility to grant us the gift of His Name.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

vad-hans mehlāa 5 ḡhar 2

ik-o'kaar satgur p̄arsaad.

ਮੈਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਪਿਆਰੇ ਹਉ ਕਿਉ ਪਾਈ ਗੁਰ
ਪੂਰੇ ॥
ਜੇ ਸਉ ਖੇਲ ਖੇਲਾਈਐ ਬਾਲਕੁ ਰਹਿ ਨ ਸਕੈ ਬਿਨੁ ਖੀਰੇ ॥

ਮੈਰੈ ਅੰਤਰਿ ਭੁਖ ਨ ਉਤਰੈ ਅੰਮਾਲੀ ਜੇ ਸਉ ਭੋਜਨ ਮੈ ਨੀਰੇ ॥

ਮੈਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਮਨੁ ਧੀਰੇ
॥੧॥

ਸੁਣਿ ਸਜਣ ਮੇਰੇ ਪ੍ਰੀਤਮ ਭਾਈ ਮੈ ਮੇਲਿਹੁ ਮਿਤ੍ਰੁ ਸੁਖਦਾਤਾ ॥

ਓਹੁ ਜੀਆ ਕੀ ਮੇਰੀ ਸਭ ਬੇਦਨ ਜਾਣੈ ਨਿਤ ਸੁਣਾਵੈ ਹਰਿ ਕੀਆ
ਬਾਤਾ ॥

ਹਉ ਇਕੁ ਬਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਾ ਜਿਉ ਚਾਤ੍ਰਕੁ ਜਲ
ਕਉ ਬਿਲਲਾਤਾ ॥

ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੈ ਨਿਰਗੁਣ ਕਉ ਰਖਿ
ਲੋਤਾ ॥੨॥

ਹਉ ਭਈ ਉਡੀਣੀ ਕੰਤ ਕਉ ਅੰਮਾਲੀ ਸੇ ਪਿਰੁ ਕਦਿ ਨੈਣੀ
ਦੇਖਾ ॥

ਸਭਿ ਰਸ ਭੋਗਣ ਵਿਸਰੇ ਬਿਨੁ ਪਿਰ ਕਿਤੇ ਨ ਲੇਖਾ ॥

ਇਹੁ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਈ ਕਰਿ ਨ ਸਕਉ ਹਉ ਵੇਸਾ ॥

ਜਿਨੀ ਸਖੀ ਲਾਲੁ ਰਾਵਿਆ ਪਿਆਰਾ ਤਿਨ ਆਗੈ ਹਮ ਆਦੇਸਾ
॥੩॥

ਮੈ ਸਭਿ ਸੀਗਾਰ ਬਣਾਇਆ ਅੰਮਾਲੀ ਬਿਨੁ ਪਿਰ ਕਾਮਿ ਨ
ਆਏ ॥

ਜਾ ਸਹਿ ਬਾਤ ਨ ਪੁਛੀਆ ਅੰਮਾਲੀ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਸਭੁ
ਜਾਏ ॥

ਧਨੁ ਧਨੁ ਤੇ ਸੋਹਾਗਣੀ ਅੰਮਾਲੀ ਜਿਨ ਸਹੁ ਰਹਿਆ ਸਮਾਏ ॥

ਹਉ ਵਾਰਿਆ ਤਿਨ ਸੋਹਾਗਣੀ ਅੰਮਾਲੀ ਤਿਨ ਕੇ ਧੋਵਾ ਸਦ
ਪਾਏ ॥੪॥

ਜਿਚਰੁ ਦੂਜਾ ਭਰਮੁ ਸਾ ਅੰਮਾਲੀ ਤਿਚਰੁ ਮੈ ਜਾਣਿਆ ਪ੍ਰਭੁ
ਦੂਰ ॥

ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਅੰਮਾਲੀ ਤਾ ਆਸਾ ਮਨਸਾ ਸਭ
ਪੂਰੇ ॥

ਮੈ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਇਆ ਅੰਮਾਲੀ ਪਿਰੁ ਸਰਬ ਰਹਿਆ
ਭਰਪੂਰੇ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਿਆ ਅੰਮਾਲੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕੈ
ਲਗਿ ਪੈਰੇ ॥੫॥੧॥੯॥

mayrai antar lochaa milan kee pi-aaray ha-o
ki-o paa-ee gur pooray.

jay sa-o khayl khaylaa-ee-ai baalak reh na
sakai bin kheeray.

mayrai antar bhukh na utrai ammaalee jay
sa-o bhojan mai neeray.

mayrai man tan paraym piramm kaa bin
darsan ki-o man dheeray. ||1||

sun sajan mayray pareetam bhaa-ee mai
maylihu mitar sukh-daata.

O' jee-a kee mayree sabh baydan jaanai nit
sunavaai har kee-aa baata.

ha-o ik khin tis bin reh na sakaa Ji-o chaatrick
jal ka-o billaataa.

ha-o ki-aa gun tayray saar samaalee mai
nirgun ka-o rakh laytaa. ||2||

ha-o bha-ee udeenee kant ka-o ammaalee so
pir kad nainee daykhaa.

sabh ras bhogan visray bin pir kitai na
laykhaa.

ih kaaparh tan na sukhva-ee kar na saka-o
ha-o vaysaa.

jinee sakhee laal raavi-aa pi-aaraa tin aagai
ham aadaysaa. ||3||

mai sabh seegaar banaa-i-aa ammaalee bin
pir kaam na aa-ay.

jaa seh baat na puchhee-aa ammaalee taa
birthaa joban sabh jaa-ay.

Dhan Dhan tay so'aagane ammaalee jin
saho rahi-aa samaa-ay.

ha-o vaari-aa tin so'aagane ammaalee tin
kay Dhovaa sad paa-ay. ||4||

jichar doojaa bharam saa ammaalee tichar
mai jaani-aa parabh dooray.

jaa mili-aa pooraa satguroo ammaalee taa
aasaa mansaa sabh pooray.

mai sarab sukhaa sukh paa-i-aa ammaalee
pir sarab rahi-aa bharpooray.

jan naanak har rang maani-aa ammaalee gur
satgur kai lag pairay. ||5||1||9||

Wadhans Mehla-5

Ghar-2

This *shabad* again is another example of Guru Ji's superb poetry, imagination, and use of metaphorical language. In this *shabad*, Guru Ji compares himself (actually the human soul) to that bride who like an infant child has longing and desire to meet her beloved spouse,

but she doesn't know how to fulfill that desire. She only knows that there is one very close friend of her Groom (the true Guru), who can help and guide her towards the mansion of her beloved Spouse. However in this *shabad*, Guru Ji goes one step further. He assumes that this ignorant bride doesn't know how to even approach that friend, so she talks her heart out to her dear friends who are very close to her and asks them how she can meet that friend of her spouse, so that then that friend can ultimately unite her with her Groom.

So on behalf of that innocent longing bride, Guru Ji talks to her dear girlfriend, and says: "(O' my dear friend), within me is the craving to meet my Beloved, but how could I meet the perfect Guru (who can unite me with Him)? Just as, even if we try to amuse a child in hundred different ways, still it cannot remain pacified (without seeing its mother), similarly O' my dear friend, even if hundreds of (delicious) dishes are placed before me, my inner hunger (for seeing my beloved) wouldn't go away. (In short), within my mind and body is (such an immense) love for my Groom, that without His sight, my mind cannot remain contented."(1)

Now as if turning to another brother like friend, Guru Ji says: "Listen O' my dear friend and brother, unite me with the friendly (Guru), the giver of peace. He understands all the pain of my heart and daily narrates to me (interesting) stories about God. Just as a pied cuckoo cries in pain without water, (similarly) I cannot live without Him, even for a moment. O' God which of Your merits may I enshrine in my heart, You always save a meritless person like me."(2)

Resuming the metaphor of a longing bride sharing the state of her mind with a close friend, Guru Ji says: "O' my dear friend, without seeing my Groom, I feel utterly depressed and wonder when I can see my Master with my eyes? Without seeing my groom (God), all other enjoyments have gone out of my mind, without my Groom these (enjoyments) don't count for anything. Even this dress (which I am wearing) doesn't feel pleasing to my body, and I cannot adorn my self. I bow before those girlfriends, who have enjoyed the company of the dear Spouse."(3)

Continuing to describe the pain of separation of that bride (soul), Guru Ji says: "O' my dear friend, I tried to bedeck myself in all possible ways, but without (meeting) the Spouse, none of these were of any use. O' my friend, if the Groom hasn't even talked to me, then my entire youth goes to waste. Very fortunate are those united brides in whose heart God remains enshrined. I am a sacrifice to those united brides, I (humbly serve them and) wash their feet." (4)

Guru Ji concludes the *shabad* by sharing with us his experience, after he approached his Guru, and he tells what kind of enlightenment and ecstasy he enjoyed, when his Guru united him with God. He says: "O' my dear friend, as long as there was misconception of support from some one other (than God), I deemed (God) afar. However, O' my dear friend, when I met the true Guru, (he removed all my doubts), and all my desires and wishes were fulfilled. Then O' my friend, I obtained (God), the source of all comforts, who is fully abiding in all. (In short), O' my dear friend, by surrendering to the (shelter of the) feet of the true Guru, servant Nanak has enjoyed the love (of union) with God."(5-1-9)

The message of this *shabad* is that we should seek the company of Guru's followers, who may unite us with the true Guru (Granth Sahib Ji), and obediently follow the advice of the Guru. The Guru would then give us the gift of God's Name and would unite us with our beloved spouse God.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥

ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥੧॥

ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਿਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥੧॥
ਰਹਾਉ ॥

ਪੰਨਾ ਪੜਪ

ਜਿਹਵਾ ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥

ਬਿਨੁ ਸਾਚੇ ਹੋਹੁ ਸਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ ॥੨॥

ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਾਪਾਰਾ ॥

ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ
॥੩॥

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿ ਨਾਉ ॥

ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੪॥

ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲਿ ਨ ਪਾਹਿ ॥

ਗੁਰਮੁਖਿ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰ ਹਹਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ ॥੫॥

ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤਿ ਸਨਾਇ ॥

ਸਚੈ ਥਾਨਿ ਸਚੁ ਸਲਾਹਣਾ ਸਤਿਗੁਰ ਬਲਿਹਾਰੈ ਜਾਉ ॥੬॥

ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੁ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

ਸਚੁ ਵੇਖਣਾ ਸਚੁ ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ ॥੭॥

ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥੧॥

vad-hans mehlaa 3 asatpadee-aa

ik-oⁿkaar satgur pargaad.sachee baⁿee sach Dhun sach sabad
veechaaraa.an-din sach salaahⁿaa Dhan Dhan vadbhaag
hamaaraa. ||1||man mayray saachay naam vitahu bal jaa-o.
daasan daasaa ho-ay raheh taa paavahi
sachaa naa-o. ||1|| raha-a-o.

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jihvaa sachee sach ra^tee tan man sachaa
ho-ay.bin saachay hor salaahⁿaa jaaseh janam
sabh kho-ay. ||2||sach khay^tee sach bee^jnaa saachaa
vaapaaraa.an-din laahaa sach naam Dhan bhagat
bharay bhandaaraa. ||3||sach khaⁿaa sach painⁿaa sach tayk har
naa-o.jis no bak^hsay tis milai mahlee paa-ay
thaa-o. ||4||aavahi sachay jaaveh sachay fir joonee mool
na paahi.gurmu^kh dar saachai sachiaar heh saachay
maahi samaahi. ||5||an^tar sachaa man sachaa sachee sifa^t
sanaa-ay.sachai thaan sach salaahⁿaa satgur
balihaarai jaa-o. ||6||sach vay^laa moora^t sach ji^t sachay naal
pi-aar.sach vay^khⁿaa sach bolⁿaa sachaa sab^h
aakaar. ||7||naanak sachai maylay taa milay aapay la-ay
milaa-ay.Ji-o bhaavai ti-o rak^hsee aapay karay
rajaa-ay. ||8||1||

Wadhans Mehla-3

Astpadia

Guru Ji concluded the previous *shabad*, by saying: “When I met the true Guru (he removed all my doubts), and all my desires and wishes were fulfilled, (because) I obtained (God), the source of all comforts who is fully abiding in all. (In short), O’ my dear friend, servant Nanak has enjoyed the love (of union) with God) by surrendering to the (shelter of the) feet of the true Guru.” In this *Astpadia* (*shabad* with eight stanzas), Guru Ji lists some of the unique merits of his Guru’s words or teachings and the kinds of blessings he is enjoying by following these teachings.

He says: “(O’ my friends), everlasting is the word (of the Guru), eternal is its melody, and eternally applicable is reflection on (the Guru’s) word. I feel very fortunate that I have been blessed with (the opportunity) to praise the eternal (God), day and night.”(1)

Therefore advising his own mind (indirectly us) Guru Ji says: “O’ my mind, be a sacrifice to the eternal Name. However, you will obtain this true Name only if you become and remain the servant of the servants of the devotees of God (by serving the true Guru with extreme respect and humility, and following his advice).”(1-pause)

Resuming his narration of praising the True (God), and the harmful effects of praising any one other than the True (God), he says: “(O’ my friends), the tongue which remains imbued with the love of the True (God), becomes true (pure itself, and along with it) the mind and the body become true (and free from any evil thoughts or acts). But, if instead of the True (God), you keep praising somebody else, then you would go (from here) without your honor.”(2)

Now using the metaphors of a farmer and businessperson, Guru Ji says: “(The person, who lives a truthful life, as if that) person is farming in truth by sowing the seeds of truth, and doing the business of truth day and night. (Naturally, such a) person earns the profit of the true Name, and that person’s store houses get filled with the wealth of devotion.”(3)

Describing the daily life of such a person, Guru Ji says: “For such a person, (meditation) on the true Name becomes the food, and true (Name) becomes the daily wear, and such a person always depends upon the support of the everlasting God’s Name. (However, this true Name) is received only by that person on whom God bestows it, (and such a person) obtains a seat in the mansion (of God).”(4)

Next, Guru Ji tells about the kind of future, such true persons enjoy, who remain imbued with the true Name. He says: “(Such devotees) come imbued with the true (Name), and are also imbued with the true (Name, when they) go (from the world). Then they are not made to go through different existences at all. Because in the court of the True (God), such Guru’s followers are recognized as truly, and they merge in the True (God).”(5)

Describing the conduct and the state of mind of such true persons, Guru Ji says: “(These people) are true from within, truly (pure) is their mind, and they sing true praise and glory of God. Sitting in the true place (of the congregation of saints), they praise the True (God). I am a sacrifice to my true Guru (by whose grace, I have been blessed).”(6)

Therefore, Guru Ji says: “(O’ my friends), true is that time, and truly (auspicious) is that moment when we are imbued with the love of the true (God). (Because, in that state, one) sees the truth, one’s speech becomes true, (and to such a person) the entire visible (world seems to be the) manifestation of the true (God).”(7)

Finally Guru Ji tells us when this kind of true speech, true love, and true union with God is obtained. He says “O’ Nanak, it is only when God unites some one with a true person (the true Guru), only then one meets Him, and then He Himself unites that person with Him. He would keep us as He pleases, and on His own, He issues His commands.”(8-1)

The message of this *shabad* is that we should always meditate on the true Name (of God) and to obtain that we should most humbly follow the Guru’s true word. Then the Guru would make our conduct true (and immaculate), make us meditate on Gods Name, and would ultimately unite us with God.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ ॥੧॥

ਵਾਹੁ ਵਾਹੁ ਸਹਜੇ ਗੁਣ ਰਵੀਜੈ ॥
ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਦੁਲਭੁ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥੧॥
ਰਹਾਉ ॥

ਸਬਦੁ ਚੀਨਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਤਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ॥
ਗੁਰਮਤੀ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ॥੨॥

ਏ ਮਨ ਮੇਰੇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥
ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਉ ॥੩॥

ਹਮ ਨੀਚ ਸੇ ਊਤਮ ਭਏ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥
ਪਾਥਰੁ ਡੁਬਦਾ ਕਾਵਿ ਲੀਆ ਸਾਚੀ ਵਡਿਆਈ ॥੪॥

ਬਿਖੁ ਸੇ ਅੰਮ੍ਰਿਤੁ ਭਏ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ ॥
ਅਕਹੁ ਪਰਮਲੁ ਭਏ ਅੰਤਰਿ ਵਾਸਨਾ ਵਸਾਈ ॥੫॥

ਮਾਣਸੁ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਜਗ ਮਹਿ ਖਟਿਆ ਆਇ ॥
ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੬॥

ਮਨਮੁਖ ਭੂਲੇ ਬਿਖੁ ਲਗੇ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

vad-hans mehlaa 3.

manoo-aa dāh dīs Dhaavdaa O’ kaisay har
gūn gaavai.
indree vi-aap rahee aDhikaa-ee kaam kroDh
niṭ sanṭaavai. ||1||

vaahu vaahu sehjay gūn raveejai.
raam naam is jug meh dulaḅh hai gurmatḥ har
ras peejai. ||1|| rahaa-o.

sabadḥ cheen man nirmal hovai ṭaa har kay
gūn gaavai.
gurmatēe aapai aap pachhaanaṭi ṭaa nij ghar
vaasaa paavai. ||2||

ay man mayray sadāa rang raatay sadāa har
kay gūn gaa-o.
har nirmal sadāa sukh-dāata man chindī-aa
fal paa-o. ||3||

ham neech say ootam bha-ay har kee
sarnaa-ee.
paathar dubdaa kaadh lee-aa saachee
vadi-aa-ee. ||4||

bikh say amritḥ bha-ay gurmatḥ buDh paa-ee.
akahu parmal bha-ay antar vaasnaa
vasaa-ee. ||5||

maanās janam dulaḅh hai jag meh khati-aa
aa-ay.
poorai bhaag satgur milai har naam
Dhi-aa-ay. ||6||

manmukh bhoolay bikh lagay ahilaa janam
gavaa-i-aa.

ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖ ਸਾਗਰੁ ਸਾਚਾ ਸਬਦੁ ਨ ਭਾਇਆ ॥੭॥

ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੇ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨੁ ਪਾਇਆ ॥੮॥੨॥

har kaa naam sadāa sukh saagar saachaa
sabad na bhaa-i-aa. ||7||

mukhahu har har sabh ko karai virlai hirdai
vasaa-i-aa.

naanak jin kai hirdai vasi-aa mokh mukat tin^h
paa-i-aa. ||8||2||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that we should always meditate on the true Name (of God) and to obtain that we should most humbly follow the Guru's true word. Then the Guru would make our conduct true (and immaculate); he would make us meditate on God's Name and would ultimately unite us with Him. In this *shabad*, he comments on the general state of mind, why it doesn't meditate on God's Name with full concentration, how we can control our mind, and make this human life fruitful.

Guru Ji says: "(O' my friends, the person), whose mind is wandering around in all the ten directions, how can (that person) sing the praises of God? Because that person's sense organs are troubling it very much, and lust and anger torture it daily."(1)

Telling us the solution to all these problems, he says: "(O' brother), in a state of peace and poise, we should sing praises of the wonderful God again and again. In this age, God's Name is an invaluable (thing), therefore following Guru's instructions, we should drink the relish of God's (Name)."(1-pause)

Explaining, how the word or the guidance of the Guru helps our mind and brings it to the right path, Guru Ji says: "When after reflecting on the word of the Guru, one's mind becomes pure (and it understands what is right, and what is wrong conduct), then it sings praises of God. (In this way), when through the Guru's advice, one realizes oneself, then one finds a place in one's own home, (which is also the home of God)."(2)

Therefore advising his own mind (and ours), Guru Ji says: "O' my mind, always remaining imbued with (God's) love, always sing praises of God. The immaculate God is always the giver of peace; (by singing His praise), you would obtain the fruit of your heart's desire."(3)

Sharing with us the blessings obtained by him by following the above advice, Guru Ji humbly says: "By seeking the shelter of God, from a lowly person I became a person of high status. This is the true glory of God, that He saved even a (sinner like me), who was drowning like a stone (in the worldly ocean)."(4)

Continuing to narrate the blessings he received, Guru Ji says: "When I obtained Guru's instruction, (I was so purified and made virtuous as if from) poison, I became nectar, or as if from (an absolutely useless and very bitter plant,) *Akk*, I became virtuous and pleasant like perfume, (because God) enshrined the scent (of His Name in me)."(5)

Therefore, on the basis of his personal experience, Guru Ji says: "(O' my friends,) human birth is obtained with great difficulty. Deem only that person the one who has truly earned something (useful) by perfect destiny, whom the true Guru has met, and who meditates on God's Name."(6)

However, commenting on the life conduct of the conceited persons, Guru Ji says: “Being attached to the poison (of worldly riches and power), the conceited persons have gone astray; they have wasted their invaluable (human) birth. Because God’s Name, which is always (like an) ocean of peace, and the true word (of the Guru) has never sounded pleasing to them.”(7)

However, before closing, Guru Ji cautions us against mechanically uttering God’s Name, without true love and devotion of our mind. He says: “From the tongue everybody utters God’s Name again and again, but only a very rare person has enshrined it in the heart. But O’ Nanak, they in whose heart (God) has come to reside, they have obtained salvation and emancipation (from worldly pains and suffering).”(8-2)

The message of this *shabad* is that if we want to control our mind from evil passions such as lust, anger, and greed, then we should seek the guidance of the Guru and meditate on God’s Name. But this mediation on the Name, should not be simply a mechanical exercise of our tongue. Instead, it should be coming straight from our heart. In other words, we have to enshrine God in our heart and sing His praise with true love, peace, and poise. Only then we will obtain salvation or emancipation from worldly pains.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਛੰਡ

vad-hans mehlāa 1 **chhant**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥
ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥
ਜਬ ਸਾਚ ਅੰਦਰਿ ਹੋਇ ਸਾਚਾ ਤਾਮਿ ਸਾਚਾ ਪਾਈਐ ॥

kaa-i-aa koorh vigaarh kaahay naa-ee-ai.
naataa so parvaan sach kamaa-ee-ai.
jab saach andar ho-ay saachaa taam saachaa
paa-ee-ai.

ਪੰਨਾ ਪੳੳ

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ਲਿਖੇ ਬਾਝਹੁ ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ ॥
ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ ਲਿਖਾਈਐ ॥
ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥੧॥
ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥
ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ ਡੇਰਾ ਢਾਹਿਆ ॥
ਸੂਖੁ ਮਨ ਮਹਿ ਆਇ ਵਸਿਆ ਜਾਮਿ ਤੈ ਫੁਰਮਾਇਆ ॥
ਨਦਰਿ ਤੁਧੁ ਅਰਦਾਸਿ ਮੇਰੀ ਜਿੰਨਿ ਆਪੁ ਉਪਾਇਆ ॥
ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥੨॥

likhay baajhahu surat naahee bol bol
gavaa-ee-ai.
jithai jaa-ay bahee-ai bhala kahee-ai surat
sabad likhaa-ee-ai.
kaa-i-aa koorh vigaarh kaahay naa-ee-ai.
||1||
taa mai kahi-aa kahan jaa tujhai kahaai-aa.
amrit har kaa naam mayrai man bhaa-i-aa.
naam meethaa maneh laagaa dookh dayraa
dhaahi-aa.
sookh man meh aa-ay vasi-aa jaam tai
furmaa-i-aa.
nadar tuDh ardaas mayree jinn aap
upaa-i-aa.
taa mai kahi-aa kahan jaa tujhai kahaai-aa.
||2||

ਵਾਰੀ ਖਸਮੁ ਕਵਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥
ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥
ਨਹ ਪਾਇ ਝਗੜਾ ਸੁਆਮਿ ਸੇਤੀ ਆਖਿ ਆਪੁ ਵਵਾਵਣਾ ॥

vaaree khasam kadhaa-ay kirat kamaavanaa.
mandaa kisai na aakh jhagrhaa paavanaa.
nah paa-ay jhagrhaa su-aam saytee aap aap
vanjaavanaa.

ਜਿਸੁ ਨਾਲਿ ਸੰਗਤਿ ਕਰਿ ਸਰੀਕੀ ਜਾਇ ਕਿਆ ਰੂਆਵਣਾ ॥	jis naal sangat̃ kar sareekēe jaa-ay ki-aa roo-aavaṇaa.
ਜੋ ਦੇਇ ਸਹਣਾ ਮਨਹਿ ਕਹਣਾ ਆਖਿ ਨਾਹੀ ਵਾਵਣਾ ॥	jo day-ay sahṇaa maneh kahṇaa aakh naahee vaavṇaa.
ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥੩॥	vaaree kḥasam kadḥaa-ay kirat̃ kamaavaṇaa. 3
ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਾਰਿ ਕਰੇ ॥	sabh upaa-ee-an aap aapay nadar karay.
ਕਉੜਾ ਕੋਇ ਨ ਮਾਰੈ ਮੀਠਾ ਸਭ ਮਾਰੈ ॥	ka-urḥaa ko-ay na maagai meethaa sabh maagai.
ਸਭੁ ਕੋਇ ਮੀਠਾ ਮੰਗਿ ਦੇਖੈ ਖਸਮ ਭਾਵੈ ਸੋ ਕਰੇ ॥	sabh ko-ay meethaa mang daykhai kḥasam bhāavai so karay.
ਕਿਛੁ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ ਸਮਸਰੇ ॥	kichḥ punn ḍaan anayk karṇee naam tul na samasray.
ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ ॥	naankaa jin naam mili-aa karam ho-aa Dḥur kaḍay.
ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਾਰਿ ਕਰੇ ॥੪॥੧॥	sabh upaa-ee-an aap aapay nadar karay. 4 1

Wadhans Mehla-1

As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad* referring to the situation of those who do all kinds of ritualistic worships, such as bathing at holy places, but with polluted or egoistic thoughts in them. When they have to face some adverse circumstances in life, then they start complaining and sort of quarreling with God and rest of the world. In this *shabad*, he comments on such behavior and tells us what is the best way of leading our life.

Guru Ji says: “What is the use of bathing at holy place when we have already defiled our body with the falsehood (and other evil thoughts)? Because, that bathing alone is approved (in God’s court), when we conduct our life in truth (and meditate on God’s true Name). When there is truth within, only then is one truthful, and only then one obtains the True (God). However, without this thing prewritten (by God) in one’s destiny, one doesn’t have such an understanding, and then unnecessarily thinking about it, we waste our life. (Therefore), wherever we go and sit, we should utter good things and have the word (or advice of the Guru) inscribed in our conscience. (Otherwise), there is no use of taking any baths at (holy places) after defiling our body with falsehood (and evil thoughts).”(1)

Now showing his inner humility, Guru Ji addresses God and says: “(O’ God, only) when You so motivated me, I uttered (Your Name), and the nectar like Name of God became pleasing to my mind. When the Name (of God) sounded sweet (and pleasing) to the mind, the abode of sorrow got demolished (and all my pains and sufferings vanished. Yes,) when You issued Your command, a sense of peace came to pervade in my mind. O’ God, (in this victory against pain and sufferings), I only make a prayer (and the rest is the result of) Your grace, who has Himself created Him. Again, O’ God, I only uttered (Your Name) when You made me utter it.”(2)

Now Guru Ji sheds light on the reasons why we at all come to this world, and how we should conduct ourselves. He says: “In accordance, with our past deeds, the Master makes us play our turn (for the human life). Therefore, we shouldn’t enter into any quarrel with anybody by saying bad things. (Because all creatures are as they have been made by God,

and deem anybody as bad to pick a quarrel with God. We should know) that to quarrel with the Master is to ruin ourselves. There is no use of having rivalry (or fighting with that power) in whose company we have to live or before whom we have to go and cry (for relieving us from pain and suffering. Instead, whatever pain or pleasure He gives) we should (gladly) accept, and we shouldn't waste (our time and lose God's grace) by complaining. (We should remember that) in accordance with our past deeds, the Master makes us play our turn (for human life).”(3)

Now Guru Ji concludes this *shabad* by explaining the reality of this world and how it is behaving. He says: “(O’ my friends, God) Himself has created all, and He Himself showers His grace (whenever He likes, and on whom so ever He likes. The beauty is that) nobody asks for any bitter (or painful) things; all ask for sweet and pleasant (things) in life. Yes, all try and pray for peace and comfort, but the Master only does what pleases Him. (Many people) do charities and many other such things (for the sake of peace and prosperity in their lives, but) nothing equals the (merit of meditating on God's) Name. O’ Nanak, they who have been given the gift of the Name, they must have been blessed by the grace of God at some point in the past. (However, one should not lose hope), because it is God who has created all, and He Himself showers grace (on all whenever He chooses).” (4-1)

The message of this *shabad* is that we should not pass judgment on others or grumble about our circumstances. We should always thank God for His grace and try to live our life truthfully. We should accept all pain and pleasure with grace, assuming everything as God's will. We should keep meditating on God's Name and praying for His grace. One day, surely, He would listen to our prayer.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਕਰਹੁ ਦਇਆ ਤੇਰਾ ਨਾਮੁ ਵਖਾਣਾ ॥
 ਸਭ ਉਪਾਈਐ ਆਪਿ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥
 ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਤੂਹੈ ਉਪਾਇ ਧੰਧੈ ਲਾਈਆ ॥
 ਇਕਿ ਤੁਝ ਹੀ ਕੀਏ ਰਾਜੇ ਇਕਨਾ ਭਿਖ ਭਵਾਈਆ ॥
 ਲੋਭੁ ਮੋਹੁ ਤੁਝ ਕੀਆ ਮੀਨਾ ਏਤੁ ਭਰਮਿ ਭੁਲਾਣਾ ॥
 ਸਦਾ ਦਇਆ ਕਰਹੁ ਅਪਣੀ ਤਾਮਿ ਨਾਮੁ ਵਖਾਣਾ ॥੧॥
 ਨਾਮੁ ਤੇਰਾ ਹੈ ਸਾਚਾ ਸਦਾ ਮੈ ਮਨਿ ਭਾਣਾ ॥
 ਦੁਖੁ ਗਇਆ ਸੁਖੁ ਆਇ ਸਮਾਣਾ ॥
 ਗਾਵਨਿ ਸੁਰਿ ਨਰ ਸੁਖੜ ਸੁਜਾਣਾ ॥
 ਸੁਰਿ ਨਰ ਸੁਖੜ ਸੁਜਾਣ ਗਾਵਹਿ ਜੇ ਤੇਰੈ ਮਨਿ ਭਾਵਹੇ ॥
 ਮਾਇਆ ਮੋਹੇ ਚੇਤਹਿ ਨਾਹੀ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਵਹੇ ॥
 ਇਕਿ ਮੂੜ ਮੁਗਧ ਨ ਚੇਤਹਿ ਮੂਲੇ ਜੇ ਆਇਆ ਤਿਸੁ ਜਾਣਾ ॥
 ਨਾਮੁ ਤੇਰਾ ਸਦਾ ਸਾਚਾ ਸੋਇ ਮੈ ਮਨਿ ਭਾਣਾ ॥੨॥

vad-hans mehlāa 1.

karahu da-i-aa ṭayraa naam vakhaanaa.
 sabh upaa-ee-ai aap aapay sarab samaanaa.
 sarbay samaanaa aap to'oi upaa-ay
DhanDhai laa-ee-aa.
 ik tujh hee kee-ay raajay iknaa bhikh
bhavaa-ee-aa.
 lobh mO' tujh kee-aa meethaa ayt bharam
bhulaanaa.
 sadaa da-i-aa karahu apnee taam naam
vakhaanaa. ||1||
 naam ṭayraa hai saachaa sadaa mai man
bhaanaa.
 dookh ga-i-aa sukh aa-ay samaanaa.
 gaavan sur nar sugharh sujanaa.
 sur nar sugharh sujanaa gaavahi jo ṭayrai man
bhaavhay.
 maa-i-aa mO'ay cheeteh naahee ahilaa
 janam gavaavhay.
 ik moorh mugaDh na cheeteh moolay jo
 aa-i-aa tis jaanaa.
 naam ṭayraa sadaa saachaa so-ay mai man
bhaanaa. ||2||

ਤੇਰਾ ਵਖਤੁ ਸੁਹਾਵਾ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥
ਸੇਵਕ ਸੇਵਹਿ ਭਾਉ ਕਰਿ ਲਾਗਾ ਸਾਉ ਪਰਾਣੀ ॥

ਸਾਉ ਪ੍ਰਾਣੀ ਤਿਨਾ ਲਾਗਾ ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥
ਨਾਮਿ ਤੇਰੈ ਜੋਇ ਰਾਤੇ ਨਿਤ ਚੜਹਿ ਸਵਾਇਆ ॥

ਇਕੁ ਕਰਮੁ ਧਰਮੁ ਨ ਹੋਇ ਸੰਜਮੁ ਜਾਮਿ ਨ ਏਕੁ
ਪਛਾਣੀ ॥
ਵਖਤੁ ਸੁਹਾਵਾ ਸਦਾ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥੩॥

ਹਉ ਬਲਿਹਾਰੀ ਸਾਚੇ ਨਾਵੈ ॥

ਪੰਨਾ ੫੬੭

ਰਾਜੁ ਤੇਰਾ ਕਬਹੁ ਨ ਜਾਵੈ ॥
ਰਾਜੇ ਤ ਤੇਰਾ ਸਦਾ ਨਿਹਚਲੁ ਏਹੁ ਕਬਹੁ ਨ ਜਾਵਏ ॥
ਚਾਕਰੁ ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵਏ ॥
ਦੁਸਮਨੁ ਤ ਦੂਖੁ ਨ ਲਗੈ ਮੂਲੇ ਪਾਪੁ ਨੇੜਿ ਨ ਆਵਏ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਹੋਵਾ ਏਕ ਤੇਰੇ ਨਾਵਏ ॥੪॥

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤੁ ਤੁਮਾਰੇ ॥ ਕੀਰਤਿ ਕਰਹਿ ਸੁਆਮੀ ਤੇਰੇ
ਦੁਆਰੇ ॥
ਜਪਹਿ ਤ ਸਾਚਾ ਏਕੁ ਮੁਰਾਰੇ ॥
ਸਾਚਾ ਮੁਰਾਰੇ ਤਾਮਿ ਜਪਹਿ ਜਾਮਿ ਮੰਨਿ ਵਸਾਵਹੇ ॥
ਭਰਮੋ ਭੁਲਾਵਾ ਤੁਝਹਿ ਕੀਆ ਜਾਮਿ ਏਹੁ ਚੁਕਾਵਹੇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕਰਹੁ ਕਿਰਪਾ ਲੋਹੁ ਜਮਹੁ ਉਬਾਰੇ ॥
ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤੁ ਤੁਮਾਰੇ ॥੫॥

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਅਲਖ ਅਪਾਰਾ ॥
ਕਿਉ ਕਰਿ ਕਰਉ ਬੇਨੰਤੀ ਹਉ ਆਖਿ ਨ ਜਾਣਾ ॥
ਨਦਰਿ ਕਰਹਿ ਤਾ ਸਾਚੁ ਪਛਾਣਾ ॥
ਸਾਚੇ ਪਛਾਣਾ ਤਾਮਿ ਤੇਰਾ ਜਾਮਿ ਆਪਿ ਬੁਝਾਵਹੇ ॥
ਦੂਖ ਭੂਖ ਸੰਸਾਰਿ ਕੀਏ ਸਹਸਾ ਏਹੁ ਚੁਕਾਵਹੇ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਾਇ ਸਹਸਾ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥
ਵਡਾ ਸਾਹਿਬੁ ਹੈ ਆਪਿ ਅਲਖ ਅਪਾਰਾ ॥੬॥

ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤੁ ਰੀਸਾਲਾ ॥
ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥

ṭayraa vakhat suhaavaa amritṭ tayree banee.
sayvak sayveh bhāa-o kar laagaa saa-o
paraanee.

saa-o paraanee tīnaa laagaa jinee amritṭ
paa-i-aa.
naam tayrai jo-ay raatay nit charḥeh
savaa-i-aa.
ik karam Dharam na ho-ay sanjam jaam na
ayk pachhaanee.
vakhat suhaavaa sadāa tayraa amritṭ tayree
banee. ||3||

ha-o balihaaree saachay naavai.

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raaj tayraa kabahu na jaavai.
raajo ta tayraa sadāa nihchal ayhu kabahu
na jaav-ay.
chaakar ta tayraa so-ay hovai jo-ay sahj
samaav-ay.
dusman ta dookh na lagai moolay paap
nayrḥ na aav-ay.
ha-o balihaaree sadāa hovaa ayk tayray
naav-ay. ||4||

jugah jugantar bhagat tumaaray. keerat
karahi su-aamee tayrai du-aaray.
jaapeh ta saachaa ayk muraaray.
saachaa muraaray taam jaapeh jaam man
vasaavhay.
bharma bhulaavaa tujḥeh kee-aa jaam ayhu
chukaavhay.
gur parsaa-dee karahu kirpaa layho jamahu
ubaaray.
jugah jugantar bhagat tumaaray. ||5||

vaday mayray saahibaa alakh apaaraa.
ki-o kar kara-o baynantee ha-o aakh na
jaanaa.
nadar karahi ta saach pachhaanaa.
saacho pachhaanaa taam tayraa jaam aap
bujhaavhay.
dookh bhookh sansaar kee-ay sahsaa ayhu
chukaavhay.
binvant naanak jaa-ay sahsaa bujhai gur
beecharaa.
vadaa saahib hai aap alakh apaaraa. ||6||

tayray bankay lo-inḍ dantṭ reesaalaa.
soṇay nak jin lammṛḥay vaalaa.

ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥
ਸੇਵੰਨ ਢਾਲਾ ਕ੍ਰਿਸਨ ਮਾਲਾ ਜਪਹੁ ਤੁਸੀ ਸਹੇਲੀਹੋ ॥
ਜਮ ਦੁਆਰਿ ਨ ਹੋਹੁ ਖੜੀਆ ਸਿਖ ਸੁਣਹੁ ਮਹੇਲੀਹੋ ॥
ਹੰਸ ਹੰਸਾ ਬਗ ਬਗਾ ਲਹੈ ਮਨ ਕੀ ਜਾਲਾ ॥
ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥੭॥

ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥
ਕੁਹਕਨਿ ਕੋਕਿਲਾ ਤਰਲ ਜੁਆਣੀ ॥
ਤਰਲਾ ਜੁਆਣੀ ਆਪਿ ਭਾਣੀ ਇਛ ਮਨ ਕੀ ਪੂਰੀਏ ॥
ਸਾਰੰਗ ਜਿਉ ਪਗੁ ਧਰੈ ਨਿਮਿ ਨਿਮਿ ਆਪਿ ਆਪੁ ਸੰਧੁਰਏ ॥
ਸ੍ਰੀਰੰਗ ਰਾੜੀ ਫਿਰੈ ਮਾੜੀ ਉਦਕੁ ਗੰਗਾ ਵਾਣੀ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ
ਬਾਣੀ ॥੮॥੨॥

kanchan kaa-i-aa su-inay kee dhhaalaa.
sovann dhhaalaa krisan maalaa japahu tusee
sahayleeho.
jam du-aar na hO'u kharhee-aa sikh sunhu
mahayleeho.
hans hansaa bag bagaa lahai man kee jaalaa.
bankay lo-in dant reesaalaa. ||7||
tayree chaal suhaavee maDhuraarhee bane.
kuhkan kokilaa taral ju-aanee.
tarlaa ju-aanee aap bhaanee ichh man kee
pooree-ay.
saarang Ji-o pag Dharai thim thim aap aap
sanDhoora-ay.
sareerang raatee firai maatee udak gangaa
vaanee.
binvant naanak daas har kaa tayree chaal
suhaavee maDhuraarhee bane. ||8||2||

Wadhans Mehl-1

This *shabad* again is one of the very superb pieces of Guru Ji's poetry. In this *shabad* Guru Ji prays in a very beautiful compassionate and all-enticing way like a child for the gift of God's Name and tells us about the blessings of His Name. He also takes another leap into his poetic imagination and describes for us that if at all God could be imagined in a human form, how handsome and beautiful He would be, and how He might look.

Guru Ji begins this *shabad* by first asking God for the gift of Name, he says: "O' God, be compassionate to me so that I may meditate on Your Name. O' God, it is You who has created all and You Yourself are pervading everywhere. Yes, You are pervading in all, and after creating (the creatures), You have yoked (all to their worldly) tasks. It is You, who have made some as the kings, while others You have made to wander around (asking for) charity (as beggars). It is You who have made greed and attachment look sweet (and pleasing to the human beings, and) they have gone astray in this false doubt. (Therefore, if You) always keep showing Your mercy, only then I could meditate on Your Name." (1)

Now Guru Ji tells us about the blessing of God's Name, who benefit from these, and who remain devoid of these blessings. He says: "O' God, Your Name is eternal and is always pleasing to my mind. (By meditating on it), my pain has gone and peace has come to abide (in my heart). O' God, the angels like virtuous, immaculate, and wise persons sing Your praises. Yes, the angels like virtuous, immaculate, and wise persons sing Your praises, who are pleasing to Your mind. But, the ones allured by worldly riches and power don't remember You, and they waste their precious (human) birth. There are some blind fools, who don't remember You at all; (they don't understand, that anybody) who has come into this world, has to depart (from here one day). Your Name is everlasting, and is pleasing to my mind."(2)

Describing the blessings received by those, who meditate on God's Name, and how auspicious are those times when we remember God, Guru Ji says: "O' God, beautiful is the time, (when we reflect on) Your nectar (like a sweet) word. Those servants who have been

imbued with the relish (of Your Name) meditate upon You with love. (But this has) sounded sweet only to those mortals who have obtained (the relish of) the nectar like Name. They who are imbued with Your Name, day and night they keep prospering. (On the other hand), unless one realizes that there is but only one (God), not a single deed, act of faith, or austerity (observed by that one) is given any recognition (in God's court. Therefore I say, O' God), always beautiful is the time (when we reflect on) Your nectar like sweet word.”(3)

Next Guru Ji comments on the eternal kingdom of God, and the qualities of a true servant of God. He says: “O' God, I am always a sacrifice to the ever lasting Name (of Yours). Your kingdom never goes away. Yes, Your kingdom is always eternal and it never goes away. But only that person becomes Your (true) servant, who remains merged in a state of peace and poise. No enemy and no suffering ever afflicts that person, and no sin comes near (that person). (Therefore, O' God), I am always a sacrifice to You, and Your one Name.”(4)

After describing some of the unique merits of God, the nature of His blessings, and some qualities of the servants of God, Guru Ji describes the devotion and love with which God's devotees remember Him and sing His praises. He says: “O' God, age after age, there have been Your devotees who stand outside Your door and sing Your praise. They meditate on the one true God. But they can only meditate on the eternal God, if You enshrine (Your Name) in their minds. (Yes, they meditate upon You), only when You Yourself remove that doubt which You had created. When through Guru's grace, You show kindness and save them from the demons (and fear) of death. Yes, throughout all ages, there have been Your devotees (who have been singing Your praise and meditating on Your Name).”(5)

After describing God's excellence and His tradition of saving His devotees through out all ages, Guru Ji shows us how to pray to God for our own salvation. He says: “O' my great Master, You are infinite and unknowable, I do not know how I may make my submission, and I don't know what to say. If You show Your grace, only then can I realize Your true (self). Yes, I can only realize Your true form when You Yourself make me understand this, and when You remove this doubt that it is You, who have created all the pains and pleasures in the world. Nanak submits that all one's doubt goes away when one understands the discourse on the Guru's word (and realizes this fact, that upon all beings is the hand of) the indescribable and infinite great Master Himself.”(6)

So far in his poetic flight, Guru Ji has been praising the excellence of God and His devotees who meditate on His Name. Now Guru Ji goes into further ecstasy like a master painter, and in his ecstasy paints a very beautiful picture of God in a human form. It does not mean that Guru Ji believes that God can be created in a human form, but it is his way of explaining to us humans how handsome and graceful God might look if He could be depicted in a human form?

He says: “O' God, youthful and bewitching are Your eyes, and sparkling are Your teeth. You have most cute and sharp nose, and You have beautiful long hair. Your body is so healthy and superb, as if it has been molded in gold.”

Keeping this handsome figure of God in his mind, Guru Ji goes further into ecstasy and addressing his saintly friends, he says: “(Come, O' my dear friends), worship this God who is wearing a rosary like (the god) Krishna. Listen to this advice of mine, O' my friends, by meditating on this God, You would never have to stand (and suffer punishment) at the door of demon of death. (By meditating on that God), the dirt of one's mind gets washed off,

and even the cranes like most hypocritical persons become pure like the swans. (Yes, O' my friends), bewitching are (God's) eyes, and sparkling are His teeth."(7)

Continuing his praise of God, Guru Ji says: "(O' God), graceful is Your gate, and melodious is Your speech. (It is so sweet, and melodious, as if) cuckoos are emitting their notes, and Your gate is like a budding youth. It is on Your own, You have assumed this youthful form, and fulfilled the desire of Your mind. (Your gate is like) an elephant, who slowly and slowly in an enjoying form puts its steps and enjoys it as if intoxicated. (It is like) the water of river Ganges, flowing at its steady speed, or like the roaming around of a lady intoxicated in love of the Master of goddess of wealth. Servant Nanak makes this submission that graceful is Your gate and melodious is Your speech."(8-2)

The message of this *shabad* is that we should realize that this human life is the most valuable opportunity to meditate on God's Name, that God is supremely beautiful and handsome, like whom there is nobody else. We should be absorbed in His love, like a newly wedded young bride, to whom nobody else seems more handsome, more sweet, and more charming than her own spouse. In short, God should be the one and only object of our praise, appreciation, and worship.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪਣੇ ਪਿਰ ਕੈ ਰੰਗਿ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ ਨਾਚੇ ॥

ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ ਰਾਵੈ ਭਾਇ ਪਿਆਚੇ ॥

ਸਚੈ ਭਾਇ ਪਿਆਰੀ ਕੰਤਿ ਸਵਾਰੀ ਹਰਿ ਹਰਿ ਸਿਉ ਨੇਹੁ
ਰਚਾਇਆ ॥

ਆਪੁ ਗਵਾਇਆ ਤਾ ਪਿਰੁ ਪਾਇਆ ਗੁਰੁ ਕੈ ਸਬਦਿ ਸਮਾਇਆ
॥

ਸਾ ਧਨ ਸਬਦਿ ਸੁਹਾਈ ਪ੍ਰੇਮ ਕਸਾਈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੀ
॥

ਨਾਨਕ ਸਾ ਧਨ ਮੇਲਿ ਲਈ ਪਿਰਿ ਆਪੇ ਸਾਚੈ ਸਾਹਿ ਸਵਾਰੀ
॥੧॥

ਨਿਰਗੁਣਵੰਤੀਏ ਪਿਰੁ ਦੇਖਿ ਹਦੂਚੇ ਰਾਮ ॥

ਗੁਰਮੁਖਿ ਜਿਨੀ ਰਾਵਿਆ ਮੁਈਏ ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਚੇ
ਰਾਮ ॥

ਪੰਨਾ ਪੜ੍ਹ

ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਚੇ ਵੇਖੁ ਹਜੂਚੇ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ
॥

ਧਨ ਬਾਲੀ ਭੋਲੀ ਪਿਰੁ ਸਹਜਿ ਰਾਵੈ ਮਿਲਿਆ ਕਰਮ ਬਿਧਾਤਾ
॥

ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਸੁਭਾਖਿਆ ਹਰਿ ਸਰਿ ਰਹੀ
ਭਰਪੂਚੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ ਹਦੂਚੇ ॥੨॥

vad-hans mehlaa 3 chhant

ik-oⁿkaar satgur pargaad.

aapⁿay pir kai rang ra^tee mu-ee-ay
sob^haaavantee naaray.

sachai sabad^u mil rahee mu-ee-ay pir raavay
bh^haa-ay pi-aaray.

sachai bh^haa-ay pi-aaree kant savaaree har
har si-o nayhu rachaa-i-aa.

aap gavaa-i-aa t^uaa pir paa-i-aa gur kai sabad^u
samaa-i-aa.

saa D^han sabad^u suhaa-ee paraym kasaa-ee
an^tar pareet^u pi-aaree.

naanak saa D^han mayl la-ee pir aapay
saachai saahi savaaree. ||1||

nirgunvant^u-rhee-ay pir day^kh hadooray raam.

gurmuk^hh jinee raavi-aa mu-ee-ay pir rav
rahi-aa bh^harpooray raam.

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pir rav rahi-aa bh^harpooray vay^kh hajooray
jug jug ayko jaataa.

D^han baalee bh^holee pir sa^hj raavai mili-aa
karam bi^hhaataa.

jin har ras chaak^hi-aa sabad^u sub^hhaak^hi-aa
har sar rahee bh^harpooray.

naanak kaaman^u saa pir bh^haavai sab^uday rahai
hadooray. ||2||

ਸੋਹਾਗਣੀ ਜਾਇ ਪ੍ਰਫੁਹੁ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਪਾਇਓ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਨ ਗਵਾਇਆ ॥

ਜਿਨੀ ਆਪੁ ਗਵਾਇਆ ਤਿਨੀ ਪਿਰੁ ਪਾਇਆ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥

ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

ਕਾਮਣਿ ਵਡਭਾਗੀ ਅੰਤਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਕਾ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥

ਨਾਨਕ ਕਾਮਣਿ ਸਹਜੇ ਰਾਤੀ ਜਿਨਿ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ ॥੩॥

ਹਉਮੈ ਮਾਰਿ ਮੁਈਏ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਏ ॥

ਹਰਿ ਵਰੁ ਰਾਵਹਿ ਸਦਾ ਮੁਈਏ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥

ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ਸਬਦੁ ਵਜਾਏ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰੀ ॥

ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨੁ ਬਾਲਾ ਅਨਦਿਨੁ ਕੰਤਿ ਸਵਾਰੀ ॥

ਹਰਿ ਵਰੁ ਸੋਹਾਗੋ ਮਸਤਕਿ ਭਾਗੋ ਸਚੈ ਸਬਦਿ ਸੁਹਾਏ ॥

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਜਾ ਚਲੈ ਸਤਿਗੁਰ ਭਾਏ ॥੪॥੧॥

sO'aaganeē jaa-ay poochhahu mu-ee-ay
jinee vichahu aap gavaa-i-aa.

pir kaa hukam na paa-i-o mu-ee-ay jinee
vichahu aap na gavaa-i-aa.

jinee aap gavaa-i-aa tīnee pir paa-i-aa rang
si-o ralee-aa maanai.

sadāa rang raatēe sehjay maatēe an-dīn
naam vakhaanai.

kaaman vadbhaagee antar liv laagee har kaa
paraym subhāa-i-aa.

naanak kaaman sehjay raatēe jin sach
seegaar banāa-i-aa. ||3||

ha-umai maar mu-ee-ay too chal gur kai
bhaa-ay.

har var raaveh sadāa mu-ee-ay nij ghar
vaasaa paa-ay.

nij ghar vaasaa paa-ay sabad vajaa-ay sadāa
suhaagan naaree.

pir ralee-aalaa joban baalaa an-dīn kant
savaaree.

har var sO'aago mastak bhaago sachai sabad
suhaa-ay.

naanak kaaman har rang raatēe jaa chalai
satgur bhaa-ay. ||4||1||

Wadhans Mehla-3

Chhant

In this *shabad* Guru Ji uses the metaphor of two young brides; one of them is totally imbued with the love of her spouse, is united with him, and is enjoying his company. The other one, although loving her spouse, is tempted by worldly allurements, and is therefore not yet fully united with her spouse (in body and spirit). These two brides represent two categories of people; the Guru's followers, who are fully devoted to God and accept His will, and others who, although not totally conceited, are sometimes misled by temptations of worldly riches and power, and therefore they are not fully united with God. Guru Ji addresses both of these people affectionately and calls them as his beloved friends.

First addressing the united bride, Guru Ji says: "O' my dear bride, imbued with the love of your spouse (God), the honored bride; through the true word (of the Guru), you are united with your spouse (God), and are lovingly enjoying the company of your spouse, with (great) affection. The bride (soul), who has imbued herself with the eternal God, and who has instilled herself with the love of God, the groom (God) has embellished her life. When she has shed her conceit, she has obtained (God) her spouse within herself, and through the Guru's word, her mind is merged in God. The bride soul, who is enticed by (God's) love, is embellished through the Guru's word, and within her abides love for God. O' Nanak, the groom (God) has Himself united her with Him, and the eternal Master has embellished her."(1)

Now Guru Ji addresses the other bride who is still being misled by conceit or and other weaknesses, but he still addresses her with the same love and affection. He says: “O’ my dear meritless bride, see your spouse (God) right in front of you. O’ dear, (the bride souls) who have enjoyed His company through the Guru, (they have seen that) Spouse fully pervading everywhere. Seeing Him fully pervading, right in front of her, the innocent young bride realizes that throughout it is the same (God), and then she imperceptibly enjoys His company, because she has obtained (the company) of the Architect of destiny. (Such a young and innocent bride who) has tasted the relish of (the love of her spouse) God, has uttered the beautiful word (of the Guru); she always remains immersed in the pool of (God’s) nectar. O’ Nanak, that bride alone is the beloved of God who through the word (of the Guru) always remains in His presence. (In other words, who by reflecting on the Guru’s word, always keeps herself feeling in the presence of God).”(2)

Continuing his address to the separated bride (soul), and trying to impress upon her the importance of shedding her conceit, Guru Ji says: “O’ my dear bride, go and ask those united brides who have shed their conceit from within (and have learnt to walk in God’s will). But they who did not abandon their conceit from within, have not understood the command of their spouse (God). They who have got rid of their conceit from within have found their spouse (God within themselves), and they lovingly enjoyed pleasantries (of union with their groom God). (Such a bride soul) always remains imbued and imperceptibly intoxicated with the love of her spouse (God), and day and night she meditates on God’s Name. That bride soul is very fortunate, who is attuned to the love of God from within, and to whom the affection of God seems sweet. (In short), O’ Nanak, that bride (soul) always remains immersed in spiritual bliss and equipoise, who has bedecked herself with the true word of the eternal God.”(3)

Guru Ji concludes the *shabad* by once again advising the ordinary human bride (soul) to still her ego. He says: “O’ my dear bride, still your ego and conduct yourself as per the will (and advice) of the Guru. (The bride soul who) enshrines the Guru’s word in her soul, she obtains a place in the presence of God and forever she remains a happily wedded bride. That spouse (God) is an enjoyer of pleasantries; has immense youthful energy; (the united bride) is embellished by Him forever. The bride soul, who has good destiny inscribed on her forehead, she obtains the everlasting union with the spouse (God), and through the beautiful word (of the Guru), she obtains glory. O’ Nanak, if the bride soul conducts herself in accordance with the true Guru’s desire, she is imbued with the love of God.”(4-1)

The message of this beautiful *shabad* is that in case we want to enjoy the bliss and love of our eternally young and handsome God, then we have to follow the advice of the Guru and be imbued with love of God like that of a young, innocent, and ever-loving bride who is immersed in the love of her spouse.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸਭੁ ਵਾਪਾਰੁ ਭਲਾ ਜੇ ਸਹਜੇ ਕੀਜੈ ਰਾਮ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀਐ ਲਾਹਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥
ਲਾਹਾ ਹਰਿ ਰਸੁ ਲੀਜੈ ਹਰਿ ਰਾਵੀਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥
ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਵਗਣ ਵਿਕਣਹਿ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ॥

vad-hans mehlaa 3.

gurmukh^h sabh^h vaapaar bh^halaa jay sehjay
keejai raam.
an-din naam vak^hhaanee-ai laahaa har ras
peejai raam.
laahaa har ras leejai har raaveejai an-din
naam vak^hhaanai.
gun sangrahi avgan vik^hnahi aapai aap
pach^hhaanai.

ਗੁਰਮਤਿ ਪਾਈ ਵਡੀ ਵਡਿਆਈ ਸਚੈ ਸਬਦਿ ਰਸੁ ਪੀਜੈ ॥
ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਲੀ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕੀਜੈ ॥੧॥

ਗੁਰਮੁਖਿ ਖੇਤੀ ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ
ਜਮਾਏ ਰਾਮ ॥

ਆਪਣੇ ਘਰ ਅੰਦਰਿ ਰਸੁ ਭੁੰਚੁ ਤੂ ਲਾਹਾ ਲੈ ਪਰਥਾਏ ਰਾਮ ॥

ਲਾਹਾ ਪਰਥਾਏ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਧਨੁ ਖੇਤੀ ਵਾਪਾਰਾ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਮੰਨਿ ਵਸਾਏ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥

ਮਨਮੁਖ ਖੇਤੀ ਵਣਜੁ ਕਰਿ ਥਾਕੇ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਬੀਜਿ ਮਨ ਅੰਦਰਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥੨॥

ਹਰਿ ਵਾਪਾਰਿ ਸੇ ਜਨ ਲਾਗੇ ਜਿਨਾ ਮਸਤਕਿ ਮਣੀ ਵਡਭਾਗੇ
ਰਾਮ ॥

ਗੁਰਮਤੀ ਮਨੁ ਨਿਜ ਘਰਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਬੈਰਾਗੇ ਰਾਮ ॥

ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੇ ਸਚਿ ਬੈਰਾਗੇ ਸਾਚਿ ਰਤੇ ਵੀਚਾਰੀ ॥

ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਬਉਚਰਨਾ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥

ਸਾਚੈ ਸਬਦਿ ਲਾਗਿ ਮਤਿ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਹਾਗੇ ॥

ਪੰਨਾ ਪੜ੍ਹੋ

ਨਾਨਕ ਸਬਦਿ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਹਰਿ ਰਾਵੈ ਮਸਤਕਿ ਭਾਗੇ
॥੩॥

ਖੇਤੀ ਵਣਜੁ ਸਭੁ ਹੁਕਮੁ ਹੈ ਹੁਕਮੇ ਮੰਨਿ ਵਡਿਆਈ ਰਾਮ ॥

ਗੁਰਮਤੀ ਹੁਕਮੁ ਬੂਝੀਐ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥

ਹੁਕਮਿ ਮਿਲਾਈ ਸਹਜਿ ਸਮਾਈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰਾ ॥

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥

ਭਉ ਭੰਜਨੁ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ
॥

ਕਹੁ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਹੁਕਮੇ ਰਹਿਆ
ਸਮਾਈ ॥੪॥੨॥

gurmat̃ paa-ee vadee vadi-aa-ee sachai
sabad̃ ras peejai.
naanak har kee bhagat̃ niraalee gurmukh
virlai keejai. ||1||

gurmukh̃ khaytee har antar beejee-ai har
leejai sareer jamaa-ay raam.
aapnay ghar andar ras bhunch̃ too laahaa lai
parthaa-ay raam.
laahaa parthaa-ay har man vasaa-ay Dhan
khaytee vaapaaraa.
har naam Dhi-aa-ay man vasaa-ay boojhai
gur beechaaraa.
manmukh̃ khaytee vanaj kar thaakay tarisnaa
bhukh̃ na jaa-ay.
naanak naam beej man andar sachai sabad̃
subhaa-ay. ||2||

har vaapaar say jan laagay jinaa mastak
manee vadbhaago raam.
gurmat̃ee man nij ghar vasi-aa sachai sabad̃
bairaago raam.
mukh̃ mastak bhaago sach bairaago saach
ratay veechaaree.
naam binaa sabh̃ jag ba-uraanaa sabday
ha-umai maaree.

saachai sabad̃ laag mat̃ upjai gurmukh̃ naam
so'haago.

