

# It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib

an interpretation by

**Daljit Singh Jawa**

Volume 1: SGGS (P 1-200)

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 author is extremely thankful to Dr. Kulbir Singh Thind, for letting him use the Gurmukhi text and the transliteration as included in Gurbani-CD developed by him.**

**The author sincerely appreciates the services of Sikh Net, who have been tirelessly working on developing the web site and making available Gurbani in all its different forms, languages, and fonts to the Gurbani lovers throughout the world.**

## GLOSSARY

### Of Some Non English Terms

<b>Word</b>	<b>Approx. Meaning</b>
Amrit	Nectar, holy water
Ashtpadi	Stanzas with eight phrases
Chautukaiy	Stanzas of four phrases
Dutukaiy	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	Wealth, Illusory world of senses
Mehla	Term followed by a no. indicating Guru-authors of hymns in Sri Guru Granth Sahib
Nanak	The first Sikh Guru
Pachpada	A stanza of five phrases
Paurri	Step(s) of stairs, Progressive stanza
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
Sri Rag	Name of a musical measure
Turya	A high spiritual state of mind
Waheguru	Wonderous preceptor, God

## FOREWORD

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Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of *sants* 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 include them in the same Holy Scripture is exactly what the Gurus did. 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 Basha 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 as merely 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 in one column and in the next column he gives a transliteration of the original in Romanized script, so that the novice can read the text reasonably competently. I have to add that his transliteration is easy on the eyes; he 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. Jawa's approach undoubtedly benefits the average reader and perhaps whets his/her desire to delve more into the intricacies of the language and that's all to the good. And then 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 would not always agree with any 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  
January, 2013

## Preface

Author Daljit Singh Jawa

Dear Readers,

This brief explanation of Sri Guru Granth Sahib before you is the author's humble submission to you after a continuous effort of more than seventeen 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, 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 indebted to Dr. Harbans Lal of Texas, who helped and guided him starting with initial help in getting the manuscript transcribed and procuring for him the permission to use the transliteration by S. Kulbir Singh Thind, to its final completion with gender neutral language. As for the English interpretation, 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, Bhai (Bh.) Vir Singh, Sardar (S.) Manmohan Singh, Dr. Gopal Singh, and S. Gurbachan Singh Makin. In addition the author is very grateful to his wife Tajinder Arora, sons Mandeep and Randeep, their wives Ivonne, and Lynn, his brother Manjit Singh, sister-in-law Swaran Kaur, their daughter-in-law Gurmeet Kaur, his brother-in-law Inderjit Singh Walia, his niece Darshan Kaur Uppal, his friends, H.S Sahni, Prof. I.J Singh, S. Sukhrdarshan Singh Dhaliwal, S. Ranbir Singh, his wife Daljit Kaur, Prof Sukhmandar Singh, S. Harcharan Singh ex secy. Delhi Sikh Gurdwars Parbandhak Committee, Prof. Azyz Sharafy of Washburn University, S. Gurmastuk Singh Khalsa of Sikh Net, S. Tarunjit Singh Khanuja, and many other well wishers who helped him in various ways in this effort.

The author wants to specially acknowledge and commend S. Gurbaksh Singh Saggu of Patiala (India), who originally transcribed, typed, and formatted the entire Manuscript. In addition he acknowledges S. Gurtejpal Singh Bhardwaj of California, Miss Margaux DeRoux (M.A English) and Prof. Paul Mirecki 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.

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## Key to Pronunciation Symbols

Gurmukhi Character	Symbols used for romanization	Examples of Pronunciation
a,A,e	A, A, E (a)	abut, ago, abroad, achieve, adopt, agree, alone, banana
E	Ao (o)	oak, oath, oatmeal,
s	s	source, less, simple, some
h	h	hat, head, hand, happy
k	k	kin, cook, ache, kick, cat
K	<u>kh</u>	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
g	g	go, big, gift, gag, game
G	<u>gh</u>	Deep palatal sound of 'g' something like in ghost
	<u>ny</u>	Must be learnt.
c	ch	chin, nature, church
C	<u>chh</u>	Similar to sh in shin, must be learnt
j	j	job, gem, edge, join, judge
J	<u>jh</u>	Deep labial sound of 'j'
\	<u>nj</u>	Must be learnt.
t	t	tie, attack, tin, tap,
T	<u>th</u>	thug,
f	d	did, adder, deed, dam, double,
F	<u>dh</u>	Deep palatal sound of 'd'
x	<u>n</u>	Must be learnt.

q	t	Must be learnt.
Q	<u>th</u>	thin, thick, three, ether,
d	d	the, then, either, this, there
D	<u>Dh</u>	Deep labial sound of 'the'
n	n	no, own, sudden, nib,
p	p	pepper, lip, pit, paper
P	f	fifty, cuff, phase, rough, fit, foot, fur
b	b	baby, rib, bib, button,
B	<u>bh</u>	Deep palatal sound of 'b'
m	m	mum, murmur, dim, nymph
X	y	yard, young, union
r	r	red, car, rarity, rose
l	l	lily, pool, lid, needle, lamb
v	v	vivid, give, live
V	<u>rh</u>	Deep palatal sound of 'r' (must be learnt)
S	sh	shy, mission, machine, special
^	kh	Deep palatal sound of 'kh'
Z	g	Deep palatal sound of 'g'
z	z	zone, raise, zebra, xylem
&	f	Deep labial sound of 'f'
L	l	Deep palatal sound of 'l'
H	H	Same as 'h' but of short duration
@	H	Same as 'h' but of short duration
ç	ch	Same as 'ch' but of short duration
†	t	Same as 't' but of short duration

æ	<u>t</u>	Same as 't' but of short duration
~	n	Same as 'n' but of short duration
˙	y	Same as 'y' but of short duration
R	R (r)	Same as 'r' but of short duration
í	v	Same as 'v' but of short duration
w	aa	bother, cot, father, cart, palm
W	aaN	This adds nasal tone to 'aa'
i	i	tip, banish, active, pit, it, give
l	ee	Nose bleed, bee, feed, beat,
u	u	bull, pull, full, cure hood, book
U	oo	cool, pool, boot, tool, rule
y	ay	ray, say, day, hay, bay
Y	ai	mat, map, bad, lad, glad, rat, bat,
o	o	bone, know, toe, note, go
0	ou	out, pound, now, loud
N	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc
M	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc

pHw 1

SGGS P - 1

< > siq nwmukrqw prKuInrBau  
inrvYuAkwl mtiq Aj hl sBlgr pBaid ]

ik-o<sup>N</sup>kaar sat naam kartaa purakh nirbha-o  
nirvair akaal moorat ajoonee saibha<sup>N</sup> gur parsaad.

*Editors note: throughout this text, parenthesis indicate areas in which the author has added descriptions or explanations that are not part of the literal translation, but provide important context and clarity.*

## JAP

This is the prologue to the Sikh Scripture, “Sri Guru Granth Sahib” (SGGS), and the foundation of the **Sikh Faith. It is the Fundamental chant (the Mool Mantra) of Sikh Belief, signifying an unambiguous belief in one unique God.**

To emphasize the uniqueness of God, Guru Nanak Dev Ji (the founder of the Sikh faith) states at the very outset that, “There is but one and only one God, and His existence is eternal. He alone is the creator of all there is. He is not afraid of anybody or anything, nor does He have enmity towards anybody. He never dies. His form is timeless and He is self-existent: He is unborn and free from incarnations. One can realize Him only through the grace of (a spiritual guide), the Guru.”

**The first and foremost message given to us by Guru Nanak Ji is that we should not believe in any other god or goddess. We should believe only in one eternal God, who both transcends and manifests within His entire creation. This notion is known as Guru Nanak’s monotheism.**

] j pu]

JAP (name of the composition)

Aid scu j gwid scu]  
hyBl scunwuk hsl Bl scu]1]

aad sach jugaad sach.  
hai bhee sach naanak hosee bhee sach. ||1||

## MEDITATION (JAP)

In this couplet, Guru Nanak Dev Ji emphasizes: “(God) existed when there was no beginning; He existed even before the beginning of time. He exists even now. O’ Nanak, He will exist for ever!”

scYsic n hvel jyscl I K vwr ]  
cpYcp n hvel jyl wie rhwil v qwr ]  
BiKAwBK n aqrl jybhw prlAw Bwr ]  
shs isAwxpw I K hoh q iek n cl Ynwil ]  
ikv sicAurw helAVikv kYqtYpwil ]  
hkim rj wel cl xwnwuk il iKAwnwil ||1||

sochai soch na hova-ee jay sochee lakh vaar.  
chupai chup na hova-ee jay laa-ay rahaa liv taar.  
bhukhi-aa bhukh na utree jay bannaa puree-aa bhaar.  
sahas si-aanpaa lakh hohi ta ik na chalai naal.  
kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.  
hukam rajaa-ee chalnaa naanak likhi-aa naal. ||1||

## STANZA-1

The essence of the message of *Jap Ji Sahib* and of the entire *Guru Granth Sahib* is contained within this first stanza. In this stanza, Guru Ji poses a question: “How can one become true, or worthy of reuniting with God? How can the wall of falsehood between human being and God be shattered?” Guru Ji examines previously tried methods and theories, which include thinking about God for long periods of time, or sitting in silent meditation, and expresses his opinion about them.