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naanak sabad̃ milai bha-o bhanjan har raavai
mastak bhaago. ||3||

khaytee vanaj sabh̃ hukam hai hukmay man
vadi-aa-ee raam.
gurmat̃ee hukam boojhee-ai hukmay mayl
milaa-ee raam.
hukam milaa-ee sahj samaa-ee gur kaa
sabad̃ apaaraa.
sachee vadi-aa-ee gur tay paa-ee sach
savaaranghaaraa.

bha-o bhanjan paa-i-aa aap gavaa-i-aa
gurmukh̃ mayl milaa-ee.
kaho naanak naam niranjan agam agochar
hukmay rahi-aa samaa-ee. ||4||2||

Wadhans Mehla-3

Chhant

In the previous *shabad*, using the metaphor of a young loving bride, Guru Ji told us that in case we want to enjoy the bliss and love of our eternally young and handsome God, then we have to follow the advice of the Guru and be imbued with love of God, like that of a young, innocent, and ever-loving bride, who is immersed in the love of her spouse.

In this *shabad*, Guru Ji utilizes the metaphor of farming and business to explain how to meditate upon God and obtain the maximum advantage of our human life.

First taking the example of business, Guru Ji says: “(O’ my friends), under the guidance of the Guru, all the business (of mediation on God’s Name) is beneficial, if we do it in a state of poise. Day and night, we should meditate upon God’s Name, and enjoy the profit of drinking the divine relish. (The person who) day and night utters God’s Name obtains the profit of the relish of divine nectar and enjoys the company of God. (By doing so, one keeps on enshrining virtues) and keeps examining oneself, and in this way (all one’s) faults disappear. The one who has enshrined the Guru’s wisdom has been blessed with great honor; (therefore, we should) drink the divine nectar through the eternal word (of the Guru). O’ Nanak, unique is (merit of) devotion to God, but only a rare person has done it under the Guru’s guidance.”(10)

Now giving the example of farming, Guru Ji says: “(O’ my friends), under the guidance of the Guru, we should sow the crop of God’s Name in (our mind). Yes, we should sow God’s (Name) in our body. (O’ my brother and sister, in this way) you should enjoy the relish of God within your own home (your heart and also earn profit) for the next world. Yes, the one who enshrines God’s (Name) earns the profit for the next world. (Therefore, worth praising is) the farming and business (of God’s Name). The one who meditates on God and enshrines it in the mind understands the Guru’s teaching. (On the other hand), the conceited persons are exhausted doing the (worldly) farming and business, but their (fire of) desire and hunger (for worldly riches and power) doesn’t go away. (Therefore) O’ Nanak, attuning yourself to the true word (of the Guru), sow the seed of Name in your mind, with loving devotion.”(2)

Guru Ji now makes an observation and says: “(O’ my friends), only those persons are engaged in the business of meditating on God whose foreheads are blessed with the jewel of great destiny. Through the Guru’s word, their mind has stabilized in its own home (the abode of God), and through the eternal word (of the Guru), they have obtained the state of detachment (from the world). They on whose faces and foreheads awakens such great destiny are imbued with the love for the eternal (God and) detachment from the world, and they become thinkers imbued with the love of true (God). But without meditating on God’s Name, the entire world has gone crazy (in conceit), and it is only through the Guru’s word that this conceit can be stilled. By being attached to the true word, (sublime) wisdom wells up (in one’s mind), and through the Guru one obtains union with (God’s) Name. O’ Nanak, on whose head awakens the destiny, always meditates on God, and through the (Guru’s) word obtains to (God), the destroyer of dread.”(3)

In conclusion, Guru Ji says: “(O’ my friends, whether a person is engaged in) farming, or in business, it is all as per (God’s) command. It is by obeying (God’s) command, that one obtains glory. It is by following the advice of the Guru, that we are able to understand

(God's) will (and only when we live as per God's) will, (God) unites us with His union. The bride (soul), whom through His command (God) has united with Him, she remains merged in a state of poise; so limitless (in merit) is the word of the Guru. In short, one obtains true glory through the Guru, and it is only the eternal (God) who embellishes anyone. (Upon meeting the true Guru, they who) have shed their conceit have obtained (God), the destroyer of fear, and it is through the Guru that (God) brings about one's union (with Him). O' Nanak, say that God's Name is immaculate, and incomprehensible, and as per His will (God) is pervading (everywhere)."(4-2)

The message of this *shabad* is that if we want to engage in a true trade which can bring us profit of bliss not only in this but also in the next world, then we should engage in the trade or profession of meditating on God's Name. In other words, following the advice of the Guru, we should meditate on God's Name, and cheerfully obey His command or will at all times.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥
ਆਪਣੈ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਜੀਉ ॥
ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਸਬਦਿ ਲਿਵ ਲਾਏ ॥
ਸਦਾ ਸਚਿ ਰਤਾ ਮਨੁ ਨਿਰਮਲੁ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥
ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਵਿਗੁਜੀ ਮਨਮੁਖਿ ਮੋਹੀ ਜਮਕਾਲਿ ॥
ਕਹੈ ਨਾਨਕੁ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ॥੧॥

ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ
॥
ਜੋ ਭਾਵੈ ਸੇ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥
ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ਮਨ ਮੇਰੇ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਖਾਈ
॥
ਮਨਮੁਖ ਅੰਧਲੇ ਗਿਆਨ ਵਿਹੂਣੇ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥
ਬਿਨੁ ਨਾਵੈ ਕੋ ਛੁਟੈ ਨਾਹੀ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥
ਨਾਨਕ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਤੂ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ
॥੨॥

ਮਨ ਮੇਰਿਆ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਇਕਿ ਸਚਿ ਲਗੇ
ਵਾਪਾਰਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥
ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ਨਾਮੇ ਨਉ ਨਿਧਿ
ਪਾਈ ॥
ਮਨਮੁਖ ਮਾਇਆ ਮੋਹ ਵਿਆਪੇ ਦੂਖਿ ਸੰਤਾਪੇ ਦੂਜੈ ਪਤਿ
ਗਵਾਈ ॥
ਰਉਮੈ ਮਾਰਿ ਸਚਿ ਸਬਦਿ ਸਮਾਣੇ ਸਚਿ ਰਤੇ ਅਧਿਕਾਈ ॥

vad-hans mehlaa 3.

man mayri-aa too sadāa sach samaal jee-o.
aapṇai ghar too sukh vaseh pO'i na sakai
jamkaal jee-o.
kaal jaal jam jO'i na saakai saachai sabad liv
laa-ay.
sadāa sach ratāa man nirmal aavan jaan
rahaa-ay.
doojai bhāa-ay bharam vigutee manmukh
mO'ee jamkaal.
khai naanak sun man mayray too sadāa
sach samaal. ||1||

man mayri-aa antar tayrai niDhaan hai
baahar vasat na bhaal.
jo bhaavai so bhunch too gurmukh nadar
nihaal.
gurmukh nadar nihaal man mayray antar har
naam sakhaa-ee.
manmukh anDhulay gi-aan vihoonay doojai
bhāa-ay khu-aa-ee.
bin naavai ko chhootai naahee sabh baaDhee
jamkaal.
naanak antar tayrai niDhaan hai too baahar
vasat na bhaal. ||2||

man mayri-aa janam padaarath paa-ay kai ik
sach lagay vaapaaraa.
satgur sayvan aapṇaa antar sabad apaaraa.
antar sabad apaaraa har naam pi-aaraa
naamay na-o niDh paa-ee.
manmukh maa-i-aa mO' vi-aapay dookh
santaapay doojai pat gavaa-ee.
ha-umai maar sach sabad samaanay sach
ratay adhikaa-ee.

ਨਾਨਕ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥੩॥	naanak maanās janam dūlambh hai satgur boojh bujhaa-ee. 3
ਮਨ ਮੇਰੇ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਜਨ ਵਡਭਾਗੀ ਰਾਮ ॥	man mayray satgur sayvan aapnaa say jan vadbhaagee raam.
ਜੇ ਮਨੁ ਮਾਰਹਿ ਆਪਣਾ ਸੇ ਪੁਰਖ ਬੈਰਾਗੀ ਰਾਮ ॥	jo man maareh aapnaa say purakh bairaagee raam.
ਸੇ ਜਨ ਬੈਰਾਗੀ ਸਚਿ ਲਿਵ ਲਾਗੀ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ॥	say jan bairaagee sach liv laagee aapnaa aap pachhaani-aa.
ਮਤਿ ਨਿਹਚਲ ਅਤਿ ਗੁੜੀ ਗੁਰਮੁਖਿ ਸਹਜੇ ਨਾਮੁ ਵਖਾਣਿਆ ॥	mat nihchal at goorhee gurmukh sehjay naam vakhaani-aa.
ਇਕ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੀ ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਅਭਾਗੇ ॥	ik kaaman hitkaaree maa-i-aa mO'i pi-aaree manmukh so-ay rahay abhaagay.
ਨਾਨਕ ਸਹਜੇ ਸੇਵਹਿ ਗੁਰੁ ਅਪਣਾ ਸੇ ਪੂਰੇ ਵਡਭਾਗੇ ॥੩॥੩॥	naanak sehjay sayveh gur apnaa say pooray vadbhaagay. 4 3

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to engage in a true trade which can bring us profit of bliss not only in this, but also in the next world, then we should engage in the trade or profession of meditating on God's Name. In other words, following the advice of the Guru, we should meditate on God's Name, and cheerfully obey His command at all times. In this *shabad*, Guru Ji, although addressing his own mind, is conveying the same message in a different format, and asks us to always remember the true God and describes the blessings those people enjoy, who instead of worldly wealth or power, yoke themselves into the business of amassing the wealth of true God's Name.

Guru Ji says: "O' my mind, always meditate on the eternal God. (By doing so), you would abide in peace in your own home (of the heart, the abode of God); then even the demon of death wouldn't be able to touch you. Yes, the one who attunes oneself to the true *shabad* (or Name of God), no entanglement or the demon of death can afflict that one. Being always remaining imbued with love of true (God), one's mind becomes immaculate, and then all one's comings and goings come to a stop. But, being lost in doubt and duality (the love of material things), the rest of the conceited (world) is getting wasted because it has been enticed by the worldly attachment. Therefore, Nanak says: "Listen, O' my mind, you always meditate on the (true) God."(1)

Now Guru Ji touches on another aspect of life and comments on the various methods adopted by different people to go and search for God or His Name in forests, mountains, and other outside places. Cautioning us against all such fruitless searches, he says: "O' my mind within you is (God's Name), the treasure (of all merits and comforts), don't look for this (valuable commodity) outside (in jungles or mountains, etc). Instead, following Guru's advice, obtain the blessings of (God's) glance of grace, and then you can enjoy whatever you desire. Yes, O' my mind, through the Guru, be blessed by the glance of God's grace, (and realize that within you) is the friendly Name (of God). But, the blind, conceited persons, who are without any (divine) knowledge and are wasted away in the love of duality (the worldly riches and power). Without meditating on God's Name, no one is emancipated, (so the rest of the world) is bound in the bondage of the demon of death. Therefore, Nanak (again reminds): "(O' my mind), within you is the treasure (of God's nectar), don't try to find this (valuable) commodity outside."(2)

Commenting upon the conduct of different types of people in this word, Guru Ji says: “O’ my mind, there are some, who on obtaining this commodity (of human birth), are engaged in this true (trade of meditation on God’s Name). They serve their true Guru and within them abides the limitless word (of God). Yes, within them is the limitless word (of God), and to them the Name of God is most dear, and through the Name they obtain the nine treasures (or wealth of all kinds). But the conceited persons are afflicted by worldly attachment, pain tortures them, and being in love with duality, they have lost their honor. But those, who by stilling their ego have merged in the true word, they very much remain imbued with True (God). Because, O’ Nanak, the true Guru has made them understand that the human birth is invaluable (and shouldn’t be wasted).” (3)

Finally Guru Ji tells us how blessed are those, who serve or follow their Guru, and what is the fate of those who simply remain asleep and remain absorbed in the pursuits of worldly riches and power. He says: “O’ my mind, very fortunate are they who serve their true Guru. Yes, they who still their mind are the persons of dispassion. These persons of dispassion who are imbued with the truth, and whose mind is fixed on the true God and so have recognized their own self. Stable and very profound is their intellect, and by Guru’s grace they have imperceptibly meditated on the Name. Then, there are some who are enticed away by women (or the opposite sex); these unfortunate conceited persons remain asleep in the love of worldly riches and power. But, O’ Nanak, perfect and truly fortunate are they who imperceptibly keep serving their Guru (by following his advice).” (4-3)

The message of this *shabad* is that this human birth is very precious, and we shouldn’t let it go to waste by being allured by worldly attachments. However, we need not go outside to find God or the truth in jungles, forests, and mountains, etc. All we need to do is shed our conceit, and humbly following the Guru’s advice, we should try to search God within our inner selves.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ ਰਾਮ ॥
ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਈ ਰਾਮ ॥

ਪੰਨਾ ੫੭੦

ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਏ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਲਾਹਾ ਭਗਤਿ
ਸੈਸਾਰੇ ॥
ਬਿਨੁ ਭਗਤੀ ਸੁਖੁ ਨ ਹੋਈ ਦੂਜੈ ਪਤਿ ਖੋਈ ਗੁਰਮਤਿ ਨਾਮੁ
ਅਧਾਰੇ ॥
ਵਖਰੁ ਨਾਮੁ ਸਦਾ ਲਾਭੁ ਹੈ ਜਿਸ ਨੋ ਏਤੁ ਵਾਪਾਰਿ ਲਾਏ ॥
ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਜਾਂ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥੧॥

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ਰਾਮ ॥
ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਰਾਮ ॥

vad-hans mehlaa 3.

raṭan paḍaarath vanjee-ah satgur dee-aa
bujhaa-ee raam.
laahaa laabh har bhagat hai gun meh gune
samaa-ee raam.

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gun meh gune samaa-ay jis aap bujhaa-ay
laahaa bhagat saisaaray.
bin bhagtee sukh na ho-ee doojai pat kho-ee
gurmat naam adhaaray.
vakhar naam sadaa laabh hai jis no ayt
vaapaar laa-ay.
raṭan paḍaarath vanjee-ah jaaⁿ satgur day-ay
bujhaa-ay. ||1||

maa-i-aa mO’ sabh dukh hai khotaa ih
vaapaaraa raam.
koorh bol bikh khaavnee baho vaDheh
vikaaraa raam.

ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨੁ ਨਾਵੈ ਪਤਿ
ਖੋਈ ॥

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੂਝੇ ਸੁਖੁ ਨ ਹੋਈ ॥

ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੁਕੈ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰਾ ॥

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ॥੨॥

ਖੋਟੇ ਖਰੇ ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੈ ਕੈ ਦਰਬਾਰਾ ਰਾਮ ॥

ਖੋਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਉਝੇ ਕਰਨਿ ਪੁਕਾਰਾ ਰਾਮ ॥

ਉਝੇ ਕਰਨਿ ਪੁਕਾਰਾ ਮੁਗਧ ਗਵਾਰਾ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ
॥

ਬਿਖਿਆ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਸਾਚਾ ਨਾਮੁ ਨ
ਭਾਇਆ ॥

ਮਨਮੁਖ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਰਿ ਦੁਖੁ ਖਟੇ ਸੰਸਾਰਾ ॥

ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੈ ਦਰਵਾਰਾ ਰਾਮ ॥੩॥

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਰਾਮ ॥

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਸੀ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਰਾਮ ॥

ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਆਪਿ ਕਰਾਈ ਵਰੀਆਮੁ ਨ ਫੁਸੀ
ਕੋਈ ॥

ਜਗਜੀਵਨੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ਆਪੇ ਬਖਸੇ ਸੋਈ ॥

ਗੁਰੁ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ ਨਾਮਿ ਪਤਿ ਪਾਈ ॥

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ
॥੪॥੪॥

baho vaDheh vikaaraa sahsaa ih sansaaraa
bin naavai pat̃ k̃ho-ee.

par̃ par̃ pandit̃ vaad̃ vakaaneh bin booj̃hay
suk̃h na ho-ee.

aavañ jaañaa kad̃ay na chookai maa-i-aa mO'
pi-aaraa.

maa-i-aa mO' sabh̃ duk̃h hai k̃hotaā ih
vaapaaraa. ||2||

k̃hotay k̃haray sabh̃ park̃hee-añ tit̃ sachay kai
dar̃baaraa raam.

k̃hotay dar̃geh sutee-añ oob̃hay karan
pukaaraa raam.

oob̃hay karan pukaaraa mugaD̃h̃ gavaaraa
manmuk̃h̃ janam̃ gavaa-i-aa.

bik̃hi-aa maa-i-aa jin jagat̃ bh̃ulaa-i-aa
saachaa naam na bh̃aa-i-aa.

manmuk̃h̃ sant̃aa naal̃ vair̃ kar̃ duk̃h̃ k̃hatay
sansaaraa.

k̃hotay k̃haray park̃hee-añ tit̃ sachai
dar̃vaaraa raam. ||3||

aap karay kis aak̃hee-ai hor̃ karñaa kich̃hoo
na jaa-ee raam.

jit̃ bh̃aavai tit̃ laa-isee Ji-o tis̃ dee vadi-aa-ee
raam.

Ji-o tis̃ dee vadi-aa-ee aap karaa-ee
varee-aam na fusee ko-ee.

jagjeevañ daataa karam̃ biD̃haataa aapay
bakh̃say so-ee.

gur̃ parsaadee aap gavaa-ee-ai naanak̃ naam
pat̃ paa-ee.

aap karay kis aak̃hee-ai hor̃ karñaa kich̃hoo
na jaa-ee. ||4||4||

Wadhans Mehlā-3

In the previous *shabad* (4-2), Guru Ji advised us that if we want to engage in a true trade which can bring us profit of bliss not only in this, but also in the next world, then we should engage in the trade or profession of meditating on God's Name. In other words, following the advice of the Guru, we should meditate on God's Name and cheerfully obey His command or will at all times. In this *shabad*, Guru Ji tells us what a sublime and highly prestigious is the trade or business of dealing in the invaluable gems and rubies of God's Name, what kinds of pleasures and blessings we obtain by engaging in this trade or profession. At the same time he also tells us how painful and torturous is the trade or profession in which one keeps running after worldly wealth and worldly attachments, and how good and bad persons are rewarded or punished in God's court.

First metaphorically talking about the business of God's Name, he says: "(O' my friends), the true Guru has made me realize that (instead of other ordinary worldly things), we should trade in the commodity of jewels (of God's Name). The profit of dealing in this trade is the worship or the devotion of God, through which the virtuous persons merge

in (God), the very source of all virtues. Yes, whom (God) Himself instructs, that person earns the profit of God's worship in this world, and then becoming meritorious merges in (God itself, who is the source of all) merits. The one whom (God) engages in this trade (of dealing in God's Name) makes God's Name as the anchor (of one's life, and firmly believes that) no peace prevails (in one's life) without (God's) worship, and by being in love with duality (the love of other worldly things, one simply) loses one's honor. The one, whom (God) yokes in this business procures the jewels of (God's) Name and always earns profit by dealing in the commodity of Name. But we invest in the commodity of (God's) Name (only) when the true Guru makes us understand (how profitable is this trade)."(1)

Now Guru Ji tells us, how painful or costly is the attachment to worldly riches and power. He says: "(O' my friends), the attachment to *Maya* (the worldly riches and power) is all pain, and false is this business. In this business, one has always to eat the poison (of ill-gotten worldly wealth, because of which) too much evil multiplies. (Yes, in this way), the evil keeps on multiplying too much, and this world becomes dreadful, and without (meditating on God's) Name, one has lost one's honor. (Taking advantage of this situation) by studying again and again (many books on philosophy), the pundits describe many conflicting theories, but without understanding (the importance of meditation on God's Name), peace is not obtained. (The result is that the one to whom) the attachment of worldly riches and power is dear, that one's coming and going never ends. (Therefore, we should understand that) the worldly attachment is all pain, and false is this business."(2)

Next comparing the fates of the true and false (or good and bad) persons, Guru Ji says: "(O' my friends), all good and bad persons are examined in the court of that true (God, like genuine and false coins). The bad persons are rejected and thrown out of the court (like false coins), where standing up, they cry for help. Yes, standing outside (the mansion of God), these blind fools wail and cry in pain; in this way these conceited ones have wasted away their human birth. Because of this poisonous worldly attachment, which has misled the entire world, the true Name (of God) doesn't seem pleasing (to them. On top of that), by harboring enmity with saintly (persons), the world brings about more pain for itself. (The worldly people don't realize that) all good and bad persons are examined in the court of that true (God, where they are all rewarded or punished in accordance with their past deeds)."(3)

However, lest any of us feels proud or egoistic, that he or she is better than others, or starts pointing fingers and passing judgment on others, Guru Ji wants to caution us, that it is God Himself, who makes the creatures good or bad, and we shouldn't feel arrogant about our goodness or bravery.

He says: "(O' my friends, it is God) Himself, who makes (anybody good or bad), nothing else could be said or done about that. As is His glory (or will), wherever it pleases Him, He engages (the creature) in that task. Yes, as is His greatness, He Himself make a person do (whatever He wishes), and there is no one brave or coward (on one's own). The Giver of life to the world is the architect of the destinies (of the creatures) and He Himself forgives (or gives greatness to His creatures). Nanak says, that if through Guru's grace (by following his advice) that we lose our conceit, and by attuning ourselves to (God's) Name, we obtain honor (in His court. But we should always remember that it is God), who Himself does everything; there is nobody to whom we can say or complain, and there is nothing more that can be said about (this fact of life)."(4-4)

The message of this *shabad* is that the attachment to worldly riches and power is a very false profession or pursuit. Therefore, following Guru's advice, we should shed our worldly attachment, meditate on God's Name, and accept with pleasure the will of God. Then we would earn honor both in this and the next world.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸਉਦਾ ਹਰਿ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ ॥
ਗੁਰਮਤੀ ਹਰਿ ਨਾਮੁ ਵਣਜੀਐ ਅਤਿ ਮੋਲੁ ਅਫਾਰਾ ਰਾਮ ॥
ਅਤਿ ਮੋਲੁ ਅਫਾਰਾ ਸਚ ਵਾਪਾਰਾ ਸਚਿ ਵਾਪਾਰਿ ਲਗੇ ਵਡਭਾਗੀ
॥
ਅੰਤਰਿ ਬਾਹਰਿ ਭਗਤੀ ਰਾਤੇ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥
ਨਦਰਿ ਕਰੇ ਸੋਈ ਸਚੁ ਪਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸਾਚੇ ਕੇ ਵਾਪਾਰਾ
॥੧॥

ਹੰਉਮੈ ਮਾਇਆ ਮੈਲੁ ਹੈ ਮਾਇਆ ਮੈਲੁ ਭਰੀਜੈ ਰਾਮ ॥
ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲਾ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥
ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਅੰਤਰੁ ਭੀਜੈ ਸਾਚ ਸਬਦਿ ਬੀਚਾਰੀ ॥
ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ
॥
ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋਈ ਸਚਿ ਲਾਗੈ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ ਹਉਮੈ ਮੈਲੁ ਭਰੀਜੈ ॥੨॥

ਪੰਡਿਤ ਜੋਤਕੀ ਸਭਿ ਪੜਿ ਪੜਿ ਕੂਕਦੇ ਕਿਸੁ ਪਹਿ ਕਰਹਿ
ਪੁਕਾਰਾ ਰਾਮ ॥

ਪੰਨਾ ੫੭੧

ਮਾਇਆ ਮੋਹੁ ਅੰਤਰਿ ਮਲੁ ਲਾਗੈ ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਰਾਮ ॥
ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਜਗਤਿ ਪਿਆਰਾ ਆਵਣਿ ਜਾਣਿ ਦੁਖੁ
ਪਾਈ ॥
ਬਿਖੁ ਕਾ ਕੀਤਾ ਬਿਖੁ ਸਿਉ ਲਾਗਾ ਬਿਸ੍ਰਾ ਮਾਹਿ ਸਮਾਈ ॥
ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੋਇ ਕਮਾਵੈ ਕੋਇ ਨ ਮੋਟਣਹਾਰਾ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹੋਰਿ ਮੂਰਖ ਕੂਕਿ
ਮੁਏ ਗਾਵਾਰਾ ॥੩॥

ਮਾਇਆ ਮੋਹਿ ਮਨੁ ਰੰਗਿਆ ਮੋਹਿ ਸੁਖਿ ਨ ਕਾਈ ਰਾਮ ॥
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰੰਗੀਐ ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਰਾਮ ॥

vad-hans mehlaa 3.

sachaa sa-udaa har naam hai sachaa
vaapaaraa raam.
gurmatēe har naam vanjee-ai at mol afaaraa
raam.
at mol afaaraa sach vaapaaraa sach vaapaar
lagay vadbhaagee.
anṭar baahar bhagṭee raatay sach naam liv
laagee.
naḍar karay so-ee sach paa-ay gur kai sabad
veechaaraa.
naanak naam raṭay ṭin hee sukh paa-i-aa
saachai kay vaapaaraa. ||1||

haⁿ-umai maa-i-aa mail hai maa-i-aa mail
bhareejai raam.
gurmatēe man nirmalaa rasnaa har ras peejai
raam.
rasnaa har ras peejai anṭar bheejai saach
sabad beechaaree.
anṭar khoO'taa amrit bhari-aa sabday kaadh
pee-ai panihaaree.
Jis naḍar karay so-ee sach laagai rasnaa
raam raveejai.
naanak naam raṭay say nirmal hor ha-umai
mail bhareejai. ||2||

pandit jotkee sabh parh parh kookday kis
peh karahi pukaaraa raam.

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maa-i-aa mO' anṭar mal laagai maa-i-aa kay
vaapaaraa raam.
maa-i-aa kay vaapaaraa jagat pi-aaraa aavan
jaan dukh paa-ee.
bikh kaa keerhaa bikh si-o laagaa bistaa
maahi samaa-ee.
jo Dhur likhi-aa so-ay kamaavai ko-ay na
maytanhaaraa.
naanak naam raṭay ṭin sadaa sukh paa-i-aa
hor moorakh kook mu-ay gaavaaraa. ||3||

maa-i-aa mO'i man rangi-aa mO'i sudh na
kaa-ee raam.
gurmukh ih man rangee-ai doojaa rang
jaa-ee raam.

ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਸਾਚਿ ਸਮਾਈ ਸਚਿ ਭਰੇ ਭੰਡਾਰਾ ॥

doojaa rang jaa-ee saach samaa-ee sach
bharay bhandaaraa.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਸਚਿ ਸਵਾਰਣਹਾਰਾ ॥

gurmukh hovai so-ee boojhai sach
savaaranhaaraa.

ਆਪੇ ਮੇਲੇ ਸੋ ਹਰਿ ਮਿਲੈ ਹੋਰੁ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਏ ॥

aapay maylay so har milai hor kahnaa
kichhoo na jaa-ay.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਭਰਮਿ ਭੁਲਾਇਆ ਇਕਿ ਨਾਮਿ ਰਤੇ ਰੰਗੁ
ਲਾਏ ॥੪॥੫॥

naanak vin naavai bharam bhulaa-i-aa ik
naam ratay rang laa-ay. ||4||5||

Wadhans Mehla-3

Guru Ji opened the previous *shabad* with the advice that we should do the business of dealing in the jewels of God's Name. As per Dr. Bh. Vir Singh Ji, this *shabad* also appears to be addressed to a businessman, who is lost in doubt and illusion of amassing worldly riches and power.

Guru Ji says: "(O' my friend), true merchandise is God's Name, and meditating on God's Name is the true trade. Therefore following Guru's instruction we should deal in God's Name because it is of immense value. Yes, extremely valuable is this true trade and very fortunate are those traders who are engaged in this true business (of meditating on God's Name). Being imbued with devotion from within and without, their consciousness is attuned to the eternal Name (of God). But only the one on whom (God) casts His glance of grace obtains the (commodity of) Truth by reflecting on the Guru's word. O' Nanak, only those who are imbued with the love of (God's) Name have obtained peace by engaging in the true trade (of meditating on God's Name)." (1)

Now Guru Ji talks about the sufferings of those, who do not meditate on God's Name. The main reason for their suffering is their self-conceit. So commenting on self-conceit, Guru Ji says: "(O' my friends), self-conceit is like a dirt produced by *Maya* (or attachment to worldly riches and power). With the amassing of worldly riches and power, one is imperceptibly filled with this dirt (of ego). But by following Guru's instruction, our mind becomes immaculate (and free from the dirt of *Maya* or ego), and then our tongue tastes the nectar of God (by meditating on His Name). Yes, by reflecting on the true word (of the Guru) the tongue drinks the nectar of God and our inner core is satiated (with God's love. O' my friends), within us is a small beautiful well full of nectar; by meditating on the word (of the Guru), like a female water drawer, our subconscious pulls out this nectar and enjoys (it). But, only the one on whom God shows His grace attunes to Truth and meditates on God with the tongue. O' Nanak, immaculate are they who are imbued with (God's) Name, the rest of the world remains filled with the dirt of ego." (2)

But, this dirt of ego is not confined to ordinary masses; Guru Ji notes that in spite of all their learning, even great scholars and wise men are afflicted with this malady. He says: "(O' my friends, all) pundits (religious scholars), and astrologers recite and scream about (different philosophies. But I wonder), whom they are trying to impress? (The fact is) that within them is the dirt of allurement for *Maya* (the worldly wealth), and (actually all their lectures and sermons are nothing but) the business of (amassing) worldly wealth. This business of worldly wealth is dear to the entire world; therefore it is suffering under the pain of coming and going (in an out of the world). So like a worm of filth, (a human being) is attached to filth (of *Maya*), and is ultimately consumed

in (this) filth. Whatever is ordained (in one's destiny) from the beginning (one) does accordingly, and nobody can erase one's (pre-ordained) destiny. But, O' Nanak, they who are imbued with the (God's) Name have always enjoyed peace; the rest of the fools have cried themselves to death."(3)

Guru Ji now tells us the remedy, using which we can save ourselves from being afflicted by the malady of *Maya*, and avoid the pain suffered by ordinary human beings. He says: "(O' my friends, the human) mind is imbued with the attachment for worldly riches, and caught in this attachment, it doesn't use any sense of (discrimination). If following Guru's advice, we imbue this mind with the love (of God's Name), then the love for the other (worldly riches) goes away. When this love for the other goes away, then one merges in true (God), and one's treasures (of inner consciousness) are filled with true (wealth of God's Name). But, only the one who becomes a Guru's follower understands (this secret) and becomes able to embellish the life with the true (Name). In short, only that person meets (God) whom He Himself unites; nothing else can be said. O' Nanak, without the Name, (the world) is lost in doubt, but there are some, who by imbuing themselves with God's love, remain attuned to His Name."(4-5)

The message of the *shabad* is that instead of getting consumed in amassing *Maya* (or worldly riches and power wealth), we should engage in the business of earning the wealth of God's Name. The worldly wealth will bring us nothing but pain and suffering in the end. On the other hand, the riches of God's Name will bring us eternal peace and happiness. However, we cannot earn this wealth on our own. Only the one on whom God shows His grace obtains this wealth. To deserve God's grace, we need to seek and follow the advice of the Guru, and meditate on His Name, so that God may show His mercy on us also and bestow upon us this wealth.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਏ ਮਨ ਮੇਰਿਆ ਆਵਾ ਗਉਣੁ ਸੰਸਾਰੁ ਹੈ ਅੰਤਿ ਸਚਿ ਨਿਬੋੜਾ
ਰਾਮ ॥

ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਰਾਮ ॥

ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਅੰਤਿ ਸਚਿ ਨਿਬੋੜਾ ਗੁਰਮੁਖਿ ਮਿਲੈ
ਵਡਿਆਈ ॥

ਸਾਚੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥

ਸਚਾ ਮਨਿ ਭਾਇਆ ਸਚੁ ਵਸਾਇਆ ਸਬਦਿ ਰਤੇ ਅੰਤਿ ਨਿਬੋਰਾ
॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚਿ ਸਮਾਣੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ
॥੧॥

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਬਰਲੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ਰਾਮ ॥

ਮਾਤਾ ਪਿਤਾ ਸਭੁ ਹੇਤੁ ਹੈ ਹੇਤੇ ਪਲਚਾਈ ਰਾਮ ॥

ਹੇਤੇ ਪਲਚਾਈ ਪੁਰਬਿ ਕਮਾਈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥

ਜਿਨਿ ਸ੍ਰਿਸਟਿ ਸਾਜੀ ਸੇ ਕਰਿ ਵੇਖੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਈ ॥

vad-hans mehlaa 3.

ay man mayri-aa aavaa ga-on sansaar hai
ant sach nibayraa raam.

aapay sachaa bakhhas la-ay fir ho-ay na
fayraa raam.

fir ho-ay na fayraa ant sach nibayraa
gurmukh milai vadi-aa-ee.

saachai rang raatay sehjay maatay sehjay
rahay samaa-ee.

sachaa man bhaa-i-aa sach vasaa-i-aa sabad
ratay ant nibayraa.

naanak naam ratay say sach samaanay
bahur na bhavjal fayraa. ||1||

maa-i-aa mO' sabh baral hai doojai bhaa-ay
khu-aa-ee raam.

maatay pitay sabh hayt hai haytay
palchaa-ee raam.

haytay palchaa-ee purab kamaa-ee mayt na
sakai ko-ee.

Jin sarisat saajee so kar vaykhai tis jayvad
avar na ko-ee.

ਮਨਮੁਖਿ ਅੰਧਾ ਤਪਿ ਤਪਿ ਖਪੈ ਬਿਨੁ ਸਬਦੈ ਸਾਂਤਿ ਨ ਆਈ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਭੁਲਾ ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ
॥੨॥

ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਹਰਿ ਸਰਣਾਈ ਰਾਮ ॥
ਅਰਦਾਸਿ ਕਰੀ ਗੁਰ ਪੂਰੇ ਆਗੈ ਰਖਿ ਲੋਵਹੁ ਦੇਹੁ ਵਡਾਈ
ਰਾਮ ॥
ਰਖਿ ਲੋਵਹੁ ਸਰਣਾਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ
ਨ ਦਾਤਾ ॥
ਸੇਵਾ ਲਾਗੇ ਸੇ ਵਡਭਾਗੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਪਾਈ ॥
ਨਾਨਕ ਤਿਸ ਨੋ ਸਬਦੁ ਬੁਝਾਏ ਜੋ ਜਾਇ ਪਵੈ ਹਰਿ ਸਰਣਾਈ
॥੩॥

ਜੋ ਹਰਿ ਮਤਿ ਦੇਇ ਸਾ ਉਪਜੈ ਹੋਰ ਮਤਿ ਨ ਕਾਈ ਰਾਮ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਤੂ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਰਾਮ ॥
ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਅਵਰ ਨ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ
ਚਾਖਿਆ ॥
ਦਰਿ ਸਾਚੈ ਸਦਾ ਹੈ ਸਾਚਾ ਸਾਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ ॥

ਪੰਨਾ ੫੭੨

ਘਰ ਮਹਿ ਨਿਜ ਘਰੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਦੇਇ ਵਡਾਈ ॥
ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਸੇਈ ਮਹਲੁ ਪਾਇਨਿ ਮਤਿ ਪਰਵਾਣੁ ਸਚੁ
ਸਾਈ ॥੪॥੬॥

manmukh anDhaa tap tap khapai bin sabdai
saa^{nt} na aa-ee.
naanak bin naavai sabh ko-ee bhulaa
maa-i-aa mO'i khu-aa-ee. ||2||

ayhu jag jaltaa daykh kai bhaj pa-ay har
sarnaa-ee raam.
ardaaas kareeⁿ gur pooray aagai rakh layvhu
dayh vadaa-ee raam.
rakh layvhu sarnaa-ee har naam vadaa-ee
tuDh jayvad avar na daataa.
sayvaa laagay say vadbhaagay jug jug ayko
jaataa.
jat sat sanjam karam kamaavai bin gur gat
nahee paa-ee.
naanak tis no sabad bujhaa-ay jo jaa-ay
pavai har sarnaa-ee. ||3||

jo har mat day-ay saa oopjai hor mat na
kaa-ee raam.
antar baahar ayk too aapay deh bujhaa-ee
raam.
aapay deh bujhaa-ee avar na bhaa-ee
gurmukh har ras chaakhi-aa.
dar saachai sadaa hai saachaa saachai sabad
subhaakhi-aa.

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ghar meh nij ghar paa-i-aa satgur day-ay
vadaa-ee.
naanak jo naam ratay say-ee mahal paa-in
mat parvaan sach saa-ee. ||4||6||

Wadhans Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of getting consumed in amassing *Maya* (the worldly wealth and power), we should engage in the business of earning the wealth of God's Name. In this *shabad*, Guru Ji once again tells us how by being attached to riches and power, the world keeps coming and going, and ultimately how does any one get liberated from this continuous cycle of birth and death.

Addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, (the worldly attachment keeps a person going through the process of) coming and going (in and out of) this world. Ultimately by getting attached to the true (God), one is liberated (from this cycle). Whom the true (God) Himself forgives, that person is not made to go through the (worldly) round again. Yes, ultimately upon getting attached to the true God, one is liberated, and by Guru's grace is blessed with honor. Such persons who are imbued with the love of true (God), they are imperceptibly intoxicated (with His love), and imperceptibly they remain absorbed in Him. To their minds, the true (God) becomes pleasing, they enshrine that truth in their minds, and being imbued with the true word (of the Guru),

ultimately they are emancipated. (In short), O' Nanak, they who are imbued with the true Name, they merge in the True (God), and then there is no more round (of birth and death) for them in this dreadful worldly ocean.”(1)

Next commenting upon worldly attachments, Guru Ji says: “(O' my mind), all worldly attachment is (a kind of) madness, which strays the world by alluring it to the love of the other (relatives and possessions, instead of God. Even all (such relationships as that of) mother or father are a form of (false) attachment, and this (world) is trapped in this (false) attachment. But all this entrapment in the attachments (of relatives) is a consequence of their actions in the past, which nobody can erase. He who has created this universe, having created it, He is watching it; there is no one as great as Him (who can challenge His decisions). Therefore, consumed by the inner fire a blind conceited person suffers again and again and cannot obtain any peace without the Guru's advice. In short O' Nanak, without meditating on God's Name, everybody has gone astray and is strayed (from the right path) due to worldly attachment.”(2)

Seeing the entire world in a way burning in the pains and sufferings of false worldly attachments, Guru Ji tells us what should we do. He says: “Seeing the world, burning like this (in false greed and attachments), those who hastened to the shelter of God, they prayed before the perfect Guru and said: “(O' Guru), save us, and bless us with the honor (of meditating on the Name). Yes, please save us and give us the glory of God's Name, because there is no other benefactor like You.” (In this way), they who got engaged in the service (of the Guru and started living as per his advice, they) became fortunate and realized that ages after ages, there has been only one (God. But the one who) keeps doing the ritualistic deeds of observing celibacy, charities, or self-discipline without the (guidance of the) Guru, that one doesn't obtain high spiritual state (of salvation). However O' Nanak, the one who goes and takes the shelter of the Guru, (him the Guru) helps to realize the word (the God's Name).”(3)

Guru Ji concludes this *shabad* by once again stressing upon the importance of God's hand and control in all matters, including the kind of good or bad intellect a person has. He says: “(O' my friends), whatever intellect God gives (a person), that kind of intellect comes forth out of that one, because there is no other intellect (in that person. O' God), both within and without, it is You alone, and You Yourself make (a person understand this). Yes, when You Yourself make us realize (the truth), then no other advice seems pleasing to a person, and through the Guru, that person tastes God's nectar. In the court of the true God such a person is always adjudged as true (or honorable), and through the true word, utters the beautiful word (or Name) of God. The true Guru grants glory, and one finds the home of God in one's own home (of the mind). In short, O' Nanak, only those who are imbued with the Name obtain the mansion of God, and their intellect (through which they meditate on God's Name) is approved (in His court).”(4-6)

The message of this *shabad* is that attachment with worldly riches and power is a kind of madness, and is the cause of our continuous cycles of birth and death. It is only by meditating on the true Name that this cycle is broken and we get emancipation. But in order to obtain this Name we have to seek the guidance of the Guru and through the Guru we have to seek the grace of God to grant us the gift of His Name, which would lead us to His mansion where there is permanent bliss and no more cycles of births or deaths.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਛੰਡ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਰਾਮ ॥
 ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਰਾਮ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥
 ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ॥
 ਉਠਤ ਬੈਠਤ ਸਤਿਗੁਰੁ ਸੇਵਹ ਜਿਤੁ ਸੇਵਿਐ ਸਾਂਤਿ ਪਾਈ ॥
 ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰੁ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥੧॥

ਹਉ ਜੀਵਾ ਹਉ ਜੀਵਾ ਸਤਿਗੁਰੁ ਦੇਖਿ ਸਰਸੇ ਰਾਮ ॥
 ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਗਸੇ
 ਰਾਮ ॥
 ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਲ ਪਰਗਾਸੇ ਹਰਿ ਨਾਮੁ ਨਵੰ ਨਿਧਿ
 ਪਾਈ ॥
 ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਈ
 ॥
 ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਸਤਿਗੁਰੁ ਤੇ ਪਾਈ ਸੁਖੁ ਸਤਿਗੁਰੁ ਦੇਵ ਮਨੁ
 ਪਰਸੇ ॥
 ਹਉ ਜੀਵਾ ਹਉ ਜੀਵਾ ਸਤਿਗੁਰੁ ਦੇਖਿ ਸਰਸੇ ॥੨॥

ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਰਾਮ ॥
 ਹਉ ਮਨੁ ਤਨੁ ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ ਤਿਸੁ ਕਾਟਿ ਸਰੀਰਾ ਰਾਮ ॥
 ਹਉ ਮਨੁ ਤਨੁ ਕਾਟਿ ਕਾਟਿ ਤਿਸੁ ਦੇਈ ਜੋ ਸਤਿਗੁਰੁ ਬਚਨ
 ਸੁਣਾਏ ॥
 ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਬੈਰਾਗੀ ਮਿਲਿ ਗੁਰੁ ਦਰਸਨਿ ਸੁਖੁ
 ਪਾਏ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਸੁਖਦਾਤੇ ਦੇਹੁ ਸਤਿਗੁਰੁ ਚਰਨ ਹਮ
 ਧੂਰਾ ॥
 ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੩॥

ਗੁਰੁ ਜੇਵਡੁ ਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਰਾਮ ॥
 ਹਰਿ ਦਾਨੋ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕਾ ਦੁਖੁ ਭਰਮੁ ਭਉ
 ਭਾਗਾ ॥
 ਸੇਵਕ ਭਾਇ ਮਿਲੇ ਵਡਭਾਗੀ ਜਿਨ ਗੁਰੁ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥

vad-hans mehlaa 4 chhant

ik-oⁿkaar satgur pargaad.

mayrai man mayrai man satgur pareet
 lagaa-ee raam.
 har har har har naam mayrai man vasaa-ee
 raam.
 har har naam mayrai man vasaa-ee sabh
 dookh visaaranhaaraa.
 vadbhaagee gur darsan paa-i-aa Dhan Dhan
 satguroo hamaaraa.
 oothat baithat satgur sayvah Jit sayvi-ai saaⁿ
 paa-ee.
 mayrai man mayrai man satgur pareet
 lagaa-ee. ||1||

ha-o jeevaa ha-o jeevaa satgur daykh sarsay
 raam.
 har naamo har naam drirh-aa-ay jap har har
 naam vigsay raam.
 jap har har naam kamal pargaasay har naam
 navaⁿ niDh paa-ee.
 ha-umai rog ga-i-aa dukh laathaa har sahj
 samaaDh lagaa-ee.
 har naam vadaa-ee satgur tay paa-ee sukh
 satgur dayv man pargay.
 ha-o jeevaa ha-o jeevaa satgur daykh sarsay.
 ||2||

ko-ee aan ko-ee aan milaavai mayraa satgur
 pooraa raam.
 ha-o man tan ha-o man tan dayvaa tis kaat
 sareeraa raam.
 ha-o man tan kaat kaat tis day-ee jo satgur
 bachan sunaa-ay.
 mayrai man bairaag bha-i-aa bairaagee mil
 gur darsan sukh paa-ay.

har har kirpaa karahu sukh-daatay dayh
 satgur charan ham Dhooraa.
 ko-ee aan ko-ee aan milaavai mayraa satgur
 pooraa. ||3||

gur jayvad gur jayvad daataa mai avar na
 ko-ee raam.
 har daano har daan dayvai har purakh
 niranjan so-ee raam.
 har har naam Jinee aaraaDhi-aa tin kaa dukh
 bharam bha-o bhaagaa.
 sayvak bhaa-ay milay vadbhaagee Jin gur
 charnee man laagaa.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ਮਿਲਿ ਸਤਿਗੁਰ ਪੁਰਖ ਸੁਖੁ
ਹੋਈ ॥

ਗੁਰ ਜੇਵਡੁ ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥੪॥੧॥

kaho naanak har aap milaa-ay mil satgur
purakh sukḥ ho-ee.

gur jayvad gur jayvad daataa mai avar na
ko-ee. ||4||1||

Wadhans Mehla-4

Chhant

In the previous so many *shabads*, Guru Ji has been advising us to seek the guidance and the shelter of the Guru so that he may guide us regarding meditation on God's Name and controlling our human weaknesses and tendencies set us on the path towards union with God. In this *shabad*, he tells more specifically how the Guru guides us and actually blesses us with the effort to walk on the path towards union with our dear God. For this purpose, Guru Ji shares with us his own experience, and tells us what kind of blessing he obtained from his Guru.

He says: "My Guru imbued me with the love for God. The Guru has enshrined the Name of God in my mind. Yes, he has enshrined that Name of God in my mind, which is the dispeller of all pains. By great good fortune, I obtained the vision (and the guidance of the Guru); blessed again and again is my true Guru. Now (at all times), whether sitting or standing, I remember my true Guru, by remembering whom I have obtained peace. Yes, the true Guru has blessed my mind with the loving adoration of God."(1)

Now Guru Ji tells us how he feels about the true Guru who has blessed him with the gift of God's Name, which has given him all kinds of peace and poise. He says: "(O' my friends), I feel rejuvenated and am delighted upon seeing (the sight of) of the true Guru. (The Guru) inculcates pure God's Name in me, and by meditating on God's Name I bloom in delight. Yes, by repeatedly meditating on God's Name, my mind blossoms like a lotus, and I feel as if I have obtained all the nine treasures of the world. Now the malady of ego has gone from my within, my pain has been removed, and God's Name has imperceptibly attuned my mind (to God). The glory of God's Name I have obtained from the true Guru, so on seeing the bliss-giving Guru, my mind feels delighted. Yes, I feel rejuvenated, (and my mind) feels delighted on seeing the vision of my true Guru."(2)

Next Guru Ji describes the depth of his love for his Guru, and how much emotional pain he feels when he is separated from him. He says: "(O' my dear, I fervently wish that) someone come and unite me with my perfect Guru. I would cut my mind and body into pieces, and give it to him (for this favor. What to speak of uniting, I say that even the person) who narrates to me the words of the true Guru, I would cut off my mind and my body into pieces and offer it to him. Because, my love-torn mind now feels so detached (and restless), that only upon seeing the sight of the Guru it can find peace. (I pray to God and say), "O' God, the Giver of peace, please show mercy on me, and bless me with the dust of the feet of the true Guru. (I fervently wish) that may some one come and unite me with my perfect Guru."(3)

Guru Ji concludes the *shabad* by telling us, why he craves and yearns so much for the sight of his Guru. Answering this question, he says: "(O' my friends), there is no greater giver than the Guru. He gives me the charity of the Name of that immaculate God, who is pervading all. They who have meditated on God's Name, their pain and doubt has vanished.

Very fortunate are they, who have met the true Guru with true devotional (attitude), whose mind is attuned to (*Gurbani*) the feet of the Guru. Nanak says that God Himself unites (one with the true Guru), and upon meeting the true Guru, peace comes (in one's life. That is why, I say that) there is no benefactor who is equal to the Guru.”(4-1)

The message of this *shabad* is that if we want to find any kinds of peace or blessings and want to obtain union with God, then the best thing is to seek the service and guidance of the Guru (Granth Sahib Ji).

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਰਾਮ ॥

ਜਗਜੀਵਨੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰ ਮੇਲਿ ਸਮਾਣੀ ਰਾਮ ॥

ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇਆ ॥

ਜਿਸੁ ਕਾਰਣਿ ਹੰਉ ਢੂੰਢਿ ਢੂਢੇਦੀ ਸੋ ਸਜਣੁ ਹਰਿ ਘਰਿ ਪਾਇਆ
॥

ਪੰਨਾ ੫੭੩

ਏਕ ਦ੍ਰਿਸ੍ਰਿ ਹਰਿ ਏਕੋ ਜਾਤਾ ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥

ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ॥੧॥

ਜਿਨਾ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ
ਮਿਲਾਏ ਰਾਮ ॥

ਤਿਨ ਚਰਣ ਤਿਨ ਚਰਣ ਸਰੇਵਹ ਹਮ ਲਾਗਹ ਤਿਨ ਕੈ ਪਾਏ
ਰਾਮ ॥

ਹਰਿ ਹਰਿ ਚਰਣ ਸਰੇਵਹ ਤਿਨ ਕੇ ਜਿਨ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪ੍ਰਭੁ
ਧ੍ਰਾਇਆ ॥

ਤੂ ਵਡਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਰਾਇਆ ॥

ਗੁਰਸਿਖ ਮੇਲਿ ਮੇਰੀ ਸਰਧਾ ਪੂਰੀ ਅਨਦਿਨੁ ਰਾਮ ਗੁਣ ਗਾਏ ॥

ਜਿਨ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ
ਮਿਲਾਏ ॥੨॥

ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ ਰਾਮ ॥

ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਸੁਣਾਏ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਅਧਾਰੇ ਰਾਮ
॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਿਮਖ
ਨਹੀ ਜੀਵਾਂ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ॥

ਹਰਿ ਆਪੇ ਸਰਧਾ ਲਾਇ ਮਿਲਾਏ ਹਰਿ ਆਪੇ ਆਪਿ ਸਵਾਰੇ ॥

ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ ॥੩॥

vad-hans mehlā 4.

ha^N-u gur bin ha^N-u gur bin kharee nimaanee
raam.

jagjeevan jagjeevan daataa gur mayl
samaanee raam.

satgur mayl har naam samaanee jap har har
naam Dhi-aa-i-aa.

Jis kaaran ha^N-u dhoondh dhoodhaydee so
sajan har ghar paa-i-aa.

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ayk darisat har ayko jaataa har aatam raam
pachhaanee.

ha^N-u gur bin ha^N-u gur bin kharee
nimaanee. ||1||

Jinaa satgur Jin satgur paa-i-aa tin har
parabh mayl milaa-ay raam.

tin charan tin charan sarayveh ham laagah
tin kai paa-ay raam.

har har charan sarayveh tin kay Jin satgur
purakh parabh Dha-yaa-i-aa.

too vad^{daataa} an^{tar}jaamee mayree sarDhaa
poor har raa-i-aa.

gursikh mayl mayree sarDhaa pooree an-din
raam gun gaa-ay.

Jin satgur Jin satgur paa-i-aa tin har parabh
mayl milaa-ay. ||2||

ha^N-u vaaree ha^N-u vaaree gursikh meet
pi-aaray raam.

har naamo har naam sunaa-ay mayraa
pareetam naam aDhaaaray raam.

har har naam mayraa paraan sakhaa-ee tis
bin gharhee nimakh nahee jeevaa^N.

har har kirpaa karay sukh-daata gurmukh
amrit peevaa^N.

har aapay sarDhaa laa-ay milaa-ay har aapay
aap savaaray.

ha^N-u vaaree ha^N-u vaaree gursikh meet
pi-aaray. ||3||

ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ ॥	har aapay har aapay purakh niranjan so-ee raam.
ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਮੇਲੈ ਕਰੈ ਸੋ ਹੋਈ ਰਾਮ ॥	har aapay har aapay maylai karai so ho-ee raam.
ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਹੋਵੈ ਅਵਤੁ ਨ ਕਰਣਾ ਜਾਈ ॥	jo har parabh bhavaai so-ee hovai avar na karnaa jaa-ee.
ਬਹੁਤੁ ਸਿਆਣਪੁ ਲਇਆ ਨ ਜਾਈ ਕਰਿ ਥਾਕੈ ਸਭਿ ਚਤੁਰਾਈ ॥	bahut si-aanap la-i-aa na jaa-ee kar thaakay sabh chaturaa-ee.
ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਦੇਖਿਆ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਤੁ ਨ ਕੋਈ ॥	gur pargaad jan naanak daykhi-aa mai har bin avar na ko-ee.
ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੪॥੨॥	har aapay har aapay purakh niranjan so-ee. 4 2

Wadhans Mehla-4

In the previous *shabad*, Guru Ji told us that if we want to find any kinds of peace or blessings and want to obtain union with God, then the best thing is to seek the service and guidance of the Guru. In this *shabad*, Guru Ji shares with us his own experience and tells us, how the guidance of the Guru changed his entire life, and from an extremely humble status raised him to the most exalted social and spiritual state.

Guru Ji says: “Without (the guidance of) the Guru, I was truly destitute. But when I met the Guru I found (God), the life of the world, (and by virtue of) meeting the Guru I was absorbed (in God Himself). Yes, on meeting the Guru I was absorbed in repeating and meditating on God’s Name. Then He whom I had been searching (for a long time), that dear friend I found in the home (of my own heart). Also by looking at every one with the same viewpoint, I realized that the same one God is pervading everywhere, and I recognized the one supreme Being. (So upon meeting the Guru, my spirits were elevated). But without the Guru (I used to feel) very lowly (and helpless).”(1)

Therefore, Guru Ji says: “(O’ my friends), they who have found the true Guru, them God unites with Him. I am (ready) to serve them, and (even) massage their feet. (Therefore, Guru Ji prays): “O God, they who have meditated upon the true Guru-God, I want to keep serving at their feet. O’ God, You are the great benefactor and the inner knower (of hearts), please fulfill this longing of mine. Please fulfill my longing by uniting me with Guru’s followers, so that day and night, I may keep singing Your praises. Yes, they who have found the true Guru, God unites them with Him.”(2)

Explaining further the merits of the company of the Guru’s -followers, he says: “I am again and again a sacrifice to the Guru-following friend. (Because), he recites God’s Name to me, which is my friend and the support of my life. Yes, God’s Name is the love of my life, without which I cannot survive even for a moment. If the merciful God shows His kindness only then through the Guru’s grace, I can drink the nectar (of God’s Name. But I know that it is) on His own that God instills the longing (for His union, and) on His own, He attunes a person to Him, and Himself embellishes (a person with divine virtues. Therefore), I am again and again a sacrifice to my dear Guru-following friend.”(3)

In conclusion, Guru Ji says: “(O’ my friends), that immaculate Being is all-powerful. On His own, God unites (anyone with Him), and that alone happens, which He does.

Yes, whatever pleases God, that alone happens, and nothing else could be done. Even through great cleverness, He cannot be obtained; all have exhausted themselves practicing shrewdness. It was only through the Guru's grace that the devotee Nanak obtained (God's sight), and except God (I cannot see any (other support). Yes, that all pervading, immaculate God is Himself all-powerful."(4-2)

The message of this *shabad* is that in case we want to obtain to that most immaculate and bliss-giving God, then we should seek company of those Guru-following persons who have love for the true Guru and who follow his advice. In their company, we should meditate on God's Name, sing praises of the true Guru and obtain his guidance. Then, God Himself would shower His grace on us and unite us with Himself.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਹਰਿ ਸਤਿਗੁਰੁ ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰੁ ਚਰਣੁ ਹਮੁ
ਭਾਇਆ ਰਾਮੁ ॥
ਤਿਮਰ ਅਗਿਆਨੁ ਗਵਾਇਆ ਗੁਰੁ ਗਿਆਨੁ ਅੰਜਨੁ ਗੁਰਿ
ਪਾਇਆ ਰਾਮੁ ॥
ਗੁਰੁ ਗਿਆਨੁ ਅੰਜਨੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਅਗਿਆਨੁ ਅੰਧੋਰੁ
ਬਿਨਾਸੇ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮੁ ਪਦੁ ਪਾਇਆ ਹਰਿ ਜਪਿਆ ਸਾਸ
ਗਿਰਾਸੇ ॥
ਜਿਨ ਕੰਉ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤੇ ਸਤਿਗੁਰੁ ਸੇਵਾ
ਲਾਇਆ ॥
ਹਰਿ ਸਤਿਗੁਰੁ ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰੁ ਚਰਣੁ ਹਮੁ
ਭਾਇਆ ॥੧॥

ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰੁ ਬਿਨੁ ਰਹਣੁ ਨ
ਜਾਈ ਰਾਮੁ ॥
ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਰਾਮੁ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਆ ॥
ਜਿਥੈ ਪੁਤੁ ਕਲਤੁ ਕੋਈ ਬੋਲੀ ਨਾਹੀ ਤਿਥੈ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਛੁਡਾਇਆ ॥
ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਈ ॥
ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰੁ ਬਿਨੁ ਰਹਣੁ ਨ
ਜਾਈ ॥੨॥

ਪੰਨਾ ੫੭੪

ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਪਾਇਆ
ਰਾਮੁ ॥
ਤਿਨ ਨਿਹਫਲੁ ਤਿਨ ਨਿਹਫਲੁ ਜਨਮੁ ਸਭੁ ਬ੍ਰਿਥਾ ਗਵਾਇਆ
ਰਾਮੁ ॥
ਨਿਹਫਲੁ ਜਨਮੁ ਤਿਨ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਤੇ ਸਾਕਤ ਮੁਏ ਮਰਿ
ਝੁਰੇ ॥
ਘਰਿ ਹੋਏ ਰਤਨਿ ਪਦਾਰਥਿ ਭੂਖੇ ਭਾਗਹੀਣੁ ਹਰਿ ਦੂਰੇ ॥

vad-hans mehlā 4.

har satgur har satgur mayl har satgur charan
ham bhāa-i-aa raam.
tīmar agi-aan gavaa-i-aa gur gi-aan anjan
gur paa-i-aa raam.
gur gi-aan anjan satguroo paa-i-aa agi-aan
anDhayr binaasay.
satgur sayv param pad paa-i-aa har japi-aa
saas giraasay.
Jin kaⁿ-u har parabh kirpaa Dhaaree tay
satgur sayvaa laa-i-aa.
har satgur har satgur mayl har satgur charan
ham bhāa-i-aa. ||1||

mayraa satgur mayraa satgur pi-aaraa mai
gur bin rahan na jaa-ee raam.
har naamo har naam dayvai mayraa ant
sakhāa-ee raam.
har har naam mayraa ant sakhāa-ee gur
satgur naam drīh-aa-i-aa.
Jithai put kalatar ko-ee baylee naahee tithai
har har naam chhadāa-i-aa.
Dhan Dhan satgur purakh niranjan Jit mil har
naam Dhi-aa-ee.
mayraa satgur mayraa satgur pi-aaraa mai
gur bin rahan na jaa-ee. ||2||

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Jinee darsan Jinee darsan satgur purakh na
paa-i-aa raam.
tin nihfal tin nihfal janam sabh baritha
gavaa-i-aa raam.
nihfal janam tin baritha gavaa-i-aa tay saakat
mu-ay mar jhooray.
ghar hodai ratan padaarath bhookhay
bhaagheen har dooray.

ਹਰਿ ਹਰਿ ਤਿਨ ਕਾ ਦਰਸੁ ਨ ਕਰੀਅਹੁ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਨ ਧਿਆਇਆ ॥
ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਪਾਇਆ
॥੩॥

har har tin kaa d̄aras na karee-ahu Jinee har
har naam na D̄hi-aa-i-aa.
Jinee d̄arsan Jinee d̄arsan satgur purakh na
paa-i-aa. ||3||

ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ਰਾਮ ॥

ham chaat̄rik ham chaat̄rik deen har paas
baynant̄ee raam.

ਗੁਰ ਮਿਲਿ ਗੁਰ ਮੇਲਿ ਮੇਰਾ ਪਿਆਰਾ ਹਮ ਸਤਿਗੁਰ ਕਰਹ
ਭਗਤੀ ਰਾਮ ॥

gur mil gur mayl mayraa pi-aaraa ham satgur
karah bhagtee raam.

ਹਰਿ ਹਰਿ ਸਤਿਗੁਰ ਕਰਹ ਭਗਤੀ ਜਾਂ ਹਰਿ ਪ੍ਰਭੁ ਕਿਰਪਾ
ਧਾਰੇ ॥

har har satgur karah bhagtee jaaⁿ har parabh
kirpaa D̄haaray.

ਮੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੇਲੀ ਘੁਰੁ ਸਤਿਗੁਰੁ ਪ੍ਰਾਣ ਹਮੁ
ਰੇ ॥

mai gur bin avar na ko-ee baylee gur satgur
paraan hamⁿaaray.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਸਤੀ ॥

kaho naanak gur naam d̄arikhⁿaa-i-aa har har
naam har sat̄tee.

ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥੩॥੩॥

ham chaat̄rik ham chaat̄rik deen har paas
baynant̄ee. ||4||3||

Wadhans Mehla-4

Guru Ji started the previous *shabad*, by stating that without “(the guidance of) the Guru, I was absolutely destitute. But when I met the Guru, I found (God) the life of the world, (and by virtue of) meeting the Guru, I was merged (in God Himself). On meeting the Guru, I was absorbed in repeating and meditating on God’s Name. Then He whom I had been searching (for a long time), that dear friend I found in the home (of my heart itself). In this *shabad* again, Guru Ji describes the blessings he obtained on meeting the true Guru. He also comments on those who have not availed the opportunity to meet the true Guru and meditate on God’s Name.

Addressing God, Guru Ji says: “(O’ God), unite me with the true Guru. To be in the humble service of the true Guru is very pleasing to me. They who have put the pigment of Guru’s wisdom (in their eyes) have shed the darkness of ignorance from their minds. (Yes, in whose eyes) the Guru has put the powder of (divine) knowledge their darkness of ignorance has been destroyed. Then by serving the true Guru (by following his advice), they have obtained the supreme state (of salvation) and have meditated on God with every morsel and breath. They upon whom God has become gracious, He has engaged in the service of the true Guru. (Therefore, once again I say: “O’ God, unite me with the true Guru, because (serving at) the feet of the true Guru sounds very pleasant to me.”)(1)

Explaining why his true Guru is so pleasing to him, Guru Ji says: “My true Guru is so very dear to me that I cannot live without him. (Because) he gives me God’s Name, which would be my helper and friend till the end (even after death). God’s Name is my friend and mate till the end, and the true Guru has implanted the Name in me. Where neither any son, nor wife could become one’s helper, there God’s Name gets one liberated. So, blessed again and again is that immaculate true Guru, meeting whom I meditate on God’s Name. My true Guru is so dear to me, that I cannot live without him.”(2)

Next Guru Ji comments on those unfortunate persons who do not care to obtain the Guru’s guidance. He says: “They, who haven’t obtained the sight of the true Guru’s being, have wasted their human life in vain. Yes, those worshippers of (riches and) power have wasted

their life in vain, and they die repenting and grieving. They are so unfortunate persons, who in spite of having the jewel (of God's Name) in their own home (of the heart) still remain hungry (and devoid of its blessings); these unfortunate persons are far from God. May God (bless you that you don't see those who have not meditated on God's Name and who have not obtained the sight (and guidance) of the true Guru.”(3)

Guru Ji concludes the *shabad* by humbly praying to God for continuing to show His grace and keeping him united with the true Guru. He says: “(O' my friends, God is like our cloud, and) like humble pied cuckoos, we make a prayer before God (and say, O' God), unite us with our dear true Guru. (So that) upon meeting that true Guru, we may meditate (upon God. But even) upon meeting the true Guru, we can meditate on God only if God shows mercy. Without the Guru, I don't have any friend; the true Guru is my life-breath. Nanak says, “The Guru has enshrined God's eternal Name. (Once again I say that God is like a cloud), and like a humble pied cuckoo I pray to Him (to unite me with my true Guru).”(4-3)

The message of this *shabad* is that no doubt we need the guidance of the Guru to meet God, but even for the guidance of the Guru, we have to humbly pray to God to show His grace on us and unite us with the true Guru. The true Guru would implant God's Name in our mind, and then upon meditating on God's Name we may become deserving of God's mercy, and worthy of being blessed with His union.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖਦਾਤਾ
ਰਾਮ ॥

ਹਮ ਪੂਛਹ ਹਮ ਪੂਛਹ ਸਤਿਗੁਰੁ ਪਾਸਿ ਹਰਿ ਬਾਤਾ ਰਾਮ ॥

ਸਤਿਗੁਰੁ ਪਾਸਿ ਹਰਿ ਬਾਤ ਪੂਛਹ ਜਿਨਿ ਨਾਮੁ ਪਦਾਰਥੁ
ਪਾਇਆ ॥

ਪਾਇ ਲਗਹ ਨਿਤ ਕਰਹ ਬਿਨੰਤੀ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੰਚੁ
ਬਤਾਇਆ ॥

ਸੋਈ ਭਗਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮਤੁ ਕਰਿ ਜਾਣੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਹਰਿ
ਚਾਤਾ ॥

ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖਦਾਤਾ
॥੧॥

ਸੁਣਿ ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਭਿ ਬਿਨਸੇ ਹੰਉਮੈ ਪਾਪਾ
ਰਾਮ ॥

ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਲਥਿਅਤੇ ਜਗਿ ਤਾਪਾ
ਰਾਮ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕੇ ਦੁਖ ਪਾਪ ਨਿਵਾਰੇ
॥

ਸਤਿਗੁਰਿ ਗਿਆਨ ਖੜਗੁ ਹਥਿ ਦੀਨਾ ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ
॥

ਹਰਿ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਸੁਖਦਾਤੇ ਦੁਖ ਲਾਥੇ ਪਾਪ ਸੰਤਾਪਾ ॥
ਸੁਣਿ ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਭਿ ਬਿਨਸੇ ਹੰਉਮੈ ਪਾਪਾ
॥੨॥

ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ
ਰਾਮ ॥

vad-hans mehlā 4.

har kirpaa har kirpaa kar satgur mayl
sukh-daata raam.

ham poochhah ham poochhah satgur paas
har baataa raam.

satgur paas har baat poochhah Jin naam
pdaarath paa-i-aa.

paa-ay lagah nit karah binantee gur satgur
panth baataa-i-aa.

so-ee bhagat dukh sukh samat kar jaanai har
har naam har raataa.

har kirpaa har kirpaa kar gur satgur mayl
sukh-daata. ||1||

sun gurmukh sun gurmukh naam sabh
binsay haⁿ-umai paapaa raam.

jap har har jap har har naam lathi-arhay jag
taapaa raam.

har har naam Jinee aaraaDhi-aa tin kay dukh
paap nivaaray.

satgur gi-aan kharhag hath deenaa
jamkankar maar bidaaray.

har parabh kirpaa Dhaaree sukhu-daatay dukh
laathay paap santapaa.

sun gurmukh sun gurmukh naam sabh
binsay haⁿ-umai paapaa. ||2||

jap har har jap har har naam mayrai man
bhaa-i-aa raam.

ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ
ਰਾਮ ॥
ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ਅਰੋਗਤ ਭਏ ਸਰੀਰਾ ॥
ਅਨਦਿਨੁ ਸਹਜ ਸਮਾਧਿ ਹਰਿ ਲਾਗੀ ਹਰਿ ਜਪਿਆ ਗਹਿਰ
ਗੰਭੀਰਾ ॥
ਜਾਤਿ ਅਜਾਤਿ ਨਾਮੁ ਜਿਨ ਧਿਆਇਆ ਤਿਨ ਪਰਮ ਪਦਾਰਥੁ
ਪਾਇਆ ॥
ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ
॥੩॥

mukh gurmukh mukh gurmukh jap sabh rog
gavaa-i-aa raam.
gurmukh jap sabh rog gavaa-i-aa arogat
bha-ay sareeraa.
an-din sahj samaaDh har laagee har japi-aa
gahir gambheeraa.
jaat ajaat naam Jin Dhi-aa-i-aa tin param
padaarath paa-i-aa.
jap har har jap har har naam mayrai man
bhaa-i-aa. ||3||

ਪੰਨਾ ੫੭੫

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ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ
ਰਾਮ ॥
ਹਮ ਪਾਪੀ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮਾਰੇ ਰਾਮ ॥
ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮਾਰੇ ਹਰਿ ਦੈਆਲ ਸਰਣਾਇਆ ॥
ਤੂ ਦੁਖ ਭੰਜਨੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਮ ਪਾਬਰ ਤਰੇ ਤਰਾਇਆ ॥
ਸਤਿਗੁਰ ਭੇਟਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਉਧਾਰੇ
॥
ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ
ਰਾਮ ॥੩॥੪॥

har Dhaarahu har Dhaarahu kirpaa kar kirpaa
layho ubaaray raam.
ham paapee ham paapee nirgun deen
tum^haaray raam.
ham paapee nirgun deen tum^haaray har
dai-aal sarⁿaa-i-aa.
too dukh bhanjan sarab sukh-daatā ham
paathar taray taraa-i-aa.
satgur bhayt raam ras paa-i-aa jan naanak
naam uDhaaray.
har Dhaarahu har Dhaarahu kirpaa kar kirpaa
layho ubaaray raam. ||4||4||

Wadhans Mehta-4

In the previous *shabad*, Guru Ji advised us that no doubt we need the guidance of the Guru to meet God, but even for the guidance of the Guru, we have to humbly pray to God to show His grace on us and unite us with the true Guru. The true Guru would firmly implant God's Name in our mind, and then upon meditating on God's Name, we may become deserving of God's mercy and hope for His union. In this *shabad*, Guru Ji shows us how to approach God in the most humble and child-like innocent manner for uniting us with the Guru, what kind of guidance we should look from the true Guru, and what are the blessings we may receive from him.

First addressing God, Guru Ji says: "O' God, show mercy and unite me with the peace giving true Guru. So that from the true Guru, I may inquire (interesting) things about You, O' my God. Yes, that true Guru who has obtained the commodity of God's Name, I would ask about the gospel of God from him. I would daily serve him most humbly and make supplications to that true Guru, who has shown the true path of life (to the strayed world). That one alone is the true devotee, who deems both pain and pleasure alike and remains imbued with God's Name day and night. (Therefore, once again, I pray), O' God, show mercy and unite me with that peace giving true Guru."(1)

Now Guru Ji describes the blessings one obtains on meeting the Guru, listening to his advice, and acting on it. He says: "(O' my friends, when upon seeking the shelter of the Guru, one listens about God's Name (and about God's virtues), then one's ego and sinful (thoughts) are destroyed. Repeated meditation on the God's Name has removed all my

worldly pains and agonies. (Not only me, but all those) who have contemplated on God's Name, all their sufferings and sins have been eradicated. To whom the true Guru has given the sword of (divine) knowledge; that person has annihilated all demons (of the fear) of death. On whom the peace giving God has become gracious, all that person's sins and sufferings were removed. Yes, by listening to God's Name through the Guru, all one's sins due to ego are destroyed.”(2)

Next Guru Ji shares with us the entire process of receiving above-mentioned grace, step by step, so that we may feel inspired to emulate him. He says: “By meditating on God's Name again and again, God's Name became pleasing to my mind. By uttering the Name, under the Guru's guidance, I got rid of my entire ailment. Yes, by meditating on God through the Guru, my entire affliction was removed and my body became perfectly healthy. By meditating on the deep and profound God, I was merged day and night in a trance of peace and poise. (In fact), whosoever, whether belonging to high caste or low caste, has meditated on the God's Name, has obtained the most sublime commodity (of God's Name. Therefore, I say that) by meditating on God again and again, God's Name has become pleasing to my mind.”(3)

Guru Ji concludes this *shabad* by once again addressing God and repeating his supplication. He says: “O' God, show Your mercy and save us from sins. O' God, we the sinners are without any merit, but we are (still) Yours. Yes, O' God, our merciful Master, we the meritless sinners of Yours have come to Your shelter. You are the destroyer of sorrows and giver of all comforts; we the stone-like sinners can only swim (and can be saved), only if You (save us and) help us swim. O' Nanak, upon meeting the Guru, they who have tasted the relish of God's Name, (God's) Name has saved them (from drowning in the ocean of sins). O' God, show mercy and save us also.”(4-4)

The message of this *shabad* is that if we want to end all our physical or mental troubles and want to remain in blissful union with God, then we should humbly pray to God to unite us with the true Guru. He will give us the gift of the Name, which will eradicate all our sins and remove all our troubles and sorrows, and in a state of equipoise we will merge in God.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘੋੜੀਆ

vad-hans mehlaa 4 ghorhee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^{nk}kaar satgur paryaad.

ਦੇਹ ਤੇਜਣਿ ਜੀ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥
ਧੰਨੁ ਮਾਣਸ ਜਨਮੁ ਪੁੰਨਿ ਪਾਈਆ ਰਾਮ ॥
ਮਾਣਸ ਜਨਮੁ ਵਡ ਪੁੰਨੇ ਪਾਇਆ ਦੇਹ ਸੁ ਕੰਚਨ ਚੰਗੜੀਆ ॥

dayh tayjan jee raam upaa-ee-aa raam.
Dhan maanas janam punn paa-ee-aa raam.
maanas janam vad punnaya paa-i-aa dayh so
kanchan changrhee-aa.

ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੁਲਾ ਪਾਵੈ ਹਰਿ ਹਰਿ ਹਰਿ ਨਵ ਰੰਗੜੀਆ ॥

gurmukh rang chaloalaa paavai har har har
nav rangrhee-aa.

ਏਹ ਦੇਹ ਸੁ ਬਾਂਕੀ ਜਿਤੁ ਹਰਿ ਜਾਪੀ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸੁਹਾਵੀਆ ॥

ayh dayh so baa^{nk}ee Jit har jaapee har har
naam suhaavee-aa.

ਵਡਭਾਗੀ ਪਾਈ ਨਾਮੁ ਸਖਾਈ ਜਨ ਨਾਨਕ ਰਾਮਿ ਉਪਾਈਆ
॥੧॥

vadbhaagee paa-ee naam sakhaa-ee jen
naanak raam upaa-ee-aa. ||1||

ਦੇਹ ਪਾਵਉ ਜੀਨਿ ਬੁਝਿ ਚੰਗਾ ਰਾਮ ॥
ਚੜਿ ਲੰਘਾ ਜੀ ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਰਾਮ ॥

dayh paava-o jeen bujh changa raam.

charh langhaa jee bikham bhui-i-angaa raam.

ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਅਨਤ ਤਰੰਗਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਏ ॥
 ਹਰਿ ਬੋਹਿਠਿ ਚੜਿ ਵਡਭਾਗੀ ਲੰਘੈ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਏ
 ॥
 ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰੰਗੀ ਹਰਿ ਰੰਗਾ ॥
 ਜਨ ਨਾਨਕ ਨਿਰਬਾਣ ਪਦੁ ਪਾਇਆ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ
 ਚੰਗਾ ॥੨॥

ਕਤੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਗਿਆਨੁ ਦਿੜਾਇਆ ਰਾਮ ॥
 ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਚਾਬਕੁ ਲਾਇਆ ਰਾਮ ॥
 ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਹਰਿ ਲਾਇ ਚਾਬਕੁ ਮਨੁ ਜਿਣੈ ਗੁਰਮੁਖਿ
 ਜੀਤਿਆ ॥
 ਅਘੜੋ ਘੜਾਵੈ ਸਬਦੁ ਪਾਵੈ ਅਪਿਉ ਹਰਿ ਰਸੁ ਪੀਤਿਆ ॥
 ਸੁਣਿ ਸ੍ਰਵਣ ਬਾਣੀ ਗੁਰਿ ਵਖਾਣੀ ਹਰਿ ਰੰਗੁ ਤੁਰੀ ਚੜਾਇਆ ॥
 ਮਹਾ ਮਾਰਗੁ ਪੰਥੁ ਬਿਖੜਾ ਜਨ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਇਆ ॥੩॥

ਘੋੜੀ ਤੇਜਣਿ ਦੇਹ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥
 ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧਨੁ ਧੰਨੁ ਤੁਖਾਈਆ ਰਾਮ ॥
 ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧੰਨੁ ਸਾਬਾਸੈ ਧੁਰਿ ਪਾਇਆ ਕਿਰਤੁ
 ਜੁੜਦਾ ॥
 ਚੜਿ ਦੇਹੜਿ ਘੋੜੀ ਬਿਖਮੁ ਲਘਾਏ ਮਿਲੁ ਗੁਰਮੁਖਿ ਪਰਮਾਨੰਦਾ
 ॥
 ਹਰਿ ਹਰਿ ਕਾਜੁ ਰਚਾਇਆ ਪੂਰੈ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜੰਵ ਆਈ
 ॥
 ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਪਾਇਆ ਮੰਗਲੁ ਮਿਲਿ ਸੰਤ ਜਨਾ
 ਵਾਧਾਈ ॥੪॥੧॥੫॥

bikham bhu-i-angaa anat tarangaa gurmukh
 paar langhkaa-ay.
 har bO'ith charh vadbhaagee langhai gur
 khayvat sabad taraa-ay.
 an-din har rang har gun gaavai har rangee
 har rangaa.
 jan naanak nirbaan pad paa-i-aa har utam
 har pad changa. ||2||

karhee-aal mukhay gur gi-aan drirh-aa-i-aa
 raam.
 tan paraym har chaabak laa-i-aa raam.
 tan paraym har har laa-ay chaabak man Jina
 gurmukh jeeti-aa.
 agh-rho gharhaavai sabad paavai api-o har
 ras peeti-aa.
 sun sarvan baneer gur vakhaanee har rang
 turee charhaa-i-aa.
 mahaa maarag panth bikh-rhaa jan naanak
 paar langhkaa-i-aa. ||3||

ghorhee tayjan dayh raam upaa-ee-aa raam.
 Jit har parabh jaapai saa Dhan Dhan
 tukhaa-ee-aa raam.
 Jit har parabh jaapai saa Dhan saabaasai
 Dhu paa-i-aa kirat jurhanda.
 charh dayharh ghorhee bikhham laghkaa-ay mil
 gurmukh parmaananda.
 har har kaaj rachaa-i-aa poorai mil sant janaa
 janj aa-ee.
 jan naanak har var paa-i-aa mangal mil sant
 janaa vaaDhaa-ee. ||4||1||5||

Wadhans Mehla -4

Ghoris

(Songs of Joy at the occasion of marriage)

Guru Ji uttered the next two *shabads*, in the tune of *Ghoris* (special kind of songs of joy), which used to be sung at the time when the bridegroom used to ride a horse and go to the bride's house to wed her. That is why these songs are called *Ghoris*, the Indian Name for female horses. In the usual sense it is the bride groom who rides the horse and goes to the bride's house to wed her and bring her to his house, but in this *shabad*, Guru Ji compares all men and women to brides, who are supposed to ride the horses of their bodies (and by keeping them under control), reach the mansion of God.

So Guru Ji says: "(O' my friends, the human) body is like a young (female) horse which God has created. Blessed is this human life, which we have obtained as a result of some past virtuous deeds. Yes, we have obtained this human birth due to some great past virtues; and the human body is beautiful and valuable like gold. Through the guidance of the

Guru, the body, which is imbued with deep love of God, by meditating on God's Name, is rejuvenated in love of God. Yes, that body is very robust, which meditates on God, and by meditating on God's Name becomes all the more attractive. Devotee Nanak says: "God has created this body, and it is only by great good fortune that this human body is obtained, and it is only (considered) good, if it develops friendship with God's Name."(1)

Extending the metaphor further, Guru Ji tells us that just as we have to put some kind of saddle, special belt, and iron pieces on its mouth, to control a horse, similarly we have to observe some kind of discipline to control our mind. So he says: "(O' my friends), reflecting on the virtues of God, I put the saddle (of God's praises on the horse of my) body. Riding this horse (and meditating on God's Name with this body), I hope to swim across this torturous and difficult worldly ocean. This dreadful torturous worldly ocean is very difficult to cross in which countless waves (of sin arise), only the grace of the Guru can help a person cross (this ocean). It is only a very fortunate person, who boarding the boat of God's (Name) crosses over; by attuning to his word (of advice), the captain Guru helps such a person to cross over. (The person who rides this boat), day and night sings the songs of praise of God and is imbued with the love of God. Devotee Nanak says: "In this way a person obtains the exalted state, where no worldly desire can afflict."(2)

Just as we have to control the horse with a special kind of iron bit in its mouth, which is connected to the bridle, similarly Guru Ji tells us about the kinds of controls we have to use for our body and the mind. He says: "In place of the reins in the mouth, the Guru has put (the controls of) divine wisdom in the mouth (of a Guru's follower), and has applied the whip of love to that person's body. By applying this whip of God's love to the body, the person who has conquered the mind, that Guru's follower has won the battle of life. Such a person trains the untrained mind with the divine word and in drinks the rejuvenating nectar of God. Yes, hearing with the ears the hymns uttered by the Guru, such a person has imbued the horse like body with God's love. In this way, O' Nanak, the Guru has helped that person cover the long and hazardous journey (of human life and) cross over (the worldly ocean)."(3)

Finally Guru Ji praises that human body, which obtains divine wisdom and through it obtains God Himself. He says: "(O' my friends), it is God who has created this young and healthy horse (like human body). Blessed is that horse (like body), which has meditated on God. Yes, blessed is that (body) horse through which one meditates on God's Name. Such a person has obtained (this fruit) as a result of amassing good deeds in the past destiny. (O' my friend), ride (and control) this beautiful body horse; (this horse) helps us cross over the torturous worldly ocean, and through the Guru meet (God the source of) supreme bliss. (Such a bride soul's union or) marriage, the perfect God has arranged (with Himself; it looks as if) joining together a marriage party of the holy congregants has arrived (at the house of that bride's heart). Devotee Nanak says, (the bride soul) has obtained God (as the spouse and) joining together the saintly persons are singing songs of joy and giving congratulations."(4-1-5)

The message of this *shabad* is that our body is like an untrained horse. Our duty is to properly train and control this body, and our inner intellect with the help of the Guru's word. So that this body horse of ours does not stray away into the wrong paths of worldly passions and greed. Instead, we should use this body horse to cover our journey to God's mansion by meditating on His Name and singing His praises.

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਦੇਹ ਤੇਜਨਤੀ ਹਰਿ ਨਵ ਰੰਗੀਆ ਰਾਮ ॥
ਗੁਰ ਗਿਆਨੁ ਘੁਰੁ ਹਰਿ ਮੰਗੀਆ ਰਾਮ ॥

ਪੰਨਾ ੫੭੬

ਗਿਆਨ ਮੰਗੀ ਹਰਿ ਕਥਾ ਚੰਗੀ ਹਰਿ ਨਾਮੁ ਗਤਿ ਮਿਤਿ
ਜਾਣੀਆ ॥
ਸਭੁ ਜਨਮੁ ਸਫਲਿਉ ਕੀਆ ਕਰਤੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਵਖਾਣੀਆ
॥
ਹਰਿ ਰਾਮ ਨਾਮੁ ਸਲਾਹਿ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਭਗਤਿ ਹਰਿ ਜਨ
ਮੰਗੀਆ ॥
ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਭਗਤਿ ਗੋਵਿੰਦ ਚੰਗੀਆ
॥੧॥

ਦੇਹ ਕੰਚਨ ਜੀਨਿ ਸੁਵਿਨਾ ਰਾਮ ॥
ਜਤਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਤੰਨਾ ਰਾਮ ॥
ਜਤਿ ਨਾਮ ਰਤਨੁ ਗੋਵਿੰਦ ਪਾਇਆ ਹਰਿ ਮਿਲੇ ਹਰਿ ਗੁਣ ਸੁਖ
ਘਣੇ ॥
ਗੁਰੁ ਸਬਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਵਡਭਾਗੀ ਹਰਿ
ਚੰਗ ਹਰਿ ਬਣੇ ॥
ਹਰਿ ਮਿਲੇ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਨਵਤਨ ਹਰਿ ਨਵ
ਚੰਗੀਆ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਨਾਮੁ ਜਾਣੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਭੁ ਮੰਗੀਆ ॥੨॥

ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਅੰਕੁਸੁ ਪਾਇਆ ਰਾਮ ॥
ਮਨੁ ਮੈਗਲੁ ਗੁਰੁ ਸਬਦਿ ਵਸਿ ਆਇਆ ਰਾਮ ॥
ਮਨੁ ਵਸਗਤਿ ਆਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾ ਧਨ ਕੰਤਿ
ਪਿਆਰੀ ॥
ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਸੇਤੀ ਘਰਿ ਸੋਚੈ ਹਰਿ ਪ੍ਰਭੁ ਨਾਰੀ ॥
ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ ਪਾਇਆ
॥
ਨਾਨਕੁ ਜਨੁ ਹਰਿ ਦਾਸੁ ਕਹਤੁ ਹੈ ਵਡਭਾਗੀ ਹਰਿ ਹਰਿ
ਧਿਆਇਆ ॥੩॥

ਦੇਹ ਘੋੜੀ ਜੀ ਜਿਤੁ ਹਰਿ ਪਾਇਆ ਰਾਮ ॥
ਮਿਲਿ ਸਤਿਗੁਰੁ ਜੀ ਮੰਗਲੁ ਗਾਇਆ ਰਾਮ ॥
ਹਰਿ ਗਾਇ ਮੰਗਲੁ ਰਾਮ ਨਾਮਾ ਹਰਿ ਸੇਵ ਸੇਵਕ ਸੇਵਕੀ ॥
ਪ੍ਰਭੁ ਜਾਇ ਪਾਵੈ ਚੰਗ ਮਹਲੀ ਹਰਿ ਚੰਗੁ ਮਾਣੈ ਚੰਗ ਕੀ ॥
ਗੁਣ ਰਾਮ ਗਾਏ ਮਨਿ ਸੁਭਾਏ ਹਰਿ ਗੁਰਮਤੀ ਮਨਿ ਧਿਆਇਆ
॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦੇਹ ਘੋੜੀ ਚੜਿ ਹਰਿ
ਪਾਇਆ ॥੪॥੨॥੬॥

vad-hans mehlaa 4.

dayh tayjnarhee har nav rangee-aa raam.
gur gi-aan guroo har mangee-aa raam.

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gi-aan mangee har katha changee har naam
gat mit jaanee-aa.
sabh janam safli-o kee-aa kartai har raam
naam vakhanaanee-aa.
har raam naam salaahi har parabh har
bhagat har jan mangee-aa.
jan kahai naanak sunhu santahu har bhagat
govind changee-aa. ||1||

dayh kanchan jeen suvinaa raam.
jari har har naam ratannaa raam.
jari naam ratan govind paa-i-aa har milay
har gun sukh ghanay.
gur sabad paa-i-aa har naam Dhi-aa-i-aa
vadbhaagee har rang har banay.
har milay su-aamee antarjaamee har navtan
har nav rangee-aa.
naanak vakhanaanai naam jaanai har naam har
parabh mangee-aa. ||2||

karhee-aal mukhay gur ankas paa-i-aa raam.
man maigal gur sabad vas aa-i-aa raam.
man vasgat aa-i-aa param pad paa-i-aa saa
Dhan kant pi-aaree.
antar paraym lagaa har saytee ghar sO'ai har
parabh naaree.
har rang raatee sehjay maatee har parabh
har har paa-i-aa.
naanak jan har daas khat hai vadbhaagee
har har Dhi-aa-i-aa. ||3||

dayh ghorhee jee Jit har paa-i-aa raam.
mil satgur jee mangal gaa-i-aa raam.
har gaa-ay mangal raam naamaa har sayv
sayvak sayvkee.
parabh jaa-ay paavai rang mahlee har rang
maanai rang kee.
gun raam gaa-ay man subhaa-ay har
gurmatee man Dhi-aa-i-aa.
jan naanak har kirpaa Dhaaree dayh ghorhee
charh har paa-i-aa. ||4||2||6||

Wadhans Mehla-4

Guru Ji concluded the previous *shabad* with the statement that, “it is God who has created this young and healthy horse (human body). Yes, blessed is that (body) horse, riding which one meditates on God’s Name. Such a person has obtained (this fruit) as a result of amassing good deeds in the past destiny. (O’ my friend), ride (and control) this beautiful body horse; (this horse) helps us cross over the torturous worldly ocean, and through the Guru meet (God, the source of) supreme bliss.” In this *shabad*, he elaborates on this theme and shares with us his own experience in this regard.

He says: “(O’ my friends), this body is like a beautiful female horse, which remains imbued with the ever fresh love of God. It asks for the divine knowledge from the Guru. Yes, it has asked him for the divine knowledge, and God’s sublime discourse. By meditating on God’s Name, it has understood the way to obtain emancipation (from worldly attachments). The creator God has rendered fruitful its entire life and still it keeps on uttering praises of God’s Name. Yes, (O’ my friends), the devotees of God always keep praising the Name of God and keep asking for the devotion of God. (In short), the devotee Nanak says: “Listen, O’ saints, worship of God is the best thing (to ask for).”(1)

Continuing to use the metaphor of the horse to comment upon the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends, the human) body which meditates on God’s Name is like a young horse embellished with golden saddle and studded with the jewels of God’s Name. The person who by studding with the jewels of God’s Name has put a saddle of Guru’s *shabad* (on the body horse, that person) has obtained God, has enshrined God’s merits, and has obtained many pleasures. Yes, those who upon obtaining the Guru’s word (by listening to the Guru’s advice) have started meditating on God; they have become fortunate and have been imbued with the love of God. They have obtained God the Master, who is the inner knower of all hearts, and is ever fresh, young, and new. But Nanak says that the person who realizes God’s Name keeps asking God for His Name again and again, (like that loving bride, who even after obtaining union with her spouse, keeps on asking and begging for more and more continuous love from her beloved groom).”(2)

Elaborating on the metaphor of the beautiful young horse and also using the metaphor of an elephant and young bride, Guru Ji says: “(O’ my friends, the one in the mouth of whose body horse) the Guru has put the bridle, and also applied the goad (of the word), that one’s elephant-like mind has come under control. The human bride, whose mind has come under control, that bride (soul) has obtained the supreme (spiritual) status, and she becomes dear to her spouse (God). Within her mind, has welled up the love for God and that bride looks beautiful in her house (the presence of God). Yes, the bride (soul) who is imbued with the love of God, she remains intoxicated in a state of spiritual poise and obtains union with God. Therefore, servant Nanak says: “Fortunate are they who have meditated on God’s Name.”(3)

Guru Ji concludes the *shabad* by reverting to the metaphor of the horse, and says: “(O’ my friends, that human) body is (like that beautiful female horse studded with golden saddle, riding which a person) has obtained God, and meeting with Guru, sings song of joy (in God’s praise). Whosoever sings praises of God and meditates on God’s Name with true devotion and attitude of a servant, reaches God’s mansion and enjoys the company and grace of God. With loving devotion, such a person sings praises of God and living in accordance with Guru’s instruction contemplates on God in the mind. O’ Nanak,

the devotee on whom God has become gracious, riding the body horse has obtained God.”(4-2-6)

The message of this *shabad* is that our human body can be very useful if like a horse we control it with the discipline of the Guru's word sing the praises of God, and meditate on His Name. Then this body can be an instrument of our union with God.

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਮਿਲਿ ਲਧਾ ਜੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥

ਇਹੁ ਤਨੁ ਮਨੁ ਦਿਤਤਾ ਵਾਰੇ ਵਾਰਾ ਰਾਮ ॥
ਤਨੁ ਮਨੁ ਦਿਤਾ ਭਵਜਲੁ ਜਿਤਾ ਚੂਕੀ ਕਾਂਣਿ ਜਮਾਣੀ ॥

ਅਸਥਿਰੁ ਥੀਆ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਰਹਿਆ ਆਵਣ ਜਾਣੀ ॥

ਸੇ ਘਰੁ ਲਧਾ ਸਹਜਿ ਸਮਧਾ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰਾ ॥

ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਮਾਣੇ ਰਲੀਆਂ ਗੁਰ ਪੂਰੇ ਕੰਉ ਨਮਸਕਾਰਾ
॥੧॥

ਸੁਣਿ ਸਜਣ ਜੀ ਮੈਡੜੇ ਮੀਤਾ ਰਾਮ ॥
ਗੁਰਿ ਮੰਤ੍ਰੁ ਸਬਦੁ ਸਚੁ ਦੀਤਾ ਰਾਮ ॥
ਸਚੁ ਸਬਦੁ ਧਿਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਚੂਕੇ ਮਨਹੁ ਅਦੇਸਾ ॥

ਸੇ ਪ੍ਰਭੁ ਪਾਇਆ ਕਤਹਿ ਨ ਜਾਇਆ ਸਦਾ ਸਦਾ ਸੰਗਿ ਬੈਸਾ ॥

ਪ੍ਰਭ ਜੀ ਭਾਣਾ ਸਚਾ ਮਾਣਾ ਪ੍ਰਭਿ ਹਰਿ ਧਨੁ ਸਹਜੇ ਦੀਤਾ ॥

ਪੰਨਾ ੫੭੭

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ ਤੇਰਾ ਦਾਨੁ ਸਭਨੀ ਹੈ ਲੀਤਾ
॥੨॥

ਤਉ ਭਾਣਾ ਤਾਂ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਰਾਮ ॥
ਮਨੁ ਥੀਆ ਠੰਢਾ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਏ ਰਾਮ ॥

ਮਨੁ ਥੀਆ ਠੰਢਾ ਚੂਕੀ ਡੰਝਾ ਪਾਇਆ ਬਹੁਤੁ ਖਜਾਨਾ ॥

ਸਿਖ ਸੇਵਕ ਸਭਿ ਭੁੰਚਣ ਲਗੇ ਹੰਉ ਸਤਗੁਰ ਕੈ ਕੁਰਬਾਨਾ ॥

ਨਿਰਭਉ ਭਏ ਖਸਮ ਰੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬੁਝਾਏ ॥

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸੰਗਿ ਸੇਵਕੁ ਤੇਰੀ ਭਗਤਿ ਕਰੰਉ ਲਿਵ ਲਾਏ
॥੩॥

ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ ॥
ਮੋਹਿ ਨਿਰਗੁਣ ਜੀਉ ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ ॥

raag vad-hans mehlā 5 chhant̃ ghar 4

ik-oⁿkaar satgur p̃arsaad̃.

gur mil laDh̃aa jee raam pi-aaraa raam.

ih tan man d̃it-r̃h̃aa vaaro vaaraa raam.
tan man d̃itaa bh̃avjal Jitaa chookee kaaⁿ
jamaanee.

asthir thee-aa amrit̃ pee-aa rahi-aa aavan
jaanee.

so ghar laDh̃aa sahj samDh̃aa har kaa naam
aDh̃aaraa.

kaho naanak sukh maanay ralee-aaⁿ gur
pooray kaⁿ-u namaskaaraa. ||1||

sun sajan jee maidr̃hay meetaa raam.

gur mantar sabaḍ sach deetaa raam.

sach sabaḍ Dh̃i-aa-i-aa mangal gaa-i-aa
chookay manhu aḍaysaa.

so parabh paa-i-aa kat̃eh na jaa-i-aa sadaa
sadaa sang baisaa.

parabh jee bhaanaa sachaa maanaa parabh
har Dhan sehjay deetaa.

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kaho naanak tis jan balihaaree tayraa daan
sabhnee hai leetaa. ||2||

ta-o bhaanaa taan taripat̃ aghaa-ay raam.
man thee-aa thandh̃aa sabh tarisan
bujh̃aa-ay raam.

man thee-aa thandh̃aa chookee danjh̃aa
paa-i-aa bahut̃ khajanaa.

sikh sayvak sabh bhunchan lagay haⁿ-u
satgur kai kurbaanaa.

nirbha-o bha-ay khasam rang raatay jam kee
turaas bujh̃aa-ay.

naanak daas sadaa sang sayvak tayree
bhagat̃ karaⁿ-o liv laa-ay. ||3||

pooree aasaa jee mansaa mayray raam.

mO'i nirgun jee-o sabh gun tayray raam.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧੁ ਸਾਲਾਹੀ ॥

sabh gun ṭayray ṭhaakur mayray kit mukh
ṭuḌh saalaahēe.

ਗੁਣੁ ਅਵਗੁਣੁ ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਬਖਸਿ ਲੀਆ ਖਿਨ
ਮਾਹੀ ॥

gun avgun mayraa kichh na beechaari-aa
bakhās lee-aa khin maaheēe.

ਨਉ ਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

na-o niḌh paa-ee vajee vaaḌhaa-ee vaajay
anhad ṭooray.

ਕਹੁ ਨਾਨਕ ਮੈ ਵਰੁ ਘਰਿ ਪਾਇਆ ਮੇਰੇ ਲਾਥੇ ਜੀ ਸਗਲ
ਵਿਸੂਰੇ ॥੪॥੧॥

kaho naanak mai var ghar paa-i-aa mayray
laathay jee sagal visooray. ||4||1||

Wadhans Mehla-5

Chhant Ghar-4

In the previous *shabad*, Guru Ji told us that our human body can be very useful if like a horse we control it with the discipline of the Guru's word, sing praises of God, and meditate on His Name. Then this body can be an instrument of our union with God. In this *shabad*, he is sharing with us how upon meeting the Guru, he has found God, and what kind of joy this experience is bringing to his mind and body, and how it has ended all his problems and worries.

He says: "(O' my friends), by meeting the Guru, I have found my beloved God; therefore, I have sacrificed this mind and body (to him). Yes, I have surrendered my body and my mind (to the Guru), have conquered (and crossed over) the dreadful (worldly) ocean, and my fear of death has gone. By drinking the nectar (of God), I have become stable in my mind, and my comings and goings (in and out of this world) have ceased. I have obtained that home (that state of mind), where one enters into a trance of equipoise, and God's Name becomes one's main stay. Nanak says that (my mind is) enjoying peace and joys, and I bow to the perfect Guru (who has helped me to obtain this happiness and bliss)."(1)

Continuing to share his blissful experience, Guru Ji says: "Listen, O' my dear mate and friend, the Guru gave me the mantra of true word, and when I meditated (upon God) through that true word and sang His praise, (all kinds of fears and) worries were removed from my mind. Then I obtained that God, who never (abandons, or) goes anywhere, and (I feel that He is) always sitting beside me. (I feel that) whosoever has become pleasing to God, has been blessed with true honor, and imperceptibly God has given that person the wealth of His (Name). Nanak says, I am always a sacrifice to that devotee, from whom all have obtained the gift of Your (Name)."(2)

Now, expressing his gratitude to God, Guru Ji says: "O' God, when it so pleased You, we were all fully satiated. The mind became calm and all the (un-ending fire like) desire (for worldly pleasures) was quenched (because I had) obtained a great treasure (of Your Name. This treasure was so vast that what to speak of me, even all my) disciples and servants started enjoying it to their fullest satisfaction. So I am really a sacrifice to that true Guru (who blessed me with this treasure. In this way), I became fearless and being imbued with the love of my Master, (I even erased the) fear of demon of death (from my mind. Therefore) Nanak says, (O' God, bless me, that) I may always remain in the company (the Guru as his) servant, and keep doing Your worship with my mind fully attuned to You."(3)

Continuing to express his gratitude, Guru Ji says: "(O' God, by Your grace), all the hope and expectation of my mind has been fulfilled. O' God, I am without any merit, but

whatever merits (now appear in me, these) are all Your (gifts. Yes), O' my Master, all those merits (in me) are Yours; with what face (or words) may I praise You? You did not take into account any of my virtue or vice and forgave me in a moment. (I felt as if I had) obtained all the nine treasures (of wealth); congratulations started pouring in, (and within my mind songs of) unstruck music started playing. Nanak says, "I have obtained my spouse (God) in the house (of my mind itself), and all the my worries have been removed."(4-1)

The message of this *shabad* is that if we follow the advice of the Guru, meditate on God's Name, and sing His praise, then all our worries would be removed, and we would enjoy the bliss of union with God.

ਸਲੋਕੁ ॥

ਕਿਆ ਸੁਣੇਦੋ ਕੂੜੁ ਵੰਵਨਿ ਪਵਣ ਝੁਲਾਰਿਆ ॥
ਨਾਨਕ ਸੁਣੀਅਰ ਤੇ ਪਰਵਾਣੁ ਜੋ ਸੁਣੇਦੇ ਸਚੁ ਧਣੀ ॥੧॥

ਛੰਤੁ ॥

ਤਿਨ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨ ਪ੍ਰਭੁ ਸ੍ਰਵਣੀ ਸੁਣਿਆ ਰਾਮ ॥
ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਜਿਨ ਹਰਿ ਹਰਿ ਰਸਨਾ ਭਣਿਆ ਰਾਮ ॥
ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਗੁਣਹ ਅਮੋਲੇ ਜਗਤ ਉਧਾਰਣ ਆਏ ॥
ਭੈ ਬੋਹਿਥ ਸਾਗਰ ਪ੍ਰਭ ਚਰਣਾ ਕੇਤੇ ਪਾਰਿ ਲਘਾਏ ॥
ਜਿਨ ਕੰਉ ਕ੍ਰਿਪਾ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨ ਕਾ ਲੇਖਾ ਨ ਗਣਿਆ ॥
ਕਰੁ ਨਾਨਕ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨਿ ਪ੍ਰਭੁ ਸ੍ਰਵਣੀ ਸੁਣਿਆ ॥੧॥

salok.

ki-aa sunaydo koorh vanjan pavan
jhulaari-aa.
naanak sunee-ar tay parvaan jo sunayday
sach Dhanee. ||1||

chhant.

tin ghol ghumaa-ee Jin parabh sarvane
suni-aa raam.
say sahj suhaylay Jin har har rasnaa bhani-aa
raam.
say sahj suhaylay gunah amolay jagat
udhaaran aa-ay.
bhai bO'ith saagar parabh charnaa kaytay
paar laghaa-ay.
Jin ka'-u kirpaa karee mayrai thaakur tin kaa
laykhaa na gani-aa.
kaho naanak tis ghol ghumaa-ee Jin parabh
sarvane suni-aa. ||1||

Salok

In this *shabad*, Guru Ji wants to draw our attention to our general tendency and eagerness to listen to all kinds of gossip, slander, news about wealth, or about worldly problems etc., thus wasting our time on useless transitory things. Guru Ji tells us what kinds of good things, news, or songs we should try to listen to and embrace those, so that our life becomes fruitful. Here Guru Ji is not talking about mere hearing about good things, which any one can do; what he is talking about is listening with full concentration of mind, with the intention of making these things as part of one's life.

He says: "(O' my friend), why are you listening about false things (such as worldly riches, slander, political power), which vanish like gusts of wind. O' Nanak, those ears are approved (in God's court), which listen about the gospel of the true Master."(1)

Chhant

Guru Ji now describes the merits of those people who with full devotion listen and utter God's Name. He says: "I am a sacrifice to those, who with their ears have listened to

(the gospel of) God. They who utter God's Name with their tongue remain poised and in comfort. Yes, they live in a state of peace and comfort and acquire invaluable merits; they have come to the world to reform it. By helping them to ride the boat of God's Name, they have ferried many persons across the dreadful (worldly) ocean. They on whom my Master has shown His grace their account He has not asked for. (I) Nanak, am a sacrifice to those who have listened (and acted upon) the gospel of God with their ears.”(1)

The message of this *salok* is that instead of wasting our time in useless prattle, slander of others, or stories of greed for false worldly riches, we should try to listen and act on the gospel of God and meditate on His Name, which would be the most fruitful usage of our time.

ਸਲੋਕੁ ॥

ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ ॥
ਨਾਨਕ ਸੇ ਅਖਤੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸਦੋ ਮਾ ਪਿਰੀ ॥੧॥

ਛੰਤੁ ॥

ਜਿਨੀ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੁਰਬਾਣੇ ਰਾਮ ॥
ਸੇ ਸਾਚੀ ਦਰਗਹ ਭਾਣੇ ਰਾਮ ॥
ਠਾਕੁਰਿ ਮਾਨੇ ਸੇ ਪਰਧਾਨੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤੇ ॥
ਹਰਿ ਰਸਹਿ ਅਘਾਏ ਸਹਜਿ ਸਮਾਏ ਘਟਿ ਘਟਿ ਰਮਈਆ
ਜਾਤੇ ॥
ਸੇਈ ਸਜਣ ਸੰਤ ਸੇ ਸੁਖੀਏ ਠਾਕੁਰ ਅਪਣੇ ਭਾਣੇ ॥
ਕਹੁ ਨਾਨਕ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੇ
॥੨॥

salok.

lo-in lo-ee dith pi-aas na bujhai moo ghanee.
naanak say akh-rhee-aaⁿ bi-ann Jinee
disando maa piree. ||1||

chhant.

Jinee har parabh dithaa tin kurbaanay raam.
say saachee dargeh bhaanay raam.
thaakur maanay say parDhaanay har saytee
rang raatay.
har raseh aghaa-ay sahj samaa-ay ghat ghat
rama-ee-aa jaatay.
say-ee sajan sant say sukhee-ay thaakur
apnay bhaanay.
kaho naanak Jin har parabh dithaa tin kai sad
kurbaanay. ||2||

Salok

In the previous *salok*, Guru Ji advised us that instead of wasting our time in useless prattle, slander of others, or stories of greed for false worldly riches, we should try to listen and act upon the gospel of God and meditate on His Name, which would be the most fruitful usage of our time. In other words, in the previous *salok*, Guru Ji talked about the best use of our ears now he tells us about the best use of our eyes.

He says: “(With my ordinary) eyes I have seen the world in light (in all its different colors), but still my thirst has not been quenched. O’ Nanak, those eyes are of a different kind, with which is visible my beloved (God).”(1)

Chhant

Guru Ji now describes the blessings obtained by those who have seen God. He says: “I am a sacrifice to those who have seen God. They are liked in the true court (of God). Those who have been recognized by God become distinguished and most important and remain imbued with the love of God. They remain satiated with the relish of God remain absorbed in a state of equipoise and realize God in each and every heart. Yes, they alone are the

saints and true friends; they are in peace and are pleasing to God. Nanak says, “I am a sacrifice to those who have seen God the Master.”(2)

The message of this *salok* is that even after seeing the entire world in all its varieties, our fire of desire wouldn't be satiated. It is only upon seeing and experiencing God everywhere that our soul would feel contented and satiated. But those eyes (and those saints) are quite different, who have had such an experience, and Guru Ji is a sacrifice to such approved devotees of God.

ਸਲੋਕੁ ॥

ਦੇਹ ਅੰਧਾਰੀ ਅੰਧ ਸੁੰਢੀ ਨਾਮ ਵਿਦੂਣੀਆ ॥

ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ ॥੧॥

ਛੰਤੁ ॥

ਤਿਨ ਖੰਨੀਐ ਵੰਞਾਂ ਜਿਨ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਭੀਨਾ ਰਾਮ ॥

ਜਨ ਚਾਖਿ ਅਘਾਣੇ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਰਾਮ ॥

ਹਰਿ ਮਨਹਿ ਮੀਠਾ ਪ੍ਰਭੁ ਤੂਠਾ ਅਮਿਉ ਵੁਠਾ ਸੁਖ ਭਏ ॥

ਦੁਖ ਨਾਸ ਭਰਮ ਬਿਨਾਸ ਤਨ ਤੇ ਜਪਿ ਜਗਦੀਸ ਈਸਹ ਜੈ
ਜਏ ॥

ਮੇਹ' ਰਹਤ ਬਿਕਾਰ ਥਾਕੇ ਪੰਚ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥

ਪੰਨਾ ੫੭੮

ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਞਾਂ ਜਿਨ ਘਟਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ
ਵੁਠਾ ॥੩॥

salok.

dayh anDhaaree anDh sunjee naam
vihoonēe-aa.

naanak safal jannam jai ghat vuthaa sach
Dhaneē. ||1||

chhant.

tin kḥanee-ai vanjāaⁿ Jin mayraa har parabh
deethaa raam.

jan chaakh aghaanay har har amrit meethaa
raam.

har maneh meethaa parabhoo toothaa ami-o
voothaa sukh bha-ay.

dukh naas bharam binaas tan tay jap jagdees
eesah jai ja-ay.

mO' rahat bikaar thaakay panch tay sang
tootaa.

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kaho naanak tin kḥanee-ai vanjāa Jin ghat
mayraa har parabh voothaa. ||3||

Salok

In the previous *saloks*, Guru Ji advised us about the best use of our ears and eyes and told us how we need some special kind of spiritual eyes to see our beloved God. Now in this *salok* he tells us what is the best use of our tongue.

He says: “(O’ my friends), that body is blind and remains in darkness (of ignorance) which remains without God’s Name (His love). O’ Nanak, fruitful is the birth of those who in their hearts have seen that true Master.”(1)

Chhant

Guru Ji says: “I am a sacrifice to those who have seen my God. By drinking the sweet nectar of God’s (Name), such devotees are satiated, and to them the life rejuvenating (water of God’s Name) seems sweet. God seems sweet to their minds; God shows His grace upon them, the divine nectar comes to abide in them and peace prevails in their life. By meditating on God’s Name and hailing victory of the Master of the universe, all the pains

of their body are destroyed and doubts are annihilated. They are rid of infatuation and sin, and become free from the five passions (of lust, greed, anger, ego, and attachment). Nanak says, "I am a sacrifice to those in whose hearts resides God."(3)

The message of this *shabad* is that God's Name is so important for humans that those without it are in complete darkness of ignorance and are without any divine knowledge or wisdom. But those who have enshrined God in their minds, all their sorrows and pains are gone forever and they enjoy eternal bliss.

ਸਲੋਕੁ ॥

ਜੋ ਲੋੜੀਦੇ ਰਾਮ ਸੇਵਕ ਸੇਈ ਕਾਂਢਿਆ ॥

ਨਾਨਕ ਜਾਣੈ ਸਤਿ ਸਾਂਈ ਸੰਤ ਨ ਬਾਹਰਾ ॥੧॥

ਛੰਡੁ ॥

ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ਰਾਮ ॥

ਸੰਗਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਨਾ ਰਾਮ ॥

ਸੰਮਾਇ ਪੂਰਨ ਪੁਰਖ ਕਰਤੇ ਆਪਿ ਆਪਹਿ ਜਾਣੀਐ ॥

ਤਹ ਸੁੰਨਿ ਸਹਜਿ ਸਮਾਪਿ ਲਾਗੀ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥

ਆਪਿ ਗੁਪਤਾ ਆਪਿ ਮੁਕਤਾ ਆਪਿ ਆਪੁ ਵਖਾਨਾ ॥

ਨਾਨਕ ਕ੍ਰਮ ਭੈ ਗੁਣ ਬਿਨਾਸੇ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ
॥੪॥੨॥

salok.

jo lor^heeday raam sayvak say-ee kaaⁿdhi-aa.

naanak jaanay sat^t saaⁿ-ee sant^t na baahraa.
||1||

chhant.

mil jal jaleh ^{kh}hataanaa raam.

sang jot^{ee} jot^t milaanaa raam.

sammaa-ay pooran purakh^h kartay aap aap^{eh}
jaan^{ee}-ai.

tah sunn sahj samaa^{Dh} laagee ayk ayk
vak^hhaanee-ai.

aap guptaa aap muk^taa aap aap vak^hhaanaa.

naanak bharam^h bhai gunⁿ binaasay mil jal
jaleh ^{kh}hataanaa. ||4||2||

Salok

In this *salok* and the following *chhant*, Guru Ji gives us a beautiful explanation of the relationship between God and His true servant or the saint, and tells us how they are so intimately connected with each other. But before he describes their relationship, Guru Ji tells us who are God's true devotees, servants, or saints.

He says: "(O' my friends), only those persons are counted as His true servants (or saints) who are always in search of God. But O' Nanak, know this to be true, that God is not different from (the true) saints."(1)

Chhant

Now Guru Ji explains how these saints (who apparently appear separate) become one with God. Guru Ji illustrates with an example. He says: "(O' my friends), just as after (one body of) water joins (another body of water, and becomes one with it, similarly) after uniting with (the Prime soul of) God, the soul (of a saint becomes a part of the Prime soul). Whom the perfect Creator has made one with Him, (realizes that everywhere, God) is by Himself alone. Their mind remains merged in the absolute trance in a state of peace and poise, and the One alone is being uttered there. (They also realize that throughout the entire universe, God) is hidden, but still He Himself is detached (from all the worldly things), and He Himself is meditating upon Him. (In short) O' Nanak, all one's doubts, dreads, and the

worldly traits (of action, vice, and virtue) disappear, and just as after joining (one body) of water becomes (the same as other, similarly after uniting with God, the soul of His devotees becomes one with the Prime soul of God).”(4-2)

The message of this shabad is that person alone is the true devotee or saint of God who always tries to find and become one with God. But such true saints are extremely rare, therefore our best bet is to simply follow the advice included in Guru Granth Sahib, which is the light and the worldly form of all the previous ten living saint Gurus, and other true saints like Kabir, Ravidas, and Nam Dev Ji.

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ ਰਾਮ ॥
 ਰਖੁ ਜਗਤੁ ਸਗਲ ਦੇ ਹਥਾ ਰਾਮ ॥
 ਸਮਰਥ ਸਰਣਾ ਜੋਗੁ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸੁਖਦਾਤਾ ॥
 ਹੰਉ ਕੁਰਬਾਣੀ ਦਾਸ ਤੇਰੇ ਜਿਨੀ ਏਕੁ ਪਛਾਤਾ ॥
 ਵਰਨੁ ਚਿਹਨੁ ਨ ਜਾਇ ਲਖਿਆ ਕਥਨ ਤੇ ਅਕਥਾ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਣਹੁ ਬਿਨਤੀ ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ
 ॥੧॥
 ਏਹਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ ਰਾਮ ॥
 ਪ੍ਰਭ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਹਰਤਾ ਰਾਮ ॥
 ਭ੍ਰਮ ਦੂਖ ਦਰਦ ਨਿਵਾਰਿ ਖਿਨ ਮਹਿ ਰਖਿ ਲੇਹੁ ਦੀਨ ਚੈਆਲਾ
 ॥
 ਮਾਤ ਪਿਤਾ ਸੁਆਮਿ ਸਜਣੁ ਸਭੁ ਜਗਤੁ ਬਾਲ ਗੋਪਾਲਾ ॥
 ਜੋ ਸਰਣਿ ਆਵੈ ਗੁਣ ਨਿਧਾਨ ਪਾਵੈ ਸੋ ਬਹੁਤਿ ਜਨਮਿ ਨ
 ਮਰਤਾ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ ॥੨॥
 ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਈਐ ਰਾਮ ॥
 ਮਨ ਇਛਿਅਤਾ ਫਲੁ ਪਾਈਐ ਰਾਮ ॥
 ਮਨ ਇਛੁ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਮਿਟਹਿ ਜਮ ਕੇ ਤ੍ਰਾਸਾ ॥
 ਗੋਬਿੰਦੁ ਗਾਇਆ ਸਾਧ ਸੰਗਾਇਆ ਭਈ ਪੂਰਨ ਆਸਾ ॥
 ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਵਿਕਾਰ ਸਗਲੇ ਪ੍ਰਭੁ ਕੈ ਮਨਿ ਭਾਈਐ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਿਨਸੁ ਰੈਣੀ ਸਦਾ ਹਰਿ ਹਰਿ ਧਿਆਈਐ
 ॥੩॥
 ਦਰਿ ਵਾਜਹਿ ਅਨਹਤ ਵਾਜੇ ਰਾਮ ॥
 ਘਟਿ ਘਟਿ ਹਰਿ ਗੋਬਿੰਦੁ ਗਾਜੇ ਰਾਮ ॥
 ਗੋਵਿੰਦੁ ਗਾਜੇ ਸਦਾ ਬਿਰਾਜੇ ਅਗਮ ਅਗੋਚਰੁ ਉਚਾ ॥
 ਗੁਣ ਬੇਅੰਤ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਕੋਇ ਨ ਸਕੈ ਪਹੁਚਾ ॥
 ਆਪਿ ਉਪਾਏ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਜੇ ॥

vad-hans mehlaa 5.

parabh karan kaaran samrathaa raam.
 rakh jagat sagal day hathaa raam.
 samrath sarnaa jog su-aamee kirpaa niDh
 sukh-daata.
 ha^N-u kurbaanee daas tayray Jinee ayk
 pachhaataa.
 varan chihan na jaa-ay lakhi-aa kathan tay
 akthaa.
 binvant naanak sunhu bintee parabh karan
 kaaran samrathaa. ||1||
 ayhi jee-a tayray too kartaa raam.
 parabh dookh darad bharam hartaa raam.
 bharam dookh darad nivaar khin meh rakh
 layho deen dai-aalaa.
 maat pitaa su-aam sajan sabh jagat baal
 gopaalaa.
 jo saran aavai gun niDhaan paavai so bahurh
 janam na martaa.
 binvant naanak daas tayraa sabh jee-a tayray
 too kartaa. ||2||
 aath pahar har Dhi-aa-ee-ai raam.
 man ichhi-arhaa fal paa-ee-ai raam.
 man ichh paa-ee-ai parabh Dhi-aa-ee-ai
 miteh jam kay taraasaa.
 gobid gaa-i-aa saaDh sangaa-i-aa bha-ee
 pooran aasaa.
 taj maan mO' vikaar saglay parabhoo kai
 man bhaa-ee-ai.
 binvant naanak dinas rainee sadaa har har
 Dhi-aa-ee-ai. ||3||
 dar vaajeh anhat vaajay raam.
 ghat ghat har gobind gaajay raam.
 govid gaajay sadaa biraajay agam agochar
 oochaa.
 gun bay-ant kichh kahan na jaa-ee ko-ay na
 sakai pahoochaa.
 aap upaa-ay aap partipaalay jee-a jant sabh
 saajay.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖੁ ਨਾਮਿ ਭਗਤੀ ਦਰਿ ਵਜਹਿ ਅਨਹਦ
ਵਾਜੈ ॥੪॥੩॥

binvant naanak sukh naam bhagtee dar
vajeh anhad vaajay. ||4||3||

Wadhans Mehla-5

This is perhaps the uniqueness of the Sikh faith, that the Sikhs are taught not only to pray to God for their own welfare, but also to pray for the welfare of the entire universe, as is evident from the last phrase of Sikh's prayer or (*Ardaas*, which says: "O' God, if it so pleases You, let all prosper). This *shabad* is another example of how the Sikh Gurus pray to God, for the welfare of all humanity and also tells us how to pray and approach God for His kindness and mercy.