He says: “By pondering, one cannot have a conception of God, even though one may ponder over millions of times. Even though one may remain silent for a very long time, yet one cannot control the wanderings of the mind.”

Some faiths advocate that if all desires are satisfied, a stage is reached where one is free from desire and closer to God. But Guru Ji states that, “Even if you fulfill all your desires for worldly comforts and luxuries, your hunger or desire will never be satiated. Millions of (similar) clever ideas shall be of no avail.”

Therefore, Guru Ji poses this question: “How can we become ‘true,’ or worthy of union with God? How can (the distance between human being and God be reconciled and) the wall of falsehood (which separates us from Him) be demolished? The answer is that we should live according to His command, which, O’ Nanak, has been written (in our destiny) from the very beginning.”(1)

**The message of this stanza is that if we want to become one with God, then instead of following ritualistic methods, we should learn to live in obedience to the Will of God. This order has been written in our destiny from the beginning, and must be understood and realized by us.**

hikml hōin Aukar hikmun kihAwjwēl ]  
 hikml hōin j IA hikim iml IvifAwēl ]  
 hikml anmunlcuhkim il iK dK sK pēlAih ]  
 ieknw hikml bKsIs ieik hikml sdw BvēlAih ]  
 hikmYAMir sBukobwhir hikm n kōē ]  
 nwnk hikmYjybwYq hamYkhYn kōē ]2]

hukmee hovan aakaar hukam na kahi-aa jaa-ee  
 hukmee hovan jee-a hukam milai vadi-aa-ee.  
 hukmee utam neech hukam likh dukh sukh  
 paa- ee-ah.  
 iknaa hukmee bakhsees ik hukmee sadāa  
 bhavaa-ee-ah.  
 hukmai andar sabh ko baahar hukam na ko-ay  
 naanak hukmai jay bujhai ta ha-umai kahai na  
 ko-ay. ||2||

#### STANZA-2

Now explaining the importance of (God’s Will or) *Hukam*, Guru Ji says: “It is according to God’s ordinance that all creation occurs, but this Order or Will cannot be described. All creatures are born in obedience to God’s Order, and honor is found only by obeying this Order or Will.”

“It is in accordance with God’s Will that some become good and some bad. It is God’s judgment (based on their past deeds) that some suffer pain while others enjoy bliss. By His command, some receive His blessings, while others are made to go through perpetual cycles of birth and death. Everything and everyone is controlled by His inescapable command. If this Truth were realized (that everything happens according to God’s Will and design), then no one would utter any words out of Ego.”(2)

**The message of this stanza is that the entire cosmic system operates according to God’s Will; we must perceive this from within, and determine our actions accordingly.**

gwYkoqwxuhwYiksYqwxu ]  
 gwYkodniq j wYnlswxu ]  
 gwYkogx vifAwēlAw cwr ]  
 gwYkoividAw ivKmuvcwru ]  
 gwYkosu j kryqnuKh ]  
 gwYkoj iA IYiPir dh ]  
 gwYkoj wYidsYdōr ]

gaavai ko taan hovai kisai taan.  
 gaavai ko daat jaanai neesaan.  
 gaavai ko gun vadi-aa-ee-aa chaar.  
 gaavai ko vidi-aa vikham veechaar.  
 gaavai ko saaj karay tan khayh.  
 gaavai ko jee-a lai fir dayh.  
 gaavai ko jaapai disai door

#### phw 2

#### SGGS P-2

gwYkovYhndrw hōr ]  
 kQnw kQI n AwYqōt ]  
 kiQ kiQ kQI kōI kōt kōt ]  
 dydw dyl dyQik pwih ]  
 j gw j gYqir Kuhl Kūh ]  
 hikml hikmucl weyrūhu ]  
 nwnk ivgsYvprvūhu ]3]

gaavai ko vaykhai haadraa haadōor.  
 kathnaa kathee na aavai tot  
 kath kath kathee kotee kot kot.  
 daydaa day laiday thak paahi.  
 jugaa jugantar khaahee khaahi  
 hukmee hukam chala-ay raahu.  
 naanak vigsai vayparvaahu. ||3||

#### STANZA-3

In this stanza, Guru Ji describes the multiplicity of beings that sing praises of God, His numerous blessings, and the vastness of His powers.

He says, “Whosoever has the ability to do so, sings of God’s powers. Some sing His praises by recognizing that all gifts of life are signs of His grace. Some sing His praises by reflecting on His qualities

and glories. Some sing (God's praises) by reflecting on the difficult (divine) knowledge they have acquired through their education. Some sing His praises by acknowledging that it is He who both creates and destroys. Some sing (that He) takes away life, and then gives it again (in another form). One says (He) appears at a distance, (while another) praises His closeness. Though millions praise Him, there are always more merits that might be described. The Giver gives continuously, even when those who receive grow tired of receiving. In this way, creatures have been consuming from Him for eons. By His command, the Commander is running the universe on a specific path and, O' Nanak, the Creator is carefree, delighting in His creation."(2)

**The message of this stanza is that the merits of God are limitless, as are His powers and blessings; though we may find Him indescribable, we should never doubt His omnipotence or the extent of His bounties.**

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚ ਨਾਅਯ ਬਾਹਾਕੀ-ਆ ਬਾਹਾ-੦

ਅਕੀਹ ਮਗੀਹ ਦ੍ਰਿਸ਼ਤਿ ਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕ੍ਰਿਤ  
ਪ੍ਰਿਤਿ ਅਗੀਹ ਕੀਅਤਿ ਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕ੍ਰਿਤ  
ਮਹੀਕ ਬੀ ਖੁਬੀ ਲਾਇ ਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕ੍ਰਿਤ ਕ੍ਰਿਤ  
ਅਮੀਕ ਵੀ ਸੁਨਾਵੀ ਅਮੀਕ ਵੀ ਕ੍ਰਿਤ  
ਕ੍ਰਿਤ ਅਮੀਕ ਵੀ ਨਦੀ ਮੁਕੀ ਅਮੀਕ  
ਨਾਨਕ ਏਕੀ ਲਾਇ ਬਾਹਾ ਅਮੀਕ 4]

saachaa saahib saach naa-ay bhaakhi-aa bhaa-o  
apaar  
aakhahi mangahi dahi dahi daat karay daataar.  
fayr ke agai rakhee-ai Jit disai darbaar  
muhou ke bolan bolee-ai Jit sun Dharay pi-aar.  
amrit vaylaa sach naa-o vadi-aa-ee veechaar  
karmee aavai kaprhaa nadree mokh du-aar.  
naanak ayvai jaanee-ai sabh aapay sachiaar.  
||4||

#### STANZA-4

In the previous stanza, we learned that the merits of God are limitless (as are His powers and blessings), and we should have faith in His omnipotence and capacity for blessings. Our natural response is to wonder how we might gain the favor of such an omnipotent being, win His love, and receive bounties from His limitless treasure. Guru Ji himself ponders over this question, and shares his answer.

He says, "(O' my friends), the Master and His Name are eternal. His language is that of limitless love. When we beg of Him for anything, the benevolent God bestows those gifts upon us. (But the question arises): what should we offer in return for this glimpse into His court? What words should we utter, that He might love us more? (The answer) is that in the ambrosial hours of morning, we should meditate on His Name and reflect on His greatness. (We should remember that it is only through) good deeds that we are blessed with the cloak of human form, and only through His grace do we obtain salvation. O' Nanak, this is how we come to know that the eternal Master is everything all by Himself." (4)

**The message of this stanza is that by seeking the love and grace of God, we obtain happiness and salvation. Therefore, we should rise early in the morning, meditate upon His Name, and lovingly reflect on His glory.**