Addressing God in all humility, Guru Ji says: "O' God, the Doer and Cause of everything, extend Your hand of mercy, and save this entire world. O' God, capable of giving refuge (to anybody) who seeks Your shelter, Treasure of mercy, and Giver of peace, I am a sacrifice to Your servants, who have recognized You, the one (and only God). Your form or features cannot be comprehended, and You are beyond description. Nanak prays, O' God, the Doer and Cause of everything, please listen to my humble prayer."(1)

As indicated earlier, Guru Ji doesn't pray for granting him some special boons, nor does he restrict his prayer to the welfare of his family, friends, disciples, community, or country, but he pleads on behalf of all creatures, and says: "O' God, all these creatures (in the universe) are Yours and You are their Creator. O' God, You are the destroyer of all sorrows and sufferings. O' merciful God of the meek, dispelling all their sorrows and sufferings in a moment, You save them. O' God, You are the mother, father, master, and friend of the entire world, (and all creatures are like Your) young children. Who so ever comes to Your shelter, obtains the treasure of merits, and doesn't go through birth and death again. Your devotee Nanak prays that all creatures are Yours, and You are their Creator."(2)

In the above stanzas, Guru Ji prayed to God to show His mercy and save us all. Now he tells us what is our duty towards Him. He says: "(O' my friends), we should meditate on God at all times. (By doing so), we obtain the fruit of our heart's desire. (Yes, by meditating on God) we get the wishes of our heart fulfilled, and our) fear of death is removed. (O' my friends), whosoever has sung praises of God in the congregation of saintly persons, (every one of that person's) desires has been fulfilled. (Therefore), shedding our ego, attachment, and evil instincts, we should become pleasing to God's mind. Nanak submits, that day and night we should always meditate on God."(3)

Guru Ji concludes the *shabad* by highlighting some of God's virtues and the magnificence of His abode. He says: "(O' my friends, at the door of God's mansion) play the unstruck melodies of divine music. That God is manifesting in each and every heart. In each and every heart, the unstruck divine melody is ringing, and that incomprehensible, unfathomable, and highest of the high (God) resides there. The merits of that limitless (God) cannot be described, and nobody can ever reach Him. He Himself creates, and He sustains all the beings and creatures, which He has fashioned. Therefore, Nanak makes this supplication that there lies peace in the worship of God through meditating on His Name, there rings the unstruck melody of music (in one's heart)."(4-3)

The message of this *shabad* is that we should have full faith in that God, who is the creator, sustainer, and the preserver of all creatures. He resides in every heart, so we

should remember Him at all times and pray to Him for the welfare of not just us, or our families, but of the entire universe.

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ਅਲਾਹਣੀਆ

raag vad-hans mehlāa 1 ghar 5
alaahāṇee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur porsaad.

ਹੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥

Dhan sirandāa sachāa paatīsaahu Jin jag
DhanDhai laa-i-aa.

ਮੁਹਲਤਿ ਪੁਨੀ ਪਾਈ ਭਰੀ ਜਾਨੀਅੜਾ ਘਤਿ ਚਲਾਇਆ ॥

muhlat punee paa-ee bharee jaanee-arhāa
ghat chalaai-aa.

ਪੰਨਾ ੫੭੯

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ਜਾਨੀ ਘਤਿ ਚਲਾਇਆ ਲਿਖਿਆ ਆਇਆ ਰੁੰਨੇ ਵੀਰ ਸਬਾਏ
॥

jaanee ghat chalaai-aa likhi-aa aa-i-aa
runnāy veer sabāa-ay.

ਕਾਂਇਆ ਹੰਸ ਥੀਆ ਵੇਛੋੜਾ ਜਾਂ ਦਿਨੁ ਪੁੰਨੇ ਮੇਰੀ ਮਾਏ ॥

kaaⁿ-i-aa hans thee-aa vaychhorhāa jaaⁿ din
punnay mayree maa-ay.

ਜੇਹਾ ਲਿਖਿਆ ਤੇਹਾ ਪਾਇਆ ਜੇਹਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥

jayhāa likhi-aa tēyhaa paa-i-aa jayhāa purab
kamaai-aa.

ਹੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥੧॥

Dhan sirandāa sachāa paatīsaahu Jin jag
DhanDhai laa-i-aa. ||1||

ਸਾਹਿਬੁ ਸਿਮਰਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥

saahib simrahu mayray bhāa-eeho sabhnaa
ayhu pa-i-aāṇāa.

ਏਥੈ ਧੰਪਾ ਕੂੜਾ ਚਾਰਿ ਦਿਹਾ ਆਗੈ ਸਰਪਰ ਜਾਣਾ ॥

aythai DhanDhāa koorhāa chaar dīhāa aagai
sarpar jaāṇāa.

ਆਗੈ ਸਰਪਰ ਜਾਣਾ ਜਿਉ ਮਿਹਮਾਣਾ ਕਾਰੇ ਗਾਰਬੁ ਕੀਜੈ ॥

aagai sarpar jaāṇāa Ji-o mihmaāṇāa kaahay
gaarab keejai.

ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਸੁਖੁ ਪਾਈਐ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ॥

Jit sayvi-ai dargeh sukh paa-ee-ai naam tīsai
kaa leejai.

ਆਗੈ ਹੁਕਮੁ ਨ ਚਲੈ ਮੂਲੇ ਸਿਰਿ ਸਿਰਿ ਕਿਆ ਵਿਹਾਣਾ ॥

aagai hukam na chalai moolay sir sir ki-aa
vihaāṇāa.

ਸਾਹਿਬੁ ਸਿਮਰਿਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥੨॥

saahib simrihu mayray bhāa-eeho sabhnaa
ayhu pa-i-aāṇāa. ||2||

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੰਮੁਖ ਸੋ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੇ ॥

jo tīs bhāavai samrath so thee-ai heelrhāa
ayhu sansaaro.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸਾਚੜਾ ਸਿਰਜਣਹਾਰੇ ॥

jal thal mahee-al rav rahi-aa saachrhāa
sirjanhaaro.

ਸਾਚਾ ਸਿਰਜਣਹਾਰੇ ਅਲਖ ਅਪਾਰੇ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

saachāa sirjanhaaro alakh apaaro taa kaa ant
na paa-i-aa.

ਆਇਆ ਤਿਨ ਕਾ ਸਫਲੁ ਭਇਆ ਹੈ ਇਕ ਮਨਿ ਜਿਨੀ
ਧਿਆਇਆ ॥

aa-i-aa tin kaa safal bhā-i-aa hai ik man Jinee
Dhi-aa-i-aa.

ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰੇ ॥

dhaahay dhaahi usaaray aapay hukam
savaaranhaaro.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੰਮੁਖ ਸੋ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੇ ॥੩॥

jo tīs bhāavai samrath so thee-ai heelrhāa
ayhu sansaaro. ||3||

ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੇ ॥

naanak runnaa baabaa jaāṇee-ai jay rovai
laa-ay pi-aaro.

ਵਾਲੇਵੇ ਕਾਰਣਿ ਬਾਬਾ ਰੋਈਐ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੋ ॥	vaalayvay kaaran̄ baabaa ro-ee-ai rovan̄ sagal bikaaro.
ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੋ ਗਾਫਲੁ ਸੰਸਾਰੋ ਮਾਇਆ ਕਾਰਣਿ ਰੋਵੈ ॥	rovan̄ sagal bikaaro gaafal sansaaro maa-i-aa kaaran̄ rovai.
ਚੰਗਾ ਮੰਦਾ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਇਹੁ ਤਨੁ ਏਵੈ ਖੋਵੈ ॥	changa mandaa kichh̄ soojh̄ai naahee ih̄ tan̄ ayvai khovai.
ਐਥੈ ਆਇਆ ਸਭੁ ਕੋ ਜਾਸੀ ਕੂੜਿ ਕਰਹੁ ਅਹੰਕਾਰੋ ॥	aithai aa-i-aa sabh̄ ko jaasee koorh̄ karahu ahankaaro.
ਨਾਨਕੁ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੋ ॥੪॥੧॥	naanak runnaa baabaa jaanee-ai jay rovai laa-ay pi-aaro. 4 1

RAAG WADHANS MOHALLA 1 GHAR 5

Alauhnis (Eulogies)

In India, this is still a common practice that when somebody dies, ladies of that house and the neighborhood get together and sing sad couplets called *Alauhnis*, somewhat similar to the eulogies. One lady called the *Nain* leads that group by singing in a very sad and heart-wrenching voice about some merits of the deceased person. The other ladies repeat after her. The effect of these sad and melancholy songs is that the pain and sufferings of the near relatives who are really affected by the deceased person is multiplied even further, and they feel much more depressed. Guru Ji has designed this *shabad* to be sung, although in that same sad tune, but the effect is quite the opposite, because instead of increasing the sadness or the pain of the suffering family, these *shabads* give them the right direction and guidance for accepting the will of God and reshaping their own future lives, so that when they die, their families don't have to mourn their loss in the same fashion. Thus instead of multiplying their grief, these eulogies act like a soothing lotion.

Therefore, Guru Ji says: “(O’ my friends), blessed is that true God, who has created this world and has yoked all beings to their assigned jobs. However, when the time assigned to any creature is over and the cup of that being’s life is full, the loved soul within is driven away to the next world. When the summons (from God) arrives, the beloved soul is driven away, and all the close relatives start crying. Yes, O’ my mother, when one’s days of life are exhausted, separation between the swan (soul) and the body takes place. Then one obtains what is written in one’s destiny in accordance with the deeds done by it in the past. So blessed is that true God, who has created all creatures and has yoked to their tasks.”(1)

So that in the next world we don’t have to cry, Guru Ji advises: “O’ my brothers, meditate on God, because all have to depart from here. This false worldly affair is only for a few days, and then we have to go to the next (world) for sure. Yes, like guests we have to go to the next (world) for sure, therefore why should we indulge in arrogance? (Instead), we should meditate on the Name (of that God); by serving whom we would obtain peace in God’s court. (O’ my friends), no one’s command works in the yond, (we don’t know) what would happen to each and every one there. Therefore, O’ my brothers, meditate on the Master, because all have to depart from here.”(2)

Guru Ji now tells us about the reality of this world and the purpose of our coming here. He says: “(O’ my friends, in reality), whatever pleases the all powerful (God), that alone happens; this world is a place to facilitate our efforts (to win His pleasure and obtain salvation). The true Creator is pervading in water, land, and the sky. The true Creator is incomprehensible and infinite; His limit has not been found. But fruitful has become the

advent of those (in this world), who have single mindedly meditated on (Him). On His own, He rebuilds the (the world) after demolishing it again and again, and by His command, He embellishes it (with everything. In short), whatever pleases the all powerful (God), that happens, and this world is only a means to facilitate our efforts (to earn His pleasure).”(3)

On the death of a person, some cry because they are deprived of that person’s financial help, and some cry because they really loved him or her. However, telling us what should be the true motivation for our crying, Guru Ji says: “O’ Nanak, we should consider that person truly crying who cries for being imbued with true love (for God). But crying for the sake of worldly objects (or purposes) is absolutely useless. Yes, all such crying is useless, this world has become totally unaware of God, and it cries for the sake of worldly riches and power. (While crying, a human being) doesn’t understand the difference between good or bad, and one unnecessarily tortures one’s body. (O’ my friends, everybody) who has come into this world would depart one day, and one unnecessarily indulges in false pride. O’ Nanak, we should consider that person as truly crying who cries imbuing him or herself with the love (of true God).”(4-1)

The message of this *shabad* is that when any of our near or dear ones dies, instead of making useless cries or singing tragic songs after him or her, we should think about our own approaching death, and realize that one day we too would depart from this world. Therefore instead of wasting our life in the useless strifes of the world, we should utilize this opportunity to meditate on God and get united with Him, from whom we have been separated. If at all we must cry, then we should cry because of separation from God and pray to God to end this separation.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਣੇਹਾ ॥

ਰੋਵਹ ਬਿਰਹਾ ਤਨ ਕਾ ਆਪਣਾ ਸਾਹਿਬੁ ਸੰਮੁਲੇਹਾ ॥

ਸਾਹਿਬੁ ਸਮਾਲਿਹ ਪੰਥੁ ਨਿਹਾਲਿਹ ਅਸਾ ਭਿ ਓਥੈ ਜਾਣਾ ॥

ਜਿਸ ਕਾ ਕੀਆ ਤਿਨ ਹੀ ਲੀਆ ਹੋਆ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥

ਜੇ ਤਿਨਿ ਕਰਿ ਪਾਇਆ ਸੁ ਆਗੈ ਆਇਆ ਅਸੀ ਕਿ ਹੁਕਮੁ ਕਰੇਹਾ ॥

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਣੇਹਾ ॥੧॥

ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੋਇ ॥

ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮੁਲੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ ਹੋਇ ॥

ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ ਆਗੈ ਮਿਲੈ ਵਡਾਈ ॥

ਭੈਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾਂ ਪਤਿ ਲੇਖੈ ਪਾਈ ॥

ਮਹਲੀ ਜਾਇ ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥

vad-hans mehlaa 1.

aavhu milhu sahayleehe sachrhaa naam
la-ayhaaⁿ.

rovah birhaa tan kaa aapnaa saahib
samⁿaalayhaaⁿ.

saahib samⁿaalih panth nihaalih asaa bhe
othai jaanaa.

Jis kaa kee-aa tin hee lee-aa ho-aa tisai kaa
bhaanaa.

jo tin kar paa-i-aa so aagai aa-i-aa asee ke
hukam karayhaa.

aavhu milhu sahayleehe sachrhaa naam
la-ayhaa. ||1||

maran na mandaa lokaa aakhee-ai jay mar
jaanai aisaa ko-ay.

sayvihu saahib samrath aapnaa panth
suhaylaa aagai ho-ay.

panth suhaylai jaavhu taaⁿ fal paavhu aagai
milai vadaa-ee.

bhaytai si-o jaavhu sach samaavahu taaⁿ pat
laykhai paa-ee.

mahlee jaa-ay paavhu khasmai bhaavahu
rang si-o ralee-aa maanai.

ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ ਜਾਣੈ ॥੨॥

maran na mandaa lokaa aakhee-ai jay ko-ee
mar jaanai. ||2||

ਮਰਣੁ ਮੁਣਸਾ ਸੂਚਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥

maran munsa soori-aa hak hai jo ho-ay
maran parvaano.

ਪੰਨਾ ੫੮੦

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ਸੂਚੇ ਸੋਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੈ ॥

sooray say-ee aagai aakhee-ahi dargeh
paavahi saachee maano.

ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ ॥

dargeh maan paavahi pat si-o jaaveh aagai
dookh na laagai.

ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾਂ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ
ਭਾਗੈ ॥

kar ayk Dhi-aavahi taa^N fal paavahi Jit
sayvi-ai bha-o bhaagai.

ਊਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਜਾਣੈ ॥

oochaa nahee kahnaa man meh rahnaa
aapay jaanai jaano.

ਮਰਣੁ ਮੁਣਸਾਂ ਸੂਚਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥੩॥

maran munsaan soori-aa hak hai jo ho-ay
mareh parvaano. ||3||

ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੇ ॥

naanak kis no baabaa ro-ee-ai baajee hai ih
sansaaro.

ਕੀਤਾ ਵੇਖੈ ਸਾਹਿਬੁ ਆਪਣਾ ਕੁਦਰਤਿ ਕਰੇ ਬੀਚਾਰੇ ॥

keetaa vaykhai saahib aapnaa kudrat karay
beecharo.

ਕੁਦਰਤਿ ਬੀਚਾਰੇ ਧਾਰਣ ਧਾਰੇ ਜਿਨਿ ਕੀਆ ਸੋ ਜਾਣੈ ॥

kudrat beechaaray Dhaaran Dhaaray Jin
kee-aa so jaanai.

ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੁਝੈ ਆਪੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥

aapay vaykhai aapay boojhai aapay hukam
pachhaanai.

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ ਅਪਾਰੇ ॥

Jin kichh kee-aa so-ee jaanai taa kaa roop
apaaro.

ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੇ ॥੪॥੨॥

naanak kis no baabaa ro-ee-ai baajee hai ih
sansaaro. ||4||2||

Wadhans Mehla-1

This *shabad* is also an *Alahauni* (a sad group song sung by the ladies at somebody's death). In this *shabad*, Guru Ji is telling us what kind of things we should consider and sing about when we are grieving over somebody's death.

As if joining those grieving ladies who are singing sad songs at somebody's death, Guru Ji says: "Come O' my dear mates, let us join and contemplate on the true Name (of God). Let us cry over the separation of our body (soul from God) and remember our Master. Yes, let us contemplate on the Master; we should remember our God and think about the path (to that place) where we too have to go (one day. Regarding the departed soul, we have to realize) that by whom (this creature) was created has been taken back by Him, and whatever pleased Him that came to pass. Further, whatever one had done (in the past), the result of that come before that one; what can we say or command (against this divine will? Therefore, O' my mates), let us meditate on the true Name (of God)."(1)

Guru Ji now comments even on our way of thinking about death, and says: "(O' my friends), we would not call dying a bad thing if somebody really knew how to die. (To make even your death as some thing desirable, I suggest that while still alive), remember your Master, so that your journey (after death) may become comfortable. Because if you

go treading on the comfortable path (after death), then you would obtain the fruit (of your meditation, and you would) receive honor in God's court. If you go (before God) with the offering (of His Name), you would merge in that true (God Himself), and your honor would be taken into account. (In this way, you would) find a place in (God's) mansion, sound pleasing to the Master, and would revel in merry (making with Him. Then you would realize that) we won't call dying a bad or tragic happening if someone knows (the way to) die like this."(2)

Next Guru Ji comments on the deaths of some people who die bravely in a war. Guru Ji tells what kind of death, even if it is in war is really a true death and is considered honorable in God's court. He says: "The dying of the brave warriors is righteous, if the dying is approved (in God's court). They alone are called the brave warriors in the yond, who obtain true honor in the God's court. They depart from here in honor, and are also received with honor in God's court, and no pain afflicts them thereafter. They meditate (upon God) with a single-minded devotion, and only then they obtain the reward (of meditation upon God), by remembering whom all one's doubt and dread flee away. (They are trained) not to talk loudly (about the problems or hurdles in their way), they have to keep all these things in their mind, (because they have the confidence that on His own God knows about all the obstructions in their way). Yes, a brave warrior is righteous, if that dying is accepted in God's court."(3)

Guru Ji concludes this *shabad* by reminding us that this crying of ours over some tragic happening is in vain, because we are crying only on illusions, as if we are crying on seeing some body dying in an ordinary play or seeing it on a cinema screen. So he says: "O' Nanak, for whom should we cry or bewail because all this world is just a play, (a mere illusion). The Master who has created and reflects on His creation. He takes care of it also, and provides support to it. He who has created it knows (what He is doing). He Himself watches (what every body is doing), He Himself understands it, and He Himself understands what command (needs to be issued when). Yes, He who has created everything, He alone knows (what are its needs), and His form is beyond limit. O' Nanak, for whom should we cry or bewail, because all this world is just a play (a mere illusion)?"(4-2)

The message of this *shabad* is that instead of crying and bewailing over the death of our near and dear ones, we should cry for the separation of the soul from our God. We should understand that one day, we would also have to go through that journey, so we should remember Him while we are alive, so that when we go to God's court, we are received with honor. Further, even the death of those brave warriors is considered righteous which is acceptable to God. Finally, we should not cry on somebody's death, because it is only a play created by God and is only an illusion.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚਤਾ ਪਰਵਦਗਾਰੋ ॥

ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚਤਾ ਅਲਖ ਅਪਾਰੋ ॥

ਦੁਇ ਪੁਤ ਜੋਤਿ ਵਿਛੋੜਿਅਨੁ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੋ ॥

ਸੂਰਜੁ ਚੰਦੁ ਸਿਰਜਿਅਨੁ ਅਹਿਨਿਸਿ ਚਲਤੁ ਵੀਚਾਰੋ ॥੧॥

vad-hans mehlaa 1 ḁakh-nee.

sach sirandaa sachaa jaanee-ai sachrḥaa
parvaḁgaaro.

Jin aapeenai aap saaJi-aa sachrḥaa alakh
apaaro.

ḁu-ay purḥ jorḥ vichhorḥi-an gur bin ḁhor
anDḥaaro.

sooraj chandḁ sirJi-an ahinis chalatḁ veechaaro.

||1||

ਸਚੜਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਚੜਾ ਦੇਹਿ ਪਿਆਰੇ ॥ ਰਹਾਉ ॥

ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੇ ॥

ਨਾਰੀ ਪੁਰਖ ਸਿਰਜਿਐ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੇ ॥

ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ ਆਧਾਰੇ ॥

ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਣਹਾਰੇ ॥੨॥

ਆਵਾ ਗਵਣੁ ਸਿਰਜਿਆ ਤੂ ਬਿਰੁ ਕਰਣੈਹਾਰੇ ॥

ਜੰਮਣੁ ਮਰਣਾ ਆਇ ਗਇਆ ਬਧਿਕੁ ਜੀਉ ਬਿਕਾਰੇ ॥

ਬੂਡੜੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬੂਡੜੈ ਕਿਆ ਤਿਸੁ ਚਾਰੇ ॥

ਗੁਣ ਛੋਡਿ ਬਿਖੁ ਲਇਆ ਅਵਗੁਣ ਕਾ ਵਣਜਾਰੇ ॥੩॥

ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ ਕਰਤਾਰੇ ॥

ਨਾਰੀ ਪੁਰਖ ਵਿਛੁੰਨਿਆ ਵਿਛੁੜਿਆ ਮੇਲਣਹਾਰੇ ॥

ਰੂਪੁ ਨ ਜਾਣੈ ਸੋਹਣੀਐ ਹੁਕਮਿ ਬਧੀ ਸਿਰਿ ਕਾਰੇ ॥

ਬਾਲਕ ਬਿਰਧਿ ਨ ਜਾਣਨੀ ਤੋੜਨਿ ਹੇਤੁ ਪਿਆਰੇ ॥੪॥

ਨਉ ਦਰ ਠਾਕੇ ਹੁਕਮਿ ਸਚੈ ਹੰਸੁ ਗਇਆ ਗੈਣਾਰੇ ॥

ਸਾ ਧਨ ਛੁਟੀ ਮੁਠੀ ਝੂਠਿ ਵਿਧਣੀਆ ਸਿਰਤਕੜਾ ਅੰਛਨੜੇ
ਬਾਰੇ ॥

ਸੁਰਤਿ ਮੁਈ ਮਰੁ ਮਾਈਏ ਮਹਲ ਰੁੰਨੀ ਦਰ ਬਾਰੇ ॥

ਰੋਵਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰੇ ॥੫॥

ਜਲਿ ਮਲਿ ਜਾਨੀ ਨਾਵਾਲਿਆ ਕਪੜਿ ਪਟਿ ਅੰਬਾਰੇ ॥

ਵਾਜੇ ਵਜੇ ਸਚੀ ਬਾਣੀਆ ਪੰਚ ਮੁਏ ਮਨੁ ਮਾਰੇ ॥

ਜਾਨੀ ਵਿਛੁੰਨੜੇ ਮੇਰਾ ਮਰਣੁ ਭਇਆ ਧਿਰੁ ਜੀਵਣੁ ਸੰਸਾਰੇ ॥

ਜੀਵਤੁ ਮਰੈ ਸੁ ਜਾਣੀਐ ਪਿਰ ਸਚੜੈ ਹੇਤਿ ਪਿਆਰੇ ॥੬॥

ਤੁਸੀ ਰੋਵਹੁ ਰੋਵਣ ਆਈਹੋ ਝੂਠਿ ਮੁਠੀ ਸੰਸਾਰੇ ॥

sachrhaa saahib sach too sachrhaa deh
pi-aaro. rahaa-o.

tuDh sirjee maydnee dukh sukh
dayvanhaaro.

naaree purakh sirJi-ai bikh maa-i-aa mO'
pi-aaro.

khaneee baneee tayree-aa deh jee-aa
aaDhaaro.

kudrat takhat rachaa-i-aa sach
nibayrhanhaaro. ||2||

aavaa gavan sirJi-aa too thir karnaihaaro.

jaman marnaa aa-ay ga-i-aa baDhik jee-o
bikaaro.

bhoodrhai naam visaari-aa boodrhai ki-aa tis
chaaro.

gun chhod bikh lad-i-aa avgun kaa vanjaaro.
||3||

sad-rhay aa-ay tinaa jaanee-aa hukam
sachay kartaar.

naaree purakh vichhunni-aa vichhurhi-aa
maylanhaaro.

roop na jaanai so'nee-ai hukam baDhee sir
kaaro.

baalak biraDh na jaannee torhan hayt
pi-aaro. ||4||

na-o dar thaakay hukam sachai hans ga-i-aa
gainaaray.

saa Dhan chhutee muthee jhooth
viDh-nee-aa miratkarhaa annynarhay
baaray.

surat mu-ee mar maa-ee-ay mahal runnee
dar baaray.

rovhu kant mahayleeho sachay kay gun
saaray. ||5||

jal mal jaanee naavaali-aa kaparh pat
ambaaray.

vaajay vajay sachee baanee-aa panch mu-ay
man maaray.

jaanee vichhunrhay mayraa maran bha-i-aa
Dharig jeevan sansaaray.

jeevat marai so jaanee-ai pir sachrhai hayt
pi-aaray. ||6||

tusee rovhu rovan aa-eeho jhooth muthee
sansaaray.

ਪੰਨਾ ੫੮੧

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ਹਉ ਮੁਠੜੀ ਧੰਧੈ ਧਾਵਣੀਆ ਪਿਰਿ ਛੋਡਿਅੜੀ ਵਿਧਣਕਾਰੇ ॥

ha-o muth-rhee DhanDhai Dhaavane-aa pir
chhodi-arhee viDhankaaray.

ਘਰਿ ਘਰਿ ਕੰਤੁ ਮਹੇਲੀਆ ਰੂੜੈ ਹੇਤਿ ਪਿਆਰੇ ॥

ghar ghar kant mahaylee-aa roorhai hayt
pi-aaray.

ਮੈ ਪਿਰੁ ਸਚੁ ਸਾਲਾਹਣਾ ਹਉ ਰਹਸਿਅੜੀ ਨਾਮਿ ਭਤਾਰੇ ॥੭॥

mai pir sach salaahnaa ha-o rehsi-arhee naam
bhataaray. ||7||

ਗੁਰਿ ਮਿਲਿਐ ਵੇਸੁ ਪਲਟਿਆ ਸਾ ਧਨ ਸਚੁ ਸੀਗਾਰੇ ॥

gur mili-ai vays palti-aa saa Dhan sach
seegaaro.

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੇ ਸਿਮਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥

aavhu milhu sahayleeho simrahu sirjanhaaro.

ਬਈਅਰਿ ਨਾਮਿ ਸੋਹਾਗਣੀ ਸਚੁ ਸਵਾਰਣਹਾਰੇ ॥

ba-ee-ar naam sO'aagane sach
savaaranhaaro.

ਗਾਵਹੁ ਗੀਤੁ ਨ ਬਿਰਹੜਾ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੇ ॥੮॥੩॥

gaavhu geet na birharhaa naanak barahm
beechaaro. ||8||3||*Wadhans Mehla-1**Dakhni**(A musical sub division of main raga)*

In the previous *shabad*, Guru Ji advised us that instead of crying and bewailing over the death of our near and dear ones, we should cry for the separation of the soul from God. We should realize that one-day, we would also have to go through that journey, we should remember Him while we are alive, so that when we go to God's court, we are received with honor. In this *Alahauni*, Guru Ji summarizes the entire story from the creation of the world, to a human being's birth, life, and death, and how his or her friends and relatives grieve and finally, what one ought to do so that one may not have to keep continuously suffering like that and one may obtain eternal peace and happiness.

Guru Ji starts with the Creator of this entire drama of the universe and says: "(O' my friends), let us understand that true is that God who has created this universe, and He is the true sustainer of this universe. He who created Himself that indescribable and infinite (God) is eternal. After joining the two shells (of the earth and the sky), He separated them (and created this universe), but without the Guru there is pitch darkness (of ignorance). He has created the sun and the moon. (O' my friends), reflect on this wonderful play (of the Creator, how thoughtfully and meticulously, He has designed and executed this wonderful phenomena of this world)." (1)

Therefore, Guru Ji humbly says: "O' God, You are the true Master, You are eternal, and bestow true love (on Your creatures)." (1-pause)

Now acknowledging the hand of God in creation of all universe, and all creatures in it, Guru Ji says: "O' God, it is You who created this universe, and You are the Giver of all pain and pleasure. It is You, who created men and women and also created in them love for the poison of *Maya* (or worldly riches and power). O' God, all these sources of creation and speech are Yours, and You provide the creatures with the means to support them. You have established this nature as Your throne to deliver Your true justice" (2)

Continuing to describe God's process of creation, and humans tendency to fall into evil pursuits, Guru Ji says: "O' God, the eternal Doer, You have fashioned the phenomena of coming and going. Because of being tied in the bonds (of worldly attachments due to) evil pursuits, the human being keeps repeatedly dying and taking birth. (Corrupted by the greed for worldly riches), the evil-minded human being has forsaken (God's) Name, and being drowned (in this greed), cannot find any alternative. Forsaking merits, one has loaded poison (of worldly riches in one's spiritual bag, and in this way, one has become a sort of) peddler in vices."(3)

Now commenting on the situation when summons from God has been issued for someone in a family, Guru Ji says: "When the summons for some dear one comes as per the command of the true Creator, then man and a woman get separated, and now only (God) can unite the separated ones. (The demon of death) is bound by the commands of God, and he cannot take into consideration (any person's beauty or ugliness), and cannot let go even a beautiful lady, (if summons for her death have been issued by God. Similarly, under God's command they can't care) whether a person is young or old, (and so they separate out even those persons from you with whom) you may have love and affection."(4)

Continuing to comment on the state of the soul upon someone's death and that of the relatives and friends, particularly the spouse, Guru Ji says: "When as per the command of the true (God, summons of death of some one arrive), his or her nine doors (the vital functions) shut down, and the swan (soul) goes (and disappears) in space. (The woman whose husband dies), she is left behind alone, and being deceived by the false (short-lived body of the husband), is now without her spouse, while the dead body (of her husband) is lying in the yard. (Seeing this dead body) lying at the threshold, the widow cries (and says aloud), "O' my mother, (with this death even my) intellect has died." Therefore, O' you, the loved brides of God, (as for as the separation of human bodies is concerned, this would keep going, so don't cry on that account. Instead) remembering true (God's) virtues, cry on account (of your separation from Him)."(5)

Next Guru Ji describes how the dead body is made ready for cremation, taken to the cremation grounds, and what lesson we need to learn from this. He says: "(Upon the death of some one, the relatives and friends) bathe the dead body of their loved one and dress it in nice silken and cotton clothes. (After being put on the pyre, for taking to the cremation grounds), musical tunes of nice spiritual songs (such as "God's Name is eternal") are played, but the five types of close relatives (the mother, father, wife, brothers, and children) are stricken dead with grief. (Particularly the bride of the deceased feels very sad and says to herself) "With the separation of her beloved, I too have become (like) dead, and accursed is my living in this world." But the one who for the sake of love for the true (God so detaches oneself from worldly attractions, as if one) has died, while apparently still alive, is recognized (in God's court)." (6)

Now Guru Ji addresses the grieving ladies in a very straightforward manner, and tells them in plain words how all their crying is a false show and useless exercise, and what he is going to do on this occasion. He says: "(O' dear mates, the truth is) that you have come (here) to cry, because you have been deceived by false love. (But I have realized that) I have been deceived by the pursuit of worldly affairs, and because of my widow-like deeds, I have been deserted by my spouse (God). In the heart of each and every bride, the spouse (God) is present, and His true brides are those, who remain absorbed in the love of that handsome Spouse. (Therefore, as far as I am concerned), I keep on praising that true (Spouse), and I keep feeling delighted uttering the Name of my Spouse."(7)

Guru Ji concludes the *shabad* by telling us how a person's outlook changes upon meeting the true Guru, and following his advice. He says: "(O' my friends), upon meeting the Guru, one's entire outlook changes, and such a bride then adorns herself with the ornamentation of truthful (living). So come mates, let us join and remember our Creator. The bride (soul) who is absorbed (in meditation of God's) Name is considered the truly wedded and united bride (of God), and the true (God) then embellishes her entire life. Nanak says, (O' my friends and mates), reflect on God's (merits in your heart) and sing songs in His praise then you would never suffer any separation (from Him)." (8-3)

The message of this *shabad* is that we should understand that it is God who has created this entire phenomenon of the world, including man and woman, the process of separation and union, and also *Maya*, or worldly riches and power. Therefore, instead of crying for our temporary kith and kin, we should recognize our dearest God, our real spouse sitting right inside our heart, and we should try to unite with Him through the guidance of the Guru, reflecting on His merits and meditating on His Name.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਜਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ ਸੋ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਜਾਣੋਵਾ ॥

ਸਚੜਾ ਦੂਰਿ ਨ ਭਾਲੀਐ ਘਟਿ ਘਟਿ ਸਬਦੁ ਪਛਾਣੋਵਾ ॥

ਸਚੁ ਸਬਦੁ ਪਛਾਣਹੁ ਦੂਰਿ ਨ ਜਾਣਹੁ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਾਚੀ ॥

ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਖਿੜ ਕਾਚੀ ॥

ਜਿਨਿ ਬਾਪੀ ਬਿਧਿ ਜਾਣੈ ਸੋਈ ਕਿਆ ਕੇ ਕਰੈ ਵਖਾਣੈ ॥

ਜਿਨਿ ਜਗੁ ਬਾਪਿ ਵਤਾਇਆ ਜਾਲੋ ਸੋ ਸਾਹਿਬੁ ਪਰਵਾਣੈ ॥੧॥

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਅਪ ਪੈਠੈ ਹੈ ਸੰਸਾਰੋਵਾ ॥

ਸਿਰਿ ਸਿਰਿ ਸਚੜੈ ਲਿਖਿਆ ਦੁਖੁ ਸੁਖੁ ਪੁਰਬਿ ਵੀਚਾਰੋਵਾ ॥

ਦੁਖੁ ਸੁਖੁ ਦੀਆ ਜੇਹਾ ਕੀਆ ਸੋ ਨਿਬਹੈ ਜੀਆ ਨਾਲੇ ॥

ਜੇਹੇ ਕਰਮ ਕਰਾਏ ਕਰਤਾ ਦੂਜੀ ਕਾਰ ਨ ਭਾਲੇ ॥

ਆਪਿ ਨਿਰਾਲਮੁ ਧੰਧੈ ਬਾਪੀ ਕਰਿ ਹੁਕਮੁ ਛਡਾਵਣਹਾਰੋ ॥

ਅਜੁ ਕਲਿ ਕਰਦਿਆ ਕਾਲੁ ਬਿਆਪੈ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰੋ ॥੨॥

ਜਮ ਮਾਰਗ ਪੰਥੁ ਨ ਸੁਝਈ ਉਝੜੁ ਅੰਧ ਗੁਬਾਰੋਵਾ ॥

ਨਾ ਜਲੁ ਲੇਫ ਤੁਲਾਈਆ ਨਾ ਭੋਜਨ ਪਰਕਾਰੋਵਾ ॥

ਭੋਜਨ ਭਾਉ ਨ ਠੰਢਾ ਪਾਣੀ ਨਾ ਕਾਪੜੁ ਸੀਗਾਰੋ ॥

ਗਲਿ ਸੰਗਲੁ ਸਿਰਿ ਮਾਰੇ ਉਝੋ ਨਾ ਦੀਸੈ ਘਰ ਬਾਰੋ ॥

vad-hans mehlāa 1.

Jin jag siraj samaa-i-aa so saahib kudrat
jaanovaa.

sachrhaa door na bhaalee-ai ghat ghat sabad
pachhaanovaa.

sach sabad pachhaanhu door na jaanhu Jin
ayh rachnaa raachee.

naam Dhi-aa-ay taa sukh paa-ay bin naavai
pirh kaachee.

Jin thaapee biDh jaanai so-ee ki-aa ko kahai
vakhaano.

Jin jag thaap vataa-i-aa jaalo so saahib
parvaano. ||1||

baabaa aa-i-aa hai uth chalnaa aDh panDhai
hai sansaarovaa.

sir sir sachrhai likhi-aa dukh sukh purab
veechaarovaa.

dukh sukh dee-aa jayhaa kee-aa so nibhai
jee-a naalay.

jayhay karam karaa-ay kartaa doojee kaar na
bhaalay.

aap niraalam DhanDhai baaDhee kar hukam
chhadaavanhaaro.

aj kal kardi-aa kaal bi-aapai doojai bhaa-ay
vikaaro. ||2||

jam maarag panth na sujh-ee ujharrh anDh
gubaarovaa.

naa jal layf tulaa-ee-aa naa bhojan
parkaarovaa.

bhojan bhaa-o na thandhaa paanee naa
kaaparh seegaaro.

gal sangal sir maaray oobhou naa deesai
ghar baaro.

ਇਬ ਕੇ ਰਾਹੇ ਜੰਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੈ ਸਿਰਿ ਭਾਰੇ ॥	ib kay raahay jamman naahee pachhutaanay sir bhhaaro.
ਬਿਨੁ ਸਾਚੇ ਕੇ ਬੋਲੀ ਨਾਹੀ ਸਾਚਾ ਏਹੁ ਬੀਚਾਰੇ ॥੩॥	bin saachay ko baylee naahee saachaa ayhu beechaaro. 3
ਬਾਬਾ ਰੋਵਹਿ ਰਵਹਿ ਸੁ ਜਾਣੀਅਹਿ ਮਿਲਿ ਰੋਵੈ ਗੁਣ ਸਾਰੇਵਾ ॥	baabaa roveh raveh so jaanee-ahi mil rovai gun saarayvaa.
ਰੋਵੈ ਮਾਇਆ ਮੁਠੜੀ ਧੰਧੜਾ ਰੋਵਣਹਾਰੇਵਾ ॥	rovai maa-i-aa muth-rhee DhanDh-rhaa rovanhaarayvaa.
ਧੰਧਾ ਰੋਵੈ ਮੈਲੁ ਨ ਧੋਵੈ ਸੁਪਨੰਤਰੁ ਸੰਸਾਰੇ ॥	DhanDhaa rovai mail na Dhovai supnantar sansaaro.
ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮੈ ਭੁਲੈ ਝੂਠਿ ਮੁਠੀ ਅਹੰਕਾਰੇ ॥	Ji-o baajeegar bharmai bhoolai jhooth muthhee ahankaaro.
ਆਪੇ ਮਾਰਗਿ ਪਾਵਣਹਾਰਾ ਆਪੇ ਕਰਮ ਕਮਾਏ ॥	aapay maarag paavanhaaraa aapay karam kamaa-ay.
ਨਾਮਿ ਰਤੇ ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਏ ॥੪॥੪॥	naam ratay gur poorai raakhay naanak sahj subhaa-ay. 4 4

Wadhans Mohalla-1

Alahauni-4 (Eulogy-4)

In the previous *Alahauni*, Guru Ji told us that it is God who created this entire phenomenon of the world, including man and woman, the process of separation and union and also *Maya*, or worldly riches and power. Therefore, instead of crying for our temporary kith and kin, we should recognize our dearest God, our real spouse, sitting right inside our heart, and we should try to unite with Him through the guidance of the Guru, reflection on His merits and meditating on His Name. Continuing this topic, Guru Ji is now advising us to understand God, and do things, which bring us closer to Him and ultimately unite us with Him.

He says: “(O’ my friends), after creating this universe, (God) has merged Himself in it, realize that He is pervading in His nature. We should not try to find that true God far (from His nature), recognize (the light of His) word in each and every heart. Yes, don’t deem Him far, who has created this creation, and recognize His eternal command (pervading in each person). If one meditates on (God’s) Name, one enjoys (true spiritual) peace, and without (meditating on the) Name, the game of one’s life remains incomplete. He who has established (this universe) knows the way to save it also; what else can anyone say (regarding this matter). After establishing the world, He has laid out the net (of *Maya*, or worldly riches and power) over it; you should recognize that Master (alone and nobody else).”⁽¹⁾

Now Guru Ji reminds us, how everyone who has come in this world has to depart from here after playing one’s role as per the predetermined destiny based on one’s past deeds. He also cautions us against our procrastination in meditating on God’s Name. He says: “O’ my respected brothers (and sisters), whosoever has come here, has to rise and depart from this world one day; this world is like a half way stop station (for the soul’s journey to its final destination). The true God has written pain and pleasure on the forehead of each one, after considering one’s past deeds. (Yes, as one did in the past, God has prescribed pain and pleasure (in one’s destiny), and that lasts with the person. Further, whatever deeds the Creator makes one do; one does accordingly, and doesn’t look for any other deed. (Even

though God is residing in nature, yet He) is detached from it, but He has bound the rest (of the world) in worldly affairs, and by issuing His command, He can get it liberated (also from these bonds. But as for the ordinary human being), while one is still thinking, (that one would be doing meditation on God's Name) today or tomorrow, death overtakes (and thus one's entire life passes) in the sinful deeds motivated by one's love for other (worldly riches and power rather than God)."(2)

Now Guru Ji describes the scene of the journey after death; what happens to the soul after being separated from the body, how it is driven away with a chain around its neck by the demons of death and what kind of journey is that.

Guru Ji says: "In that journey (in which the soul is being driven by the demons of death), no path is visible because there is complete wilderness and pitch darkness. There is no water (to drink), no quilt (to save one from cold), and no foods of various kinds. There is no meal prepared with love, no cold water (to drink), no (decent) clothes, nor any kind of decoration. At that time, with an iron chain around its neck, (the demon of death) is striking the soul over its head, and no house or door is visible (which could provide any shelter. At this time, when the soul realizes that) over its head is the load of sins, (it repents and wants to atone for these sins, but any seeds of good deeds) sown at this time are not going to grow, (because it is too late to repent, and the soul has to suffer the consequences of its past sins. O' my friends), true is this thought, that except the true (Name of God), no one becomes one's helper (after death)."(3)

Guru Ji concludes this *Alahauni* by once again commenting upon the ordinary crying over some one's death, which is mainly for the sake of worldly reasons, and reiterates the importance of crying due to our separation from God, our eternal parent and Master. He says: "O' my respected friends, they alone truly weep, who join together and utter God's merits; they are recognized in God's court. But the bride (soul), who cries being cheated by worldly attachment, she is crying, while still under the illusion of a worldly dream, and this is her daily affair. (Therefore, the bride soul, who) cries involved in worldly affairs, doesn't wash away the dirt of her mind, and for her the world remains like a dream (and she doesn't reap any benefit of her human birth in this world). Just as when a juggler enacts his show, (those who watch that show) are lost in illusion; (similarly the entire world) has been deceived by arrogance and falsehood. (While a human being has no control over any thing, it is God) who Himself puts a person on (the right) track and who is actually doing the deeds (through His creatures). O' Nanak, they who remain imbued with the love of (God's) Name, the perfect Guru has imperceptibly saved them (from torture to their soul after their own death)."(4-4)

The message of this *Alahuni* is that we should not waste our time in false worldly pursuits or useless discussions about the time and the way this world was created. Instead, we should right away start meditating on God's Name. We should recognize that it is God who has created this universe and has enshrined Himself in it through His nature, and through His word He is throbbing in each and every heart. Secondly, we should understand that whatever pains and pleasures we go through in this world are because of our past deeds, and this world is only a temporary stay in our journey. We should not postpone remembering God even for a short period, because who knows when time of our departure from the world may come. Then there would be no use of our grieving, repenting, or trying to meditate on God's Name.

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਇਹੁ ਜਗੁ ਝੂਠੁ ਪਸਾਰੇਵਾ ॥
 ਸਚਾ ਘਰੁ ਸਚਤੈ ਸੇਵੀਐ ਸਚੁ ਖਰਾ ਸਚਿਆਰੇਵਾ ॥
 ਕੂੜਿ ਲਬਿ ਜਾਂ ਥਾਇ ਨ ਪਾਸੀ ਅਗੈ ਲਹੈ ਨ ਠਾਓ ॥
 ਅੰਤਰਿ ਆਉ ਨ ਬੈਸਹੁ ਕਹੀਐ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਓ ॥
 ਜੰਮਣੁ ਮਰਣੁ ਵਡਾ ਵੇਛੋੜਾ ਬਿਨਸੈ ਜਗੁ ਸਬਾਏ ॥
 ਲਬਿ ਧੰਧੈ ਮਾਇਆ ਜਗਤੁ ਭੁਲਾਇਆ ਕਾਲੁ ਖੜਾ ਰੁਆਏ ॥੧॥

ਪੰਨਾ ੫੮੨

ਬਾਬਾ ਆਵਹੁ ਭਾਈਹੋ ਗਲਿ ਮਿਲਹੁ ਮਿਲਿ ਮਿਲਿ ਦੇਹੁ ਆਸੀਸਾ
 ਹੇ ॥
 ਬਾਬਾ ਸਚੜਾ ਮੇਲੁ ਨ ਚੁਕਈ ਪ੍ਰੀਤਮ ਕੀਆ ਦੇਹੁ ਆਸੀਸਾ ਹੇ ॥
 ਆਸੀਸਾ ਦੇਵਹੋ ਭਗਤਿ ਕਰੇਵਹੋ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੇ ॥
 ਇਕਿ ਭੂਲੇ ਨਾਵਹੁ ਬੇਹਹੁ ਬਾਵਹੁ ਗੁਰੁ ਸਬਦੀ ਸਚੁ ਖੇਲੇ ॥
 ਜਮ ਮਾਰਗਿ ਨਹੀ ਜਾਣਾ ਸਬਦਿ ਸਮਾਣਾ ਜੁਗਿ ਜੁਗਿ ਸਾਚੈ ਵੇਸੇ
 ॥
 ਸਾਜਨ ਸੈਣ ਮਿਲਹੁ ਸੰਜੋਗੀ ਗੁਰੁ ਮਿਲਿ ਖੇਲੇ ਫਾਸੇ ॥੨॥

ਬਾਬਾ ਨਾਂਗੜਾ ਆਇਆ ਜਗ ਮਹਿ ਦੁਖੁ ਸੁਖੁ ਲੇਖੁ ਲਿਖਾਇਆ ॥
 ਲਿਖਿਅੜਾ ਸਾਹਾ ਨਾ ਟਲੈ ਜੇਹੜਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥
 ਬਹਿ ਸਾਚੈ ਲਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਬਿਖਿਆ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ
 ਲਾਗਾ ॥
 ਕਾਮਣਿਆਰੀ ਕਾਮਣ ਪਾਏ ਬਹੁ ਰੰਗੀ ਗਲਿ ਤਾਗਾ ॥
 ਹੋਛੀ ਮਤਿ ਭਇਆ ਮਨੁ ਹੋਛਾ ਗੁੜੁ ਸਾ ਮਖੀ ਖਾਇਆ ॥
 ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਨਾਂਗੋ ਬੰਧਿ ਚਲਾਇਆ
 ॥੩॥

ਬਾਬਾ ਰੇਵਹੁ ਜੇ ਕਿਸੈ ਰੇਵਣਾ ਜਾਨੀਅੜਾ ਬੰਧਿ ਪਠਾਇਆ ਹੈ ॥
 ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੇਟੀਐ ਦਰਿ ਹਾਕਾਰੜਾ ਆਇਆ ਹੈ ॥
 ਹਾਕਾਰਾ ਆਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਹੁੰਨੇ ਰੇਵਣਹਾਰੇ ॥
 ਪੁਤ ਭਾਈ ਭਾਤੀਜੇ ਰੇਵਹਿ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥
 ਭੈ ਰੇਵੈ ਗੁਣ ਸਾਰਿ ਸਮਾਲੇ ਕੇ ਮਰੈ ਨ ਮੁਇਆ ਨਾਲੇ ॥

vad-hans mehlaa 1.

baabaa aa-i-aa hai uth chal^{naa} ih jag jhooth
 pasaarova.
 sachaa ghar sach^{rh}ai sayvee-ai sach kharaa
 sachi-aarova.
 koor^h lab jaaⁿ thaa-ay na paasee agai lahai
 na thaa-o.
 antar aa-o na baishu kahee-ai Ji-o sunjai
ghar kaa-o.
 jaman maran vadaa vay^{ch}hor^haa binsai jag
 sabaa-ay.
 lab DhanDhai maa-i-aa jagat bhulaa-i-aa kaal
kharrhaa roo-aa-ay. ||1||

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baabaa aavhu bhaa-eeho gal milah mil mil
dayh aaseesaa hay.
 baabaa sach^{rh}aa mayl na chuk-ee pareetam
 kee-aa dayh aseesaa hay.
 aaseesaa dayvho bhagat karayvho mili-aa
 kaa ki-aa maylo.
 ik bhoolay naavhu thayvhu thaavhu gur
 sabdee sach khaylo.
 jam maarag nahee jaa^{naa} saba^d samaa^{naa}
 jug jug saachai vaysay.
 saajan sain milhu sanjogee gur mil kholay
 faasay. ||2||

baabaa naa^{gr}haa aa-i-aa jag meh dukh
sukh lay^{kh} likhaa-i-aa.
 likhi-arhaa saahaa naa talai jay^hhaa purab
 kamaa-i-aa.
 bahi saachai likhi-aa amrit^h bikhi-aa Jit
 laa-i-aa tit laagaa.
 kamaⁿⁱ-aaree kaaman paa-ay baho rangee
 gal taagaa.
 hoch^{hee} mat bha-i-aa man hoch^haa gur^h saa
 mak^{hee} khaa-i-aa.
 naa marjaad aa-i-aa kal bheetar naa^go
 ban^{Dh} chala*a*-i-aa. ||3||

baabaa rovhu jay kisai rov^{naa} jaanee-arhaa
 ban^{Dh} path^{naa}-i-aa hai.
 likhi-arhaa lay^{kh} na maytee-ai dar
 haakaara^{rh}haa aa-i-aa hai.
 haakaaraa aa-i-aa jaa tis bhaa-i-aa runnay
 rovaⁿhaaray.
 put bhaa-ee bhaateejay roveh pareetam at
 pi-aaray.
bhai rovai gun saar samaalay ko marai na
 mu-i-aa naalay.

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣ ਸਿਜਾਣਾ ਰੋਵਹਿ ਸਚੁ ਸਮਾਲੇ ॥੪॥੫॥ naanak jug jug jaan sijaanaa roveh sach samaalay. ||4||5||

Wadhans Mohalla-Alahauni-5

In this *Alahauni*, Guru Ji expounds further on the true nature of this world and compares the fate of the persons who remember the true God against those who forget Him. He also tells us why one comes into this world, and why after going through pains and pleasures of the world, one has to depart from here at a predetermined time, and what is the most desirable thing to do at the death of a person?

Guru Ji says: “O’ my respected friends, everybody who has come into this world has to depart one day, because this world is all a false (short-lived) expanse. One attains to one’s eternal home only by serving and meditating on the eternal God. Because the one who meditates on the eternal God becomes truthful (and immaculate) in life, and becomes fit for the manifestation of true God within. (On the other hand, the one who is engrossed by) falsehood and greed, gets no place (of rest in this world) and doesn’t find a place (to rest) in the yond. Just as (no one throws any food before) a crow in a deserted house, (similarly no one welcomes such a person and) says, “please come in and have a seat.” The birth and death are a big separation, and the entire world is being destroyed by it. The greed for worldly riches and power has strayed the entire world, (and as if standing over its head, the demon of) death is making it cry.”(1)

Therefore, in order to do the right thing for the benefit of the departed soul, and for ourselves, Guru Ji invites all his friends and mates, and says: “Come, O’ my brothers (and sisters), let us embrace each other and joining together, let us extend our good wishes and blessings (to the departed soul, and pray for its union with the true God). O’ my respected friends, the union with the true (God), never breaks down; therefore we should wish for (the soul’s) union with our dear Spouse. Yes, we should extend well wishes and worship (God), but there is no need to try to unite those (devotees), who are already united (with Him. Instead, think about some others who are separated and have strayed away from (God’s) Name and place (or the company of saintly persons), and through the Guru’s word play the game of life. Those who remain attuned to (*Gurbani*) the Guru’s word, are not made to tread on the path of the demons of death. They always remain united with that (God), whose form (dress) is eternal. Therefore, O’ my friends and mates, come and sit in the holy congregation. (Because they who have come and participated in the holy congregation), by meeting the Guru, they have freed themselves from the nooses (of worldly attachments).”(2)

Now, Guru Ji educates us about the circumstances under which one first comes into this world, why does one behave in a particular fashion, and why one goes through pains and pleasures of life. He says: “O’ my respected friends, one comes naked in this world to go through pains and pleasures, as per one’s pre-written destiny (based on one’s past deeds). At the time of one’s birth, it is also determined when that person has to depart from the world). This pre-written date and time (of one’s departure from the world) cannot be evaded, (and also the pain or pleasure one has) earned in the past cannot be changed. (O’ my friends, it is the) True (God) sitting (in His court, who has written the writ of) nectar or poison (pleasure and pain, in one’s destiny), and in whatever pursuit one was yoked, one got engaged in that. (On top of that), the sorceress (*Maya* or worldly riches and power) puts many kinds of spells on a person. (Consequently), being of false intellect, one’s mind becomes false and

then like the eating of molasses by a fly, (and getting caught and killed by that molasses, one gets entrapped and wasted by false worldly attractions. The end result is that) one comes naked into this world, and bound naked, one is driven away (from here).”(3)

In conclusion Guru Ji says: “O’ my respected friends, if you want to cry go ahead and cry, (but know this thing that your) beloved person has been bound and driven away. Because once the messenger (of death) has arrived at the door, we cannot erase the pre-written destiny, (the summoned person has definitely to depart from here). Yes, whenever it pleases God, the messenger (of death) arrives at one’s door, (then one is immediately taken away), and the affected (relatives and friends) cry (at one’s death). Then one’s sons, brothers, nephews and all others cry and wail on account of their extremely beloved relative. Some cry fearing (for their own economic hardship on account of this death, others cry) remembering one’s merits, but nobody dies along with the dead. However, O’ Nanak, throughout all ages that person is known as the wisest person, who cries realizing and remembering the true God.”(4-5)

The message of this *Alahauni* is that God’s writ is unavoidable, and crying or wailing cannot alter His command. So if at all we want to cry at somebody’s death and make this crying fruitful, we should realize the fear of God, and in that fear we should turn away from any false or evil deeds. We should attune ourselves to the praise of God and meditate on His true Name, so that showing mercy God may end our cycles of births and deaths forever.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਮਹਲਾ ਤੀਜਾ

vad-hans mehlāa 3 mehlāa tējāa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p̄arsaad.

ਪੁਭੁ ਸਚੜਾ ਹਰਿ ਸਾਲਾਹੀਐ ਕਾਰਜੁ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ ॥

parabh sachr^haa har salaahē-ai kaaraj sabh kichh karnai jog.

ਸਾ ਧਨ ਰੰਡ ਨ ਕਬਹੂ ਬੈਸਈ ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ॥

saa Dhan rand na kabhoo bais-ee naa kaḍay hovai sog.

ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ਅਨਦਿਨੁ ਰਸ ਭੋਗੁ ਸਾ ਧਨ ਮਹਲਿ ਸਮਾਣੀ ॥

naa kaḍay hovai sog an-din ras bhog saa Dhan mahal samaṇee.

ਜਿਨਿ ਪ੍ਰਿਉ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

Jin pari-o jaṭṭaa karam biDhaaṭṭaa bolay amrit baṇee.

ਗੁਣਵੰਤੀਆ ਗੁਣ ਸਾਰਹਿ ਅਪਣੇ ਕੰਤੁ ਸਮਾਲਹਿ ਨਾ ਕਦੇ ਲਗੈ ਵਿਜੋਗੋ ॥

gunvanṭee-aa gun saareh apṇay kant samaaleh naa kaḍay lagai vijogo.

ਸਚੜਾ ਪਿਰੁ ਸਾਲਾਹੀਐ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੋ ॥੧॥

sachr^haa pir salaahē-ai sabh kichh karnai jogo. ||1||

ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ ॥

achr^haa saahib sabaḍ pachhaaṇee-ai aapay la-ay milaa-ay.

ਸਾ ਧਨ ਪ੍ਰਿਅ ਕੈ ਰੰਗਿ ਰਤੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

saa Dhan pari-a kai rang raṭee vichahu aap gavaa-ay.

ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ॥

vichahu aap gavaa-ay fir kaal na khaa-ay gurmukh ayko jaṭṭaa.

ਕਾਮਣਿ ਇਛੁ ਪੁੰਨੀ ਅੰਤਰਿ ਭਿੰਨੀ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥

kaaman ichh punnee antar bhinnee mili-aa jagjeevan daataa.

ਸਬਦ ਰੰਗਿ ਰਾਤੀ ਜੋਬਨਿ ਮਾਤੀ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ ॥

sabaḍ rang raṭee joban maaṭee pir kai ank samaa-ay.

ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ ॥੨॥

sachr^haa saahib sabaḍ pachhaaṇee-ai aapay la-ay milaa-ay. ||2||

ਜਿਨੀ ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ ॥

Jinee aapṇaa kaṅṭ pachhaaṇi-aa ha-o ṭin
poochha-o santāa jaa-ay.

ਪੰਨਾ ਪੜ੍ਹ

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ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰੀ ਪਿਰੁ ਸਚਤਾ ਮਿਲੈ ਸਹਜਿ ਸੁਭਾਏ ॥

aap chhod sayvaa karee pir sachṛhaa milai
sahj subḥaa-ay.

ਪਿਰੁ ਸਚਾ ਮਿਲੈ ਆਏ ਸਾਚੁ ਕਮਾਏ ਸਾਚਿ ਸਬਦਿ ਧਨ ਰਾਤੀ ॥

pir sachaa milai aa-ay saach kamaa-ay saach
sabad Ḍhan raatee.

ਕਦੇ ਨ ਰਾਂਡ ਸਦਾ ਸੋਹਗਾਣਿ ਅੰਤਰਿ ਸਹਜ ਸਮਾਧੀ ॥

kaḏay na raanḏ sadā sohagan antar sahj
samaaḌhee.

ਪਿਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਦੂਰੇ ਰੰਗੁ ਮਾਣੇ ਸਹਜਿ ਸੁਭਾਏ ॥

pir rahi-aa bḥarpooray vaykh hadooray rang
maanay sahj subḥaa-ay.

ਜਿਨੀ ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ ॥੩॥

Jinee aapṇaa kaṅṭ pachhaaṇi-aa ha-o ṭin
poochha-o santāa jaa-ay. ||3||

ਪਿਰੁਹੁ ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ ॥

pirahu vichhunnee-aa bḥee milah jay satgur
laagah saachay paa-ay.

ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਅਵਗੁਣ ਸਬਦਿ ਜਲਾਏ ॥

satgur sadāa ḏa-i-aal hai avgun sabad
jalaa-ay.

ਅਉਗੁਣ ਸਬਦਿ ਜਲਾਏ ਦੂਜਾ ਭਾਉ ਗਵਾਏ ਸਚੇ ਹੀ ਸਚਿ
ਰਾਤੀ ॥

a-ogun sabad jalaa-ay doojaa bḥaa-o
gavaa-ay sachay hee sach raatee.

ਸਚੈ ਸਬਦਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਉਮੈ ਗਈ ਭਰਾਤੀ ॥

sachai sabad sadāa sukḥ paa-i-aa ha-umai
ga-ee bharaatee.

ਪਿਰੁ ਨਿਰਮਾਇਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਏ ॥

pir nirmaa-il sadāa sukḥ-ḏaata naanak sabad
milaa-ay.

ਪਿਰੁਹੁ ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ ॥੪॥੧॥

pirahu vichhunnee-aa bḥee milah jay satgur
laagah saachay paa-ay. ||4||1||

Wadhans Mohalla 3

In the previous *Alahauni*, Guru Ji told us that God's writ is unavoidable and crying or wailing cannot alter His command. So if at all we want to cry at somebody's death and make this crying fruitful, we should realize the fear of God, and in that fear we should turn away from any false or evil deeds. We should attune ourselves to the praise of God and meditate on His true Name, so that in His mercy God may end our cycles of births and deaths forever. In this *Alahauni*, he tells us a beautiful way to avoid all those circumstances under which a person has to cry, and metaphorically speaking, the human (bride soul) never becomes a widow, because she is married to a Groom who never dies and always remains youthful, fresh, and playful.

Guru Ji advises: "(O' my friends), we should sing praises of the eternal God, who is capable of doing all the tasks. Such a bride (soul) never becomes a widow, and no sorrow ever afflicts her. Yes, she never suffers any sorrow, rather day and night she enjoys the pleasures (of wedded life), and that bride (soul) always remains merged in God's (love)."

Now talking in a general sense, Guru Ji says: "(O' my friends), they who have so realized their beloved Spouse, who is (in fact, the) architect of their destiny, they utter the nectar-like word (of the Guru). Such meritorious bride (souls) remember the merits of their Spouse, and are never afflicted with (the pain of) separation. Therefore, we should always praise the eternal Spouse, who is capable of doing everything."(1)

Naturally the question arises, how can we identify that eternal God, particularly when He is formless and limitless. Answering this question, Guru Ji says: “(O’ my friends), it is through the true word (of the Guru) that we recognize the eternal God, who Himself unites us with Him. The young bride (soul), who is (totally) imbued with the love of her Groom, (completely) sheds self (conceit) from her within. When the bride (soul) loses self-conceit from within, after that death doesn’t consume her, (because) through Guru’s grace she has recognized the only one (true Spouse). When her desire (for union with God) is fulfilled, she gets immersed (in love from within), because she has been blessed with the Giver of life to the world. (Such a bride soul, who) is imbued with the love of the (Guru’s) word, intoxicated by her youthful energy, gets merged in the union of her Groom. (So my friends, remember that) it is through the word (of the Guru), that we recognize the eternal Master, who on His own unites (the virtuous bride soul with Him).”(2)

Next Guru Ji shares with us the kind of answer he gets when he goes and asks the wedded bride souls or the saints, who are already united with their spouse (God). He says: “They reply that) when abandoning our self-conceit, we serve (and remember Him), the true Spouse Himself comes to meet in a natural sort of way. Yes, when a (bride soul) practices truth and remains imbued with the true word (of God’s Name), she never becomes a widow, always remains eternally married, and remains merged in meditation in a state of equipoise. Seeing the Spouse pervading everywhere and seeing Him right in front of her, she imperceptibly enjoys (the bliss) of His loving company. (That is why), I go and ask those saints who have realized their Spouse, (how they have come so close to Him)?”(3)

Above was the description of the blessings enjoyed by those bride souls who enjoy the bliss of the company of their beloved God. But Guru Ji in his compassion does not want to leave the unfortunate deserted bride souls like us disappointed either. Therefore, he shows us how we can also enjoy the bliss of union with our beloved Spouse, from whom we have been separated for such a long time. He says: “(O’ my friends, the bride souls) separated from their Spouse can also be united with Him if they fall at the feet of the true Guru (and most humbly seek and act on his advice). The true Guru is always merciful (by motivating them) through the word (of his advice); he burns down (their) faults. Yes, through his word he burns down the faults, and dispels the sense of duality (or the love of things other than God, and the bride soul) is imbued with the love of the eternal (God) alone. (By getting attuned to) the word (or Name) of the eternal God, (such a bride soul) has obtained peace, and her ego and straying (in doubt) is gone. O’ Nanak, our Spouse is immaculate and always the giver of peace, and through the word (of the Guru), He unites us with Him. (Therefore, O’ my friends remember that even those bride souls), who are separated from the Spouse, can also get re-united with Him, if they fall at the feet of the true Guru (and most humbly seek and act on his advice).”(4-1)

The message of the *Alahuni* is that if we want to meet and enjoy the bliss of reunion with God, our true Spouse, then we should humbly seek and act upon the advice of the true Guru (Granth Sahib Ji). Soon through the word of the Guru, our ego, doubt, and duality would go away, and we would enjoy the bliss of His company and presence right in front of us.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰਿ ॥

vad-hans mehlaa 3.

sunī-ahu kant mahayleeho pir sayvihu sabad veechaar.

ਅਵਗਣਵੰਤੀ ਪਿਰੁ ਨ ਜਾਣਈ ਮੁਠੀ ਰੋਵੈ ਕੰਤ ਵਿਸਾਰਿ ॥
 ਰੋਵੈ ਕੰਤ ਸੰਮਾਲਿ ਸਦਾ ਗੁਣ ਸਾਰਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ ॥
 ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਸਾਚੈ ਪ੍ਰੇਮਿ ਸਮਾਏ ॥
 ਜਿਨਿ ਅਪਣਾ ਪਿਰੁ ਨਹੀ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਕੂੜਿ ਮੁਠੀ
 ਕੂੜਿਆਚੇ ॥
 ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੇ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰੇ ॥੧॥

ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰਾ ॥
 ਮਾਇਆ ਮੋਹੁ ਖੁਆਇਅਨੁ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰਾ ॥
 ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰਾ ਵਧਹਿ ਬਿਕਾਰਾ ਗਿਆਨ ਵਿਦੂਣੀ ਮੁਠੀ
 ॥
 ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਇਓ ਜਨਮੁ ਗਵਾਇਓ ਰੋਵੈ
 ਅਵਗੁਣਿਆਰੀ ਬੁਠੀ ॥
 ਪਿਰੁ ਜਗਜੀਵਨੁ ਕਿਸ ਨੋ ਰੋਈਐ ਰੋਵੈ ਕੰਤੁ ਵਿਸਾਰੇ ॥
 ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰੇ ॥੨॥

ਸੋ ਪਿਰੁ ਸਚਾ ਸਦ ਹੀ ਸਾਚਾ ਹੈ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ ॥
 ਭੂਲੀ ਫਿਰੈ ਧਨ ਇਆਣੀਆ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ॥
 ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ਮਾਇਆ ਮੋਹਿ ਦੁਖੁ ਪਾਏ ਆਵ ਘਟੈ ਤਨੁ
 ਫੀਜੈ ॥

ਜੋ ਕਿਛੁ ਆਇਆ ਸਭੁ ਕਿਛੁ ਜਾਸੀ ਦੁਖੁ ਲਾਗਾ ਭਾਇ ਦੂਜੈ ॥
 ਜਮਕਾਲੁ ਨ ਸੂਝੈ ਮਾਇਆ ਜਗੁ ਲੂਝੈ ਲਬਿ ਲੋਭਿ ਚਿਤੁ ਲਾਏ ॥
 ਸੋ ਪਿਰੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ ॥੩॥

ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨਾ ਜਾਣੈ ਪਿਰੁ ਨਾਲੇ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਸਾਚਾ ਪਿਰੁ ਮਿਲੈ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ ॥
 ਪਿਰੁ ਅੰਤਰਿ ਸਮਾਲੇ ਸਦਾ ਹੈ ਨਾਲੇ ਮਨਮੁਖਿ ਜਾਤਾ ਦੂਰੇ ॥
 ਇਹੁ ਤਨੁ ਰੁਲੈ ਰੁਲਾਇਆ ਕਾਮਿ ਨ ਆਇਆ ਜਿਨਿ ਖਸਮੁ ਨ
 ਜਾਤਾ ਹਦੂਰੇ ॥

ਪੰਨਾ ੫੮੪

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਪਿਰੁ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ ॥
 ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨ ਜਾਣੈ ਪਿਰੁ ਹੈ ਨਾਲੇ
 ॥੪॥੨॥

avganvantee pir na jaan-ee muthee rovai
 kant visaar.
 rovai kant sammaal sadaa gun saar naa pir
 marai na jaa-ay.
 gurmukh jaataa sabad pachhaataa saachai
 paraym samaa-ay.
 Jin apnaa pir nahee jaataa karam biDhaataa
 koorh muthee koorhi-aaray.
 suni-ahu kant mahayleehoo pir sayvihu sabad
 veechaaray. ||1||

sabh jag aap upaa-i-on aavan jaan
 sansaaraa.
 maa-i-aa moh khu-aa-i-an mar jammai vaaro
 vaaraa.
 mar jammai vaaro vaaraa vaDheh bikaaraa
 gi-aan vihoonee moothee.
 bin sabdai pir na paa-i-o janam gavaa-i-o
 rovai avguni-aaree jhoothee.
 pir jagjeevan kis no ro-ee-ai rovai kant
 visaaray.
 sabh jag aap upaa-i-on aavan jaan
 sansaaray. ||2||

so pir sachaa sad hee saachaa hai naa oh
 marai na jaa-ay.
 bhoolee firai Dhan i-aanee-aa rand baithee
 doojai bhaa-ay.
 rand baithee doojai bhaa-ay maa-i-aa mohi
 dukh paa-ay aav ghatai tan chheejai

jo kichh aa-i-aa sabh kichh jaasee dukh
 laagaa bhaa-ay doojai.
 jamkaal na soojhai maa-i-aa jag loojhai lab
 lobh chit laa-ay.
 so pir saachaa sad hee saachaa naa oh marai
 na jaa-ay. ||3||

ik roveh pireh vichhunnee-aa anDhee naa
 jaanai pir naalay.
 gur parsaa-dee saachaa pir milai antar sadaa
 samaalay.
 pir antar samaalay sadaa hai naalay
 manmukh jaataa dooray.
 ih tan rulai rulaa-i-aa kaam na aa-i-aa Jin
 khasam na jaataa hadooray.

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naanak saa Dhan milai milaa-ee pir antar
 sadaa samaalay.
 ik roveh pireh vichhunnee-aa anDhee na
 jaanai pir hai naalay. ||4||2||

Wadhans Mohalla-3

(Alahauni of The Third Guru)

In the previous *Alahuni*, Guru Ji advised us that if we want to meet and enjoy the bliss of reunion with God, our true Spouse, from whom our soul has been separated for ages, then we should humbly seek and act upon the advice of the true Guru. In this *Alahauni*, Guru Ji divides human beings into two categories. In one category, he puts those meritorious brides who really want and long for the union of their spouse God, and in the other are those meritless ones who have forgotten about God, and instead are involved in the worldly attachments. Then he proceeds to tell us why are we separated from our spouse (God), and how can we get reunited with Him.

He says: “Hear O’, the brides who crave for your Spouse, I suggest that you serve your God by reflecting on (*Gurbani*), the Guru’s word. The meritless bride (soul) who doesn’t know about her spouse (God), by forgetting her spouse is cheated (by worldly attachments, and so) she cries (in pain). But the bride soul who cries remembering the merits of her spouse (God), who never dies or goes away, that *Gurmukh* (Guru following) bride realizes Him, and through the word of the Guru, she recognizes and gets merged in the eternal God. But they who have not realized their Spouse, the architect of destiny, and these false ones are cheated by falsehood. Therefore, hear O’ the brides of the spouse (God), serve the Spouse by reflecting on (the Guru’s) word.”(1)

Now Guru Ji comments on the world and tells us, why it is suffering continuously in pains of births and deaths.

He says: “(O’ my friends, God) Himself, has created the entire world, and (He has set up the process of) birth and death in the world. (He has) strayed (the human beings) in the worldly attachment, (because of which they) keep dying and taking birth turn by turn. (As the human bride soul) keeps dying and being born, its sins keep multiplying, and being without (divine) knowledge, it is cheated (out of the real fruit of life). Without reflecting on the word (of the Guru), she doesn’t obtain her spouse (God), she wastes her (human) life in vain, and the false, meritless (bride) keeps crying (over her loss). But the spouse (God) Himself is the giver of life to the world, so for which of the dead person may we cry? (The fact is that) the bride (soul) who forsakes her spouse (God), she definitely cries. (We should remember that God) Himself has created the entire world, and (He also has set up the process of) coming and going in the world.”(2)

Explaining further why the meritless bride cries and grieves, Guru Ji says: “(O’ my friends, that) Spouse is eternal, and is always alive, He never dies or goes away. But the ignorant bride, keeps roaming around lost, and because of her love for the worldly riches, (she has become separated from the spouse God), and is now sitting like a widow. Yes, because of the love for things other than God, she is now sitting like a widow, and is suffering pain on account of her attachment for worldly riches, (and in that pain) her life is shortening, and her body is becoming fragile. (But still she doesn’t understand that) whosoever has come into this world would go from here (one day); however, being attached to duality, every one is afflicted with pain (at the separation of anyone close to him or her). For the sake of worldly riches, the world keeps on fighting, the thought of death doesn’t come into its mind, and it keeps attuned its mind to lust and greed. (But this world doesn’t understand that God our) spouse is eternal, ever-alive, and He never dies or goes away.”(3)

Finally Guru Ji shows compassion even to the ignorant foolish brides who don't understand or realize that the spouse (God) is within us, and describes the way in which they could also be united with the spouse (God). He says: "There are some (bride souls), who being separated from their Spouse cry in pain, these foolish ones don't understand that their Spouse is with them. The bride soul, who always keeps remembering her spouse (God) in her heart, through Guru's grace, the true spouse (God) meets her. (The bride soul), who remembers the spouse within her (heart, knows that) He is always with her, but the self-conceited one thinks that He is far away. Therefore, those who haven't realized the Spouse in front of them, this body of theirs gets wasted in sinful deeds. (In short), O' Nanak, that bride who always remembers the Groom within her, united (by the Guru, she) meets God. (But, there are some bride souls), who being separated from their spouse (God), keep crying in pain, because these foolish ones don't know that the Spouse is with them."(4-2)

The message of this *Alahuni* is that we should try to become those kinds of brides (souls), who following Guru's advice, cherish God in their own heart and have faith that He is always with them. Remembering His merits, we should reflect on His immaculate Name. Who knows, one day He might also shower His grace on us, and bless us with His union.

ਵਡਹੰਸੁ ਮਃ ੩ ॥

ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚਤਾ ਹੈ ਸਦਾ ਨਾਲੇ ॥

ਜਿਨੀ ਚਲਣੁ ਸਹੀ ਜਾਣਿਆ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਨਾਮੁ ਸਮਾਲੇ ॥

ਸਦਾ ਨਾਮੁ ਸਮਾਲੇ ਸਤਿਗੁਰੁ ਹੈ ਨਾਲੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ
ਪਾਇਆ ॥

ਸਬਦੇ ਕਾਲੁ ਮਾਰਿ ਸਚੁ ਉਰਿ ਧਾਰਿ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ
ਹੋਇਆ ॥

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੇ ॥

ਰੋਵਹਿ ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚਤਾ ਹੈ ਸਦਾ ਨਾਲੇ ॥੧॥

ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਭ ਦੂ ਉਚਾ ਹੈ ਕਿਵ ਮਿਲਾਂ ਪ੍ਰੀਤਮ ਪਿਆਰੇ
॥

ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾਂ ਸਹਜਿ ਮਿਲੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰੇ ॥

ਸਦਾ ਉਰ ਧਾਰੇ ਨੇਹੁ ਨਾਲਿ ਪਿਆਰੇ ਸਤਿਗੁਰੁ ਤੇ ਪਿਰੁ ਦਿਸੈ ॥

ਮਾਇਆ ਮੋਹ ਕਾ ਕਚਾ ਚੋਲਾ ਤਿਤੁ ਪੈਐ ਪਗੁ ਖਿਸੈ ॥

ਪਿਰ ਰੰਗਿ ਰਾਤਾ ਸੋ ਸਚਾ ਚੋਲਾ ਤਿਤੁ ਪੈਐ ਤਿਖਾ ਨਿਵਾਰੇ ॥

ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਭ ਦੂ ਉਚਾ ਹੈ ਕਿਉ ਮਿਲਾ ਪ੍ਰੀਤਮ
ਪਿਆਰੇ ॥੨॥

ਮੈ ਪ੍ਰਭੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੂਲੀ ਅਵਗਣਿਆਰੇ ॥

ਮੈ ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ ਸਚੜੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥

vad-hans mehlaa 3.

roveh pihre vichhunnee-aa mai pir sachrhaa
hai sadaa naalay.

Jinee chalan sahee jaani-aa satgur sayveh
naam samaalay.

sadaa naam samaalay satgur hai naalay
satgur sayv sukh paa-i-aa.

sabdai kaal maar sach ur Dhaar fir aavan
jaan na ho-i-aa.

sachaa saahib sachee naa-ee vaykhai nadar
nihaalay.

roveh pirahu vichhunnee-aa mai pir sachrhaa
hai sadaa naalay. ||1||

parabh mayraa saahib sabh doo oochaa hai
kiv milaaⁿ pareetam pi-aaray.

satgur maylee taaⁿ sahj milee pir raakhi-aa
ur Dhaaray.

sadaa ur Dhaaray nayhu naal pi-aaray satgur
tay pir disai.

maa-i-aa moh kaa kachaa cholaa tit paiDhai
pag khisai.

pir rang raataa so sachaa cholaa tit paiDhai
tikhaa nivaaray.

parabh mayraa saahib sabh doo oochaa hai
ki-o milaa pareetam pi-aaray. ||2||

mai parabh sach pachhaani-aa hor bhoolee
avgani-aaray.

mai sadaa raavay pir aapnaa sachrhai sabad
veechaaray.

ਸਚੈ ਸਬਦਿ ਵੀਚਾਰੇ ਰੰਗਿ ਰਾਤੀ ਨਾਰੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੁ
ਪਾਇਆ ॥
ਅੰਤਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗਇਆ ਦੁਸਮਨੁ ਦੂਖੁ
ਸਬਾਇਆ ॥
ਅਪਨੇ ਗੁਰ ਕੰਉ ਤਨੁ ਮਨੁ ਦੀਜੈ ਤਾਂ ਮਨੁ ਭੀਜੈ ਤ੍ਰਿਸਨਾ ਦੂਖੁ
ਨਿਵਾਰੇ ॥
ਮੈ ਪਿਰੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੂਲੀ ਅਵਗਣਿਆਰੇ ॥੩॥

sachai sabad veechaaray rang raatee naaray
mil satgur pareetam paa-i-aa.
antar rang raatee sehjay maatee ga-i-aa
dusman dookh sabaa-i-aa.
apnay gur kaⁿ-u tan man deejai taaⁿ man
bheejai tarisnaa dookh nivaaray.
mai pir sach pachhaani-aa hor bhoolee
avgani-aaray. ||3||

ਸਚੜੈ ਆਪਿ ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੇ ॥
ਆਪਿ ਮਿਲਾਏ ਆਪਿ ਮਿਲੈ ਆਪੇ ਦੇਇ ਪਿਆਰੇ ॥
ਆਪੇ ਦੇਇ ਪਿਆਰੇ ਸਹਜਿ ਵਾਪਾਰੇ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰੇ ॥
ਧਨੁ ਜਗ ਮਹਿ ਆਇਆ ਆਪੁ ਗਵਾਇਆ ਦਰਿ ਸਾਰੈ
ਸਚਿਆਰੇ ॥
ਗਿਆਨਿ ਰਤਨਿ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਨਾਨਕ ਨਾਮ ਪਿਆਰੇ ॥
ਸਚੜੈ ਆਪਿ ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੇ
॥੪॥੩॥

sachrhai aap jagat upaa-i-aa gur bin ghor
anDhaaro.
aap milaa-ay aap milai aapay day-ay pi-aaro.
aapay day-ay pi-aaro sahj vaapaaro gurmukh
janam savaaray.
Dhan jag meh aa-i-aa aap gavaa-i-aa dar
saachai sachi-aaro.
gi-aan ratan ghat chaanan ho-aa naanak
naam pi-aaro.
sachrhai aap jagat upaa-i-aa gur bin ghor
anDhaaro. ||4||3||

Wadhans Mohalla-3

Alahauni 3-8

In the previous *Alahauni*, Guru Ji advised us that we should try to become those kinds of brides (souls), who following Guru's advice, cherish God in their own heart and have faith that He is always with them. In this *Alahauni*, he shares with us how a Guru following bride soul thinks what kinds of blessings she enjoys by following this advice, and what is the state of those who remain separated from the Spouse, because they deem Him far, and therefore remain attached to the love of worldly riches rather than God.

He says: "(O' my friends, the bride souls, who) are separated from the spouse (God) keep crying, (but a Guru following bride says to herself): "I have realized that my dear Spouse is with me. (Also I have realized that they) who have realized as fact, our (eventual) departure (from this world), enshrining God in their heart they serve (and meditate on) the true Guru. By serving the true Guru and meditating on God's Name with the full faith that the true Guru is always with them, they have always obtained peace. (Such bride souls), who enshrining truth in their minds, through the word of the Guru have killed the demon of (fear of) death, their coming and going from this world won't happen again. The true God, true is whose glory, sees (and blesses) them with His glance of grace. (So the bride souls) who are separated from the Spouse, keep crying (but I am in peace, because I know that) my eternal Spouse is with me."(1)

Now on behalf of the Guru following soul, Guru Ji shares with us how she realized and met her spouse (God), to whom did she go for advice, what kinds of obstacles came her way, and how she overcame the same.

So on behalf of the Guru following soul, he says: "(O' my friends, I realized that) my God is the highest of all, so how could I meet my beloved Groom? But when the true Guru united me, I got united very easily (with Him). Then I kept the Spouse enshrined in my

heart. (I also realized that the bride soul who) always enshrines God in her heart with love and affection, her Spouse becomes visible to her. (She doesn't get enticed by worldly riches, because she understands that) the attachment for worldly riches is (like a) flimsy gown, wearing which one's foot slips (from the path to union with the spouse God. On the other hand, being imbued with true love for God is like) wearing an everlasting gown, which is dyed in the fast color of the love for the Spouse, wearing of which quenches one's thirst (for worldly riches. Therefore), I always keep thinking that my God is the highest of all, so how could I meet my beloved Groom?"(2)

Continuing to narrate the story of union of the Guru following soul with her dear spouse (God), Guru Ji says on her behalf: "I have recognized my true God, but the other meritless bride has gone astray. Because, I keep reflecting on the true word (of the Guru), my Spouse always lets me enjoy His company. (I have realized that the bride soul, who reflects on the true word (of the Guru), that woman gets imbued with the love of (the spouse God), and by meeting the true Guru, she has obtained to her dear Groom. Within her she remains imbued with love, and remains intoxicated in a state of equipoise, and all the pain caused by her (internal) enemies vanishes. (She realizes that) we should surrender all our body and mind to the Guru, only then our mind is drenched (in God's love), which frees us from the pain of worldly desire. (So she says to herself): "I have recognized the eternal spouse (God), and the other merit less bride has gone astray."(3)

In conclusion, Guru Ji says: "(O' my friends), the dear eternal (God) has Himself created this world, but without the (guidance of the) Guru, there remains pitch darkness (in the mind of a person). On His own, (God) unites (one with the Guru), He Himself meets one, and on His own He blesses one with His love. Yes, He Himself gives His love, and makes one imperceptibly trade in His Name (by making one meditate on His Name and inspiring others to do the same), and through the Guru, He embellishes one's (human) birth. Blessed is the advent of (such a person) in the world, who has shed his or her self (conceit), and is recognized true in the court of the True (God). O' Nanak, through the love of (God)'s Name, one's mind is illuminated with the jewel of (divine) wisdom. (In short) it is the True (God), who has created the universe, but without the (guidance of the) Guru, there remains pitch darkness (in one's mind)."(4-3)

The message of the *shabad* is that it is God who has created the universe, and without the guidance of the Guru, we remain in pitch darkness in our spiritual journey. Therefore, we need to seek the guidance of the Guru to help us remove the veil of ego from the eyes of our mind and unite us with our spouse God. We have also to remember that it is only when God Himself shows His grace that He unites us with the Guru and blesses us with His love and affection.

ਵਡਰੀਸੁ ਮਹਲਾ ੩ ॥

ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੋ ਜਰੁ ਪਹੁਚੈ ਆਏ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰੁ ਮਰਿ ਜੰਸੇ ਆਵੈ ਜਾਏ ॥

ਹੋਰਿ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਵਹਿ
ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਹੋਈ ॥
ਐਥੈ ਕਮਾਵੈ ਸੇ ਫਲੁ ਪਾਵੈ ਮਨਮੁਖਿ ਹੈ ਪਤਿ ਖੋਈ ॥

vad-hans mehlā 3.

ih sareer jajree hai is no jar pahuchai aa-ay.

gur raakhay say ubray hor mar jammai aavai
jaa-ay.
hor mar jameh aavahi jaaveh ant ga-ay
pachhutaavahi bin naavai sukh na ho-ee.
aithai kamaavai so fal paavai manmukh hai
pat kho-ee.

ਜਮ ਪੁਰਿ ਘੋਰ ਅੰਧਾਰੁ ਮਹਾ ਗੁਬਾਰੁ ਨਾ ਤਿਥੈ ਭੈਣ ਨ ਭਾਈ ॥

ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੋ ਜਰੁ ਪਹੁਚੈ ਆਈ ॥੧॥

ਕਾਇਆ ਕੰਚਨੁ ਤਾਂ ਥੀਐ ਜਾਂ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ ॥

ਪੰਨਾ ੫੮੫

ਕੁਮੁ ਮਾਇਆ ਵਿਚਹੁ ਕਟੀਐ ਸਚਤੈ ਨਾਮਿ ਸਮਾਏ ॥

ਸਚੈ ਨਾਮਿ ਸਮਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਵਿਚਹੁ ਹੰਉਮੈ ਜਾਏ ॥

ਜਿਨੀ ਪੁਰਖੀ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ਤਿਨ ਕੈ ਹੰਉ ਲਾਗਉ ਪਾਏ ॥

ਕਾਇਆ ਕੰਚਨੁ ਤਾਂ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ ॥੨॥

ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਭਰਮਿ ਭੁਲਾਣੀਆ ਕਿਆ ਮੁਹੁ ਦੇਸਨਿ ਆਗੈ ਜਾਏ ॥

ਕਿਆ ਦੇਨਿ ਮੁਹੁ ਜਾਏ ਅਵਗੁਣਿ ਪਛੁਤਾਏ ਦੁਖੋ ਦੁਖੁ ਕਮਾਏ ॥

ਨਾਮਿ ਰਤੀਆ ਸੇ ਰੰਗਿ ਚਲੂਲਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ ॥

ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਸੂਝਈ ਕਿਸੁ ਆਗੈ ਕਹੀਐ ਜਾਏ ॥

ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥੩॥

ਜਿਨੀ ਸਚਤਾ ਸਚੁ ਸਲਾਹਿਆ ਹੰਉ ਤਿਨ ਲਾਗਉ ਪਾਏ ॥

ਸੋ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭ ਜਾਏ ॥

ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭ ਜਾਏ ਸਚੈ ਸਰਿ ਨਾਏ ਸਚੈ ਸਹਜਿ ਸੁਝਾਏ ॥

ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਏ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਰੰਗਿ ਰਾਤੇ ਨਾਨਕ ਸਚਿ ਸਮਾਏ ॥

ਜਿਨੀ ਸਚਤਾ ਸਚੁ ਧਿਆਇਆ ਹੰਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਏ ॥੪॥੪॥

jam pur ghor anDhaaar mahaa gubaar naa
tithai bhain na bhaa-ee.

ih sareer jajree hai is no jar pahuchai aa-ee.
||1||

kaa-i-aa kanchan taaⁿ thee-ai jaaⁿ satgur
la-ay milaa-ay.

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bharam maa-i-aa vichahu katee-ai sachrhaai
naam samaa-ay.

sachai naam samaa-ay har gun gaa-ay mil
pareetam sukh paa-ay.

sadgaa anand rahai din raattee vichahu
haⁿ-umai jaa-ay.

Jinee purkhee har naam chit laa-i-aa tin kai
haⁿ-u laaga-o paa-ay.

kaaⁿ-i-aa kanchan taaⁿ thee-ai jaa satgur
la-ay milaa-ay. ||2||

so sachaa sach salaah-ee-ai jay satgur day-ay
bujhaa-ay.

bin satgur bharam bhulaanee-aa ki-aa muhu
daysan aagai jaa-ay.

ki-aa dayn muhu jaa-ay avgun pachhutaa-ay
dukho dukh kamaa-ay.

naam raatee-aa say rang chalooolaa pir kai ank
samaa-ay.

tis jayvad avar na soojh-ee kis aagai kahee-ai
jaa-ay.

so sachaa sach salaah-ee-ai jay satgur day-ay
bujhaa-ay. ||3||

Jinee sachrhaa sach sahaali-aa haⁿ-u tin
laaga-o paa-ay.

say jan sachay nirmalay tin mili-aa mal sabh
jaa-ay.

tin mili-aa mal sabh jaa-ay sachai sar naa-ay
sachai sahj subhaa-ay.

naam niranjan agam agochar satgur dee-aa
bujhaa-ay.

an-din bhagat karahi rang raatay naanak
sach samaa-ay.

Jinee sachrhaa sach Dhi-aa-i-aa haⁿ-u tin kai
laaga-o paa-ay. ||4||4||

Wadhans Mohalla -3

Alahauni 4-9

In this last *Alahauni* Guru Ji draws our attention to the frail nature of our body, which is weak and can die any time, particularly when it is old. So reminding us of this fact Guru

Ji tells us why we need to utilize this opportunity to meditate on God, and sing His praises. Then our journey beyond death may not be that dreadful, as happens with many of those self-conceited persons who do not meditate on God's Name. In the end, Guru Ji tells us about the rewards achieved by those who meditate on God's Name and sing His praise, under Guru's guidance.

So Guru Ji says: "This body of ours is very frail and is subject to erosion day by day as the old age approaches. Only those who are guided by the Guru are saved, others keep dying and being born, and thus keep coming and going. Yes, all others (who do not meditate on God's Name), keep dying and being born, and thus keep coming and going; without God's Name they do not find any comfort, and so they repent. Whatever, one earns here, one receives the fruit of that in the yond, but the self-conceited person (has not meditated on the Name, and has therefore) lost honor in the next world. The city of death (where a self-conceited person is taken after death) is a pitch-dark chaos, where there is no sister or brother to help anybody. (Therefore, one should remember that) this body of ours is very frail and old age is overtakes it."(1)

Now Guru Ji tells us how can we make this frail body immaculate like pure gold and enjoy all the blessings of a healthy body and healthy soul. He says: "This body becomes (pure, immaculate, and valuable like) gold, when the true Guru unites a person with himself. (In that state), all the doubts of *Maya* are removed from within, and one merges in the true Name. Being merged in the true Name, one sings praises of the true God, and meeting one's beloved (God) one obtains bliss. Day and night, one remains in this state of bliss, and roots out ego or self-conceit from within. (Therefore), I bow to their feet (offer my deepest respect) to those who have attuned their mind to God's Name. Yes, this body becomes pure and immaculate like gold, only when the true Guru unites us with Him."(2)

In the previous stanza, Guru Ji told us that our body becomes immaculate when we are united with the true Guru. Now he tells us what we need to do after that.

He says: "If our Guru makes us realize, we start praising that ever true and eternal God. However those (self conceited bride souls) who are without the guidance of the true Guru, they remain lost in doubt; with what face they will go to the next world, (and how ashamed they will feel about themselves)? Yes, what kind of a face or with what dignity will they go there? (Naturally) they will be repenting because of their demerits and will suffer more and more pain. (However), those who are imbued with God's Name, they will be imbued with very deep love of God and will merge in the embrace of their Spouse. No one else seems equal to God, before whom we could go and say anything? (Therefore I suggest), that if the true Guru gives us this understanding, we should praise that ever true and eternal God." (3)

Finally Guru Ji describes for us the status and merits obtained by those who praise that true and eternal God. He says: "I bow to the feet of those who have meditated on the true and eternal God. They are truly pure and immaculate; meeting them all the dirt (of our mind) goes away. Yes, such people are like the pools of purity and truth; meeting them is like taking a bath in the tank of truth and with that bath one also becomes true and acquires a natural state of equipoise. The true Guru makes them realize the immaculate, unfathomable and unperceivable Name of God. Day and night merged in love of God, they worship (God), and O' Nanak they get merged in Truth (the true God). Yes, those who have contemplated on the true and eternal God, I bow to their feet, (I hold them in deepest respect)."(4-4)

The message of this *shabad* is that we should realize that our body is very fragile, particularly more so in old age and likely to collapse any time. We can make it pure, immaculate, and valuable like gold if we meet the true Guru and then under his instructions meditate on God's Name. Even by meeting true saints and other Guru's followers, we can make this body fruitful and enjoy the bliss of union with God.

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਲਲਾਂ ਬਹਲੀਮਾ ਕੀ ਧੁਨਿ ਗਾਵਣੀ

vad-hans kee vaar mehlaa 4 lalaaⁿ
behleemaa kee Dhun gaavⁿee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad.

ਸਲੋਕ ਮ: ੩ ॥

salok mehlaa 3.

ਸਬਦਿ ਰਤੇ ਵਡ ਹੰਸ ਹੈ ਸਚੁ ਨਾਮੁ ਉਰਿ ਧਾਰਿ ॥

sabadⁱ ratay vad hans hai sach naam ur
Dhaar.

ਸਚੁ ਸੰਗ੍ਰਹਿ ਸਦ ਸਚਿ ਰਹਹਿ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ ॥

sach sangr-hahi sad sach raheh sachai naam
pi-aar.

ਸਦਾ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਗਈ ਨਦਰਿ ਕੀਤੀ ਕਰਤਾਰਿ ॥

sad^aaa nirmal mail na lag-ee nadar keetee
kartaar.

ਨਾਨਕ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜੋ ਅਨਦਿਨੁ ਜਪਹਿ ਮੁਰਾਰਿ
॥੧॥

naanak ha-o tin kai balihaarⁿai jo an-din
jaapeh muraar. ||1||

ਮ: ੩ ॥

mehlaa 3.

ਮੈ ਜਾਨਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ ॥

mai jaani-aa vad hans hai taa mai kee-aa
sang.

ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ ॥੨॥

jay jaanaa bag bapur^haa t^a janam na daydee
ang. ||2||

ਮ: ੩ ॥

mehlaa 3.

ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ ਆਯਾ ਚਾਉ ॥

hansaa vay^{kh} tarandi-aa bagaaⁿ b^hee aa-yaa
chaa-o.

ਭੁਭਿ ਮੁਏ ਬਗੁ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੩॥

dub mu-ay bag bapur^hay sir tal upar paa-o.
||3||

ਪਉੜੀ ॥

pa-or^{hee}.

ਤੂ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਹੈ ਆਪਿ ਕਾਰਣੁ ਕੀਆ ॥

too aapay hee aap aap hai aap kaaranⁿ
kee-aa.

ਤੂ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਕੇ ਅਵਰੁ ਨ ਬੀਆ ॥

too aapay aap nirankaar hai ko avar na
bee-aa.

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤੂ ਕਰਹਿ ਸੁ ਬੀਆ ॥

too karanⁿ kaaranⁿ samrath hai too karahi so
thee-aa.

ਤੂ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਸਭਨਾਹਾ ਝਾਿਆ ॥

too an^mangi-aa daan dayⁿnaa sab^hnaahaa
jee-aa.

ਸਭਿ ਆਖਹੁ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਝਿਨਿ ਦਾਨੁ ਹਰਿ ਨਾਮੁ ਮੁਖਿ
ਦੀਆ ॥੧॥

sab^h aakhahu satgur vaahu vaahu Jin daan
har naam muk^h dee-aa. ||1||

Wadhans Ki Vaar Mohalla-4

(To Be Sung To The Tune Of *Lalla-Behleema.*)

Salok Mohalla-3

This epic is required to be sung to the tune of the epic of *Lalla-Behleema*. As per Dr. Bhai Vir Singh Ji, Lalla and Behleema were brothers and petty kings or landlords. One time in order to save the crops of his brother, *Behleema* let *Lalla* use the water from his ditches, on the promise that the latter will pay back with one sixth of his crop. But after the crop ripened, that brother refused to pay and there was a big heroic fight between both, in which ultimately *Behleema* won. This epic based on this story was written by the bards of those times. The present composition is supposed to be sung to the tune in the epic of those times.

Guru Ji starts this epic by commenting on the true saints and other false saints or copycats. Guru Ji compares those true saints to gorgeous swans, and the copycats or false saints to herons, and then uses this metaphor to tell the differences between these two categories.

He says: “Those who are imbued with the word (of Guru’s advice) are real true gorgeous swans (saints); they have enshrined the true Name in their hearts. (Like the swans, which only peck at the pearls), these true saints only collect truth and are always imbued with the love of the true God. God has cast a glance of grace on them and they always remain pure and no dirt (of evil thoughts) afflicts them. Therefore, Nanak is a sacrifice to those, who day and night meditate on that Destroyer of pride.”(1)

Mohalla-3

Now Guru Ji cautions us in an indirect way from being beguiled by the false saints, thinking them to be true saints, but he still uses his previous metaphor of swans and herons. So Guru Ji says: “I thought him to be a beautiful swan (a true saint, so) I associated with him, but if I had known that he’s only a poor crane (a cheat), I would never have let him come near me, my entire life.”(2)

Mohalla-3

Next Guru Ji depicts for us the fate of those poor cranes (false saints), who upon seeing the swans (the true saints) swimming in that pool (of spiritual bliss) also try the same but they get drowned. So he says: “Seeing the swans swim, similar desire arose even in the cranes. (But when) they plunged headlong (into the water, the) poor cranes were drowned. (Similarly, when upon seeing the true saints enjoy the bliss of true union with God and respect of their company, the false saints also tried to get that kind of bliss and honor, their secret evil nature came to the surface and they were drowned (shunned and kicked out of the holy congregation in a most dishonorable way).”{3}

Paurri

Finally Guru Ji addresses God and paying his homage, he says: “O’ God, You are by Yourself; and You are the cause of all this creation of Yours. You Yourself are formless and there is no one other (than You). You are powerful to do anything, and only that happens,

which You do. You give unasked for gifts to all the creatures. Therefore, let us all repeatedly say that blessed is that true Guru who has given us the supreme gift of God's Name.”(1)

The message of this *shabad* is that before following any saint or a seemingly immaculate person, we should make sure that he or she is not a false saint trying to cheat us. Only then we should associate with any saints or follow their advice. But the safest course for us is to follow the advice of our eternal Guru, the Guru Granth Sahib, which contains the gist of all the advice of Sikh Gurus and like minded devotees, and we should always say that blessed are those Gurus and Guru Granth Sahib who have given us the true Name of God.

ਪੰਨਾ ੫੮੬

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ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.

ਭੈ ਵਿਚਿ ਸਭੁ ਆਕਾਰੁ ਹੈ ਨਿਰਭਉ ਹਰਿ ਜੀਉ ਸੋਇ ॥
ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ ॥
ਦੁਸਮਨੁ ਦੁਖੁ ਤਿਸ ਨੋ ਨੇੜਿ ਨ ਆਵੈ ਪੋਹਿ ਨ ਸਕੈ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਮਨਿ ਵੀਚਾਰਿਆ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥
ਨਾਨਕ ਆਪੇ ਹੀ ਪਤਿ ਰਖਸੀ ਕਾਰਜ ਸਵਾਰੇ ਸੋਇ ॥੧॥

bhai vich sabh aakaar hai nirbha-o har jee-o so-ay.
satgur sayvi-ai har man vasai tithai bha-o kaday na ho-ay.
dusman dukh tis no nayrh na aavai pohi na sakai ko-ay.
gurmukh man veechaari-aa jo tis bhaavai so ho-ay.
naanak aapay hee pat rakhsee kaaraj savaaray so-ay. ||1||

ਮਃ ੩ ॥

mehlāa 3.

ਇਕਿ ਸਜਣ ਚਲੇ ਇਕਿ ਚਲਿ ਗਏ ਰਹਦੇ ਭੀ ਫੁਨਿ ਜਾਹਿ ॥
ਜਿਨੀ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਆਇ ਗਏ ਪਛੁਤਾਹਿ ॥
ਨਾਨਕ ਸਚਿ ਰਤੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਹਿ ॥੨॥

ik sajan chalay ik chal ga-ay rahday bhee fun jaahi.
Jinee satgur na sayvi-o say aa-ay ga-ay pachhutaahi.
naanak sach ratay say na vichhurheh satgur sayv samaahi. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰੁ ਸਜਣੈ ਜਿਸੁ ਅੰਤਰਿ ਹਰਿ ਗੁਣਕਾਰੀ ॥
ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰੁ ਪ੍ਰੀਤਮੈ ਜਿਨਿ ਹੰਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥
ਸੋ ਸਤਿਗੁਰੁ ਪੂਰਾ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ ਸਭ ਸ੍ਰਿਸ਼ਟਿ ਸਵਾਰੀ ॥
ਨਿਤ ਜਪਿਅਹੁ ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਭਉਜਲ ਬਿਖੁ ਤਾਰੀ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਉਪਦੇਸਿਆ ਗੁਰੁ ਵਿਟਕਿਅਹੁ ਹੰਉ ਸਦ ਵਾਰੀ ॥੨॥

tis milee-ai satgur sajnai Jis antar har gunkaaree.
tis milee-ai satgur pareetamai Jin haⁿ-umai vichahu maaree.
so satgur pooraa Dhan Dhan hai Jin har updays day sabh sarisat savaaree.
nit japi-ahu santahu raam naam bha-ojal bikh taaree.
gur poorai har updaysi-aa gur vitrhi-ahu haⁿ-u sad vaaree. ||2||

Salok Mohalla-3

It is a common occurrence that we see all humans and creatures living in some kind of fear. Whether it is fear of loss of wealth, fear of some disease, enemy, or just emotional fear, and

in that fear the human being keeps suffering endlessly. In this *shabad* Guru Ji tells us how to get rid of that fear, and live a fear free life.

He says: “All the different forms (of this world which includes humans, creatures and other things) are under some kind of fear. But only the venerable God is without any fear. When we serve (and follow the advice of the true Guru), the (fearless) God comes to reside in our mind, and then there is no fear. (Then we become so fearless that) no enemy or suffering comes near us (or affects us emotionally or spiritually). Therefore the person who is *Gurmukh*, (who follows the Guru’s advice), gives this thought to his or her mind that whatever pleases God that will happen. (Therefore there is no need to worry about anything); and O’ Nanak, (a Guru’s follower firmly believes that, God) Himself will save his or her honor, and will accomplish the tasks.”(1)

Mohalla-3

Now Guru Ji takes another aspect of human life and compares the fate of those who serve (and follow the advice of the Guru) with those who do not. Taking the example of the process of birth and death, he says: “Some of our friends have already gone (departed from this world), there are others who are about to depart, and whosoever remain, they will also die one day. But those who have not served (followed the advice of the Guru), they will repent and grieve, both while coming and while going (from the world). But O’ Nanak, those who are imbued with the love of the true God are never separated, because by following the advice of the Guru, they merge in God Himself.”(2)

Paurri

Now, in order to save us from the pains of coming and going from the world, Guru Ji gives us his sincere advice and says: “(O’ my friends), we should meet that true friend (the Guru), who has enshrined in his mind the God of all virtues. Yes, we should meet that true Guru, our beloved friend, who has stilled self-conceit from within. Blessed is that perfect true Guru, who with his instruction has reformed the entire world. O’ (my dear) saints, every day we should utter the Name of that God, which ferries us across the dreadful worldly ocean. My true Guru has given me this instruction, therefore, I am always a sacrifice to the Guru.” (2)

The message of this *shabad* is that in case we want to get rid of all our fears or worries, then we should seek and follow the advice of the true Guru and meditate on His Name. Further, we should not postpone this task because we should be aware that like many others who have already departed before our eyes, we might also have to depart any moment.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸੁਖੀ ਹੂੰ ਸੁਖ ਸਾਰੁ ॥

ਐਥੈ ਮਿਲਨਿ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰੁ ॥

ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਪੈਨਣੁ ਸਚੁ ਨਾਮੁ ਅਧਾਰੁ ॥

ਸਚੀ ਸੰਗਤਿ ਸਚਿ ਮਿਲੈ ਸਚੈ ਨਾਇ ਪਿਆਰੁ ॥

salok mehlāa 3.

satgur kee sayvaa chaakree sukhee hooⁿ
sukh saar.

aithai milan vadi-aa-ee-aa dargeh mokh
du-aar.

sachee kaar kamaavnee sach painan sach
naam aDhaar.

sachee sangat sach milai sachai naa-ay
pi-aar.

ਸਚੈ ਸਬਦਿ ਹਰਖੁ ਸਦਾ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥

ਨਾਨਕ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੈ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੈ
ਕਰਤਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਹੋਰ ਵਿਡਾਣੀ ਚਾਕਰੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵਾਸੁ ॥

ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਬਿਖੁ ਲਗੇ ਬਿਖੁ ਖਟਣਾ ਬਿਖੁ ਰਾਸਿ ॥

ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਪੈਨਣਾ ਬਿਖੁ ਕੇ ਮੁਖਿ ਗਿਰਾਸ ॥

ਐਥੈ ਦੁਖੇ ਦੁਖੁ ਕਮਾਵਣਾ ਮੁਇਆ ਨਰਕਿ ਨਿਵਾਸੁ ॥

ਮਨਮੁਖ ਮੁਹਿ ਮੈਲੈ ਸਬਦੁ ਨ ਜਾਣਨੀ ਕਾਮ ਕਰੋਧਿ ਵਿਣਾਸੁ ॥

ਸਤਿਗੁਰ ਕਾ ਭਉ ਛੋਡਿਆ ਮਨਹਨਿ ਕੰਮੁ ਨ ਆਵੈ ਰਾਸਿ ॥

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੇ ਨ ਸੁਣੇ ਅਰਦਾਸਿ ॥

ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮਿ ਨਿਵਾਸੁ
॥੨॥

ਪਉੜੀ ॥

ਸੋ ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਸਾਧ ਜਨੁ ਤਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਆ ॥

ਸੋ ਸਤਿਗੁਰੁ ਪੂਜਹੁ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨਿ ਜਗੰਨਾਥੁ ਜਗਦੀਸੁ
ਜਪਾਇਆ ॥

ਸੋ ਸਤਿਗੁਰੁ ਦੇਖਹੁ ਇਕ ਨਿਮਖ ਨਿਮਖ ਜਿਨਿ ਹਰਿ ਕਾ ਹਰਿ
ਪੰਥੁ ਬੜਾਇਆ ॥

ਤਿਸੁ ਸਤਿਗੁਰੁ ਕੀ ਸਭ ਪਗੀ ਪਵਹੁ ਜਿਨਿ ਮੋਹ ਅੰਧੋਹੁ
ਚੁਕਾਇਆ ॥

ਸੋ ਸਤਿਗੁਰੁ ਕਹਹੁ ਸਭਿ ਧੰਨੁ ਧੰਨੁ ਜਿਨਿ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ
ਲਹਾਇਆ ॥੩॥

sachai sabad harakh sadaa dar sachai
sachiaar.

naanak satgur kee sayvaa so karai Jis no
nadar karai kartaar. ||1||

mehlaa 3.

hor vidaanee chaakree Dharig jeevan Dharig
vaas.

amrit chhod bikh lagay bikh khatnaa bikh
raas.

bikh khaanaa bikh painnaa bikh kay mukh
giraas.

aithai dukho dukh kamaavanaa mu-i-aa
narak nivaas.

manmukh muhi mailai sabad na jaanee
kaam karoDh vanaas.

satgur kaa bha-o chhodi-aa manhath kamm
na aavai raas.

jam pur baDhay maaree-ah ko na sunay
ardhaas.

naanak poorab likhi-aa kamaavanaa gurmukh
naam nivaas. ||2||

pa-orhee.

so satgur sayvihu saaDh jan Jin har har
naam drirh-aa-i-aa.

so satgur poojahu dinas raat Jin jagannaath
jagdees japaa-i-aa.

so satgur daykhu ik nimakh nimakh Jin har
kaa har panth baa-i-aa.

tis satgur kee sabh pagee pavahu Jin moh
anDhayr chukaa-i-aa.

so satgur kahhu sabh Dhan Dhan Jin har
bhagat bhandaar lahaa-i-aa. ||3||

Salok Mohalla-3

In the previous *paורי*, Guru Ji advised us that if we want to get rid of our fear and enjoy the company of the fearless God, then we should follow the advice of the true Guru. In this *salok*, he elaborates upon the blessings received by those who serve the true Guru by following his advice.

Guru Ji says: "In the service and devotion of the true Guru, there is all peace and essence of bliss. (By following the true Guru), one gains glory in this world and obtains salvation in the next. Performing service of the true Guru is like wearing the gown of truth and making the true Name as one's main support. Because in the true company (of the Guru), one obtains Truth, and one is imbued with the love of the true God. Then by dwelling on the true word (Name of the true God), one always remains happy, and is adjudged true (and honored) at the door of the true God. However, O' Nanak, only that person serves the true Guru, on whom the Creator casts His glance of grace."(1)

Mohalla-3

Now Guru Ji tells us about the fate of those who instead of serving (and following) the true Guru serve other false saints or other false people or end up serving themselves under false motives. He says: “Accursed is the life, and accursed the abode of those who perform the service of any other (except the true Guru). Abandoning the nectar, (such persons) have turned to poison, they earn poison and poison is their stock-in-trade. They eat poison; they wear poison, and put morsels of poison in their mouths (all what they do or say is evil). Therefore, here (in this world) they earn nothing but pain, and on dying they will abide in hell. Whatever such self-conceited (persons) utter from their mouth is dirty (evil), and they do not realize the value of the true word (God’s Name), so they are consumed by wrath and lust. In the obstinacy of their mind, they have forsaken the fear (or respect of the true Guru. Therefore none of their) affairs is accomplished. So they are tied down and beaten in the city of death and nobody hears or pays attention to their prayers. O’ Nanak, people earn the fruit of their past deeds, but the Guru’s followers remain merged in (God’s) Name.”(2)

Paurri

On the basis of what he has said above, Guru Ji advises: “O’ dear saints and devotees of God, please serve (follow the advice of) the true Guru who has inspired you to meditate on God’s Name. Yes, worship that true Guru day and night, who helped you meditate on that God and Master of the universe. At every moment behold (remember) that true Guru who has shown you the divine path of God. You all should fall at the feet (humbly follow the advice) of that true Guru, who has dispelled the darkness of (worldly) attachments. In short, praise again and again that true Guru who has helped you find the treasure of God’s devotion.”(3)

The message of this *shabad* is that if we want to find all the treasures of the world and all the bliss we ever hope for, then we should follow the advice of the true Guru (Granth Sahib). But we should not follow the advice of any false saints, false people, or our own false worldly desires. It does not mean that we should not be doing any service or jobs to fulfill our reasonable obligations to our family and ourselves. It means that while doing our jobs, we should follow the advice of our true Guru Granth Sahib and train our mind according to the advice contained there in, then we will find bliss and happiness, both here and hereafter.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੋਖੀ ਭੁਖ ਨ ਜਾਇ ॥

ਪੰਨਾ ੫੮੭

ਦੁਖਿ ਲਗੈ ਘਰਿ ਘਰਿ ਫਿਰੈ ਅਗੈ ਦੁਣੀ ਮਿਲੈ ਸਜਾਇ ॥

ਅੰਦਰਿ ਸਹਜੁ ਨ ਆਇਓ ਸਹਜੇ ਹੀ ਲੈ ਖਾਇ ॥

ਮਨਹਠਿ ਜਿਸ ਤੇ ਮੰਗਣਾ ਲੈਣਾ ਦੁਖੁ ਮਨਾਇ ॥

ਇਸੁ ਭੋਖੈ ਬਾਵਹੁ ਗਿਰਹੋ ਭਲਾ ਜਿਥਹੁ ਕੇ ਵਰਸਾਇ ॥

salok mehlaa 3.

satgur mili-ai bhukh ga-ee bhaykhee bhukh
na jaa-ay.

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dukh lagai ghar ghar firai agai doonee milai
sajaa-ay.

andar sajh na aa-i-o sehjay hee lai khaa-ay.
manhathu Jis tay mangnaa lainaa dukh
manaa-ay.

is bhaykhai thaavhu girho bhalaa Jithahu ko
varsaa-ay.

ਸਬਦਿ ਰਤੇ ਤਿਨਾ ਸੋਝੀ ਪਈ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ ॥
ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਜਿਨ ਕੀ ਪਤਿ ਪਾਵਹਿ ਥਾਇ
॥੧॥

ਮ: ੩ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥
ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥
ਅੰਤਰਿ ਤੀਰਥੁ ਗਿਆਨੁ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥
ਸੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਤੀਰਥਿ ਨਾਇ ॥
ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥
ਘਰ ਹੀ ਪਰਚਾ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥
ਪਾਖੰਡਿ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਤਿਤੁ ਜਾਇ ਬਹੁ ਸਤਸੰਗਤੀ ਜਿਥੈ ਹਰਿ ਕਾ ਹਰਿ ਨਾਮੁ
ਬਿਲੋਈਐ ॥
ਸਰਜੇ ਹੀ ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਹਰਿ ਤਤੁ ਨ ਖੋਈਐ ॥
ਨਿਤ ਜਪਿਅਹੁ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਦਰਗਹ ਢੋਈਐ
॥
ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਗੁਰੁ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਲਿਲਾਟਿ
ਲਿਖੋਈਐ ॥
ਤਿਸੁ ਗੁਰ ਕੰਉ ਸਭਿ ਨਮਸਕਾਰੁ ਕਰਹੁ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ
ਗਾਲ ਗਲੋਈਐ ॥੪॥

sabad raṭay tīnaa sojhee pa-ee doojai
bharam bhulaa-ay.
pa-i-ai kirat kamaavanāa kahṇaa kachhoo na
jaa-ay.
naanak jo tis bhaaveh say bhalay Jin kee paṭ
paavahi thaa-ay. ||1||

mehlaa 3.

satgur sayvi-ai sadāa sukh janam maran
dukh jaa-ay.
chintāa mool na hova-ee achint vasai man
aa-ay.
antar tirath gi-aan hai satgur dee-aa
bujhāa-ay.
mail ga-ee man nirmal ho-aa amrit sar tirath
naa-ay.
sajan milay sajnaa sachai sabaḍ subhāa-ay.
ghar hee parchaa paa-i-aa jotee jot milaa-ay.
pakhand jamkaal na chhod-ee lai jaasee paṭ
gavaa-ay.
naanak naam raṭay say ubray sachay si-o liv
laa-ay. ||2||

pa-orhee.

tit jaa-ay bahhu satsangtee Jithai har kaa har
naam bilo-ee-ai.
sehjay hee har naam layho har tat na
kho-ee-ai.
nit japi-ahu har har dinas raat har dargeh
dhoo-ee-ai.
so paa-ay poora satguroo Jis Dhur mastak
lilaat likho-ee-ai.
tis gur kaⁿ-u sabh namaskaar karahu Jin har
kee har gaal galo-ee-ai. ||4||

Salok Mohalla-3

In this *shabad*, Guru Ji comments on some of the practices adopted by false saints of those days, who would coerce householders to give them alms of their choosing.