ਭਾਪੀ-ਆ ਨਾ ਜਾਅਯ ਕੇਤਾ ਨਾ ਹੋਅਯ  
ਅਪਾਯ ਅਪ ਨਿਰਾਜਨ ਸੋਅਯ  
ਜਿਨ ਸਾਧੀ-ਆ ਤਿਨ ਪਾਅ-ਆ ਮਾਨ  
ਨਾਨਕ ਗਾਵੇ-ਆ ਗੁਨੇ ਨਿਦਾਨ  
ਗਾਵੇ-ਆ ਸੁਨੇ-ਆ ਮਨ ਰਾਖੇ-ਆ ਬਾਹਾ-੦  
ਦੁਖ ਪਾਰਹਾਰ ਸੁਖ ਗੁਰ ਲਾਇ ਜਾਅਯ  
ਗੁਰਮੁਖ ਨਾਦਾਨ ਗੁਰਮੁਖ ਵਾਦਾਨ ਗੁਰਮੁਖ  
ਰਾਹੀ-ਆ ਸਮਾਅ-ਏ  
ਗੁਰੇਸਾਰ ਗੁਰ ਗੋਰਾਖ ਬਰਮਾ ਗੁਰ ਪਾਰਬਾਟੇ  
ਮਾਅ-ਏ  
ਜਾਹਾ-੦ ਜਾਨਾਅਾ ਅਾਖਾਅਾ ਨਾਅੇ ਕਾਨਾਅਾ ਕਾਠਾਨ  
ਨਾ ਜਾਅ-ਏ  
ਗੁਰਾਅਾ ਅਾਕੀ ਬੁਝਾਅ-ਏ  
ਸਾਭਨਾਅਾ ਜੇਅਾ ਕਾਅਾ ਅਾਕੀ ਦਾਤਾਅਾ ਸੋ ਮਾਅਾ ਵਿਸਾਰ  
ਨਾ ਜਾਅ-ਏ 5]

thaapi-aa na jaa-ay keetaa na ho-ay  
aapay aap niranjan so-ay.  
Jin sayvi-aa tin paa-i-aa maan.  
naanak gaavee-ai gunee niDhaan.  
gaavee-ai sunee-ai man rakhee-ai bhaa-o  
dukh parhar sukh ghar lai jaa-ay.  
gurmukh naadaN gurmukh vaydaN gurmukh  
rahi-aa samaa-ee.  
gur eesar gur gorakh barmaa gur paarbaatee  
maa-ee.  
jay ha-o jaanaa aakhaa naahee kahnnaa kathan  
na jaa-ee  
guraa ik dahi bujhaa-ee.  
sabhnaa jee-aa kaa ik daataa so mai visar  
na jaa-ee. ||5||

QwipAw n j wie klqn hie ]  
 ApyAwip inrjInusie ]  
 ij in sjvAw iqin pwieAw minu ]  
 nwnk gwIAygxl inDnu ]  
 gwIAysxlIAmin rKIAyBau ]  
 dKuphrir sKuGir I yj wie ]  
 girmik nwdMgirmik vplMgirmik rihAw smel ]  
 gruelsrugrugerKubrmw grupirbql mel ]  
 jyhauij wkw Awkw nwhl khxw kQnun j wel ]  
 grw iek djh bulwel ]  
 sBnw j lAw kw iekudwqw somYivsir  
 n j wel [5]

thaapi-aa na jaa-ay keetaa na ho-ay  
 aapay aap niranjan so-ay.  
 Jin sayvi-aa tin paa-i-aa maan.  
 naanak gaavee-ai gunee niDhaan.  
 gaavee-ai sunee-ai man rakhee-ai bhaa-o  
 dukh parhar sukh ghar lai jaa-ay.  
 gurmukh naadaN gurmukh vaydaN gurmukh  
 rahi-aa samaa-ee.  
 gur eesar gur gorakh barmaa gur paarbaatee  
 maa-ee.  
 jay ha-o jaanaa aakhaa naahee kahnnaa kathan  
 na jaa-ee  
 guraa ik dahi bujhaa-ee.  
 sabhnaa jee-aa kaa ik daataa so mai visar  
 na jaa-ee. ||5||

## STANZA-5

After telling us how to win God's love and pleasure, Guru Ji tells us another secret about His nature. Guru Ji says, "He cannot be established (like an idol), nor can be created (like a thing). The immaculate God has come into existence by Himself. Those who have served (and remembered) Him, they have obtained honor. Therefore, O' Nanak, we should sing praises of that God who is the Treasure of excellences."

Guru Ji adds, "We should sing of Him, listen to His praise, and enshrine His love in our heart. One who does this dispels his or her sorrow and finds pleasure. Through the Guru we understand that God is all around: we hear His mystic tune, obtain divine knowledge, and realize that the Guru-God pervades everywhere. We understand that the Guru is *Shiva* (the god of destruction), is *Vishnu* (the god of sustenance), is *Brahma* (the god of creation), and is *Parbati* (*Shiva's* wife). The Guru-God is limitless, even if I knew about Him, I would not say, (because) He cannot be described. (So I pray to Him and say), 'O' Guru, bless me with this understanding: that there is only one Giver for all beings, and may I never forget Him.'"(5)