Some of the methods employed by such saints used to be going on fast till their demands were fulfilled, others simply used to continuously sit down in front of some houses etc. In this way they would torture themselves physically, and the householders emotionally, because they did not want to have the sin of the death of a “saint” on their head. Guru Ji speaks against such practices of the so-called saints.

He says: “By meeting the true Guru, one’s hunger and longing for worldly things is quenched, but by simply wearing holy garbs (and posing like saints), one’s hunger (for worldly things) does not go away. (A person who is simply wearing holy garbs, like a yogi or a beggar), goes from door to door suffers pain, (and when he goes to God’s court), he

suffers double punishment. (In his mind, he never obtains peace and poise, so that he can feel contented with what he receives. To beg from somebody through the obstinacy of mind (using coercive methods) is to inflict pain (physical and or emotional), both on one-self, and the donor. Better than (such persons who put on holy) garbs is a householder, who meets the needs of somebody. But only those who are imbued with the word (of the true Guru) obtain this understanding, and others remain strayed in doubt and duality. However, nothing can be said about anybody, because people have to do, what is written in their lot (on the basis of their past deeds). Therefore O' Nanak, best are those who are pleasing to Him and whose honor (God) saves.”(1)

Mohalla-3

In the previous stanza, Guru Ji hinted that those who are imbued with the word of the true Guru obtain the true wisdom to live in this world. Now Guru Ji tells us how to be imbued with that word or the advice of the true Guru.

He says: “By serving (following) the true Guru, one obtains peace, and one’s pain of birth and death goes away. Then, there is absolutely no anxiety, (because) the fear-free (God) comes to reside in one’s mind. The true Guru makes such a person realize the pilgrim-station of divine knowledge within. When one bathes in that tank of nectar in that holy place (and draws on the inner divine wisdom), then all the dirt (of evil thoughts) goes away, and the mind becomes immaculate. Being embellished by the true word (of the Guru), friends meet other friends who are (similarly) embellished with divine knowledge). In this way, they develop firm faith (in God), and get their soul merged in the (prime) soul (of God. On the other hand), by indulging in hypocrisy, the demon of death does not spare and will drag one away in a very dishonorable way. In short, O’ Nanak, those who are imbued with the Name of God are saved, because they remain attuned to His love.”(2)

Paurri

Now on the basis of the previous two *saloks*, Guru Ji says to us: “(O’ my friends), go and join that true congregation, where the Name of God is repeated again and again. However, (just as you churn the milk very slowly, similarly) meditate on this Name in a very peaceful and poised manner, lest you lose the essence. Further every day, at all times meditate on God’s Name, which will provide you support in the court (of God). However, only that person obtains (the guidance of) the perfect true Guru, in whose destiny, it has been so written (by God). Finally, you all should bow to that Guru, who tells you and talks to you about the gospel (divine knowledge) of that God.”{4}

The message of this *shabad* is that instead of adopting false garbs, and becoming yogis or recluses, etc., it is better to remain a householder. But as a householder, we should seek and follow the advice of the true Guru and meditate on God’s Name. Then we will find divine knowledge within our own mind, and a stage will come when our soul will meet the prime Soul (God), and we will merge in permanent bliss.

ਸਲੋਕ ਮ: ੩ ॥

ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਜਿਨ ਸਤਗੁਰ ਨਾਲਿ ਪਿਆਰੁ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਤਿਨੀ ਧਿਆਇਆ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰੁ ॥

salok mehlāa 3.

sajan milay sajnaa Jin satgur naal pi-aar.
mil pareetam tinee Dhi-aa-i-aa sachai paraym
pi-aar.

ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਿ ॥
 ਏਹਿ ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥
 ਇਕਨਾ ਦਰਸਨ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ ਕਰਹਿ
 ਵੀਚਾਰੁ ॥
 ਵਿਛੁੜਿਆ ਕਾ ਕਿਆ ਵਿਛੁੜੈ ਜਿਨਾ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
 ਮਨਮੁਖ ਸੇਤੀ ਦੋਸਤੀ ਬੋਝਤਿਆ ਦਿਨ ਚਾਰਿ ॥
 ਇਸੁ ਪਰੀਤੀ ਤੁਟਦੀ ਵਿਲਮੁ ਨ ਹੋਵਈ ਇਤੁ ਦੋਸਤੀ ਚਲਨਿ
 ਵਿਕਾਰੁ ॥
 ਜਿਨਾ ਅੰਦਰਿ ਸਚੇ ਕਾ ਭਉ ਨਾਹੀ ਨਾਮਿ ਨ ਕਰਹਿ ਪਿਆਰੁ ॥
 ਨਾਨਕ ਤਿਨ ਸਿਉ ਕਿਆ ਕੀਚੈ ਦੋਸਤੀ ਜਿ ਆਪਿ ਭੁਲਾਏ
 ਕਰਤਾਰਿ ॥੧॥

ਮ३ ੩ ॥

ਇਕਿ ਸਦਾ ਇਕਤੈ ਰੰਗਿ ਰਹਹਿ ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ
 ਜਾਉ ॥
 ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਤਿਨ ਕਉ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ॥
 ਤਿਨ ਮਿਲਿਆ ਮਨੁ ਸੰਤੋਖੀਐ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੀਏ ਸਦਾ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ
 ਸੁਣਾਈ ॥

ਪੰਨਾ ੫੮੮

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਹਰਿ ਸੇਵਾ ਬਣਤ
 ਬਣਾਈ ॥
 ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ ਲਏ
 ਛੁਡਾਈ ॥
 ਤਿਸੁ ਗੁਰ ਕਉ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਰਿ ਸੋਝੀ ਪਾਈ ॥
 ਨਾਨਕੁ ਗੁਰੁ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਨਾਮੁ ਦੀਆ ਮੇਰੇ ਮਨ
 ਕੀ ਆਸ ਪੁਰਾਈ ॥੫॥

man hee tay man maani-aa gur kai sabad
 apaar.
 ayhi sajan milay na vichhurheh je aap maylay
 kartaar.
 iknaa darsan kee parteet na aa-ee-aa sabad
 na karahi veechaar.
 vichhurhi-aa kaa ki-aa vichhurhai Jinaa doojai
 bhaa-ay pi-aar.
 manmukh saytee dostee thorh-rhi-aa din
 chaar.
 is pareetee tutdee vilam na hova-ee it dostee
 chalan vikaar.
 Jinaa andar sachay kaa bha-o naahee naam
 na karahi pi-aar.
 naanak tin si-o ki-aa keechai dostee je aap
 bhulaa-ay kartaar. ||1||

mehlaa 3.

ik sadaa ichtai rang raheh tin kai ha-o sad
 balihaarai jaa-o.
 tan man Dhan arpee tin ka-o niv niv laaga-o
 paa-ay.
 tin mili-aa man santokhee-ai tarisnaa bhukh
 sabh jaa-ay.
 naanak naam ratay sukhee-ay sadaa sachay
 si-o liv laa-ay. ||2||

pa-orhee.

tis gur ka-o ha-o vaari-aa Jin har kee har
 katha surna-ee.

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tis gur ka-o sad balihaarnai Jin har sayvaa
 banat banaa-ee.
 so satgur pi-aaraa mayrai naal hai Jithai
 kithai maino la-ay chhadaa-ee.
 tis gur ka-o saabaas hai Jin har sojhee
 paa-ee.
 naanak gur vitahu vaari-aa Jin har naam
 dee-aa mayray man kee aas puraa-ee. ||5||

Salok Moalla-3

In this *shabad*, Guru Ji is comparing the quality of love between Guru's followers and self-conceited persons. Indirectly he tells us with what kind of people we should associate and develop friendship.

He says: “Virtuous people (like to meet) other good people, who also love the true Guru. On meeting they meditate on the beloved God with true love and affection. By reflecting on the infinite word (of advice of the Guru), their mind is instructed by the mind itself. When such virtuous friends meet, they do not separate again, because they have been united with God Himself. (On the other hand, there are others), who do not have any faith in obtaining the sight (or guidance of the true Guru) and they do not reflect on his advice. (But we should not worry about such people) because what more separation could be for them, who are already separated (from God) due to their love of duality (of worldly attachments. We should remember that) friendship with self-conceited persons is very short-lived and lasts only for a few days. It does not take even a moment’s delay for such friendship to break down; moreover such friendship gives rise to many evils. (Because when the self-conceited persons join together, they do not think about doing good things, they think about all kinds of evil pursuits, then they easily fall out when their own personal selfish ends are not met). Therefore, O’ Nanak there is no use of having any friendship with such people who do not have the fear of God in their mind, who do not love God’s Name, and who have been forsaken by God Himself.” (1)

Mohalla-3

Now Guru Ji tells us about the merits of those Guru’s followers, who are truly imbued with the love of God, and are constantly attuned to Him, and in a way have already been saved. He says: “I always am a sacrifice to those persons who forever remain attuned to the love of that one God. I will like to surrender my body and mind to them and I will touch their feet again and again (to show my reverence). Because on meeting (such persons), the mind feels contented, and all one’s (worldly) desire and hunger is gone. O’ Nanak, such persons who are imbued with God’s Name always remain happy, by always remaining attuned to the love of the true God.”(2)

Paurri

After telling us the difference between the friendship of Guru’s followers, and self-conceited persons, and then the merits of Guru’s followers, Guru Ji takes us to the third and final stage of having rapport with the Guru. He says: “I am a sacrifice to that Guru, who has uttered to me the gospel of God. I am a sacrifice to that Guru who has made arrangements for this job of service of God for me. That beloved true Guru is always with me and saves me, wherever I am. Blessed is that Guru who has given me this wisdom (and true knowledge about God). In short, Nanak is a sacrifice to that Guru, who has given this gift of God’s Name and fulfilled the desire of my heart.”(5)

The message of this *shabad* is that if we want to fulfill the wishes of our soul and make this life fruitful we need to proceed through these three important steps. 1. We should have friendship with those good people who are already engaged in leading a virtuous life, are trying to follow the advice of the Guru, and do not associate with self-conceited persons. 2. We should always be most respectful and follow those who have already covered first stage and remain imbued with the meditation on God’s Name. 3. We should seek the advice of the Guru and obtain from him God’s Name and the gift of loving adoration of God at all times. Then, God will show His mercy, and will fulfill all our wishes, and we will obtain salvation.

ਸਲੋਕ ਮ: ੩ ॥

ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਜਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ ਪੁਕਾਰ ॥
ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ ਨ ਦੂਜੀ ਵਾਰ ॥
ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕੋ ਨਹੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ
ਵੀਚਾਰੁ ॥੧॥

ਮ: ੩ ॥

ਭੇਖੀ ਅਗਨਿ ਨ ਬੁਝਈ ਚਿੰਤਾ ਹੈ ਮਨ ਮਾਹਿ ॥
ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰੈ ਤਿਉ ਨਿਗੁਰੇ ਕਰਮ ਕਮਾਹਿ ॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਸੇਵੀਐ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਇ ॥
ਸੁਖਾ ਸਿਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ਜਾ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ ॥
ਗੁਰਮੁਖਿ ਉਦਾਸੀ ਸੋ ਕਰੇ ਜਿ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਰਿ ਨਾਮਿ ਰਜਾ ਆਘਾਇ ॥
ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਨਹ ਛੁਟੀਐ ਹਉਮੈ ਪਚਹਿ ਪਚਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨੀ ਪਾਇਅਤੇ ਸਰਬ
ਸੁਖਾ ॥
ਸਭੁ ਜਨਮੁ ਤਿਨਾ ਕਾ ਸਫਲੁ ਹੈ ਜਿਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨਿ
ਲਾਗੀ ਭੁਖਾ ॥
ਜਿਨੀ ਗੁਰ ਕੈ ਬਚਨਿ ਆਰਾਧਿਆ ਤਿਨ ਵਿਸਰਿ ਗਏ ਸਭਿ
ਦੁਖਾ ॥
ਤੇ ਸੰਤ ਭਲੇ ਗੁਰਸਿਖ ਹੈ ਜਿਨ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਦੁਖਾ ॥
ਧਨੁ ਧੰਨੁ ਤਿਨਾ ਕਾ ਗੁਰੂ ਹੈ ਜਿਸੁ ਅੰਮ੍ਰਿਤ ਫਲ ਹਰਿ ਲਾਗੇ
ਮੁਖਾ ॥੬॥

salok mehlā 3.

tarisnaa daaDhee jal mu-ee jal jal karay
pukaar.
satgur seetaḷ jay milai fir jalai na doojee vaar.
naanak viṇ naavai nirbhā-o ko nahee Jichar
sabadḷ na karay veechaar. ||1||

mehlā 3.

bhaykhee agan na bujh-ee chintā hai man
maahi.
varmee maaree saap na marai tī-o niguray
karam kamaahi.
satgur daatā sayvee-ai sabadḷ vasai man
aa-ay.
man tan seetaḷ saaṁ ho-ay tarisnaa agan
bujhāa-ay.
sukhāa sir sadāa sukh ho-ay jaa vichahu aap
gavaa-ay.
gurmukhḷ uḷaasee so karay je sach rahai liv
laa-ay.
chintāa mool na hova-ee har naam rajaa
aaghāa-ay.
naanak naam binaa nah chhootee-ai ha-umai
pacheh pachāa-ay. ||2||

pa-orhee.

Jinee har har naam Dhi-aa-i-aa tinee
paa-i-arhay sarab sukhāa.
sabhḷ janam tīnaa kaa safal hai Jin har kay
naam kee man laagee bhukhāa.
Jinee gur kai bachan aaraaDhi-aa tīn visar
ga-ay sabhḷ dukhāa.
tay santḷ bhalay gursikhḷ hai Jin naahee chintḷ
paraa-ee chukhāa.
Dhan Dhan tīnaa kaa guroo hai Jis amritḷ fal
har laagay mukhāa. ||6||

Salok Mohalla-3

In the previous *Paurri*, Guru Ji commented upon the importance of Guru's guidance in our life and told us how those persons who follow the advice of the Guru are able to satiate their desire for worldly riches and power, and by remaining absorbed in loving meditation of God ultimately merge in Him. Guru Ji starts this *Paurri* by telling us how the rest of the world, which doesn't follow the guidance of the Guru, keeps suffering due to the fire of worldly desires.

He says: "The world has being consumed by the fire of (worldly) desire; being burned and pained in this fire it grieves and cries out for help. However, if it could meet (and follow) the soothing true Guru, it wouldn't burn (or suffer in such pain) again. (Because the Guru

gives ever lasting peace with the gift of God's Name), and O' Nanak, without the Name, nobody becomes free of fear (of pain of death and worldly desires)."(1)

Mohalla-3

Next Guru Ji comments on the practices of some people, who in order to avoid the pain and suffering caused by worldly desires, and fear of their enemies and death, abandon the world and adorn all kinds of holy garbs of yogi's, sages, or recluses, but still keep suffering from the same troubles. To such people, Guru Ji says: "(O' my friends), by adopting different kinds of holy garbs, the fire (of worldly desires) is not quenched, (and in one form or the other, the) worry keeps staying in the mind. Just as by closing the snake's hole the snake doesn't die, similarly (all the ritualistic deeds, which the folks do) without the guidance of the Guru, (all go to waste. O' my friends, when we serve (and follow the advice of) the beneficent Guru, the divine word (of God's Name) comes to abide in our mind. Then our mind and body is soothed, and the fire of (worldly) desire is quenched. When, one removes one's self-conceit from within, one obtains the highest kind of bliss. However, only that person detaches (from worldly desires and the self-conceit), who by following the Guru's advice remains attuned to the eternal (God). Worry doesn't afflict that person at all, who always remains satiated with the (bliss of God's) Name. (In short), O' Nanak, without (meditating on God's) Name, we are not liberated (from the pains of worldly desires), and people keep getting consumed in self-conceit."(2)

Paurri

They who have meditated on the God's Name obtain all kinds of peace and comforts in (this world, which is like their) parents' house. In fact, the entire life of those is fruitful, who feel the urge for God's Name. Yes, following the Guru's advice, they who have worshipped (God), they have become unaware of all their pains. Virtuous are those saintly Guru's followers, who have no pain of jealousy with others, and blessed again and again is the Guru of those (Guru's followers), whose tongue yields the fruit of the nectar Name (and the words from whose mouth, inspire the listeners to meditate upon such bliss giving and satiating God's Name)."(6)

The message of this Paurri is that in case we want to get rid of all pain and suffering created by our worldly desires, then we should seek and enshrine the advice of the true Guru in our mind and meditate on the God's Name with love and devotion. Then all our worldly desires and all the pains and suffering due to these desires would be removed forever and we would enjoy eternal peace and contentment.

ਸਲੋਕ ਮਃ ੩ ॥

ਕਲਿ ਮਹਿ ਜਮੁ ਜੰਦਾਰੁ ਹੈ ਹੁਕਮੇ ਕਾਰ ਕਮਾਇ ॥

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਮਨਮੁਖਾ ਦੇਇ ਸਜਾਇ ॥

ਜਮਕਾਲੈ ਵਸਿ ਜਗੁ ਬਾਂਧਿਆ ਤਿਸ ਦਾ ਫਰੂ ਨ ਕੋਇ ॥

ਜਿਨਿ ਜਮੁ ਕੀਤਾ ਸੋ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਦੁਖੁ ਨ ਹੋਇ ॥

salok mehlā 3.

kal meh jam jang^uaar hai hukmay kaar
kamaa-ay.

gur raakhay say ubray manmuk^haa day-ay
sajaa-ay.

jamkaalai vas jag baaⁿDhi-aa tis daa faroo
na ko-ay.

Jin jam keetaa so sayvee-ai gurmuk^h duk^h
na ho-ay.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਮੁ ਸੇਵਾ ਕਰੇ ਜਿਨ ਮਨਿ ਸਚਾ ਹੋਇ ॥੧॥

naanak gurmukh jam sayvaa karay Jin man
sachaa ho-ay. ||1||

ਮਃ ੩ ॥

mehlaa 3.

ਏਹਾ ਕਾਇਆ ਰੋਗਿ ਭਰੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਨ
ਜਾਇ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਿਰਮਲ ਹੋਵੈ ਹਰਿ ਨਾਮੋ ਮੰਨਿ ਵਸਾਇ ॥

ayhaa kaa-i-aa rog bharee bin sabdai dukh
ha-umai rog na jaa-ay.
satgur milai taa nirmal hovai har naam man
vasaa-ay.
naanak naam Dhi-aa-i-aa sukh-daaata dukh
visri-aa sahj subh-aa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜਿਨ ਜਗਜੀਵਨੁ ਉਪਦੇਸਿਆ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦਾ
ਘੁਮਾਇਆ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਖੰਨੀਐ ਜਿਨਿ ਮਧੂਸੂਦਨੁ ਹਰਿ ਨਾਮੁ
ਸੁਣਾਇਆ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਣੈ ਜਿਨਿ ਹਉਮੈ ਬਿਖੁ ਸਭੁ ਰੋਗੁ
ਗਵਾਇਆ ॥
ਤਿਸੁ ਸਤਿਗੁਰੁ ਕਉ ਵਡ ਪੁੰਨੁ ਹੈ ਜਿਨਿ ਅਵਗਣ ਕਟਿ ਗੁਣੀ
ਸਮਝਾਇਆ ॥

Jin jagjeevan updaisi-aa tis gur ka-o ha-o
sad-aa ghumaa-i-aa.
tis gur ka-o ha-o khannee-ai Jin
maDhusoodan har naam sunaa-i-aa.
tis gur ka-o ha-o vaarnai Jin ha-umai bikh
sabh rog gavaa-i-aa.
tis satgur ka-o vad punn hai Jin avgan kat
gune samjhaa-i-aa.

ਪੰਨਾ ੫੮੯

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ਸੋ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਭੋਟਿਆ ਜਿਨ ਕੈ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ
ਲਿਖਿ ਪਾਇਆ ॥੨॥

so satgur tin ka-o bhayti-aa Jin kai mukh
mastak bhaag likh paa-i-aa. ||7||

Salok Mohalla-3.

In the previous *Paurri*, Guru Ji told us that in case we want to get rid of all pain and suffering created by our worldly desires, we need to seek and enshrine the advice of the true Guru in our mind and meditate on the God's Name with love and devotion. Then all our worldly desires and the pains and suffering caused by it would be removed forever, and we would enjoy eternal peace and contentment. He starts this *Paurri*, by telling us how they who are saved by the Guru are spared, even from the pain and punishment inflicted by the demon of death on the ordinary people.

He says: "(O' my friends), in this world the demon of death, who is very cruel performs his job as per (God's) command. They, who are protected by the Guru, are saved, but the self-conceited ones, he punishes. (In fact) the demon of death has bound down the entire world in his bondage, from which there is no escape. (So the only way to save ourselves from this suffering) is to serve (and thus please) Him, who has created the demon of death. (Since it is only the Guru who can lead and guide us in serving that God, therefore a) Guru's follower doesn't suffer (from any such pain inflicted by the demon of death. Actually) O' Nanak, the demon of death serves those Guru's followers, in whose mind is (enshrined) the eternal (God)."(1)

Mohalla-3

Next Guru Ji comments on the pain, which our body suffers because of the disease of self-conceit and ego. He says: “(O’ my friends), this body of ours is full of disease (of ego), and without the word (of guidance of the Guru), the malady of self-conceit does not go away. But if one meets the true Guru, (the mind) becomes immaculate (and the Guru) enshrines God’s Name in one’s mind, and O’ Nanak they who have meditated on the peace giving Name, their pain has easily vanished, in a natural sort of way.”(2)

Paurri

Guru Ji concludes this *Paurri*, by stating how much he feels thankful to the Guru, who has given him such wonderful advice. He says: “I am always a sacrifice to that Guru, who instructed me and made me wise about that life giving Master of the Universe. (I wish that) I may sacrifice myself bit by bit for that Guru who has uttered to me the Name of the Destroyer of demons. I am a sacrifice to that Guru, who has banished my entire ailment caused by the poison of ego. This is the great favor of the true Guru, who after removing my faults has taught me the merits (of God). However, only they have met (and obtained the guidance of such a) true Guru, in whose destiny, (God) has so written.”(7)

The message of this *Paurri* is that if we want to get rid of the pains and sufferings due to self-conceit and punishment at the hands of demon of death, then following the true Guru’s advice, we should get rid of our self-conceit and worldly desires, so that our mind becomes immaculate and God, the destroyer of all fear and pain comes to abide in it.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਭਗਤਿ ਕਰਹਿ ਮਰਜੀਵਿਤੇ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਦਾ ਹੋਇ ॥
 ਓਨਾ ਕਉ ਧੁਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਮੋਟਿ ਨ ਸਕੈ ਕੋਇ
 ॥
 ਗੁਣ ਨਿਧਾਨੁ ਮਨਿ ਪਾਇਆ ਏਕੈ ਸਚਾ ਸੋਇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਫਿਰਿ ਵਿਛੋੜਾ ਕਦੇ ਨ ਹੋਇ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਕਿਆ ਓਹੁ ਕਰੇ ਵੀਚਾਰੁ ॥
 ਸਬਦੈ ਸਾਰ ਨ ਜਾਣਈ ਬਿਖੁ ਭੂਲਾ ਗਾਵਾਰੁ ॥
 ਅਗਿਆਨੀ ਅੰਧੁ ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
 ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ਜਮੁ ਮਾਰਿ ਕਰੇ ਤਿਨ ਖੁਆਰੁ ॥
 ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ॥

salok mehlā 3.

bhagaṭ karahi marjeevṛhay gurmukh bhagaṭ
 sadāa ho-ay.
 onāa ka-o Dhur bhagaṭ khajaanaa bakhṣi-aa
 mayt na sakai ko-ay.
 guṇ niDhaan man paa-i-aa ayko sachaa
 so-ay.
 naanak gurmukh mil rahay fir vichhorhaa
 kaday na ho-ay. ||1||

mehlā 3.

saṭgur kee sayv na keenee-aa ki-aa oh karay
 veechaar.
 sabdai saar na jaan-ee bikh bhoolaa gaavaar.
 agi-aanee anDh baho karam kamaavai doojai
 bhāa-ay pi-aar.
 anhodāa aap ganāa-īday jam maar karay tin
 khū-aar.
 naanak kis no aakhee-ai jaa aapay
 bakhṣanhaar. ||2||

pa-orhee.

too kartāa sabh kichh jaandāa sabh jee-a
 tumaaray.

ਜਿਸੁ ਤੂ ਭਾਵੈ ਤਿਸੁ ਤੂ ਮੇਲਿ ਲੈਹਿ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ॥	Jis too bhaavai tis too mayl laihi ki-aa jant vichaaray.
ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਸਚੁ ਸਿਰਜਣਹਾਰੇ ॥	too karan kaaran samrath hai sach sirjanhaaray.
ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਪਿਆਰਿਆ ਸੋ ਤੁਧੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ॥	Jis too mayleh pi-aari-aa so tuDh milai gurmukh veechaaray.
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਆਪਣੇ ਜਿਨ ਮੇਰਾ ਹਰਿ ਅਲਖੁ ਲਖਾਰੇ ॥੮॥	ha-o balihaaree satgur aapnay Jin mayraa har alakh lakhaaray. 8

Salok Mohalla-3

In the previous *Paurri*, Guru Ji advised us that if we want to get rid of the pains and sufferings due to self-conceit and punishment at the hands of demon of death, then following the true Guru's advice, we should get rid of our self-conceit and worldly desires, so that our mind becomes immaculate and God, the destroyer of all fear and pain comes to abide in it. But it is easier said than done, because to be truly imbued and absorbed in worship of God we have to control and still our worldly desires and impulses, so much as if the world doesn't exist for us, and even though we are apparently alive, yet for all practical purposes we are dead for the world. Guru Ji calls such true devotees, as *Marjeevarras* or *the Living dead*, and he begins this *Paurri* by commenting on the unique merits of such true devotees and the blessings bestowed upon them by God.

He says: "(O' my friends), it is only the *Living dead*, who perform true worship (of God), and it is always by following the Guru's advice that God's worship could be done, (because it is only the Guru who could instruct us in stilling our worldly desires and ego, and we could become *Marjeevarras* or the *Living dead*). On them, God has bestowed the treasure of devotion, which no one can erase. They have obtained the Treasure of virtues, in their mind, who is only one eternal (God). (In short), O' Nanak, through Guru's grace, they have become united (with God), and there won't be separation (between them and God) again."(1)

Mohalla-3

Commenting on the claims made by those hypocrites, who do not follow the advice of the Guru and keep delivering sermons without having true divine knowledge, he says: "The person who has not served (or listened to) the true Guru, what kind of discourse that person could deliver. Such a person doesn't know the essence of the word (of advice of the true Guru), and (such a) foolish person is lost in (the enticements of) poison like (worldly wealth). Such an ignorant blind fool does many ritualistic deeds, being in love with the other (worldly riches and power, instead of God). Without having any merit, (such people unnecessarily make tall claims), but the demon of death punishes and humiliates them. But O' Nanak, to whom should we say (or ask for forgiveness for such people) when He Himself is the forgiver."(2)

Paurri

But Guru Ji has sympathy and compassion even for the worst of sinners. So on behalf of those self-conceited persons who never worship God or reflect on the Guru's advice, Guru Ji makes a prayer and says: "O' the Creator, You know everything (and You know this also that) all the creature are Yours. They whom You like, You unite with Yourself, so what these

helpless poor creatures can do (on their own). O' God, You are powerful to be the cause behind all causes and You are the true Creator. O' my beloved God, whom You unite, he or she meets You by reflecting on the Guru's word. Therefore, I am a sacrifice to my true Guru, who has made me comprehend the incomprehensible God.”(8)

The message of this Paurri is that even if we are meticulously following the advice of the Guru, still we should never feel self-conceited. Instead we should always pray to God to keep us in His favor, and forgive even the self-conceited ones and bless them with the guidance of the Guru.

ਸਲੋਕ ਮਃ ੩ ॥

ਰਤਨਾ ਪਾਰਖੁ ਜੋ ਹੋਵੈ ਸੁ ਰਤਨਾ ਕਰੇ ਵੀਚਾਰੁ ॥
 ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਅਗਿਆਨੀ ਅੰਦੁ ਅੰਧਾਰੁ ॥
 ਰਤਨੁ ਗੁਰੁ ਕਾ ਸਬਦੁ ਹੈ ਬੂਝੈ ਬੂਝਣਹਾਰੁ ॥
 ਮੂਰਖ ਆਪੁ ਗਣਾਇਦੇ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥
 ਨਾਨਕ ਰਤਨਾ ਸੋ ਲਹੈ ਜਿਸੁ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ ॥
 ਸਦਾ ਸਦਾ ਨਾਮੁ ਉਚਰੈ ਹਰਿ ਨਾਮੋ ਨਿਤ ਬਿਉਹਾਰੁ ॥
 ਕ੍ਰਿਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਹਰਿ ਰਖਾ ਉਰ ਧਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥
 ਮਤ ਤੁਮ ਜਾਣਹੁ ਓਇ ਜੀਵਿਦੇ ਓਇ ਆਪਿ ਮਾਰੇ ਕਰਤਾਰਿ ॥
 ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਭਾਇ ਦੂਜੈ ਕਰਮ ਕਮਾਇ ॥
 ਨਾਨਕ ਮਨਮੁਖਿ ਜੀਵਦਿਆ ਮੁਏ ਹਰਿ ਵਿਸਰਿਆ ਦੁਖੁ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਖੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਸਭਿ ਨਮਸਕਾਰੀ ॥
 ॥
 ਜਿਸੁ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ ॥
 ॥
 ਜਿਸੁ ਅੰਦਰਿ ਬੁਧਿ ਬਿਬੇਕੁ ਹੈ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥
 ਸੋ ਸਤਿਗੁਰੁ ਸਭਨਾ ਕਾ ਮਿਤੁ ਹੈ ਸਭ ਤਿਸਹਿ ਪਿਆਰੀ ॥
 ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਗੁਰ ਬੁਧਿ ਬੀਚਾਰੀ ॥੯॥

salok mehlā 3.

raṭnaa paarakh jo hovai so raṭnaa karay
 veechaar.
 raṭnaa saar na jaan-ee agi-aanee anDh
 anDhaar.
 raṭan guroo kaa sabad hai boojhai
 boojhanhaar.
 moorakh aap ganāa-īday mar jameh ho-ay
 khū-aar.
 naanak raṭnaa so lahai Jis gurmukh lagai
 pi-aar.
 sadāa sadāa naam uchrai har naamo nit
 bi-uhaar.
 kirpaa karay jay aapnee taa har rakhaa ur
 Dhaar. ||1||

mehlā 3.

satgur kee sayv na keenee-aa har naam na
 lago pi-aar.
 mat tum jaanhu o-ay jeevday o-ay aap
 maaray kartaar.
 ha-umai vadaa rog hai bhaa-ay doojai karam
 kamaa-ay.
 naanak manmukh jeevdi-aa mu-ay har
 visri-aa dukh paa-ay. ||2||

pa-orhee.

Jis antar hirdaa suDh hai tis jan ka-o sabh
 namaskaaree.
 Jis andar naam niDhaan hai tis jan ka-o ha-o
 balihaaree.
 Jis andar buDh bibayk hai har naam
 muraaree.
 so satgur sabhnaa kaa mit hai sabh tiseh
 pi-aaree.
 sabh aatam raam pasaari-aa gur buDh
 beechaaree. ||9||

Salok Mohalla-3

In the second *salok* of the previous *Paurri*, Guru Ji had stated: “The person who has not served (or listened to) the true Guru, what kind of discourse that person could deliver? Such a person doesn’t know the essence of the word (of advice of the true Guru), and (such a) foolish person is lost in (the enticements of) poison like (worldly wealth).” Naturally, the question arises, why Guru Ji makes such a powerful assertion? Perhaps the reason behind such a statement is that the words of the Guru are not mere empty and meaningless prattle. These words are full of profound wisdom, and are therefore valuable like the most precious jewels and gems.

Therefore, Guru Ji says: “Only if one is an assayer of the gems can that one appreciate and think about the price of these jewels. But an ignorant blind fool doesn’t know the value of such jewels. (The point is that) the word of the Guru is (precious like) a gem, but only (a divinely wise person, who is the) knower of the (profound wisdom in these words), understands (the worth of the Guru’s word). However, there are some foolish people who boast (about their knowledge, but) they keep on getting ruined by dying to be born again. O’ Nanak, only that person accumulates the invaluable gems (of Guru’s wisdom), who by Guru’s grace is imbued with the love (of God’s Name). Ever and forever, such a person utters God’s Name, and his or her daily dealing is only in God’s Name. (Therefore if God shows His mercy), then I (too) would keep (God) enshrined in me.”(1)

Mohalla-3

Now Guru Ji comments on those who do not care about the Guru’s advice or his words and describes what kind of life these people lead. He says: “(There are some self-conceited persons) who have not served (or followed the advice of) the true Guru and haven’t been imbued with the love of (God’s) Name. Don’t think them to be alive; the Creator has Himself destroyed them. Because ego is a very deadly disease, (due to it they) perform many deeds for the love of worldly riches (instead of love for God). O’ Nanak, such self-conceited persons are dead while alive, because by forsaking God, they suffer in pain.”(2)

Paurri

Guru Ji concludes the *Paurri*, by describing the kind of respect and blessings those persons enjoy, who are pure in mind and within whom is enshrined the treasure of God’s Name. He says: “All pay respect to that devotee whose mind is pure from within. I am a sacrifice to that devotee, within whom is the treasure of God’s Name. The one within whom is the divine wisdom and the Name of God, the destroyer of demons, that true Guru is the friend of all, and all pay respect to that devotee of God. Through the insight given by the true Guru, when I reflected (on the state of affairs I have come to realize) that God is pervading everywhere (and in all hearts, therefore we need to love all persons good or bad).”(9)

The message of this *Paurri* is that Guru’s word or *Gurbani* as contained in Guru Granth Sahib contains the most precious jewels of divine wisdom. When, we reflect on it we love all persons good or bad, because we realize that our beloved God pervades everywhere and in every heart (whether saints or sinners).

ਸਲੋਕ ਮ: ੩ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਵਿਚਿ ਹਉਮੈ ਕਰਮ
ਕਮਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਉਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ
ਜਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥

ਪੰਨਾ ੫੯੦

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਮੁਰਿ
ਕਾਲੇ ਉਠਿ ਜਾਹਿ ॥੧॥

ਮਹਲਾ ੧ ॥

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥
ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥
ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥
ਜਿਨ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ
ਗਵਾਈਐ ॥
ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ
ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥

salok mehlaa 3.

bin satgur sayvay jee-a kay banDhnaa vich
ha-umai karam kamaahi.
bin satgur sayvay thā-ur na paavhee mar
jameh aavahi jaahi.
bin satgur sayvay fikaa bolṇaa naam na vasai
man maahi.

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naanak bin satgur sayvay jam pur baDhṇay
maaree-an muhi kaalai uṭh jaahi. ||1||

mehlā 1.

jaala-o aisee reet Jit mai pi-aaraa veesrai.
naanak saa-ee bhalee pareet Jit saahib
saytee pat rahai. ||2||

pa-orhee.

har iko daataa sayvee-ai har ik Dhi-aa-ee-ai.
har iko daataa manglee-ai man chindī-aa
paa-ee-ai.
jay doojay paashu manglee-ai taa laaj
maraa-ee-ai.
Jin sayvi-aa tin fal paa-i-aa tis jan kee sabh
bhukh gavaa-ee-ai.
naanak tin vitahu vaari-aa Jin an-din hirdai
har naam Dhi-aa-ee-ai. ||10||

Salok Mohalla-3

In the second *salok* of the previous *Paurri*, Guru Ji stated: “(There are some self-conceited persons), who have not served (or followed the advice of) the true Guru and haven’t been imbued with the love of (God’s) Name. Don’t think them to be alive; the Creator has Himself destroyed them. Because ego is a very deadly disease, (due to it, they) perform many deeds for the love of worldly riches (instead of love for God). O’ Nanak, such self-conceited persons are dead while alive, because by forsaking God they suffer in pain.” In this *salok* he tells us specifically what happens when we don’t serve (or follow) the true Guru.

He says: “(O’ my friends), without serving (and following the advice of) the true Guru, all the (ritualistic) deeds, (such as pilgrimages and fasts which people do) in ego, become bonds for our soul. (Therefore), without serving (and following) the true Guru, they don’t obtain any place to stay (permanently); so they keep dying to be born and keep coming and going (in and out of the world again and again). Moreover, without following the advice of the Guru, they speak insipid (words), and (God’s) Name does not come to abide in their mind. (Therefore), O’ Nanak without serving the true Guru, they are bound and beaten in the city of death, and they depart in disgrace (from this world).”(1)

Mohalla-1

Now commenting on some of those rituals which make us do some kind of mechanical routines without having any real love for God, Guru Ji says: "I would rather burn such a routine which makes me forsake my beloved (God). O' Nanak, only that kind of love is the best, through which my honor with the Master remains (in tact)."(2)

Paurri

Guru Ji concludes the *Paurri* by stressing upon the importance of serving and meditating on only the one (God). He says: (O' my friends), we should serve the one Giver, and meditate upon the one God alone. When we beg from the one Giver, we obtain the fruit of our heart's desire. (However, if forsaking that one God), we beg from any other (lesser god, goddess, or person), we lose respect. They who have served (and worshipped the one God) have obtained the fruit of (God's Name, and as a result) all their hunger (for worldly things) has vanished. Therefore, Nanak is a sacrifice to those who day and night meditate on God's Name in their hearts."(10)

The message of this *Paurri* is that if we want to fulfill all our desires and also enjoy blissful union with God, we should only worship that one God alone. Secondly, we should follow only the advice of the true Guru and shouldn't perform any ritualistic deeds or customs that make us forsake the beloved God. Because all other kinds of rituals and mechanical worships to please lesser gods and goddesses are useless.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਭਗਤ ਜਨਾ ਕੰਉ ਆਪਿ ਤੁਨਾ ਮੇਰਾ ਪਿਆਰਾ ਆਪੇ ਲਇਅਨੁ
ਜਨ ਲਾਇ ॥
ਪਾਤਿਸਾਹੀ ਭਗਤ ਜਨਾ ਕਉ ਦਿਤੀਅਨੁ ਸਿਰਿ ਛਤੁ ਸਚਾ ਹਰਿ
ਬਣਾਇ ॥
ਸਦਾ ਸੁਖੀਏ ਨਿਰਮਲੇ ਸਤਿਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥
ਰਾਜੇ ਓਇ ਨ ਆਖੀਅਹਿ ਭਿਤਿ ਮਰਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ ॥
ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਕੀ ਵਢੀ ਫਿਰਹਿ ਸੋਭਾ ਮੂਲਿ ਨ ਪਾਹਿ
॥੧॥

ਮਃ ੩ ॥

ਸੁਣਿ ਸਿਖਿਐ ਸਾਦੁ ਨ ਆਇਓ ਜਿਚਰੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨ
ਲਾਗੈ ॥
ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਨਾਮੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ॥
ਜੇਹਾ ਸਤਿਗੁਰ ਨੋ ਜਾਣੈ ਤੇਹੋ ਹੋਵੈ ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੈ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਆਗੈ ॥੨॥

ਪਉੜੀ ॥

ਗੁਰਸਿਖਾਂ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਘੁਰੁ ਪੂਜਣ ਆਵਹਿ ॥

salok mehlaa 3.

bhagat janaa kaⁿ-u aap tuthaa mayraa
pi-aaraa aapay la-i-an jan laa-ay.
paatīsaahē bhagat janaa ka-o dītee-an sir
chhat sachaa har banāa-ay.
saḍāa sukhee-ay nirmalay satgur kee kaar
kamaa-ay.
raajay o-ay na aakhee-ahi bhīrh mareh fir
joonee paahi.
naanak vin naavai nakeeⁿ vadheeⁿ fireh
sobhaa mool na paahi. ||1||

mehlaa 3.

sun sikhī-ai saad na aa-i-o Jichar gurmukh
sabad na laagai.
satgur sayvi-ai naam man vasai vichahu
bharam bha-o bhaagai.
jayhaa satgur no jaanai tayho hovai taa sach
naam liv laagai.
naanak naam milai vadi-aa-ee har dar sohan
aagai. ||2||

pa-orhee.

gursikhaaⁿ man har paret hai gur poojan
aavahi.

ਹਰਿ ਨਾਮੁ ਵਣੰਜਹਿ ਰੰਗ ਸਿਉ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਵਹਿ ॥	har naam vana ⁿ jahi rang si-o laahaa har naam lai jaaveh.
ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ॥	gursik ^h aa kay mukh ujlay har d ^g argeh b ^h aaaveh.
ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਹਲੁ ਹਰਿ ਨਾਮ ਕਾ ਵਡਭਾਗੀ ਸਿਖ ਗੁਣ ਸਾਂਝ ਕਰਾਵਹਿ ॥	gur satgur bohal har naam kaa vadb ^h aagee sik ^h gun saa ⁿ j ^h karaaveh.
ਤਿਨਾ ਗੁਰਸਿਖਾ ਕੰਉ ਹਉ ਵਾਰਿਆ ਜੋ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ॥੧੧॥	ti ⁿ aa gursik ^h aa ka ⁿ -u ha-o vaari-aa jo bah ^d i-aa ut ^h -d ⁱ -aa har naam D ^h i-aavahi. 11

Salok Mohalla-3

In the previous *Paurri*, Guru Ji advised us that if we want to fulfill all our desires and also enjoy blissful union with God, then we should only worship the one God alone. Secondly, we should follow only the advice of the true Guru and shouldn't perform any ritualistic deeds or customs which make us forsake the beloved God, because all other kinds of rituals and mechanical worships to please lesser gods and goddesses are useless. He begins this *Paurri*, by describing the kinds of blessings God bestows upon His true devotees, and those Guru following persons who truly listen to the true Guru and then faithfully act on his advice.

He says: "(O' my friends), my beloved God Himself becomes gracious on the devotees, and on His own He has yoked the devotees into (meditation upon His Name). He has bestowed kingdom on the devotees, and the true God Himself builds a canopy (of respect and glory) over their heads. By doing what the true Guru (asked them) to do, they have become comfortable and immaculate forever. We shouldn't call those as the (true) kings, who die fighting and then are made to suffer through (worldly) existences. Because O' Nanak, without (meditating on God's) Name, they keep wandering shamelessly and don't obtain (true) honor at all."(1)

Mohalla-3

Now Guru Ji wants to impress upon us the need to actually listen and follow the advice of the Guru and not just hear about it from others. He says: "(O', my friends), just by hearing the advice or the word of the Guru (from others), the relish (of Guru's advice) isn't realized, so long as one does not attune (oneself to and act upon) the word (of the Guru). It is only by serving (and acting on the word of advice of) the true Guru that (God's) Name is enshrined in the mind and all fear and doubt flees from within. (Another point is that) when as one knows the true Guru, a Guru's disciple becomes like him, then his consciousness gets attuned to the Name of the eternal (God). O' Nanak, (by meditation on God's) Name, such people are blessed with glory (in this world, and) they are honored in the yond at God's door."(2)

Paurri

Therefore Guru Ji concludes the *Paurri*, by describing the kind of love and devotion, the Guru's followers have for the true Guru and God. He says: "(O' my friends), within the mind of the (true) disciples of the Guru is the love for God, therefore they come to worship (see the sight and listen to the advice of) the Guru. With love and affection, they invest in God's Name, and depart with the profit of God's Name. (Therefore), the Guru's followers are recognized with honor, and are deemed pleasing in the God's court. The true Guru is

(like) a pile (or big load) of God's Name and it is only the fortunate Guru's followers who participate in the merits (of the Guru). Therefore, I am a sacrifice to those Guru's disciples who (in all situations), whether sitting or standing, meditate on God's Name."(11)

The message of this *Paurri* is that just by hearing about the advice of the Guru we cannot obtain relish of the God's Name. If we want to enjoy the true relish and bliss of God's Name, we have to follow the Guru's advice, enshrine God's Name in our mind, and become a true devotee of God. Then God Himself would shower so many blessings on us and honor us with so much glory, that we would feel as if we have become kings of the world.

ਸਲੋਕ ਮਃ ੩ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥
ਮਨਮੁਖ ਘਰਿ ਹੋਦੀ ਵਥੁ ਨ ਜਾਣਨੀ ਅੰਧੇ ਭਉਕਿ ਮੁਏ
ਬਿਲਲਾਇ ॥੧॥

ਮਃ ੩ ॥

ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲੀ ਜੋ ਸਚਿ ਨਾਮਿ ਸਚਿ ਲਾਗੀ ॥
ਨਿਰਮਲ ਜੋਤਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਕ੍ਰਮੁ ਭਉ ਭਾਗੀ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਦਾ ਸੁਖੁ ਪਾਵਹਿ ਅਨਦਿਨੁ ਹਰਿ ਬੈਰਾਗੀ
॥੨॥

ਪਉੜੀ ॥

ਸੇ ਗੁਰਸਿਖ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨੀ ਗੁਰ ਉਪਦੇਸੁ ਸੁਣਿਆ ਹਰਿ
ਕੰਨੀ ॥
ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਤਿਨਿ ਹੰਉਮੈ ਦੁਬਿਧਾ ਭੰਨੀ
॥
ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੇ ਮਿਤ੍ਰੁ ਨਾਹੀ ਵੀਚਾਰਿ ਡਿਠਾ ਹਰਿ ਜੰਨੀ ॥

ਪੰਨਾ ੫੯੧

ਜਿਨਾ ਗੁਰਸਿਖਾ ਕਉ ਹਰਿ ਸੰਤੁਸਟੁ ਹੈ ਤਿਨੀ ਸਤਿਗੁਰ ਕੀ
ਗਲ ਮੰਨੀ ॥
ਜੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨੀ ਚੜੀ ਚਵਗਣਿ ਵੰਨੀ
॥੧੨॥

salok mehlaa 3.

naanak naam niDhaan hai gurmukh paa-i-aa
jaa-ay.
manmukh ghar hodee vath na jaanee
anDhay bha-uk mu-ay billaa-ay. ||1||

mehlaa 3.

kanchan kaa-i-aa nirmalee jo sach naam
sach laagee.
nirmal jot niranjan paa-i-aa gurmukh bharam
bha-o bhaagee.
naanak gurmukh sadaa sukh paavahi an-din
har bairagee. ||2||

pa-orhee.

say gursikh Dhan Dhan hai Jinee gur updays
sun-i-aa har kannee.
gur satgur naam drirh-aa-i-aa tin haⁿ-umai
dubiDhaa bhannee.
bin har naavai ko mitar naahee veechaar
dithaa har jannee.

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Jinaa gursikhaa ka-o har santusat hai tinee
satgur kee gal mannee.
jo gurmukh naam Dhi-aa-igay tinee charhee
chavgan vannee. ||12||

Salok Mohalla-3

In the first *salok* of *Paurri* 10, Guru Ji stated that without following the advice of the Guru, the self-conceited persons speak insipid (words), and (God's) Name does not come to abide in their mind. Guru Ji begins this *Paurri* by telling us how precious is God's Name, and how absolutely essential is Guru's guidance for obtaining God's Name.

He says: “O’ Nanak, God’s Name is (precious like) a treasure, and it is obtained only through the guidance of the Guru. However, in spite of the availability of this commodity in the home (of their heart), the (self-conceited persons) don’t know about it, and these blind (apostates) have died barking (like) dogs.”(1)

Mohalla-3

Now Guru Ji tells us the blessing obtained by those who are truly attuned to God’s Name. He says: “(O’ my friends), that (human) body is (precious and) pure like gold which is attuned to the eternal God through His true Name. In this way that person has obtained the immaculate God with pure light, and by Guru’s grace, doubt and dread has fled away (from that person’s within). O’ Nanak, the Guru’s followers, who day and night remain detached from the world, being in love with God, always obtain peace.”(2)

Paurri

Therefore, Guru Ji concludes the *Paurri* by saying: “Blessed again and again are those Sikhs of the Guru who have listened with the (full attention of their) ears the sermon of the Guru. The true Guru has firmly instructed them in meditating on God’s Name, and has crushed their ego and duality (or love of things other than God). The devotees of God have reflected upon (and concluded that) without God’s Name there is no (real) friend of anybody. Therefore, those disciples about whom God is satisfied, they have obeyed the instruction of the true Guru, and these Guru’s followers who meditate on God’s Name, their glory is multiplied many times.”(12)

The message of the *Paurri* is that we should have faith in the Guru’s word and following his word of advice, we should meditate on God’s Name with love and devotion, then our honor and glory would be multiplied many times in the God’s court.

ਸਲੋਕ ਮ: ੩ ॥

ਮਨਮੁਖੁ ਕਾਇਰੁ ਕਰੂਪੁ ਹੈ ਬਿਨੁ ਨਾਵੈ ਨਕੁ ਨਾਹਿ ॥
ਅਨਦਿਨੁ ਧੰਧੈ ਵਿਆਪਿਆ ਸੁਪਨੈ ਭੀ ਸੁਖੁ ਨਾਹਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਉਬਰਹਿ ਨਾਹਿ ਤ ਬਧੇ ਦੁਖ
ਸਹਾਹਿ ॥੧॥

ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਸਦਾ ਦਰਿ ਸੋਹਣੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਹਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ
॥੨॥

ਪਉੜੀ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿ ਹਰਿ ਗਤਿ ਪਾਈ ॥

salok mehlaa 3.

manmukh kaa-ir karoop hai bin naavai nak
naahi.
an-din DhanDhai vi-aapi-aa supnai bhee sukh
naahi.
naanak gurmukh hoveh taa ubrahi naahi ta
baDhay dukh sahaahi. ||1||

mehlaa 3.

gurmukh sadaa dar sohnay gur kaa sabad
kamaahi.
antar saati sadaa sukh dar sachai sobhaa
paahi.
naanak gurmukh har naam paa-i-aa sehjay
sach samaahi. ||2||

pa-orhee.

gurmukh par-hilaad jap har gat paa-ee.

ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
 ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ ॥
 ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ ॥
 ਗੁਰਮੁਖਿ ਹਰਿ ਭਗਤਿ ਹਰਿ ਆਪਿ ਲਹਾਈ ॥੧੩॥

gurmukh janak har naam liv laa-ee.
 gurmukh basist har updays sunaa-ee.
 bin gur har naam na kinai paa-i-aa mayray
 bhaa-ee.
 gurmukh har bhagat har aap lahaa-ee. ||13||

Salok Mehla-3

In many of the previous *paurris*, Guru Ji has told us about the blessings and virtues God bestows upon the *Gurmukhs* (the Guru's followers) who faithfully follow Guru's guidance and meditate on God's Name with true love and devotion. He has also been commenting upon the state and fate of *Manmukhs*, (the self-conceited persons), who instead of following the Guru's guidance, act on the dictates of their own mind, and keep running after worldly riches and getting entangled in worldly affairs and strife. He begins this *paurri* by commenting on the life of the self-conceited persons.

He says: "(O' my friends, from inside) a self-conceited person is coward and ugly, and without (meditating on God's) Name, doesn't have any honor (in the spiritual circles). Day and night such a person is entangled in worldly problems, and doesn't get any peace even in dreams. O' Nanak, only if such persons become *Gurmukhs* (and follow the Guru's advice), then they are saved, otherwise bound down (at the door of demon of death), they suffer in pain."(1)

Mehla-3

On the other hand commenting upon the virtues and blessings enjoyed by the *Gurmukhs* (the Guru's followers), he says: "(O' my friends), the *Gurmukhs* always look beautiful at (God's) door, because they act upon the word (of advice) of the Guru, (and meditate on God's Name. By virtue of doing so), within them are always peace and happiness, and they enjoy glory in the court of the true God. O' Nanak, (because, while in the world) the *Gurmukhs* have earned (God's) Name, therefore they easily merge in the eternal (God)."(2)

Paurri

Now Guru Ji gives some specific examples from the past legends to illustrate how those devotees, who in spite of great opposition and hurdles in their efforts, kept following the Guru's advice and meditating on God's Name. He says: "By meditating on God, as per the advice of the Guru, (devotee) *Prahalad* obtained salvation. Similarly, it was by the grace of his Guru that (king) *Janak* attuned his mind to God. It was, through the Guru that sage *Vashisht* gave (divine) instruction to others. O' my brothers, (understand that) nobody has obtained God's Name. It is only through the Guru that God Himself has blessed any one with His devotion (and its blessings)."(13)

The message of this *Paurri* is that it is absolutely essential that we meditate on God's Name, because without His Name we do not get any respect in this world or God's court. For that we have to seek and act on the advice of the Guru, because it is only through the Guru that we can obtain God's Name.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ ਲਾਗੇ ਭਾਉ ॥

ਓਸ ਨੇ ਸੁਖੁ ਨ ਉਪਜੈ ਭਾਵੈ ਸਉ ਗੋੜਾ ਆਵਉ ਜਾਉ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ ਮਿਲੈ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਉ ॥੧॥

ਮਃ ੩ ॥

ਏ ਮਨ ਐਸਾ ਸਤਿਗੁਰੁ ਖੋਜਿ ਲਹੁ ਜਿਤੁ ਸੇਵਿਐ ਜਨਮ ਮਰਣ
ਦੁਖੁ ਜਾਇ ॥

ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਸਚੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਅੰਤਰਿ ਸਾਂਤਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਸਚ ਸੰਜਮਿ ਕਾਰ ਕਮਾਇ ॥

ਨਾਨਕ ਪੂਰੈ ਕਰਮਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਜੀਉ ਕਿਰਪਾ ਕਰੇ
ਰਜਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਸ ਕੈ ਘਰਿ ਦੀਬਾਨੁ ਹਰਿ ਹੋਵੈ ਤਿਸ ਕੀ ਮੁਠੀ ਵਿਚਿ ਜਗਤੁ
ਸਭੁ ਆਇਆ ॥

ਤਿਸ ਕਉ ਤਲਕੀ ਕਿਸੈ ਦੀ ਨਾਹੀ ਹਰਿ ਦੀਬਾਨਿ ਸਭਿ ਆਣਿ
ਪੈਰੀ ਪਾਇਆ ॥

ਮਾਣਸਾ ਕਿਅਹੁ ਦੀਬਾਣਹੁ ਕੋਈ ਨਸਿ ਭਜਿ ਨਿਕਲੈ ਹਰਿ
ਦੀਬਾਣਹੁ ਕੋਈ ਕਿਥੈ ਜਾਇਆ ॥

ਸੋ ਐਸਾ ਹਰਿ ਦੀਬਾਨੁ ਵਸਿਆ ਭਗਤਾ ਕੈ ਹਿਰਦੈ ਤਿਨਿ ਰਹਦੇ
ਖੁਹਦੇ ਆਣਿ ਸਭਿ ਭਗਤਾ ਅਗੈ ਖਲਵਾਇਆ ॥

ਹਰਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਗੁਰਮੁਖਿ
ਵਿਚਲੈ ਕਿਨੈ ਧਿਆਇਆ ॥੧੪॥

salok mehlaa 3.

satgur kee parteet na aa-ee-aa sabad na
laago bhāa-o.

os no sukh na upjai bhāavai sa-o gayrhaa
aava-o jaa-o.

naanak gurmukh sahj milai sachay si-o liv
laa-o. ||1||

mehlaa 3.

ay man aisaa satgur khoj lahu jit sayvi-ai
janam maran dukh jaa-ay.

sahsaa mool na hova-ee ha-umai sabad
jalaa-ay.

koorhai kee paal vichahu niklai sach vasai
man aa-ay.

anṯar saaṯ man sukh ho-ay sach sanjam
kaar kamaa-ay.

naanak poorai karam satgur milai har jee-o
kirpaa karay rajaa-ay. ||2||

pa-orhee.

jis kai ghar deebaan har hovai tis kee muthee
vich jagaṯ sabh aa-i-aa.

tis ka-o talkee kisai dee naahee har deebaan
sabh aan pairee paa-i-aa.

maansaa ki-ahu deebaanahu ko-ee nas bhaj
niklai har deebaanahu ko-ee kithai jaa-i-aa.

so aisaa har deebaan vasi-aa bhagtaa kai
hirdai tin rahday khuhday aan sabh bhagtaa
agai khalvaa-i-aa.

har naavai kee vadi-aa-ee karam paraapat
hovai gurmukh virlai kinai Dhi-aa-i-aa.

||14||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that it is absolutely essential that we meditate on God's Name, because without His Name we do not get any respect in this world or God's court. For that we have to seek and act on the advice of the Guru, because it is only through the Guru that we can obtain God's Name. He begins this *Paurri* by describing the kinds of losses one suffers if one doesn't have faith in the true Guru's (advice) and isn't imbued with the love of (the Guru's) word.

Guru Ji says: "One who doesn't have faith in the (guidance of) true Guru and is not imbued with the love of the (Guru's) word doesn't enjoy any peace (in life), even if one makes hundreds of rounds of coming and going (in and out of this world. On the other hand), O' Nanak, if following the Guru we attune our mind to the eternal (God), then we easily meet (and merge in God)." (1)

Mehla-3

Therefore advising (his own mind and indirectly us) Guru Ji says: “O’ my mind, find out such a true Guru by serving (and following) whom the pain of birth and death may go away, you are not afflicted with any doubt, and his word burns down your ego. Furthermore the wall of falsehood between (you and God) should be removed, and the true (God) comes to abide in your mind. (By doing) deeds motivated by discipline of truth, peace should prevail in you and your mind should feel at ease. O’ Nanak, when in His mercy, God becomes kind, then one meets the true Guru.”(2)

Paurri

Guru Ji concludes the *Paurri* by describing the blessings and privileges a person enjoys in whose mind God comes to abide. He proclaims: “(O’ my friends), the one in whose heart is enshrined God, the ruler of the universe, the entire world comes under that one’s grip. Such a person is not dependant on anybody (and the ruler God) has made all to bow at his feet (and pay respect to him. Furthermore, it is possible that) some person may succeed in avoiding or getting away from the yoke of human rulers, but where can a person go and escape from the command of God? In short, such a (powerful and omnipotent) Ruler resides in the hearts of devotees, that all the rest and sundry of the world have been made to come and stand (in obedience), before those devotees. However, the glory of His Name is obtained by God’s grace, whom a rare Guru’s follower has meditated.

The message of this *Paurri* is that without the guidance of the true Guru, peace of mind cannot be obtained. Therefore we should follow the advice of our eternal true Guru Granth Sahib Ji and meditate on God’s Name, so that He may come and abide in our hearts. When that happens, we become the true devotees of God, and we enjoy such clout and power that we remain dependant upon no one. We don’t have any fear or doubt of any kind and enjoy peace, poise and bliss.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਜਗਤੁ ਮੁਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥

ਦੂਜੈ ਭਾਇ ਅਤਿ ਦੁਖੁ ਲਗਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥

ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਹੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇ ॥

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜਮੁ ਮਾਰਸੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥੧॥

ਮਃ ੩ ॥

ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ ॥

ਪੰਨਾ ੫੯੨

ਸਭਿ ਘਟ ਭੋਗਵੈ ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ॥

ਪੂਰੈ ਗੁਰਿ ਵੇਖਾਲਿਆ ਸਬਦੇ ਸੋਝੀ ਪਾਈ ॥

salok mehlā 3.

bin satgur sayvay jagaṭ mu-aa birthaa janam
gavaa-ay.

doojai bḥaa-ay aṭ dukḥ lagaa mar jammai
aavai jaa-ay.

vistaa aṅdar vaas hai fir fir joonee paa-ay.

naanak bin naavai jam maarsee aṅt ga-i-aa
pachhuta-ay. ||1||

mehlā 3.

is jag meh purakh ayk hai hor saglee naar
sabaa-ee.

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sabh ghat bhogvai alipat rahai alakh na
lakh-naa jaa-ee.

poorai gur vaykhaali-aa sabday sojhee
paa-ee.

ਪੁਰਖੈ ਸੇਵਹਿ ਸੇ ਪੁਰਖ ਹੋਵਹਿ ਜਿਨੀ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥
ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੇ ਨਹੀ ਨਾ ਕੇ ਕੰਟਕੁ ਵੈਰਾਈ ॥
ਨਿਹਚਲ ਰਾਜੁ ਹੈ ਸਦਾ ਤਿਸੁ ਕੇਰਾ ਨਾ ਆਵੈ ਨਾ ਜਾਈ ॥
ਅਨਦਿਨੁ ਸੇਵਾ ਕਰੇ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਈ ॥
ਨਾਨਕੁ ਵੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਸਚੇ ਕੀ ਵਡਿਆਈ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨ ਕੈ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਸਦ ਹਿਰਦੈ ਹਰਿ ਨਾਮੋ ਤਿਨ ਕੰਉ
ਚਖਣਹਾਰਾ ॥
ਹਰਿ ਨਾਮੁ ਪਿਤਾ ਹਰਿ ਨਾਮੋ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਮਿਤ੍ਰੁ
ਹਮਾਰਾ ॥
ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਗਲਾ ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਮਸਲਤਿ ਹਰਿ ਨਾਮੁ
ਹਮਾਰੀ ਕਰਦਾ ਨਿਤ ਸਾਰਾ ॥
ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਸੰਗਤਿ ਅਤਿ ਪਿਆਰੀ ਹਰਿ ਨਾਮੁ ਕੁਲੁ
ਹਰਿ ਨਾਮੁ ਪਰਵਾਰਾ ॥
ਜਨ ਨਾਨਕ ਕੰਉ ਹਰਿ ਨਾਮੁ ਹਰਿ ਗੁਰਿ ਦੀਆ ਹਰਿ ਹਲਤਿ
ਪਲਤਿ ਸਦਾ ਕਰੇ ਨਿਸਤਾਰਾ ॥੧੫॥

purkhai sayveh say purakh hoveh jinee
ha-umai sabad jalaa-ee.
tis kaa sareek ko nahee naa ko kantik
vairaa-ee.
nihchal raaj hai sadaa tis kayraa naa aavai
naa jaa-ee.
an-din sayvak sayvaa karay har sachay kay
gun gaa-ee.
naanak vaykh vighsi-aa har sachay kee
vadi-aa-ee. ||2||

pa-orhee.

jin kai har naam vasi-aa sad hirdai har
naamo tin ka^N-u rakhanhaaraa.
har naam pitaa har naamo maataa har naam
sakhaa-ee mitar hamaaraa.
har naavai naal galaa har naavai naal maslat
har naam hamaaree kardaa nit saara.
har naam hamaaree sangat at pi-aaree har
naam kul har naam parvaaraa.
jan naanak ka^N-u har naam har gur dee-aa
har halaṭ palaṭ sadaa karay nistaaraa.
||15||

Salok Mehla-3

In the first *salok* of the previous *paורי*, Guru Ji stated that one who doesn't have faith in the (guidance of) true Guru and is not imbued with the love of the (Guru's) word, doesn't enjoy any peace (in life), even if one makes hundreds of rounds of coming and going (in and out of this world). But the problem is that except a few rare Guru's followers, the rest of the world is interested in amassing and serving *Maya* (the worldly riches and power) rather than serving or following the advice of the true Guru and amassing the wealth of God's Name. Therefore, Guru Ji begins this *paורי* by commenting on the state of the world.

He says: "(O' my friends), without serving (and following the advice of) the true Guru, the world is wasting its life in vain and destroying itself. Because of love for the other (worldly riches and powers instead of God), it is afflicted with extreme sorrow, and due to that, it keeps dying and being born and thus keeps coming and going. (In this way, its) abode is in filth, and it keeps falling into existences again and again. (However), O' Nanak, without meditating on (God's) Name, the demon of death would punish; (therefore) upon departing (from here) it would repent in the end."(1)

Mehla-3

Now Guru Ji states his famous quote to tell us in a metaphor of those days (about five hundred years ago) when in India man was supposed to be the center of all power. In those times, women were totally dependant on men for their economic survival and social standing. Therefore, all women used to do their best to woo men and win their favor.

So in that metaphor and also to show the supremacy of God over all other smaller powers, Guru Ji says: “(O’ my friends), there is only but one male person in this world and all other (human beings are like His) brides. He pervades all hearts, and yet remains detached from them; that incomprehensible (God) cannot be comprehended. However, the perfect Guru has shown (that God to whom) he has imparted the (necessary) understanding through his word (or *Gurbani*. Moreover, they who by reflecting on the Guru’s) word have burnt down their ego, by serving (and meditating on the Name of that supreme) Being become the embodiment of that Being Himself.

There is no rival of that (supreme Being), nor any enemy who can give Him any pain. His kingdom is eternal, and He neither goes nor comes, (because He is beyond birth and death. Therefore, a true devotee) serves the eternal God day and night, by singing praises of the eternal God. Upon beholding such glory of the eternal God, Nanak has blossomed forth in delight.”(2)

Paurri

Now talking about the glory of God’s greatness and power of His Name, Guru Ji says: “(O’ my friends), they in whose heart always abides the God’s Name, that Name itself is their savior. (They are convinced, and say): “God’s Name is the father, God’s Name is the mother, and God’s Name is our dear friend and partner. Therefore, with God’s Name are our talks; with God’s Name are our consultations, and every day God’s Name looks after our wellbeing. Therefore, God’s Name is our loving association, (for us) God’s Name is our lineage, and God’s Name is our family. The Guru has given Nanak (the gift of) God’s Name, which always redeems us both here in this and in the next world.”(15)

The message of this *Paurri* is that the guidance of the true Guru is absolutely essential, and without the true Guru we are going to experience nothing but suffering. Secondly, we need to realize that we are like the brides of God, who has all the powers, and only the true Guru can unite us with our true Spouse. Finally the true Guru unites us with that God through His Name, which in itself is so powerful and helpful that if we are imbued with it then we don’t need anybody else to help, counsel, or save us. God’s Name itself will lead us to God and save us both in this and in the next world.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿਨ ਕੰਉ ਸਤਿਗੁਰੁ ਭੋਇਆ ਸੇ ਹਰਿ ਕੀਰਤਿ ਸਦਾ ਕਮਾਹਿ ॥

ਅਚਿੰਤੁ ਹਰਿ ਨਾਮੁ ਤਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ
॥

ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਮੋਖ ਪਦਵੀ ਆਪੇ ਪਾਹਿ ॥

ਪਾਰਬ੍ਰਹਮੁ ਤਿਨ ਕੰਉ ਸੰਤੁਸਟੁ ਭਇਆ ਜੋ ਗੁਰ ਚਰਨੀ ਜਨ
ਪਾਹਿ ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਲਾਜ ਰਖਾਹਿ
॥੧॥

ਮਃ ੩ ॥

ਹੰਉਮੈ ਅੰਦਰਿ ਖੜਕੁ ਹੈ ਖੜਕੇ ਖੜਕਿ ਵਿਹਾਇ ॥

salok mehlaa 3.

jin ka^N-u satgur bhayti-aa say har keerat
sadaa kamaahi.

achint har naam tin kai man vasi-aa sachai
sabad samaahi.

kul uDhaareh aapnaa mokh padvee aapay
paahi.

paarbarahm tin ka^N-u santusat bha-i-aa jo
gur charnee jan paahi.

jan naanak har kaa daas hai kar kirpaa har
laaj rakhaahi. ||1||

mehlaa 3.

ha^N-umai andar kharhak hai kharhkay
kharhak vihaa-ay.

ਹੰਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ
ਆਇ ॥
ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪ੍ਰਭੁ ਅਬਿਗਤੁ ਅਗੋਚਰੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ
ਬਿਧਾਤਾ ॥
ਹਰਿ ਨਾਮੁ ਹਮ ਸ੍ਰੇਵਹੁ ਹਰਿ ਨਾਮੁ ਹਮ ਪੂਜਹੁ ਹਰਿ ਨਾਮੇ ਹੀ
ਮਨੁ ਚਾਤਾ ॥
ਹਰਿ ਨਾਮੈ ਜੇਵਡੁ ਕੋਈ ਅਵਰੁ ਨ ਸੂਝੈ ਹਰਿ ਨਾਮੈ ਅੰਤਿ
ਛੁਡਾਤਾ ॥
ਹਰਿ ਨਾਮੁ ਦੀਆ ਗੁਰਿ ਪਰਉਪਕਾਰੀ ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਕਾ ਪਿਤਾ
ਮਾਤਾ ॥
ਹੰਉ ਸਤਿਗੁਰੁ ਅਪੁਣੇ ਕੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ
ਹਰਿ ਨਾਮੁ ਮੈ ਜਾਤਾ ॥੧੬॥

haⁿ-umai vadaa rog hai mar jammai aavai
jaa-ay.
jin ka-o poorab likhi-aa tīnaa satgur mili-aa
parabh aa-ay.
naanak gur parsaadee ubray ha-umai sabad
jalaa-ay. ||2||

pa-orhee.

har naam hamaaraa parabh abigaṭ gochar
abhinaasee purakh biDhaataa.
har naam ham sarayveh har naam ham
poojah har naamay hee man raataa.
har naamai jayvad ko-ee avar na soojhai har
naamo ant chhadaataa.
Har naam dee-aa gur par-upkaaree Dhan
Dhan guroo kaa piṭaa maataa.
haⁿ-u satgur apunay kaⁿ-u sadaa
namaskaaree jit mili-ai har naam mai
jaataa. ||16||

Salok Mehla-3

In the previous *Paurri* Guru Ji told us that the guidance of the true Guru is absolutely essential and without the true Guru we are going to experience nothing but suffering. In this *Paurri*, he tells us about the kinds of merits and virtues one acquires when one meets the true Guru and starts living one's life in accordance with the Guru's guidance.

He says: "They who have met the true Guru (and have faithfully tried to act on his advice) always earn (the merit) of God's praise. Unknowingly, (God's) Name is enshrined in their mind, and they are merged in that true word (of God's Name). They themselves obtain the supreme status of salvation, and (also) save their lineage. They who fall at the feet of the Guru (and follow his advice), the all-pervading God is satisfied with them. Therefore Nanak says that he is the servant of God, who showing His mercy, saves the honor (of His devotees)." (1)

Mehla-3

Next Guru Ji tells us about another very important blessing obtained by following the advice of the Guru, and that blessing is the cure of one's worst disease, the malady of ego. Talking about this disease, Guru Ji says: "(O' my friends, in reality) ego is (an expression of) fear within (one self and an egoist) spends his or her life from one fear to the other. Ego is the worst chronic malady, because of which one keeps dying and taking birth, and thus keeps coming and going (in and out of the world). However, they in whose destiny it is so pre-ordained, then the true Guru and God has come and met. O' Nanak, by Guru's grace, by burning their ego through the (Guru's) word, they have been saved." (2)

Paurri

Guru Ji concludes this *Paurri* by resuming to describe the glory of God's Name. He says: "(O' my friends), God's Name is our un-manifest, unperceivable, and imperishable creator

Being. Therefore, I serve God's Name, I worship God's Name, and it is with God's Name that my mind is imbued. I can think of no one equal to God's Name, and it is God's Name that saves us in the end. Blessed are the mother and father of that beneficent Guru, who bestowed upon me the gift of God's Name. Therefore, I always bow to my true Guru, meeting whom I have realized (the power of) God's Name."(16)

The message of this Paurri is that if we want to eradicate the worst malady of ego, and become such beloved servants of God that we become one with Him, then we should seek the shelter and the guidance of the true Guru, who would bless us with God's Name, which would be our friend and savior everywhere.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਗੁਰਮੁਖਿ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੋ ਖਿਆਰੁ ॥
ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਮਰਿ ਜਨਮੈ ਵਾਰੇ ਵਾਰ ॥
ਮਨਮੁਖਿ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਤੁ ਆਇਆ ਸੈਸਾਰਿ ॥
ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਾਰਿ ਕਰੇ ਸੇ ਗੁਰਮੁਖਿ ਲੰਘੇ ਪਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਇਕੋ ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੋਰੁ ਜਗੁ ਸੂਤਾ ਮੋਹਿ ਖਿਆਸਿ ॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਜਾਗੰਨਿ ਸੇ ਜੋ ਰਤੇ ਸਚਿ ਨਾਮਿ ਗੁਣਤਾਸਿ ॥

ਪੰਨਾ ਪਦੰ੩

ਮਨਮੁਖਿ ਅੰਧ ਨ ਚੇਤਨੀ ਜਨਮਿ ਮਰਿ ਹੋਹਿ ਬਿਨਾਸਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਜਿਨ ਕਉ ਧੁਰਿ
ਪੁਰਬਿ ਲਿਖਿਆਸਿ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ
ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ ॥
ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪੈਨਣੁ ਜਿਤੁ ਫਿਰਿ ਨੰਗੇ ਨ ਹੇਵਹ ਹੋਰ ਪੈਨਣ
ਕੀ ਹਮਾਰੀ ਸਰਯ ਗਈ ॥
ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਣਜੁ ਹਰਿ ਨਾਮੁ ਵਾਪਾਰੁ ਹਰਿ ਨਾਮੈ ਕੀ
ਹਮ ਕਉ ਸਤਿਗੁਰਿ ਕਾਰਕੁਨੀ ਦੀਈ ॥
ਹਰਿ ਨਾਮੈ ਕਾ ਹਮ ਲੇਖਾ ਲਿਖਿਆ ਸਭ ਜਮ ਕੀ ਅਗਲੀ ਕਾਣਿ
ਗਈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਧਿਆਇਆ ਜਿਨ ਕਉ
ਧੁਰਿ ਕਰਮਿ ਪਰਾਪਤਿ ਲਿਖਤੁ ਪਈ ॥੧੭॥

salok mehlaa 3.

gurmukh sayv na keenee-aa har naam na
lago pi-aar.
sabdai saad na aa-i-o mar janmai vaaro vaar.
manmukh anDh na chayt-ee kit aa-i-aa
saisaar.
naanak jin ka-o nadar karay say gurmukh
langhay paar. ||1||

mehlaa 3.

iko satgur jaagtaa hor jag sootaa mohi
pi-aas.
satgur sayvan jaagann say jo ratay sach
naam guntaas.

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manmukh anDh na chaytnee janam mar hohi
binaas.
naanak gurmukh tinee naam Dhi-aa-i-aa jin
ka^N-u Dhur poorab likhi-aas. ||2||

pa-orhee.

har naam hamaaraa bhojan chhateeh
parkaar jit khaa-i-ai ham ka-o taripat
bha-ee.
har naam hamaaraa painan jit fir nangay na
hovah hor painan kee hamaaree saraDh
ga-ee.
har naam hamaaraa vanaj har naam
vaapaar har naamai kee ham ka^N-u satgur
kaarkunee dee-ee.
har naamai kaa ham laykhaa likhi-aa sabh
jam kee alee kaa ga-ee.
har kaa naam gurmukh kinai virlai
Dhi-aa-i-aa jin ka^N-u Dhur karam paraapat
likhat pa-ee. ||17||

Salok Mehla-3

In the first *salok* of the previous *Paurri*, Guru Ji told us that they who have met the true Guru (and have faithfully tried to act on his advice) always earn (the merit) of God's praise. Unknowingly, (God's) Name is enshrined in their mind, and they are merged in the true word (of God's Name). They themselves obtain the supreme status of salvation and (also) save their lineage. Guru Ji begins this *Paurri* by showing us the opposite side of the picture and describes what happens to those, who have not served and followed the true Guru, and who have not been imbued with the love of God's Name.

He says: "(O' my friends), one who hasn't served (and acted upon the advice of) the Guru, hasn't been imbued with the love of God's Name, and hasn't enjoyed the relish of (Guru's) word, keeps dying and being born again and again. (I wonder, why such) a blind ignorant self-conceited person who doesn't remember (God) has come to the world at all? O' Nanak, they upon whom (God) showers His grace, by following Guru's advice they cross over (this worldly ocean)." (1)

Mehla-3

Next Guru Ji tells us who in this world are awake to the temptations of *Maya* and thus make the best use of this unique opportunity of human life, and how the rest of the world is asleep in the love and attachment to worldly riches and power and is thus wasting its precious human birth.

He says: "(O' my friends), it is only the true Guru alone who is awake. The rest of the world is asleep in the (worldly) attachment and thirst (for worldly riches). Also they who serve (and act on the advice of) the true Guru, and they who are imbued with the true Name of (God), the treasure of merits also keep awake (to worldly allurements). However, the blind self-conceited persons do not remember (God, because of which) they are destroyed, by being involved in (the rounds) of birth and death. However O' Nanak, only they have meditated on God's Name through the Guru, in whose destiny it has been so written from the very beginning." (2)

Paurri

Next Guru Ji shares with us how he himself values and treasures God's Name and meditates on God's Name so that we may be motivated accordingly by his example. He says: "(O' my friends, for me God's Name is my many dishes (of a delicious) meal, partaking which I have been fully satiated. God's Name is also (like) a covering (for my soul), wearing which (I don't feel) ever naked, and all my desires and longing for wearing any other (fancy clothes) is gone."

Continuing to express his passion for God's Name, Guru Ji says: "(O' my friends), God's Name is my business, my trade, and it is God's Name of which God has given me the administration. So I have invested and maintained the account of God's Name, (due to which) all the future fear of demon of death has gone away. But only very rare Guru's followers, who have been so blessed with such a divine writ, have meditated on God's Name." (17)

The message of this *Paurri* is that God's Name is the most important thing in the world and we should be so much imbued with the love and the meditation of God's

Name that all other worldly dishes, dresses, or pleasures should seem to us of no real importance, and for this kind of love we should take the shelter and guidance of the Guru and obtain from him the blessings of God's Name.

ਸਲੋਕ ਮਃ ੩ ॥

ਜਗਤੁ ਅਗਿਆਨੀ ਅੰਧੁ ਹੈ ਦੂਜੈ ਭਾਇ ਕਰਮ ਕਮਾਇ ॥
 ਦੂਜੈ ਭਾਇ ਜੇਤੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਸੁਖੁ ਊਪਜੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥
 ਸਚੀ ਬਾਣੀ ਕਰਮ ਕਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ॥
 ਨਾਨਕ ਜਿਤੁ ਆਪੇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ
 ॥੧॥

ਮਃ ੩ ॥

ਹਮ ਘਰਿ ਨਾਮੁ ਖਜਾਨਾ ਸਦਾ ਹੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥
 ਸਤਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਦ ਜੀਵੈ ਦੇਵਣਹਾਰਾ ॥
 ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਸਦਾ ਕਰਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥
 ਸਬਦੁ ਗੁਰੁ ਕਾ ਸਦ ਉਚਰਹਿ ਜੁਗੁ ਜੁਗੁ ਵਰਤਾਵਣਹਾਰਾ ॥
 ਇਹੁ ਮਨੁਆ ਸਦਾ ਸੁਖਿ ਵਸੈ ਸਹਜੇ ਕਰੇ ਵਾਪਾਰਾ ॥
 ਅੰਤਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਤਨੁ ਹੈ ਮੁਕਤਿ ਕਰਾਵਣਹਾਰਾ ॥
 ਨਾਨਕ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ਸੇ ਹੋਵੈ ਦਰਿ ਸਚਿਆਰਾ
 ॥੨॥

ਪਉੜੀ ॥

ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜੋ ਸਤਿਗੁਰ ਚਰਣੀ ਜਾਇ
 ਪਇਆ ॥
 ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਰਾਮੁ
 ਕਹਿਆ ॥
 ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਸੁ ਹਰਿ ਨਾਮਿ ਸੁਣਿਐ ਮਨਿ
 ਅਨਦੁ ਭਇਆ ॥
 ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਸਤਿਗੁਰ ਸੇਵਾ ਕਰਿ ਹਰਿ
 ਨਾਮੁ ਲਇਆ ॥
 ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੰਉ ਹੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜੋ ਗੁਰ ਕੈ ਭਾਣੈ
 ਗੁਰਸਿਖੁ ਚਲਿਆ ॥੧੮॥

salok mehlā 3.

jagat agi-aanee anDh hai doojai bhaa-ay
 karam kamaa-ay.
 doojai bhaa-ay jaytay karam karay dukh lagai
 tan Dhaa-ay.
 gur pargaadee sukh oopjai jaa gur kaa sabad
 kamaa-ay.
 sachee baneer karam karay an-din naam
 Dhi-aa-ay.
 naanak jit aapay laa-ay tit lagay kahnaa
 kichhoo na jaa-ay. ||1||

mehlā 3.

ham ghar naam khajanaa sada hai bhagat
 bhary bhandaaraa.
 satgur daataa jee-a kaa sad jeevai
 dayvanhaaraa.
 an-din keertan sadaa karahi gur kai sabad
 apaaraa.
 sabad guroo kaa sad uchrahi jug jug
 vartaavanhaaraa.
 ih manoo-aa sadaa sukh vasai sehjay karay
 vaapaaraa.
 antar gur gi-aan har ratan hai mukat
 karaavanhaaraa.
 naanak jis no nadar karay so paa-ay so hovai
 dar sachi-aaraa. ||2||

pa-orhee.

Dhan Dhan so gursikh kahee-ai jo satgur
 charnee jaa-ay pa-i-aa.
 Dhan Dhan so gursikh kahee-ai jin har
 naamaa mukh raam kahi-aa.
 Dhan Dhan so gursikh kahee-ai jis har naam
 suni-ai man anad bha-i-aa.
 Dhan Dhan so gursikh kahee-ai jin satgur
 sayvaa kar har naam la-i-aa.
 tis gursikh kaⁿ-u haⁿ-u sadaa namaskaaree jo
 gur kai bhaanai gursikh chali-aa. ||18||

Salok Mehla-3

In the second *salok* of the previous *Paurri*, Guru Ji stated that it is only the true Guru alone who is awake (to the temptations and attachments of *Maya* or worldly riches and power). The rest of the world is asleep in the (worldly) attachments and thirst (for worldly riches).

In this *Paurri* Guru Ji tells us about the blessings and the merits obtained by those who follow the advice of their Guru and meditate on God's Name. But first Guru Ji comments on the rest of the world, how in its ignorance it keeps wasting its time in vain pursuits for worldly riches, and therefore keeps suffering.

He says: "The world is so ignorant and blind that it keeps doing deeds under the love of the other (worldly riches and power, rather than God), and whatever deeds it does under the influence of love for the other (worldly riches), speed up the process, through which (different) maladies afflict the (human) body. However, if one acts upon the Guru's word of advice, then by Guru's grace, happiness is obtained. (Therefore one) ought to perform those deeds, which are in accordance with the true word (of advice of the Guru) and meditate on God's Name every day. However, O' Nanak, in whatever (pursuit, God) engages the human beings, they engage in that task. Nothing more can be said about it."(1)

Mehla-3

Now Guru Ji shares with us his own experience about meditating on God's Name and his own state of mind. However, Guru Ji shows his humility and doesn't want any kind of thought of self-conceit enter his mind. Therefore, even for this continuous meditating on God's Name, he wants to give credit to his Guru, who has given him this advice.

He says: "(O' my friends), in the house of my heart is always the treasure of (God's) Name, and my store houses remain brimful with (God's) devotion. May that true Guru, the Giver of this life (of meditation on God's Name) live (forever). Following the infinite word (of advice) of the true Guru, I am always engaged in the praise of God. I always utter the word of the Guru, who age after age is the distributor of word (of God's Name). Now this mind always abides in peace and in a state of poise trades (in the God's Name by getting and giving spiritual motivation to others. As a result of this exchange,) within me abides the jewel of Guru's divine knowledge, which is the emancipator (of souls). However, O' Nanak only the one on whom (God) bestows His grace obtains (this jewel) and is truly (honored in God's court)."(2)

Paurri

Finally Guru Ji praises that Guru's follower who seeks the shelter and follows the advice of the Guru. He says: "We should honor that Guru's follower as the blessed (by God) who goes and seeks the shelter of the Guru's feet (and obediently acts on his advice). Again and again, we should call that Guru's follower the blessed one who from his mouth has uttered God's Name. We should bless that Guru's follower again and again, who on listening to God's Name feels bliss in the mind. Yes, we should call that person the blessed one, who by serving (and following) the true Guru has obtained God's Name. (In short), I am always a sacrifice, and bow to that Guru's follower, who lives according to the will of the Guru."(18)

The message of this *Paurri* is that no doubt most of the world is asleep in worldly riches and attachments, but if we want to be honored in this and the next world, then we should follow the advice of the Guru and meditate on God's Name day and night.

ਸਲੋਕੁ ਮਃ ੩ ॥

salok mehlāa 3.¹

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

manhath kinai na paa-i-o sabh thakay karam kamaa-ay.

ਮਨਹਠਿ ਭੋਖ ਕਰਿ ਭਰਮਦੇ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ ਭਾਇ ॥
ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਅਗਿਆਨੁ ਅੰਧਿਰਾ ਜਾਇ ॥
ਨਾਮੁ ਰਤਨੁ ਘਰਿ ਪਰਗਟੁ ਹੋਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ॥੧॥

ਮਃ ੩ ॥

ਪੰਨਾ ੫੯੪

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥
ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥
ਨਾਨਕ ਕਿਰਤਿ ਪਇਐ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਧਨੁ ਧਨੁ ਸਤੁ ਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਕਉ
ਸਾਂਤਿ ਆਈ ॥
ਧਨੁ ਧਨੁ ਸਤੁ ਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਹਰਿ
ਭਗਤਿ ਪਾਈ ॥
ਧਨੁ ਧਨੁ ਹਰਿ ਭਗਤੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਸ ਕੀ ਸੇਵਾ ਤੇ ਹਮ
ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
ਧਨੁ ਧਨੁ ਹਰਿ ਗਿਆਨੀ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਨਿ ਵੈਰੀ ਮਿਤ੍ਰੁ
ਹਮ ਕਉ ਸਭ ਸਮ ਦ੍ਰਿਸਟਿ ਦਿਖਾਈ ॥
ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੂ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ਜਿਨਿ ਹਰਿ ਨਾਮ ਜਿਉ
ਹਮਾਰੀ ਪ੍ਰੀਤਿ ਬਣਾਈ ॥੧੯॥

manhath bhaykh kar bharamday dukh
paa-i-aa doojai bhaa-ay.
riDh siDh sabh moh hai naam na vasai man
aa-ay.
gur sayvaa tay man nirmal hovai agi-aan
anDhayraa jaa-ay.
naam ratan ghar pargat ho-aa naanak sahj
samaa-ay. ||1||

mehlaa 3.

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sabdai saad na aa-i-o naam na lago pi-aar.
rasnaa fikaa bolnaa nit nit ho-ay khu-aar.
naanak kirat pa-i-ai kamaavanaa ko-ay na
maytanhaar. ||2||

pa-orhee.

Dhan Dhan sat purakh satguroo hamaaraa jit
mili-ai ham ka-o saa^ht aa-ee.
Dhan Dhan sat purakh satguroo hamaaraa jit
mili-ai ham har bhagat paa-ee.
Dhan Dhan har bhagat satguroo hamaaraa
jis kee sayvaa tay ham har naam liv laa-ee.
Dhan Dhan har gi-aanee satguroo hamaaraa
jin vairee mitar ham ka-o sabh sam darisat
dikhaa-ee.
Dhan Dhan satguroo mitar hamaaraa jin
har naam si-o hamaaree pareet banaa-ee.
||19||

Salok Mehla-3

In the last stanza of the previous *paurri*, Guru Ji made the statement: “We should call that person the blessed one, who by serving (and following) the true Guru has obtained God’s Name.” In this *paurri*, he expounds on the merits of the true Guru who helps us obtain the gift of God’s Name, which is the most precious thing in this world. At the same time, he cautions us against following those rituals, rites, and austerities in which we force our will against some natural urges or desire such as not eating for many days, standing in a certain pose for long periods, or torturing our bodies in other ways, such as remaining naked or sleeping on a bed of nails etc.

But as for as God is concerned, Guru Ji says: “(O’ my friends), no one has obtained (God) by forcing one’s will, and all have exhausted themselves doing the ways of works. They, who are wandering around in different holy garbs, just by sheer obstinacy of their mind, suffer from the pain of duality (love of worldly things, instead of God). All such powers as performing miracles are simply a form of worldly attachment, by practicing which (God’s) Name does not come to abide in one’s mind. It is only through the Guru’s service that the mind becomes pure and one’s darkness of ignorance is dispelled. O’ Nanak, when the jewel

of (God's) Name becomes manifest in the home (of one's mind, one) un-noticeably merges in a state of poised (meditation)."(1)

Now Guru Ji comments on the state of those who do not like to listen to Guru's advice and meditate on God's Name. He says: "(O' my friends, the) person who doesn't relish the taste of Guru's word (or *Gurbani*), and hasn't been imbued with the love of God's Name, whatever that person utters from the tongue is insipid, which makes that person suffer day after day. But O' Nanak, (one is also helpless, because) one has to do the deeds in accordance with the destiny pre-ordained for that one (by God, based on the past deeds), which no one can erase."(1)

Paurri

Therefore Guru Ji concludes the *Paurri* by expressing his gratitude for his Guru who has given him the divine wisdom and the gift of God's Name. He says: "Blessed (again and again) is my true Guru, the true being, meeting whom I have obtained peace. Blessed is my true Guru, meeting whom I have obtained devotion and worship of God. Blessed is the true Guru, the devotee of God, by whose service I have been imbued with the love of God's Name. Blessed is the wise true Guru of mine who has made me see foe and friend alike. (In short), praiseworthy is that true Guru and friend of mine who has made me embrace love for the God's Name."(19)

The message of this *Paurri* is that there is no use of forcing ourselves into doing any austerities or subjecting our body to any hardships or tortures. If we want to embrace friendship with God and be imbued with the love of His Name, we should follow the advice of the Guru with true love and devotion.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਖਿਰੁ ਨਿਤੁ ਝੂਰੇ ਸੰਮੁਲੇ ॥

ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ ॥੧॥

ਮਃ ੧ ॥

ਨਾਨਕ ਗਾਲੀ ਕੂੜੀਆ ਬਾਝੁ ਪਰੀਤਿ ਕਰੇਦਿ ॥

ਤਿਚਰੁ ਜਾਣੈ ਭਲਾ ਕਰਿ ਜਿਚਰੁ ਲੇਵੈ ਦੇਦਿ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨਿ ਉਪਾਏ ਜੀਅ ਤਿਨਿ ਹਰਿ ਰਾਖਿਆ ॥

ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਨਾਉ ਭੋਜਨੁ ਚਾਖਿਆ ॥

ਤਿਪਤਿ ਰਹੇ ਆਘਾਇ ਮਿਟੀ ਭਭਾਖਿਆ ॥

ਸਭ ਅੰਦਰਿ ਇਕੁ ਵਰਤੈ ਕਿਨੈ ਵਿਰਲੈ ਲਾਖਿਆ ॥

ਜਨ ਨਾਨਕ ਭਏ ਨਿਹਾਲੁ ਪ੍ਰਭ ਕੀ ਪਾਖਿਆ ॥੨੦॥

salok mehlaa 1.

ghar hee munDh vidays pir nit jhooRay
sammⁿaalay.

milgi-aaⁿ dhil na hova-ee jay nee-at raas
karay. ||1||

mehlaa 1.

naanak gaalee koor^hee-aa baajh pareet
karay-i.

tichar jaanai bh^halaa kar jichar layvai day-ay.
||2||

pa-orhee.

jin upaa-ay jee-a tin har raak^hi-aa.

amrit sachaa naa-o bh^hojan chaak^hi-aa.

tipat rahay aag^haa-ay mitee bh^habh^haak^hi-aa.

sabh andar ik vartai kinai virlai laak^hi-aa.

jan naanak bh^ha-ay nihaal parabh^h kee
paak^hi-aa. ||20||

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that there is no use of forcing ourselves into doing any austerities or subjecting our body to any hardships or tortures. If we want to embrace friendship with God and be imbued with the love of His Name, we should follow the advice of the Guru with true love and devotion. In this *Paurri*, he explains the importance of having true and selfless love for God. He also wants to tell us about the importance of realizing the divine light within our own heart and how easily we can meet God.

Describing the general state of mind of an ordinary human being, and comparing him to a young ignorant bride, he says: “(God, the human bride’s) spouse is abiding right in the home (of her heart, but thinking Him gone to) a foreign country, the bride remembers Him with anguish every day. There wouldn’t be any delay in meeting (her spouse God) if she purifies her intention (and develops true love for her Spouse).”(1)

Mehla-1

Commenting on the false and shallow love of an ordinary human being for God, Guru Ji says: “O’ Nanak, all other things (such as decorations and rituals) are false (and useless) without true love (for God. Because in such a situation, a human being) feels good as long as (God) is giving and (the human being) is receiving some thing, (but when one deems that one has nothing more to obtain from God, one drops all one’s rituals and other false shows of one’s devotion).”(2)

Paurri

Guru Ji concludes the *Paurri* by describing the general role of God, and what kinds of blessings His true devotees obtain.

He says: “(God), who has created the beings, has (also) saved them. They who have partaken the (spiritual life giving) nectar of His true Name, they have been completely satiated and their hunger (for worldly things) has been removed. (However, even though) one God pervades in all, yet only a very rare person has realized (this thing, and) O’ Nanak, such rare devotees have been blessed by God’s protection.”(20)

The message of this *Paurri* is that if we want to feel the supreme joy and bliss of meeting God, we should have true unselfish love and devotion for God. Our love should not be limited only to those times when God is favoring us or giving us some gifts. It should be steadfast even in the worst of circumstances, then there will not be any delay in having union with God, because He resides right within our own mind.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

ਹਉਮੈ ਮੈਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

salok mehlāa 3.

satgur no sabh ko vaykh-daa jaytaa jagat
sansaar.

dithai mukaṭ na hova-ee jichar sabaḍ na
karay veechaar.

ha-umai mail na chuk-ee naam na lagai
pi-aar.

ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਦੁਬਿਧਾ ਤਜਿ ਵਿਕਾਰ ॥
ਨਾਨਕ ਇਕਿ ਦਰਸਨੁ ਦੇਖਿ ਮਰਿ ਮਿਲੇ ਸਤਿਗੁਰ ਹੇਤਿ
ਪਿਆਰਿ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਮੂਰਖ ਅੰਧ ਗਵਾਰਿ ॥
ਦੂਜੇ ਭਾਇ ਬਹੁਤੁ ਦੁਖੁ ਲਾਗਾ ਜਲਤਾ ਕਰੇ ਪੁਕਾਰ ॥
ਜਿਨ ਕਾਰਣਿ ਗੁਰੁ ਵਿਸਾਰਿਆ ਸੇ ਨ ਉਪਕਰੇ ਅੰਤੀ ਵਾਰ ॥
ਨਾਨਕ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਇਆ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਆਪੇ ਆਪਿ ਆਪਿ ਸਭੁ ਕਰਤਾ ਕੋਈ ਦੂਜਾ ਹੋਇ ਸੁ ਅਵਰੋ
ਕਹੀਐ ॥
ਹਰਿ ਆਪੇ ਬੋਲੈ ਆਪਿ ਬੁਲਾਵੈ ਹਰਿ ਆਪੇ ਜਲਿ ਬਲਿ ਰਵਿ
ਰਹੀਐ ॥
ਹਰਿ ਆਪੇ ਮਾਰੈ ਹਰਿ ਆਪੇ ਛੋਡੈ ਮਨ ਹਰਿ ਸਰਣੀ ਪਤਿ
ਰਹੀਐ ॥
ਹਰਿ ਬਿਨੁ ਕੋਈ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਕੈ ਮਨ ਹੋਇ ਨਿਚਿੰਦ
ਨਿਸਲੁ ਹੋਇ ਰਹੀਐ ॥
ਉਠਦਿਆ ਬਹਦਿਆ ਸੁਤਿਆ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ
ਧਿਆਈਐ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਲਹੀਐ ॥੨੧॥੧॥
ਸੁਧੁ

ik aapay bakh^{as} milaa-i-an d^ubiD^haa t^{aj}
vikaar.
naanak ik d^{ar}san d^{ay}k^h mar milay sat^gur
hay^t pi-aar. ||1||

mehlaa 3.

satguroo na sayvi-o moorakh anD^h gavaar.
doojai b^haa-ay bahu^t d^uk^h laagaa jal^taa
karay pukaar.
jin kaaran^g guroo visaari-aa say na upkaray
an^tee vaar.
naanak gurmatee sukh^h paa-i-aa bakh^say
bakh^san^hhaar. ||2||

pa-orhee.

too aapay aap aap sab^h kartaa ko-ee doojaa
ho-ay so avro kahee-ai.
har aapay bolai aap bulaavai har aapay jal
thal rav rahee-ai.
har aapay maarai har aapay ch^hodai man har
sarⁿee par^h rahee-ai.
har bin ko-ee maar jeevaal na sakai man
ho-ay niching^d nisal ho-ay rahee-ai.
uth-dⁱ-aa bah^di-aa su^ti-aa sad^{aa} sad^{aa} har
naam D^hi-aa-ee-ai jan naanak gurmuk^h har
lahee-ai. ||21||1|| suD^hu

Salok Mehla-3

In this last *Paurri* of *Raag Wadhans*, Guru Ji tells us about the uniqueness and ultimate power of God, before whom we have no power. He also tells us how we can obtain Him by meeting the true Guru and surrendering our self completely before Him. But first, Guru Ji tells us about the true meaning of meeting and having the vision of the true Guru.

He says: “(O’ my friends, apparently) everybody in this entire world sees the true Guru, but simply by looking at (his outer physical body), one does not obtain salvation unless one reflects (and acts on *Gurbani*) the word (uttered by) him. One’s filth of ego is not removed until one is imbued with the love of (God’s) Name. However, some who have shed their duality and evil pursuits, God has forgiven them and has united them (with Him). O’ Nanak, there are some, who upon seeing the sight (of the Guru) have died (to the self, and) have become one (with God by erasing their ego).” (1)

Mehla-3

Now Guru Ji comments on the fate of those who do not follow the advice of the true Guru. He says: “The ignorant blind fool has not served (and followed the advice of) the true Guru. But when because of love of the other (worldly riches), one is afflicted with pain, then burning (in that pain one) cries for help, (but finds out that) for the sake of whom one had forsaken the Guru, they haven’t come to one’s rescue at the last time. O’ Nanak, it is

only by following the instruction of the Guru, that one obtains peace, and the gracious God forgives (a person).”(2)

Paurri

Guru Ji concludes this epic by acknowledging God’s uniqueness and omnipotence and telling us what should be our attitude and duty towards Him. He says: “O’ God, You Yourself alone are the creator of all; if there were any second, only then we could talk about another. (Therefore, we understand that) God Himself speaks (through us, and) Himself makes us say different things, and He Himself pervades all lands and waters. God Himself kills, and Himself forgives, therefore in our mind we should remain in God’s shelter. Except God, nobody can kill or save, therefore freeing our mind from any worry; we should live without any fear. At all times, whether sitting, standing, or sleeping, we should meditate on God’s Name. O’ Nanak, (in this way) by following Guru’s advice, we obtain to God.” (21-1-corrected)

The message of this *Paurri* and the entire epic of *Raag Wadhans* is that in order to meet God, we should follow the guidance of the true Guru, in letter and spirit, and meditate on God’s Name with true love and devotion. Doing rituals, observing austerities, or outwardly seeing the Guru without following his advice is of no use.

Detail of Shaloks:

M: 3=40, M: 1=3, Total=43

ਪੰਨਾ ੫੯੫

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar saṭ naam karṭaa purakh
nirbha-o nirvair akaal moorat ajoonee
saibhaⁿ gur prasaad.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ॥

sorath mehlaa 1 ghar 1 cha-upday.

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ ॥

sabhnaa marna aa-i-aa vaychhorhaa
sabhnaah.

ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ ਕਿਨਾਹ ॥

puchhahu jaa-ay si-aani-aa aagai milan
kinaah.

ਜਿਨ ਮੇਰਾ ਸਾਹਿਬੁ ਵੀਸਰੈ ਵਡੜੀ ਵੇਦਨ ਤਿਨਾਹ ॥੧॥

jिन mayraa saahib veesrai vadreeh vaydan
tinaah. ||1||

ਭੀ ਸਾਲਾਹਿਹੁ ਸਾਚਾ ਸੋਇ ॥

bhee saalaahihu saachaa so-ay.

ਜਾ ਕੀ ਨਦਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਰਹਾਉ ॥

jaa kee nadar sadaa sukh ho-ay. rahaa-o.

ਵਡਾ ਕਰਿ ਸਾਲਾਹਣਾ ਹੈ ਭੀ ਹੋਸੀ ਸੋਇ ॥

vadaa kar salaahnaa hai bhee hosee so-ay.

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਤੂ ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਇ ॥

sabhnaa daataa ayk too maanas daat na
ho-ay.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਥੀਐ ਰੰਨ ਕਿ ਕੁੰਨੈ ਹੋਇ ॥੨॥

jo tis bhaavai so thee-ai rann ke runnai
ho-ay. ||2||

ਧਰਤੀ ਉਪਰਿ ਕੋਟ ਗੜ ਕੇਤੀ ਗਈ ਵਜਾਇ ॥

Dhartee upar kot garh kaytee ga-ee vajaa-ay.

ਜੇ ਅਸਮਾਨਿ ਨ ਮਾਵਨੀ ਤਿਨ ਨਕਿ ਨਥਾ ਪਾਇ ॥

jo asmaan na maavnee tin nak nathaa
paa-ay.

ਜੇ ਮਨ ਜਾਣਹਿ ਸੂਲੀਆ ਕਾਹੇ ਮਿਠਾ ਖਾਹਿ ॥੩॥

jay man jaaneh soolee-aa kaahay mithaa
khaahi. ||3||

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥
ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥
ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇਪੀਰ ॥੪॥੧॥

naanak a-ogun jayt-rhay taytay galee janjeer.
jay gun hon ta katee-an say bhaa-ee say
veer.
agai ga-ay na mannee-an maar kadhahu
vaypeer. ||4||1||

Sorath Mehla-1

Ghar-1 Chaupadaas

According to Dr. Bhai Vir Singh Ji, it appears that Guru Ji uttered this *shabad* on the occasion of the death of some person. This *shabad* is a commentary on the practice of those days, when on the death of a person, ladies of the house and the neighborhood would get together, mourn in a group, and at intervals talk about some spiritual questions, such as what happens after death, and whether the dead relatives ever meet again, etc.

Referring to these and other similar questions, Guru Ji says: “(O’ my friends), all have to die one day, and all have to face separation (from each other). Go and ask some (divinely) wise persons who might have a union (with God) in the yond. (They would answer that) they who forsake (God) my Master, they have to suffer the acute pain of separation.”(1)

Therefore Guru Ji advises us and says: “(O’ my friends), we should again and again praise that eternal Being, by whose grace, there always prevails peace (in one’s life).”(1-pause)

Guru Ji further advises us how to and in what kind of mental attitude we should praise that God. He says: “(O’ my friends), we should praise God as the supreme Being, who is present now and would always be there. (We should say to Him: “O God), You are the sole Giver of all, (and in reality) there is no gift ever given by a human being (through his or her own resources. (Because whatever one has, that too is a gift from God to that person). Further as regards any one’s death), whatever He wills that happens, and no useful purpose is served by crying like women.”(2)

Now Guru Ji comments on the ego of the people in this world who happen to obtain some riches or power and then feel self-conceited. He says: “(O’ my friends), many have departed from here after establishing their strong forts (and firm dominions) on the earth. (But even those), who think themselves higher than the skies (and richer or more powerful than any one else), have been (humiliated by God, and) driven away (by death) with rings (and chains) in their noses.”

Therefore addressing his own mind, and indirectly us, Guru Ji says: “O’ (my) mind, if you realize (that the result of your evil deeds is going to be painful like suffering the pain) of nooses (of death), then why do you (indulge in sinful acts), deeming them as sweet (and enjoyable pleasures)?”(3)

In conclusion, Guru Ji says: “(O’ my friends, in order to enjoy worldly pleasures), as many faults (we acquire in ourselves), that many become chains (or nooses of death) around our necks. Only if we have virtues, then we could cut away (some of these chains. Therefore, these merits then become our helpers like our real) friends and brothers. Otherwise when the mortals (without any merits and full of faults) go to God’s court, they are not

recognized or given any honor, and (the guards there are ordered) to drive out these Guru-less persons (and throw them into hell).”(4-1)

The message of this *shabad* is that we all have to die one day and have to suffer the pangs of separation from our friends and relatives. Therefore, we shouldn't try to enjoy worldly pleasures and comforts by committing any evil deeds and we should never feel proud of our riches or power. Because all the high and mighty are one day totally humiliated and driven away by death to God's court, where they are severely punished for their faults, and only their merits prove helpful in getting their sufferings diminished.

Personal note: Dec. 15, 2003, when I was doing the first revision of this Shabad, America was celebrating the capture of Saddam Husain, the brutal dictator, who terrorized and tortured to death thousands of innocent people of Iraq for over three decades. This despot, who was not satisfied with more than a dozen presidential palaces, was captured while trying to hide in a 3ft by 2 ft hole in the ground in the company of rats, insects, and ants. He was then humiliated like a cow, tried like a criminal along with his other partners, and was ultimately hanged to death. 7.14.08

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

sorath mehlaa 1 ghar 1.

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

man haalee kirsaaṇee karṇee saram paanee
tan khayt.

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

naam beej santokh suhaagaa rakh gareebee
vays.

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਨ ਦੇਖੁ ॥੧॥

bhaa-o karam kar jammsee say ghar
bhaagath daykh. ||1||

ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥

baabaa maa-i-aa saath na ho-ay.

ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥ ਰਹਾਉ ॥

in maa-i-aa jag mohi-aa virlee boojhai ko-ay.
rahaa-o.

ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ ॥

haan hat kar aarjaa sach naam kar vath.

ਸੁਰਤਿ ਸੋਚੁ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ ॥

surat soch kar bhaan^ddsaal tis vich tis no rakh.

ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ ॥੨॥

vanjaari-aa si-o vanaj kar lai laahaa man has.
||2||

ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ ॥

sun saasat sa-udaagree sat ghorhay lai chal.

ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ ॥

kharach bann chang-aa-ee-aa mat man
jaaneh kal.

ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥੩॥

nirankaar kai days jaahi taa sukh laheh
mahal. ||3||

ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥

laa-ay chit kar chaakree man naam kar
kamm.

ਪੰਨਾ ੫੯੬

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ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੇ ਆਖੈ ਧੰਨੁ ॥

bann badee-aa kar Dhaavnee taa ko aakhai
Dhan.

ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥੪॥੨॥

naanak vaykhai nadar kar charhai chavgan
vann. ||4||2||

Sorath Mehla-1 Ghar-1

This is the beauty of Guru Ji's poetry that whenever he wants to give any advice or have any discourse with a person, he will talk to him in his own terminology. For example, if Guru Ji were among married persons, he would talk in terms of brides and bridegrooms. If he were among people of certain profession, he would use the language of that profession. In this *shabad* Guru Ji talks to persons of all the four basic professions for earning short-lived worldly wealth to illustrate how to earn the everlasting wealth of God's Name. According to Dr. Bh. Vir Singh Ji, it appears that Guru Ji had a discussion with his father regarding entering some profession. At a later date, Guru Ji described his views in the form of a hymn for the benefit of all.

First taking the profession of farming, he says: "(O' my friend, if you want to earn a wealth which would never forsake you and would accompany you even after death, then) make your mind hardworking like a farmer, consider your body the farm, and let hard work be the water for your crops. Then in such a prepared field, sow the seed of (God's) Name, and make the furrows of contentment (to save the seed from being eaten prematurely by the birds of false worldly desires). Let the garb of humility be the security guard (for your crops). Then by doing the deeds of love, the seed of Name would sprout, and you would see that this household has become truly rich (with God's Name)."(1)

Now giving central message of his sermon, Guru Ji says: "O' my respected friends, *Maya* (the worldly riches) doesn't accompany a person in the end. This *Maya* has enticed the entire world, but only a rare person realizes this."(1-pause)

Next, using the illustration of a shopkeeper, Guru Ji says: "(O' my friend), make your ever decreasing age as your shop. Stock it with the commodity of God's Name. Let concentration and reason be your warehouse, keep that (commodity of Name) in that (warehouse), and then do business with the peddlers (the lovers of Name), so that you may feel delighted in your mind, upon making a (good) profit."(2)

Next taking the example of trading in horses, Guru Ji says: "(O' my dear friend), listen to the *Shastras* (the most reputed books on import and export business) of horses. Take from here the horses of truth, (the acts of truthful living). Have good deeds in your wallet, for the travel expenses of your soul (to the yond). In your mind, don't postpone (doing of good deeds for a later more convenient time). If you would go to God's country (with such merits), then you would (easily) claim a comfortable seat in His palace."(3)

Guru Ji concludes the *shabad* with the example of ordinary employees in government service or big corporations. To them he says: "(O' my friends), do your job with full dedication of your heart, and make faith in the Name (of God) as your occupation. Make the restraint on sinful activities as your effort, only then shall people praise you and call you blessed. O' Nanak, then God will regard you with grace, and your honor and emoluments will multiply four fold."(4-2)

The message of this *shabad* is that no matter in what profession we are, we should live a life of truth, contentment, and refrain from sinful activities. But the most important thing is that we should have love for God's Name and his blissful union.

ਸੋਰਠਿ ਮਃ ੧ ਚਉਤੁਕੇ ॥

ਮਾਇ ਬਾਪ ਕੇ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ ॥
 ਬਾਲ ਕੰਨਿਆ ਕੋ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੋ ਅਤਿ ਭਾਈ ॥
 ਹੁਕਮੁ ਭਇਆ ਬਾਰਹੁ ਘਰੁ ਛੋਡਿਆ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥
 ॥੧॥
 ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਮਨਮੁਖਿ ਤਿਤੁ ਤਨਿ ਧੂੜਿ ਧੁਮਾਈ ॥
 ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ॥
 ਪਾਇ ਪਰਉ ਗੁਰੁ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਸਾਚੀ ਬੂਝ ਬੁਝਾਈ ॥
 ਰਹਾਉ ॥

ਜਗ ਸਿਉ ਝੂਠ ਪ੍ਰੀਤਿ ਮਨੁ ਬੋਧਿਆ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਈ ॥
 ਮਾਇਆ ਮਗਨੁ ਅਹਿਨਿਸਿ ਮਗੁ ਜੋਰੈ ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ
 ਖਾਈ ॥
 ਗੰਧਣ ਵੈਣਿ ਰਤਾ ਹਿਤਕਾਰੀ ਸਬਦੈ ਸੁਰਤਿ ਨ ਆਈ ॥
 ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਬੋਧਿਆ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥
 ॥੨॥

ਸਾਧ ਸਭਾ ਮਹਿ ਸਹਜੁ ਨ ਚਾਖਿਆ ਜਿਹਬਾ ਰਸੁ ਨਹੀ ਰਾਈ ॥
 ਮਨੁ ਤਨੁ ਧਨੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ਦਰ ਕੀ ਖਬਰਿ ਨ
 ਪਾਈ ॥
 ਅਖੀ ਮੀਟਿ ਚਲਿਆ ਅੰਧਿਆਰਾ ਘਰੁ ਦਰੁ ਦਿਸੈ ਨ ਭਾਈ ॥
 ਜਮ ਦਰਿ ਬਾਧਾ ਠਉਰੁ ਨ ਪਾਵੈ ਅਪੁਨਾ ਕੀਆ ਕਮਾਈ ॥੩॥

ਨਦਰਿ ਕਰੇ ਤਾ ਅਖੀ ਵੇਖਾ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
 ਕੰਨੀ ਸੁਣਿ ਸੁਣਿ ਸਬਦਿ ਸਲਾਹੀ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਵਸਾਈ ॥
 ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਪੂਰਨ ਜੋਤਿ ਸਮਾਈ ॥
 ਨਾਨਕ ਗੁਰੁ ਵਿਣੁ ਭਰਮੁ ਨ ਭਾਗੈ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥
 ॥੪॥੩॥

sorath mehlāa 1 cha-utūkay.

maa-ay baap ko baytaa neekaa sasurai
 chaṭur javaa-ee.
 baal kanniaa kou baap pi-aaraa bhāa-ee kou
 at bhāa-ee.
 hukam bhā-i-aa baahar ghar chhodi-aa khin
 meh bhā-ee paraa-ee.
 naam daan isnaan na manmukh tit tan
 Dhoorh Dhumaa-ee. ||1||
 man maani-aa naam sakhaa-ee.
 paa-ay para-o gur kai balihaarai jin saachee
 boojh bujhaa-ee. rahaa-o.

jag si-o jhooth pareet man bayDhi-aa jan si-o
 vaad racha-ee.
 maa-i-aa magan ahinis mag johai naam na
 layvai marai bikh khaa-ee.
 ganDhan vain raṭaa hitkaaree sabdai surat
 na aa-ee.
 rang na raṭaa ras nahee bayDhi-aa
 manmukh pat gavaa-ee. ||2||

saaDh sabhaa meh sajh na chaakhi-aa jihbaa
 ras nahee raa-ee.
 man tan Dhan apunaa kar jaani-aa dar kee
 khabar na paa-ee.
 akhee meet chali-aa anDhi-aaraa ghar dar
 disai na bhāa-ee.
 jam dar baaDhaa thā-ur na paavai apunaa
 kee-aa kamaa-ee. ||3||

naḍar karay taa akhee vaykhaa kahnāa
 kathan na jaa-ee.
 kannee sun sun sabad salaahē amrit ridai
 vasaa-ee.
 nirbha-o nirankaar nirvair pooran jot
 samaa-ee.
 naanak gur vin bharam na bhāagai sach
 naam vadi-aa-ee. ||4||3||

Sorath Mehla-1 (Chautukaas)

In the first salok of *paurri* (17) of previous epic of *Wadhans*, Guru Ji stated “The person who hasn’t served the true Guru hasn’t been imbued with the love of God’s Name, and hasn’t enjoyed the relish of (Guru’s) word that person keeps dying and being born again and again. (I wonder why such) a blind, ignorant, self-conceited person who doesn’t remember (God) has come to the world at all?” Guru Ji begins this *shabad* by commenting on the life of an ordinary male in the present world.

He says: “(When a man is born and is still a child), he is considered and treated as a dear son of his mother and father. (On becoming older, he gets married and is deemed) the shrewd son-in-law of his father-in-law. (After some time his wife gives birth to his children, and then) he is treated as the dear father of his sons and daughters. But when God’s command is so issued, he forsakes his home and surroundings and in an instant everything becomes someone else’s. (The net result is that) the self-conceited person neither has done any meditation on God’s Name, nor any act of charity, nor ablution, and through this human body, he has (kept doing useless tasks, as if he has been) rolling in dust.”(1)

Upon noting such a sorry end to the life of an ordinary self-conceited person, Guru Ji says: “My mind is convinced that only God’s Name is one’s (real) friend and companion. Therefore, I bow to the feet, and feel like sacrificing myself to the Guru, who has given me this true understanding.”(1-pause)

Commenting further on the life of an ordinary self-conceited man of the world, Guru Ji states: “The mind of a (self-conceited person) is pierced by false love for the world, and he has entered into a strife with the devotees (of God). He is so much engrossed in the pursuit of worldly riches and power, as if every day he looks for new ways (to amass more wealth). He doesn’t meditate on (God’s) Name at all, and ultimately dies while (running after and) eating the poison (of worldly attachment). He loves to hear dirty songs and dances, which give rise to sinful thoughts, but he hasn’t obtained any consciousness through the (Guru’s) word (In this way), without being imbued with (God’s) love, and without being pierced with the relish (of God’s Name), a self-conceited person loses honor (both in this and the next world).”(2)

Describing further the conduct of a self-conceited person, Guru Ji says: “(A self-conceited person) hasn’t enjoyed the relish of a state of equipoise in the society of saints, and there is no sweetness (or humility) in his speech. He has considered his mind, body, and riches as his own, but he hasn’t acquired any knowledge about the door (to God’s mansion). When upon closing his eyes (on his death), he departs from this world; he is in such complete (spiritual) darkness, O’ brother, that no house or door (of God) is visible to him. So bound at the door of the demon of death, he reaps what he has sown and finds no place to escape (from the punishment inflicted on him).”(3)

Finally Guru Ji tells us the cure for all these troubles and mental tortures, which the self-conceited person goes through. But instead of telling us what to do, he puts himself in the situation of a self-conceited person, and as if counseling himself, he says: “If God be so merciful and showers His glance of grace, then I would see Him with my eyes; and nothing else can be said (about this matter. Further, if God shows His kindness, then by), listening to the word (of the Guru), I could praise Him and enshrine the nectar (of God’s Name) in my heart. That God is fearless, formless, and without enmity; His light is fully pervading in the entire world. (However) O’ Nanak, without (the guidance of) the Guru, our doubt is not dispelled, and it is through His true Name only that honor is obtained.”(4-3)

The message of this *shabad* is that if we want to find peace and honor both in this and the next world, then we should realize that although we have to perform our duties to our family, we should refrain from falling prey to false worldly temptations. We should understand that ultimately, we have to go to the abode of God. So, while we have this human life, we should seek the guidance of the Guru and meditate on God’s Name and praise Him through the Guru’s word.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਦੁਤੁਕੈ ॥

ਪੁਤੁ ਧਰਤੀ ਪੁਤੁ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ ਚਉਬਾਰਾ ॥

ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥੧॥

ਮੇਰੇ ਸਾਹਿਬਾ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਆਪੇ ਸਰਬ ਸਮਾਣਾ
॥ ਰਹਾਉ ॥

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਜੋਤਿ ਤੁਮਾਰੀ ਤੇਰਾ ਰੂਪੁ ਕਿਨੇਹਾ ॥

ਇਕਤੁ ਰੂਪਿ ਫਿਰਹਿ ਪਰਛੰਨਾ ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ॥੨॥

ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜ ਸੇਤਜ ਤੇਰੇ ਕੀਤੇ ਜੰਤਾ ॥

ਏਕੁ ਪੁਰਬੁ ਮੈ ਤੇਰਾ ਦੇਖਿਆ ਤੂ ਸਭਨਾ ਮਾਹਿ ਰਵੰਤਾ ॥੩॥

ਤੇਰੇ ਗੁਣ ਬਹੁਤੇ ਮੈ ਏਕੁ ਨ ਜਾਣਿਆ ਮੈ ਮੂਰਖ ਕਿਛੁ ਦੀਜੈ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸੁਣਿ ਮੇਰੇ ਸਾਹਿਬਾ ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ
॥੪॥੪॥

sorath mehlāa 1 dūtukay.

purh Dhartee purh paanee aasan chaar kunt
cha-ubaaraa.

sagal bhavan kee moorat aykaa mukh tayrai
taksaalaa. ||1||

mayray saahibaa tayray choj vidaanaa.

jal thal mahee-al bharipur leenaa aapay
sarab samaanaa. rahaa-o.

jah jah daykhaa tah jot tumaaree tayraa roop
kinayhaa.

ikaṭ roop fireh parchhannaa ko-ay na kis hee
jayhaa. ||2||

andaj jayraj ut-bhuj saytaj tayray keetaj
jantaa.

ayk purab mai tayraa daykhi-aa too sabhnaa
maahi ravantaa. ||3||

tayray gun bahutaj mai ayk na jaani-aa mai
moorakh kichh deejai.

paranvat naanak sun mayray saahibaa
dubdāa pathar leejai. ||4||4||

Sorath Mehla-1

(Dutukaiy)

In the last stanza of the previous *shabad*, Guru Ji stated, “If God shows His kindness, then by), listening to the word (of the Guru), I could praise Him and enshrine the nectar (of God’s Name) in my heart. That God is fearless, formless, and without enmity; His light is fully pervading in the entire world. In this *shabad*, continuing that praise, he uses the analogy of a multi-storied mansion to describe the beauty of the universe, which God also uses as His mansion.

He says: “(O’ God), how beautiful is Your lofty mansion. The four sides (of the universe are like the) four walls (of the mansion), earth is (like the) lowest floor; over it is the roof in the form of water (or clouds), over that is Your seat, and Your palace with windows on all the four sides. (Another beauty and miracle is that) the shape of all beings (in any one species) in all the different worlds is the same, and Your mouth is like a mint (where all species are being produced).”(1)

Therefore going into ecstasy, Guru Ji sings out and says: “O’ God, wonderful are Your astonishing plays. You are pervading in all the waters, lands, and the sky, and You are pervading everywhere.”(1-pause)

Continuing his expression of wonder, Guru Ji says: “(O’ God), wherever I look around, I see Your light, and I wonder what kind is Your form? Although You are just one form, yet still You move around in so many different forms and garbs and none of these forms or features resemble any other.”(2).

Still continuing his address to God, Guru Ji says: “O’ God, all these different creatures and species (whether born) through eggs, placenta, earth, or perspiration are Your created beings. The one (more) astonishing play of Yours which I have seen is that You are pervading in all (the creatures and all the species).”(3)

But Guru Ji shows us his humility and in spite of mentioning so many qualities of God, he makes a confession and says: “(O’ God), Your merits are so many, but I have not realized even one. Please bless me, the fool, with some (wisdom). Listen O’ my Master, and save me (from this worldly ocean, in which I am) drowning like a stone.”(4-4)

The message of this *shabad* is that if we want to take care of all our problems, we should sing praises of God and try to acquire some of His qualities, such as compassion for all, and enmity towards none. But we should never feel any kind of ego, and always humbly pray to Him to ignore our faults and save us.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਹਉ ਪਾਪੀ ਪਤਿਤੁ ਪਰਮ ਪਾਬੰਡੀ ਤੂ ਨਿਰਮਲੁ ਨਿਰੰਕਾਰੀ ॥
ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਪਰਮ ਰਸਿ ਰਾਤੇ ਠਾਕੁਰ ਸਰਣਿ ਤੁਮਾਰੀ ॥੧॥

ਕਰਤਾ ਤੂ ਮੈ ਮਾਣੁ ਨਿਮਾਣੇ ॥
ਮਾਣੁ ਮਹਤੁ ਨਾਮੁ ਧਨੁ ਪਲੈ ਸਾਚੈ ਸਬਦਿ ਸਮਾਣੇ ॥ ਰਹਾਉ ॥

ਤੂ ਪੂਰਾ ਹਮ ਉਚੇ ਹੋਛੇ ਤੂ ਗਉਰਾ ਹਮ ਹਉਚੇ ॥

ਪੰਨਾ ੫੯੭

ਤੁਯ ਹੀ ਮਨ ਰਾਤੇ ਅਹਿਨਿਸਿ ਪਰਭਾਤੇ ਹਰਿ ਰਸਨਾ ਜਪਿ ਮਨ
ਚੇ ॥੨॥

ਤੁਮ ਸਾਚੇ ਹਮ ਤੁਮ ਹੀ ਰਾਚੇ ਸਬਦਿ ਭੇਦਿ ਫੁਨਿ ਸਾਚੇ ॥
ਅਹਿਨਿਸਿ ਨਾਮਿ ਰਤੇ ਸੇ ਸੂਚੇ ਮਰਿ ਜਨਮੇ ਸੇ ਕਾਚੇ ॥੩॥

ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਸਾਲਾਹੀ ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਕੋਈ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਗੁਰਮਤਿ ਜਾਨਿਆ ਸੋਈ
॥੪॥੫॥

sorath mehlaa 1.

ha-o paapee patit param paakhandee too
nirmal nirankaaree.
amrit chaakh param ras raatay thaakur saran
tumaaree. ||1||

kartaa too mai maan nimaanay.
maan mahat naam Dhan palai saachai sabad
samaanay. rahaa-o.

too pooraa ham ooray hochhay too ga-uraa
ham ha-uray.

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tujh hee man raatay ahinis parbhaatay har
rasnaa jap man ray. ||2||

tum saachay ham tum hee raachay sabad
bhayd fun saachay.
ahinis naam ratay say soochay mar janmay
say kaachay. ||3||

avar na deesai kis saalaaher tiseh sareek na
ko-ee.
paranvat naanak daasan daasaa gurmat
jaani-aa so-ee. ||4||5||

Sorath Mehla-1

Chaupada-5

In the previous *shabad*, Guru Ji advised us that if we want to take care of all our problems, then we should sing praises of God and try to acquire some of His qualities, such as compassion for all and enmity towards none. But we should never feel any kind of ego and

always humbly pray to Him to ignore our faults and save us. In this *shabad*, Guru Ji shows us how to approach God without any self-conceit, how to pray to Him in real humility, and ask Him to show mercy and save us.

He says: “O’ God, I am a sinner, an apostate, and a great hypocrite, (whereas) You are immaculate and formless. (They, who have) come to Your shelter, by tasting the nectar (of Your Name) they remain intoxicated with the supreme relish (of Your Love).”(1)

Continuing his humble address, Guru Ji says: “O’ my Creator, for me the honor less (one), You are my honor. For me the respect and honor is only this, that I may have in my possession the treasure of Your Name, and (my senses may always remain) absorbed in (Your) true word.”(1-pause)

Next Guru Ji shows us how to recognize our nothingness before the perfection of God and what to do to win His love and affection. He says: “(O’ God), You are perfect, while I am absolutely without any merit and am hollow (inside); You are (profound, as if) heavy with merits, while I am light (without any virtues). Therefore it is with You that I am imbued (with love) in my mind day and night, (and keep saying to myself), O’ my mind, keep meditating on God’s Name with your tongue (so that you may also acquire some of God’s qualities).”(2)

Next, explaining the benefits of remaining absorbed in singing God’s praise, and mediating on His Name, Guru Ji says: “O’ God, You are eternal, and I too remain absorbed in You; by piercing my (self-conceit) through the word (of the Guru), I have also become stable (in my mind) again. They who remain imbued in (Your) Name day and night are immaculate, (but they, who by forgetting the Name,) are involved in the rounds of birth and death are imperfect.”(3)

In conclusion, Guru Ji says: “(O’ my friends, to me except God), no one else is visible; (so I wonder) who else may I praise, because there is no rival of His. Therefore, Nanak humbly submits that he is the servant of the servant of those who have known that (God).”(4-5)

The message of this *shabad* is that without doubt we are full of so many weaknesses, faults and sins. Therefore, we keep going through the circles of birth and death. However, if we want to get rid of this perpetual pain and achieve eternal union with God, then we should approach Him in all humility and confess before Him that we are the worst sinners and hypocrites. Since He is so kind and compassionate, showing His mercy, He would forgive us and bless us with the gift of His Name, His love, and enlightenment. Then imbued with His Name through the guidance of the true Guru, we would also be united with Him in eternal bliss.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥
ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ ॥੧॥

ਸਾਚੇ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥
ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ ਰੇਖਿਆ ਸਾਚੈ ਸਬਦਿ ਨੀਸਾਣੁ ॥
ਰਹਾਉ ॥

sorath mehlāa 1.

alakh apaar agamm agochar naa tis kaal na
karmaa.
jaat ajaat ajonee sambhaa-o naa tis bhaa-o na
bharmaa. ||1||

saachay sachiaar vitahu kurbaan.
naa tis roop varan nahee raykh-i-aa saachai
sabad neesaan. rahaa-o.

ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ ॥	naa tis maat̃ pitaa sut̃ banDhap naa tis kaam na naaree.
ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥	akul niranjan apar parampar saglee jot̃ tumaaree. 2
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ ॥	ghat ghat antar barahm lukaa-i-aa ghat ghat jot̃ sabaa-ee.
ਬਜਰ ਕਪਾਟ ਮੁਕਤੇ ਗੁਰਮਤੀ ਨਿਰਭੈ ਤਾੜੀ ਲਾਈ ॥੩॥	bajar kapaat̃ muktay gurmat̃ee nirbhai taarhee laa-ee. 3
ਜੰਤ ਉਪਾਇ ਕਾਲੁ ਸਿਰਿ ਜੰਤਾ ਵਸਗਤਿ ਜਗਤਿ ਸਬਾਈ ॥	jañt upaa-ay kaal sir jañtaa vasgat̃ jugat̃ sabaa-ee.
ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ ਪਾਵਹਿ ਛੂਟਹਿ ਸਬਦੁ ਕਮਾਈ ॥੪॥	sat̃gur sayv padarath paavahi chhoot̃eh sabad̃ kamaa-ee. 4
ਸੂਚੈ ਭਾਭੈ ਸਾਚੁ ਸਮਾਵੈ ਵਿਰਲੇ ਸੂਚਾਰੀ ॥	soochai bhaadai saach samaavai virlay soochaachaaree.
ਤੰਤੈ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਾਇਆ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੫॥੬॥	tañtai ka-o param tañt milaa-i-aa naanak sarañ tumaaree. 5 6

Sorath Mehla-1

Chaupada-6

Different faiths give different definitions or descriptions of God. Some depict Him as an old man sitting in the sky and ruling over the world. Some consider a great person born in the world as His incarnation. In this *shabad*, Guru Ji tells us what in reality is God, and what He is not. He also tells us how to obtain Him and become united with Him.

Guru Ji says: “(That God) is unknowable, infinite, unfathomable and imperceptible; neither death nor destiny affects Him. He has no caste. He doesn’t go through existences. He created Him out of Himself. He has neither any fear nor doubt.”(1)

Guru Ji adds: “I am a sacrifice to the true and eternal God. He has no form, color, or feature. He is revealed through the true word (of the Guru).”(1-pause)

Elaborating further on the self-existence of God without any process of birth and death, Guru Ji says: “(That God) has no mother, father, son, or relative, and He has no lust, and has no wife. O’, casteless, immaculate, infinite, and transcendent God, everywhere Your light is pervading.”(2)

Now Guru Ji tells us about another beautiful aspect of God. He says: “The all-pervading-God is hidden in each and every heart, and in every heart is His light. (But we cannot see Him, because He is deeply hidden in our mind, as if behind some very solid doors). When by acting on the Guru’s instruction, (our mind is illuminated by the divine knowledge), those un-breakable doors are opened, we see that (God), sitting in a fear-free meditation.”(3)

Expanding further on the nature of God and how to obtain Him, Guru Ji says: “After creating the beings, He has made them subject to (decay and) death and has kept the way of life of all (the creatures) under His control. They, who by serving (and following) the true

Guru, obtain the commodity (of God's Name), they are emancipated (from worldly bonds) by acting in accordance with the (Guru's) word."(4)

Guru Ji concludes this *shabad* by giving a beautiful example. He says: "(Just as) it is in a clean vessel that a clean commodity can remain (similarly, the immaculate God can only be enshrined in a pure mind, but) rare are the persons, whose conduct is truthful (and pure. O' God), Nanak has sought Your refuge (and by Your grace) You have merged his soul in Your prime soul."(5-6)

The message of this *shabad* is that God is formless, immaculate, infinite, and eternal. But, He is abiding in every heart and every soul. If we want to see His vision, then following the Guru's advice we should make our conduct and character truly pure, and meditate on God's Name with true love and devotion. One day, by His grace we would see His vision in our own heart and would be united with Him forever.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਜਿਉ ਮੀਨਾ ਬਿਨੁ ਪਾਈਐ ਤਿਉ ਸਾਕਤੁ ਮਰੈ ਪਿਆਸ ॥

ਤਿਉ ਹਰਿ ਬਿਨੁ ਮਰੀਐ ਰੇ ਮਨਾ ਜੋ ਬਿਰਥਾ ਜਾਵੈ ਸਾਸੁ ॥੧॥

ਮਨ ਰੇ ਰਾਮ ਨਾਮ ਜਸੁ ਲੇਇ ॥

ਬਿਨੁ ਗੁਰ ਇਹੁ ਰਸੁ ਕਿਉ ਲਹਉ ਘੁਰੁ ਮੇਲੈ ਹਰਿ ਦੇਇ ॥ ਰਹਾਉ ॥

ਸੰਤ ਜਨਾ ਮਿਲੁ ਸੰਗਤੀ ਗੁਰਮੁਖਿ ਤੀਰਥੁ ਹੋਇ ॥

ਅਨਸਨਿ ਤੀਰਥ ਮਜਨਾ ਗੁਰ ਦਰਸੁ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

ਜਿਉ ਜੋਗੀ ਜਤ ਬਾਹਰਾ ਤਪੁ ਨਾਹੀ ਸਤੁ ਸੰਤੋਖੁ ॥

ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਦੇਹੁਰੀ ਜਮੁ ਮਾਰੈ ਅੰਤਰਿ ਦੇਖੁ ॥੩॥

ਸਾਕਤ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਭਾਇ ॥

ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰੁ ਮਿਲੈ ਕਹੁ ਨਾਨਕ ਸਿਫਤਿ ਸਮਾਇ ॥੪॥੨॥

sorath mehlaa 1.

Ji-o meenaa bin paanee-ai ti-o saakat
marai pi-aas.

ti-o har bin maree-ai ray manaa jo
birthaa jaavai saas. ||1||

man ray raam naam jas lay-ay.

bin gur ih ras ki-o laha-o gur maylai har
day-ay. rahaa-o.

sant janaa mil sangtee gurmukh tirath
ho-ay.

athsath tirath majnaa gur daras paraapat
ho-ay. ||2||

Ji-o jogee jat baahraa tap naahee sat
santokh.

ti-o naamai bin dayhuree jam maarai
antar dokh. ||3||

saakat paraym na paa-ee-ai har
paa-ee-ai satgur bhaa-ay.

sukh dukh daataa gur milai kaho naanak
sifat samaa-ay. ||4||7||

Sorath Mehla-1

Chaupada-7

In the previous *shabad*, Guru Ji advised us that if we want to see God's vision, then following the Guru's advice we should make our conduct and character truly pure, and meditate on God's Name with love and devotion. In this *shabad*, citing very picturesque examples, Guru Ji tells us again how absolutely essential is God's Name for our spiritual life, and what kinds of pains and punishments we suffer if we remain devoid of the wealth of God's Name.

He says: “Just as a fish dies without water, a worshipper of worldly riches dies in the thirst (for worldly wealth), similarly O’ my mind, we feel (like) dying when any breath taken without (remembering) God goes waste.”(1)

Therefore advising his own mind and indirectly us, Guru Ji says: “O’ my mind, earn the praise of God’s Name. But without the guidance of the Guru, this relish cannot be obtained. (Only when showing His grace, God) unites a person with the Guru, he gives that person (this gift).”(1-pause)

Next, Guru Ji dispels our doubts about visiting some holy places for obtaining God’s grace or love. He says: “O’ my mind, go and join the company of the saintly people, because that is the pilgrimage station of the Guru. By having the sight of the Guru (and listening to his sermon), one obtains the merit of bathing at (all the) sixty-eight holy places.”(2)

Now resuming his stress upon the importance of God’s Name, Guru Ji says: “Just as without the control of his organs, one cannot be considered a yogi, and that penance is of no use, if one hasn’t acquired truth and contentment, similarly without God’s Name, the human body is of no use, and the demon of death punishes it because within it is sin.”(3)

Finally Guru Ji says: “(O’ my friends, remember that) we cannot obtain God’s love from the self-conceited worshippers of worldly riches and power. We obtain God only by (imbuing ourselves) with the love of our Guru. O’ Nanak, when one meets the Guru, who is our benefactor both in pain and pleasure, one merges in (God’s) praise.”(4-7)

The message of this *shabad* is that if we want to find God and be imbued with His love, then we should act on the advice of the true Guru. Only then we can obtain the love of God and His Name and not by going to any rich person, visiting holy places, or doing any kinds of rituals, etc.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਤੂ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਬਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥

ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ
ਪਿਆਰੀ ਜੀਉ ॥੧॥

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ
ਜੀਉ ॥ ਰਹਾਉ ॥

ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ ਕਿਰਪਾ
ਧਾਰੀ ਜੀਉ ॥

ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ
॥੨॥

ਪੰਨਾ ੫੯੮

ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੋ ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਿਸਾਰੀ
ਜੀਉ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ
॥੩॥

sorath mehlāa 1.

too parabh daataa daan mat poora ham
thaaray bhaykhaaree jee-o.

mai ki-aa maaga-o kichh thir na rahaa-ee har
deejai naam pi-aaree jee-o. ||1||

ghat ghat rav rahi-aa banvaaree.

jal thal mahee-al gupto vartai gur sabdee
daykh nihaaree jee-o. rahaa-o.

marat pa-i-aal akaas dikhaa-i-o gur satgur
kirpaa Dhaaree jee-o.

so barahm ajonee hai bhee honee ghat
bheetar daykh muraaree jee-o. ||2||

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janam maran ka-o ih jag bapurho in doojai
bhagat visaaree jee-o.

satgur milai ta gurmat paa-ee-ai saakat
baajee haaree jee-o. ||3||

ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ
 ॥
 ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ
 ਨਿਰੰਕਾਰੀ ਜੀਉ ॥੪॥੮॥

satgur banDhan torh niraaray bahurh na
 garabh majhaaree jee-o.
 naanak gi-aan raTan pargaasi-aa har man
 vasi-aa nirankaaree jee-o. ||4||8||

Sorath Mehla-1

Chaupada-8

In the previous *shabad*, Guru Ji advised us that if we want to find God and be imbued with His love, then we should act on the advice of the true Guru. Only then we can obtain God's love and His Name and not by going to any rich person, visiting holy places, or doing any rituals, etc. Upon finding God and meeting Him, naturally the next question that would arise in our mind would be what to ask from such a gracious benefactor, the king of all kings. In stanza (3) of the previous *shabad*, Guru Ji gave a hint about the most desirable thing to ask for, by stating, "without God's Name, the human body is of no use."

Therefore, Guru Ji starts this *shabad* by saying: "(O' God), You are a great Giver and perfect in wisdom, and we are (merely) Your beggars. (I am not sure) what, I may ask from You, because nothing remains permanent. Therefore, bestow upon me (the gift) of loving Name, (which alone is an everlasting thing in this world)."(1)

Next commenting on the all-pervasiveness and omnipotence of God, he says: "The beloved God is pervading in each and every heart. He is secretly pervading in the water and land, (O' my mind, go ahead) and see Him with your own eyes (by taking guidance from) the Guru's word." (Pause)

Describing how the Guru has helped him to see God pervading everywhere, Guru Ji says: "My Guru, the true Guru has become kind to me, and he has shown me (God pervading in the) mortal world, the netherworld, and the skies. (I have also realized) that God doesn't go through the womb, He is present now, and He would always be there; (O' my friend), see that God, that destroyer of pride, within your own heart."(2)

Next, commenting on the state of the world, Guru Ji says: "The unfortunate world is subject to birth and death and is lured by the love of other (worldly things rather than God); it has forsaken devotion (to God). If we could meet the true Guru, then following his instruction, we could obtain (His devotion. But without devotion, the) self-conceited persons have lost the game (of life)."(3)

Guru Ji concludes the *shabad* by describing the kind of blessings those persons obtain who meet the true Guru and follow his instruction. He says: "(O' my friends, they who have followed Guru's instruction), the true Guru has snapped their (worldly) bonds, and they wouldn't be cast into the womb again. Because O' Nanak, in their minds becomes manifest the jewel of divine knowledge (and they are able to see that) within their mind is abiding the formless (God)."(4-8)

The message of this *shabad* is that all other riches, powers, or property are very short lived, so we shouldn't run after and pray for such worldly things. We should beg only

from God the gift of His eternal Name, and we should reflect on the Guru's word to see God pervading everywhere and in our own heart.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ
ਪਾਹੀ ਜੀਉ ॥
ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥੧॥

ਮਨ ਰੇ ਬਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ॥
ਬਾਹਰਿ ਚੂੜਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ
ਜੀਉ ॥ ਰਹਾਉ ॥

ਅਵਗੁਣ ਛੋਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ
ਜੀਉ ॥
ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ ਫਿਰਿ ਕੀਚ ਬੁਡਾਹੀ
ਜੀਉ ॥੨॥

ਅੰਤਰਿ ਮੈਲੁ ਲੋਭ ਬਹੁ ਬੁਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ ॥
ਨਿਰਮਲ ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ
ਜੀਉ ॥੩॥

ਪਰਹਰਿ ਲੋਭੁ ਨਿੰਦਾ ਕੂੜੁ ਤਿਆਗਹੁ ਸਚੁ ਗੁਰ ਬਚਨੀ ਫਲੁ
ਪਾਹੀ ਜੀਉ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ
ਸਲਾਹੀ ਜੀਉ ॥੪॥੯॥

sorath mehlāa 1.

jis jal niDh kaaran tum jag aa-ay so amrit gur
paahee jee-o.
chhodahu vays bhaykh chaturaa-ee dubiDhaa
ih fal naahee jee-o. ||1||

man ray thir rahu mat kat jaahee jee-o.
baahar dhoodhat bahut dukh paavahi ghar
amrit ghat maahee jee-o. rahaa-o.

avgun chhod gunaa ka-o Dhaavahu kar
avgun pachhutaahahee jee-o.
sar apsar kee saar na jaaneh fir fir keech
budaahhee jee-o. ||2||

antar mail lobh baho jhoothay baahar naavhu
kaahee jee-o.
nirmal naam japahu sad gurmukh antar kee
gat taahee jee-o. ||3||

parhar lobh nindaa koorh ti-aagahu sach gur
bachnee fal paahee jee-o.
Ji-o bhaavai ti-o raakho har jee-o jan naanak
sabad salaahhee jee-o. ||4||9||

Sorath Mehlā-1

Chaupada-9

In paragraph 3 of the previous *shabad*, Guru Ji stated, “without devotion, the self-conceited persons have lost the game of life.” The question arises, what is the game or purpose of human life? In this *shabad*, Guru Ji reminds us about the real purpose of human life and also tells us about the precautions which we must take when we go out to achieve it.

He says: “(O’ my friends), that treasured water (the immortalizing nectar) for which you have come in this world, that nectar is with the Guru (alone). Therefore, shed this (outer holy) garb and cleverness, because by being attached to other (worldly allurements), this fruit cannot be obtained.”(1)

Guru Ji cautions, and says: “(O’ my friends, the one who) searches for this (nectar) outside (in holy places, etc.), suffers great pain, because this nectar is present in one’s house itself, right in one’s heart.”(1-pause).”(1)

Next, addressing his own mind and indirectly us, Guru Ji says: “(O’ my mind), abandon your faults and quickly acquire virtues, because by doing bad deeds, you would repent. You

don't know what in essence is truly right or wrong, therefore you keep sinking in the mud (of worldly attachments) again and again.”(2)

Now commenting on the practice of many people who although still false and evil from inside, go and take baths at pilgrimage places and feel as if their sins have been washed off. Addressing such people Guru Ji says: “You have evil of greed and falsehood within you, so for what purpose are you washing your body from outside? Your inner state of mind would only become clean if under the guidance of the Guru, you always meditate on the immaculate Name (of God),”(3)

In closing, Guru Ji says: “(O’ my friends), abandon greed, slander, and falsehood. In this way, by following the Guru’s words (or advice), you would obtain the everlasting fruit (of God’s) Name. (As for myself, I say), “O’ God, keep me as it pleases You, (please do this favor, that) devotee Nanak may keep praising You, through the Guru’s word.” (4-9)

The message of this *shabad* is that we need not go outside in jungles, visit holy places, or wear holy garbs. We can obtain the treasure for which we have come into this world by following the advice of the Guru, abandoning our faults, and acquiring merits, such as singing praises of God and meditating on His Name.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

ਅਪਨਾ ਘਰੁ ਮੂਸਤ ਰਾਖਿ ਨ ਸਾਕਹਿ ਕੀ ਪਰ ਘਰੁ ਜੋਹਨ
ਲਾਗਾ ॥

ਘਰੁ ਦਰੁ ਰਾਖਹਿ ਜੇ ਰਸੁ ਚਾਖਹਿ ਜੇ ਗੁਰਮੁਖਿ ਸੇਵਰੁ ਲਾਗਾ
॥੧॥

ਮਨ ਰੇ ਸਮਝੁ ਕਵਨ ਮਤਿ ਲਾਗਾ ॥

ਨਾਮੁ ਵਿਸਾਰਿ ਅਨ ਰਸ ਲੋਭਾਨੇ ਫਿਰਿ ਪਛੁਤਾਹਿ ਅਭਾਗਾ ॥
ਰਹਾਉ ॥

ਆਵਤ ਕਉ ਹਰਖ ਜਾਤ ਕਉ ਰੋਵਹਿ ਇਹੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲੇ
ਲਾਗਾ ॥

ਆਪੇ ਦੁਖ ਸੁਖ ਭੋਗਿ ਭੋਗਾਵੈ ਗੁਰਮੁਖਿ ਸੇ ਅਨਰਾਗਾ ॥੨॥

ਹਰਿ ਰਸ ਊਪਰਿ ਅਵਰੁ ਕਿਆ ਕਹੀਐ ਜਿਨਿ ਪੀਆ ਸੇ
ਤ੍ਰਿਪਤਾਗਾ ॥

ਮਾਇਆ ਮੋਹਿਤ ਜਿਨਿ ਇਹੁ ਰਸੁ ਖੋਇਆ ਜਾ ਸਾਕਤ ਦੁਰਮਤਿ
ਲਾਗਾ ॥੩॥

ਮਨ ਕਾ ਜੀਉ ਪਵਨਪਤਿ ਦੇਹੀ ਦੇਹੀ ਮਹਿ ਦੇਉ ਸਮਾਗਾ ॥

ਜੇ ਤੂ ਦੇਹਿ ਤ ਹਰਿ ਰਸੁ ਗਾਈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਲਿਵ ਲਾਗਾ
॥੪॥

ਸਾਧਸੰਗਤਿ ਮਹਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਗੁਰਿ ਮਿਲਿਐ ਜਮ ਭਉ
ਭਾਗਾ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਮਸਤਕਿ ਭਾਗਾ
॥੫॥੧੦॥

sorath mehlāa 1 panchpaday.

apnaa ghar moosat raakh na saakeh kee par
ghar johan laagaa.

ghar dar raakhahi jay ras chaakhahi jo
gurmukh sayvak laagaa. ||1||

man ray samajh kavan mat laagaa.

naam visaar an ras lobhaaney fir pachhutaahi
abhaagaa. rahaa-o.

aavaṭ ka-o harakh jaat ka-o roveh ih dukh
sukh naalay laagaa.

aapay dukh sukhh bhog bhogaavai gurmukh
so anraagaa. ||2||

har ras oopar avar ki-aa kahee-ai jin pee-aa
so triptaagaa.

maa-i-aa mohit jin ih ras kha-o-i-aa jaa saakat
durmat laagaa. ||3||

man kaa jee-o pavanpat dayhee dayhee meh
day-o samaagaa.

jay too deh ta har ras gaa-ee man triptai
har liv laagaa. ||4||

saaDhsangat meh har ras paa-ee-ai gur
mili-ai jam bha-o bhaagaa.

naanak raam naam jap gurmukh har paa-ay
mastak bhaagaa. ||5||10||

Sorath Mehla-1

Panchpada-10

In the previous *shabad*, Guru Ji told us that there is no need for us to go outside or wear any holy garbs. We can obtain the treasure for which we have come into this world by following the advice of the Guru, abandoning our faults, and acquiring merits, such as singing praises of God and meditating on His Name. But many times, it so happens that we don't look into our own self, and don't try to remove our own faults, such as our lust, anger, and greed, but keep finding faults in others and preaching to them. In this *shabad*, Guru Ji cautions us against such hypocritical behavior, and tells us what should be our priority, and how we need to first reform ourselves and enjoy the relish of God's Name.

However, in his humility instead of pointing fingers at others Guru Ji addresses his own mind, and says: "(O' my mind), you cannot save it from being robbed (of its spiritual wealth); then why are you engaged in finding faults in others? You can save your house (and spiritual wealth) if you partake the nectar of (God's Name, but only that person tastes this nectar), who becoming a Guru's follower is engaged in his service (and follows his advice)." (1)

Admonishing himself further, Guru Ji says: "O' my mind, awaken yourself and realize what kind of bad advice you are following. Forsaking (God's) Name, you are letting yourself lured by strange relishes (and vicious enjoyments); O' unfortunate one, you would later repent." (pause)

Commenting on our habit of feeling happy, when we acquire some riches, but becomes gloomy, when we lose that wealth, and thus keep swinging between states of pain and pleasure, Guru Ji says to himself: "(O' my mind), you feel elated upon noticing the in-flow of wealth (into your house), but feel pained when you see it going (away from you). This pain and pleasure has become a part of your life. (But this is beyond your control, because it is God, who on His own) makes a person (suffer) pain or enjoy pleasure. But a Guru's follower remains unaffected (by these changes)." (2)

Next describing some of the unique merits of the elixir of God's Name, Guru Ji says: "(O' my mind), what more we should say about (the qualities) of the relish of God's (Name, except that) whoever has partaken this, that person has been satiated (from the other worldly relishes. But being) enticed by worldly riches, the one who has deprived oneself from this relish, that one gets attached to the evil advice of power-hungry persons." (3)

However, realizing the necessity of God's grace for a person to be attached to the relish of His Name, Guru Ji humbly notes and addressing God, he says: "O' God You, are the owner of our body, the master of our breaths, and are present in our body itself. If You bless me with this divine relish, only then can I sing (Your praises), and my mind can get satiated by being attuned to Your (meditation)." (4)

Guru Ji concludes the *shabad* by indicating where can we obtain this relish and what are its blessings. He says: "(O' my friends), it is in the company of saintly persons that we obtain the relish of God's (Name), and O' Nanak, the person who is fortunate, by meditating on God's Name under the guidance of the Guru that person obtains to God." (5-10)

The message of this *shabad* is that instead of finding faults in others we should first examine our own selves, and remove our own faults. We should join the company of saintly persons and sing praises of God in that company. Then we would find that God is present everywhere and in our own self. Lastly, forsaking other worldly relishes, we should taste the relish of God's Name, which would satiate all our worldly desires.

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਪੁਰਾਹੁ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ ॥
ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ
॥੧॥

ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਈ ॥
ਅਹਿਨਿਸਿ ਗੁਰ ਕੇ ਚਰਨ ਸਰੋਵਹੁ ਹਰਿ ਦਾਤਾ ਭੁਗਤਾ ਸੋਈ
॥ ਰਹਾਉ ॥

ਪੰਨਾ ੫੯੯

ਜੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਦੇਖਹੁ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ਜੀਉ ॥
ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਈ
ਜੀਉ ॥੨॥

ਚਲਤੋ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪਨੈ ਗੁਰ ਮਿਲਿਐ ਇਹ ਮਤਿ ਹੋਈ
ਜੀਉ ॥
ਦੇਖਿ ਅਦ੍ਰਿਸਟੁ ਰਹਉ ਬਿਸਮਾਦੀ ਦੁਖੁ ਬਿਸਰੈ ਸੁਖੁ ਹੋਈ ਜੀਉ
॥੩॥

ਪੀਵਹੁ ਅਪਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਈ
ਜੀਉ ॥
ਜਨਮ ਮਰਣ ਭਵ ਭੰਜਨੁ ਗਾਈਐ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ
ਜੀਉ ॥੪॥

ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ ॥
ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ
ਜੀਉ ॥੫॥੧੧॥

sorath mehlaa 1.

sarab jee-aa sir laykh Dhuraahoo bin laykhai
nahee ko-ee jee-o.
aap alaykh kudrat kar daykhai hukam
chalaay so-ee jee-o. ||1||

man ray raam japahu sukh ho-ee.
ahinis gur kay charan sarayvhu har daataa
bhugtaa so-ee. rahaa-o.

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jo antar so baahar daykhhu avar na doojaa
ko-ee jee-o.
gurmukh ayk darisat kar daykhhu ghat ghat
jot samo-ee jee-o. ||2||

chaltou thaak rakhahu ghar apnai gur mili-ai
ih mat ho-ee jee-o.
daykh adrist raha-o bismaadee dukh bisrai
sukh ho-ee jee-o. ||3||

peevhu api-o param sukh paa-ee-ai nij ghar
vaasaa ho-ee jee-o.
janam maran bhav bhanjan gaa-ee-ai punrap
janam na ho-ee jee-o. ||4||

tat niranjan jot sabaa-ee sohaⁿ bhayd na
ko-ee jee-o.
aprampar paarbarahm parmaysar naanak gur
mili-aa so-ee jee-o. ||5||11||

Sorath Mehla-1

In the previous *shabad*, Guru Ji advised us that instead of finding faults in others, we should first examine our own selves and remove our own faults. We should join the company of saintly persons and sing praises of God in that company, then we would find that God is present everywhere and in our own self. Lastly, forsaking other worldly relishes we should taste the relish of God's Name, which would satiate all our worldly desires. In this *shabad*, Guru Ji tells us about one other very important concept about everybody's destiny being pre-written by God. But, He Himself has no such pre-destined fate or any other writ to be governed by. Guru Ji also tells us how we can realize that God within our own self by seeking and acting on the guidance of the Guru.

He says: "Upon all creatures' foreheads is the writ of destiny; there is no one without that writ. But (that God), who after creating this creation takes care of it, and is running this (world) as per His command, is without any (writ)." (1)

Therefore addressing his own mind (and indirectly ours), Guru Ji says: "O' my mind, meditate on God, (by doing so) peace comes to prevail (in one's life). Day and night focus on the feet (holy words) of the Guru, (which say that in the final analysis, God Himself) is the giver and enjoyer (of all gifts)." (1-pause)

Continuing his counsel to the mind, Guru Ji says: "(O' my mind), that (God), who is within you, see Him outside (in all the nature. You would realize that) there is no one else (like Him). When by following Guru's advice, you would see everyone with the same one viewpoint, (you would realize that) in each and every heart, His light is enshrined." (2).

Now Guru Ji tells us what are the benefits and blessings of following the Guru's advice. He says: "By meeting the Guru and following his advice, you would obtain this understanding (about the oneness of God, and) you would be able to control and restrict your mercurial mind into your own self. (Moreover, by being able to) see the un-seeable God, you would remain in a state of ecstasy; your pain would vanish, and there would be all peace and comfort." (3)

Continuing to narrate the benefits of following Guru's advice, he says: "By drinking the immortalizing nectar (of God's Name), we obtain the supreme bliss, and we abide in the home of our (own heart, and stop running outside for worldly pleasures). By singing praises of God, the destroyer of fear, there is no subsequent birth (or death)." (4)

In conclusion, Guru Ji says: "(When you reach the stage of supreme bliss described above, you would come to the realization) that the immaculate God, the essence of all things pervades in all, (and you would say to yourself), "there is no difference between Him and myself". Nanak (says that he) has met that limitless God, through the Guru." (5-11)

The message of this *shabad* is that everybody is governed by a pre-ordained destiny as per the writ of God. However, if we follow the advice of the Guru, we can obtain supreme bliss and understanding about the real essence of God, and realize that He is not separate from us or the other creatures and His light is pervading in all His created beings.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦ ਹੀ ਗਾਵਾ ॥
ਤਾ ਗਾਵੈ ਕਾ ਫਲੁ ਪਾਵਾ ॥
ਗਾਵੈ ਕਾ ਫਲੁ ਹੋਈ ॥ ਜਾ ਆਪੇ ਦੇਵੈ ਸੋਈ ॥੧॥

ਮਨ ਮੇਰੇ ਗੁਰ ਬਚਨੀ ਨਿਧਿ ਪਾਈ ॥
ਤਾ ਤੇ ਸਚ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥ ਰਹਾਉ ॥

ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ ॥
ਤਾ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥

sorath mehlāa 1 ghar 3

ik-oⁿkaar satgur p^rasaad.

jaa tis bhaavaa tad hee gaavaa.
taa gaavay kaa fal paavaa.
gaavay kaa fal ho-ee. jaa aapay dayvai
so-ee. ||1||

man mayray gur bachnee niDh paa-ee.
taa tay sach meh rahi-aa samaa-ee. rahaa-o.

gur saakh^ee antar jaagee.
taa chanchal matⁱ ti-aaagee.

ਗੁਰ ਸਾਖੀ ਕਾ ਉਜੀਆਰਾ ॥
ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧਾਰਾ ॥੨॥

gur saakh^{ee} kaa ujee-aaraa.
taa miti-aa sagal anDh^h-yaaraa. ||2||

ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥
ਤਾ ਜਮ ਕਾ ਮਾਰਗੁ ਭਾਗਾ ॥
ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇਆ ॥
ਤਾ ਸਹਜੈ ਕੈ ਘਰਿ ਆਇਆ ॥੩॥

gur charnee man laagaa.
taa jam kaa maarag^u bh^haagaa.
bh^hai vich nirbh^ha-o paa-i-aa.
taa sahjai kai gh^har aa-i-aa. ||3||

ਭਣਤਿ ਨਾਨਕੁ ਬੂਝੈ ਕੇ ਬੀਚਾਰੀ ॥
ਇਸੁ ਜਗ ਮਹਿ ਕਰਣੀ ਸਾਰੀ ॥
ਕਰਣੀ ਕੀਰਤਿ ਹੋਈ ॥
ਜਾ ਆਪੇ ਮਿਲਿਆ ਸੋਈ ॥੪॥੧॥੧੨॥

bh^han^{at} naanak booj^hai ko beechaaree.
is jag meh kar^{nee} saaree.
kar^{nee} keerat^h ho-ee.
jaa aapay mili-aa so-ee. ||4||1||12||

Sorath Mehla-1

Ghar-3

In the previous *shabad*, Guru Ji told us that everybody is governed by a pre-ordained destiny as per the writ of God. However, if we follow the advice of the Guru we can obtain supreme bliss and understanding about the essence of God.

In many previous *shabads*, we have already been told that the main advice of the Guru for us is that every day and at all times, we should keep singing praises of God and meditating on His Name. But there is another thing, which is absolutely necessary for singing praises of God. Guru Ji begins this *shabad* by telling us about that necessity.

He says: “(O’ my friends), I can sing (His praises), only if it so pleases that (God). Only then can I obtain the fruit of singing His praise. (Further) the fruit of singing (His praise) is obtained, only when that (God) Himself gives.”(1)

Next acknowledging, how and from where he obtained the above valuable instruction, Guru Ji says: “O’ my mind, it is through the (immaculate) words of the Guru that I obtained the treasure (like instruction of singing God’s praises), depending upon which, I remain absorbed in the eternal (God).” (1-pause)

Describing further, how through the grace and the guidance of the Guru, he obtained one blessing after another, he says: “When the Guru’s advice became manifest within me, I cast away my mercurial intellect. When the light of Guru’s word illuminated (in my mind), the entire darkness (of ignorance) was removed.” (2)

Continuing to narrate other subsequent good things which happened, he says: “When my mind was attuned to the feet (the word) of the Guru, the way (of life) leading me to the path of the demon of death (the pain of birth and death) hastened away. (Then by living in respect and) fear (of the Guru) I obtained the fearless (God), and (my mind) entered the state of peace and poise.” (3)

In closing, Guru Ji says: “Nanak submits that only a rare person understands this thing, that the best deed in this world is to sing praises (of God). But, this deed of singing God’s praise happens only, when on His own that God meets (and becomes manifest in a person).” (4-1-12)

The message of this *shabad* is that the most fruitful conduct in this world is singing praises of God. This immaculate conduct is obtained by following the advice of the Guru, which illuminates one's mind and removes one's darkness of ignorance. Then one easily enters a state of peace and poise. But one should never let any thought of ego enter the mind, because even singing of God's praise is obtained by His grace.

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭਿ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ ਆਇਆ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਨਿਤ ਸਾਚੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧॥

ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਬਾਰਿਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥
ਏਕੈ ਸਚਾ ਸਚੁ ਤੂ ਕੇਵਲੁ ਆਪਿ ਮੁਰਾਰੀ ॥ ਰਹਾਉ ॥

ਜਾਗਤ ਰਹੇ ਤਿਨੀ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥

ਗਿਰਹੀ ਮਹਿ ਸਦਾ ਹਰਿ ਜਨ ਉਦਾਸੀ ਗਿਆਨ ਤਤ ਬੀਚਾਰੀ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਾਖਿਆ ਉਚ ਧਾਰੀ ॥੨॥

ਇਹੁ ਮਨੁਆ ਦਹ ਦਿਸਿ ਧਾਵਦਾ ਚੂਜੈ ਭਾਇ ਖੁਆਇਆ ॥

ਪੰਨਾ ੬੦੦

ਮਨਮੁਖ ਮੁਗਧੁ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਨਾਉ ਪਾਏ ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ ॥੩॥

ਹਰਿ ਜਨ ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥

ਆਪੇ ਮੇਲਿ ਲਏ ਪ੍ਰਭਿ ਸਾਚੈ ਸਾਚੁ ਰਖਿਆ ਉਚ ਧਾਰੀ ॥

ਨਾਨਕ ਨਾਵਹੁ ਗਤਿ ਮਤਿ ਪਾਈ ਏਹਾ ਰਾਸਿ ਹਮਾਰੀ ॥੪॥੧॥

sorath mehlaa 3 ghar 1

ik-oⁿkaar satgur pardaad.

sayvak sayv karahi sabh tayree jin sabdai
saad aa-i-aa.

gur kirpaa tay nirmal ho-aa jin vichahu aap
gavaa-i-aa.

an-din gun gaavahi nit saachay gur kai sabad
suhaa-i-aa. ||1||

mayray thaakur ham baarik saran tumaaree.
ayko sachaa sach too kayval aap muraaree.
rahaa-o.

jaagaṭ rahay tinee parabh paa-i-aa sabday
ha-umai maaree.

girhee meh sadaa har jan udaasee gi-aan tat
beechaaree.

satgur sayv sadaa sukh paa-i-aa har
raakhi-aa ur Dhaaree. ||2||

ih manoo-aa dah dis Dhaavdaa doojai
bhaa-ay khu-aa-i-aa.

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manmukh mugaDh har naam na chaytai
birthaa janam gavaa-i-aa.

satgur bhaytay taa naa-o paa-ay ha-umai
moh chukaa-i-aa. ||3||

har jan saachay saach kamaaveh gur kai
sabad veechaaree.

aapay mayl la-ay parabh saachai saach
rakh-i-aa ur.

Dhaaree naanak naavhu gat mat paa-ee
ayhaa raas hamaaree. ||4||1||

Sorath Mehl-3 Ghar-1

In the previous *shabad*, Guru Ji told us that the most fruitful conduct in this world is singing praises of God. This immaculate conduct is obtained through the word of advice of the Guru, which illuminates one's mind and removes one's darkness of ignorance. Then one easily enters a state of peace and poise. But again, one should not ever let any thought of ego enter one's mind, because even singing of God's praise is obtained by His grace. In

this *shabad*, he tells us how the behavior and conduct of those persons changes, who are pleased by the relish of *Gurbani* (the Guru's word), and what kinds of blessings they obtain by acting on the advice of the Guru.

Addressing God, Guru Ji says: "(O' God), Your devotees, who have been blessed with the relish of (Guru's) word, they all serve (and worship) You. By Guru's grace, one who has removed one's self-conceit from within, that one has become immaculate. They who day and night sing praises of the eternal God, by following Guru's word (of advice), they become beautiful (in their life-conduct)."(1)

Before proceeding further, Guru Ji humbly states: "O' my Master, we, Your children, have come to Your shelter. O' God, You alone are truly eternal, and only You are the Destroyer of demons."(1-pause)

Now describing the kinds of blessings and merits those servants obtain who follow Guru's advice, he says: "(O' my friends), only they who have stilled their ego through the word (of the Guru), and have remained awake (to the onslaughts of worldly allurements), have obtained God. By reflecting on the essence of (divine) wisdom while living in the household, such devotees of God remain detached (from worldly attachments). By serving (and following) the true Guru, they have always enjoyed peace and have kept God enshrined in their hearts."(2)

Next commenting on the general state of human mind and stating the consequences of following the dictates of one's own mind, Guru Ji says: "(O' my friends), this mind (of ours) keeps running in (all the) ten directions and is ruined by the love of other (worldly riches, instead of God). The foolish self-conceited person, who doesn't remember God's Name, wastes the (human) life in vain. However, if one meets the true Guru (and follows his advice), then one obtains (the gift of) God's Name, and is rid of one's ego and (worldly) attachment."(3)

However, regarding the Guru's followers, he says: "(O' my friends), by reflecting on the word of the Guru, the devotees of God always earn the profit of true (Name of God). They have kept the eternal God enshrined in their hearts, and on His own the eternal God has united them with Him. O' Nanak, it is from (God's) Name, they have obtained the supreme state (of mind, and divine) wisdom, and this same thing is my capital in stock."(4-1)

The message of this *shabad* is that it is through the word of the Guru that we are able to obtain God, but those who remain attached to the love of worldly riches simply waste away their precious human life.

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਖਜਾਨਾ ਭਗਤਨ ਕਉ ਦੀਆ ਨਾਉ ਹਰਿ ਧਨੁ ਸਚੁ ਸੋਇ ॥

ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਕਦੇ ਨਿਖੁਟੈ ਨਾਹੀ ਕਿਨੈ ਨ ਕੀਮਤਿ ਹੋਇ ॥

ਨਾਮ ਧਨਿ ਮੁਖ ਉਜਲੈ ਹੋਏ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥

ਮਨ ਮੇਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਇਆ ਜਾਇ ॥

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਦਾ ਫਿਰਦਾ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਰਹਾਉ ॥

sorath mehlā 3.

bhagat khajanaa bhagtan ka-o dee-aa
naa-o har Dhan sach so-ay.

akhut naam Dhan kaday nikhutai naahee
kinai na keemat ho-ay.

naam Dhan mukh ujlay ho-ay har
paa-i-aa sach so-ay. ||1||

man mayray gur sabdee har paa-i-aa
jaa-ay.

bin sabdai jag bhuldāa firāa dargeh
milai sajaa-ay. rahaa-o.

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥
ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ ॥
ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥੨॥

is dayhee andar panch chor vaseh kaam
kroDh lobh moh ahaⁿkaaraa.
amrit looteh manmukh nahee boojheh
ko-ay na sunai pookaaraa.
anDhaa jagat anDh vartaaraa baajh
guroo gubaaraa. ||2||

ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤੇ ਕਿਹੁ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਵੈ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੩॥

ha-umai mayraa kar kar vigutay kihu
chalai na chaldji-aa naal.
gurmukh hovai so naam Dhi-aavai sadaa
har naam samaal.
sachee baanee har gun gaavai nadree
nadar nihaal. ||3||

ਸਤਿਗੁਰੁ ਗਿਆਨੁ ਸਦਾ ਘਟਿ ਚਾਨਣੁ ਅਮਰੁ ਸਿਰਿ ਬਾਦਿਸਾਹਾ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਰਾਮ ਨਾਮੁ ਸਚੁ ਲਾਹਾ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦਿ ਰਤੇ ਹਰਿ ਪਾਹਾ ॥੪॥੨॥

satgur gi-aan sadaa ghat chaanan amar
sir baadisaahaa.
an-din bhagat karahi din raatee raam
naam sach laahaa.
naanak raam naam nistaaraa sabad ratay
har paahaa. ||4||2||

Sorath Mehla 3

Chaupada-2—14

In the last paragraph of the previous *shabad*, Guru Ji stated, “By reflecting on the word of the Guru, the devotees of God always earn the profit of true (Name of God).” In this *shabad*, he tells us how valuable the Name of God is, and how by not caring for the Guru’s word, the rest of the world keeps getting lost and suffering punishment in God’s court.

He says: “(O’ my friends, the Guru) has given the treasure of worship to the devotees (of God), and that Name (of God) is such a wealth which is everlasting. This inexhaustible Name never falls short, and no one can estimate its worth. (By virtue) of the wealth of (God’s) Name, (the devotees) have obtained honor and have obtained that eternal God.”(1)

Therefore, Guru Ji instructs his mind and says: “O’ my mind, it is through the Guru’s word that God is obtained. Without following the word of the Guru, the world remains lost and is awarded punishment in God’s court.”(1-pause)

Next explaining why the world doesn’t care for the wealth of God’s Name, Guru Ji says: “Within this body abide the five thieves: lust, anger, greed, worldly attachment, and ego. (These thieves) steal the nectar of (life’s essence); the self-conceited persons do not realize this, (and when they suffer on this account), no one listens to their cries for help.”

Going further into the reason for such a behavior of the world, Guru Ji says: “(O’ my friends, the thing is that) in the greed for worldly riches, the world has become blind, and it keeps doing blind (foolish) deeds, and without (the guidance of) the Guru, there remains darkness (in its way of life).”(2)

Therefore, comparing the end fates of the self-conceited persons and the Guru’s followers, Guru Ji says: “By indulging in ego and persistence on their sense of “I-am-ness,” (the egoistic persons) have wasted themselves. (They do not realize that) nothing accompanies

them when they depart (from the world. But the one who) is a Guru's follower, meditates on (God's) Name and always remembers it. Through true word (of the Guru), such a person sings praises of God and is blessed by (His) glance of grace.”(3)

In conclusion, Guru Ji says: “(O’ my friends), they in whose hearts always remains the illumination of the wisdom of the true Guru’s teachings (as contained in *Guru Granth Sahib*), their command even governs the kings. Day and night they keep worshipping God, and keep earning the profit of (God's) eternal Name. O’ Nanak, through God's Name, one swims across (the worldly ocean), and they who remain imbued with the word (of the Guru), always remain close to God.”(4-2)

The message of this *shabad* is that God can only be obtained by following the advice of the Guru, and without that, the entire world remains in ignorance and keeps suffering the pains of births and deaths.

ਸੋਰਠਿ ਮਃ ੩ ॥

ਦਾਸਨਿ ਦਾਸੁ ਹੋਵੈ ਤਾ ਹਰਿ ਪਾਏ ਵਿਚਰੁ ਆਪੁ ਗਵਾਈ ॥
ਭਗਤਾ ਕਾ ਕਾਰਜੁ ਹਰਿ ਅਨੰਦੁ ਹੈ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਈ ॥
॥ ਰਹਾਉ ॥
ਸਬਦਿ ਚਤੇ ਸਦਾ ਇਕ ਰੰਗੀ ਹਰਿ ਸਿਉ ਰਹੇ ਸਮਾਈ ॥੧॥

ਹਰਿ ਜੀਉ ਸਾਚੀ ਨਦਰਿ ਤੁਮਾਰੀ ॥
ਆਪਣਿਆ ਦਾਸਾ ਨੋ ਕ੍ਰਿਪਾ ਕਰਿ ਪਿਆਰੇ ਰਾਖਹੁ ਪੈਜ ਹਮਾਰੀ ॥
॥ ਰਹਾਉ ॥
ਸਬਦਿ ਸਲਾਹੀ ਸਦਾ ਹਉ ਜੀਵਾ ਗੁਰਮਤੀ ਭਉ ਭਾਗਾ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਅਤਿ ਸੁਆਲਿਉ ਗੁਰੁ ਸੇਵਿਆ ਚਿਤੁ ਲਾਗਾ ॥
ਸਾਚਾ ਸਬਦੁ ਸਚੀ ਸਚੁ ਬਾਣੀ ਸੋ ਜਨੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੨॥

ਮਹਾ ਗੰਭੀਰੁ ਸਦਾ ਸੁਖਦਾਤਾ ਤਿਸ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵਾ ਕੀਨੀ ਅਚਿੰਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥
ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖੁ ਅੰਤਰਿ ਵਿਚਰੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥
॥੩॥
ਹਰਿ ਕਾ ਮਾਰਗੁ ਸਦਾ ਪੰਥੁ ਵਿਖੜਾ ਕੇ ਪਾਏ ਗੁਰ ਵੀਚਾਰਾ ॥
ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਤਾ ਸਬਦੇ ਮਾਤਾ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰਾ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤਾ ਇਕ ਰੰਗੀ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ ॥੪॥੩॥

sorath mehlā 3.

daasan daas hovai taa har paa-ay vichahu
aap gavaa-ee.
bhagtaa kaa kaaraj har anand hai an-din har
guru gaa-ee.
sabad ratay sadaa ik rangee har si-o rahay
samaa-ee. ||1||

har jee-o saachee nagar tumaaree.
aapni-aa daasaa no kirpaa kar pi-aaray
raakhoo paj hamaaree. rahaa-o.
sabad salaahae sadaa ha-o jeevaa gurmattee
bha-o bhaagaa.
mayraa parabh saachaa at su-aali-o gur
sayvi-aa chit laagaa.
saachaa sabad sachee sach banee so jan
an-din jaagaa. ||2||

mahaa gambheer sadaa sukh-daata tis kaa
ant na paa-i-aa.
pooray gur kee sayvaa keenee achint har
man vasaa-i-aa.
man tan nirmal sadaa sukh antar vichahu
bharam chukaa-i-aa. ||3||
har kaa maarag sadaa panth vikh-rhaa ko
paa-ay gur veechaaraa.
har kai rang raataa sabbday maataa ha-umai
tajay vikaaraa.
naanak naam rataa ik rangee sabad
savaaranhaaraa. ||4||3||

Sorath Mehlā-3

Chaupada-3—15

While comparing the end fates of the self-conceited and the Guru's followers in third paragraph of the previous *shabad*, Guru Ji stated: “By indulging in ego and persistence

on their sense of “I-am-ness,” (the egoistic persons) have wasted themselves, (because they don’t realize that) nothing accompanies them when they depart (from the world. But if one) is a Guru’s follower, one meditates on (God’s) Name and always remembers it. Furthermore, through true word (of the Guru), that one sings praises of God and is blessed by (His) glance of grace.” In this *shabad*, Guru Ji illustrates the behavior and conduct of the Guru’s followers, and tells us, what other blessings, they ask for and obtain from God.

He says: “When by dispelling all ego from within, (one becomes so humble as if one has) become the servant of the servants, one obtains to God. (The main) task of the devotees is to enjoy the bliss of union with God by day and night singing His praises. Being imbued with (the love) of the (Guru’s) word, they always remain only in one state of poise and remain absorbed in God.”(1)

Therefore, Guru Ji prays to God and says: “O’ my dear God, Your glance of grace is eternal. Please show kindness on Your servants and save my honor.”(1-pause)

Sharing with us his own daily conduct, and the bliss he is enjoying, Guru Ji says: “(O’ my friends), by praising (God) through the word (of the Guru), I obtain (spiritual) life, and through Guru’s instruction, (my worldly) fear has vanished. My God is eternal and very handsome. The one who serves (and follows the advice of) the Guru, that one’s mind gets attached (to God. The one, in whose mind is enshrined) the eternal word (or Name of God) and the eternal word (of the Guru), day and night, that one remains awake (and alert to the worldly temptations).”(2)

Describing further how by following the advice of the Guru we can enshrine God in our hearts and obtain eternal peace of mind, Guru Ji says: “(O’ my friends, that God) is extremely profound and always the giver of peace; His end or limit (no one) has found. However, they who have served (and humbly followed the advice of) the perfect Guru without their knowing, they have enshrined the carefree (God) in their minds. Then their mind and body have become immaculate, and they have removed all doubt from within them and in their mind is always peace.”(3)

But before closing, Guru Ji warns us about the difficulty in this way of life of obtaining God. He says: “The way to God is always a very difficult path to tread; rarely someone finds (this path) by reflecting on the word of the Guru. Such a person stills his or her ego, abandons all evil instincts, and always remains imbued with God’s love. O’ Nanak, such a person remains imbued with the relish of God’s Name, and through the Guru’s word, embellishes (one’s life).” (4-3)

The message of this *shabad* is that God is infinite; the path to obtain Him is extremely difficult. However, that path can be found through the service of the Guru by reflecting on and following his word (the *Gurbani*). Then God comes to abide in one’s heart, and through the Guru’s word, one’s life is embellished.