**The message of this stanza is that we should seek all guidance and inspiration from our Guru. The foremost lesson we must learn and never forget is that there is one and only one God, who is the Benefactor of all beings.**

qlriQ nww jyiQsuBww ivxuBwxyik nwie krl ]  
 jpl isrit apiel vkw ivxukrmw ik iml Yl el ]  
 miq ivic rqn j vhr mwixk jyiek gr kl isk  
 skl ]  
 grw iek djh bulwel ]  
 sBnw j lAw kw iekudwqw somYivsir n  
 j wel [6]

tirath naavaa jay tis bhaavaa vin bhaanay ke  
 naa-ay karee.  
 jaytee sirath upaa-ee vaykhaa vin karmaa ke  
 milai la-ee.  
 mat vich ratan javaahar maanik jay ik gur kee  
 sikh sunee.  
 guraa ik dahi bujhaa-ee.  
 sabhnaa jee-aa kaa ik daataa so mai visar na  
 jaa-ee. ||6||

## STANZA-6

In this stanza, Guru Ji comments on various contemporary religious practices. One very popular practice among Hindus is to embark on pilgrimages and bathe at sacred places situated on riverbanks or seashores. This act was considered vital. Among Muslims, one of the five most important duties (or the pillars of faith) is to make the pilgrimage (or Hajj) of Mecca in Saudi Arabia.

Guru Ji differs from all such beliefs. He says, "I will bathe at pilgrimage sites only if it pleases God. Without pleasing God, what is the use of such ritualistic bathing? I see that in the entire world, one cannot receive anything without (it being in one's) destiny. Yet we can find spiritual jewels within our own mind, if we listen to just one teaching of the true Guru. (Therefore, I only pray: "(O' Guru, make me understand this one thing: that there is one and only one Provider of all beings, and may I never forget Him)."(6)



The message of this stanza is that there is no use of ritualistic bathing or other such deeds deemed religious or pious, unless these are pleasing to God. The only right thing to do is to try to win God's love and pleasure: for this we should listen to the advice of the Guru. The foremost lesson we should learn from him is that there is one and only one Giver of all beings, and we must never forget Him.

j y j g c w r y A w r j w h r d s k l h i e ]  
n v w K l f w i v i c j w l A y n w l c l y s B u k i e ]

c h w n w a u r K u i e k l j s u k l r i q j i g l j e ]  
j y i q s u n d i r n A w e l q w m q n p c y k y ]  
k l t w A m i r k l t u k i r d s l d s u d r y ]  
n w n k i n r g i x g u k r y g u v l l q A w g u d y ]  
q h w k i e n s u e l i j i q s u g u k i e k r y  
[7]

jay jug chaaray aarjaa hor dasoonee ho-ay.  
navaa khanda vich jaanee-ai naal chalai sabh  
ko-ay.  
changa naa-o rakhaa-ay kai jas keerat\_jag lay-ay.  
jay tis nadar na aavee ta vaat na puchhai kay.  
keetaa andar keet kar dosee dos Dharay.  
naanak nirgun gun karay gunvanti-aa gun day.  
tayhaa ko-ay na sujh-ee je tis gun ko-ay karay.  
||7||

## STANZA-7

In the preceding stanza, Guru Ji commented on the rituals of bathing at holy places. Now he comments on the practices of some yogis, who use their willpower to impress ordinary people (by performing such feats as sleeping on beds of nails, or living extraordinarily long lives). Guru Ji does not consider such achievements of any spiritual significance.

He says: "Even if one were to lengthen one's life by four yugas (eons), or ten times more, and were known in the nine regions (of the universe) and followed by all, and his or praises are sung all over the world, still no-one would care about that person without the grace of God. Such a person would be treated like the most ignominious worm and the worst sinner. (It is God; we should try to please, because) O' Nanak, it is He who confers merits on the meritless, and bestows more merit on the already meritorious ones. I cannot think of anyone who can grant any merit to that (God)." (7)

The message of this stanza is that rather than trying to lengthen our age or win fame in this world, we should try to win God's grace by meditating on His Name with love and devotion.

s i x A y i s D p l r s i r n w Q ]  
s i x A y D r i q D v l A n k u s ]  
s i x A y d l p l A p i q u l ]  
s i x A y p o h n s k y k u l u ]  
n w n k B g q w s d w i v g u s u ]  
s i x A y d k p w p k w n w s u ] 8 ]

sun-i-ai siDh peer sur naath.  
sun-i-ai Dharat Dhaval aakaas.  
sun-i-ai deep lo-a paataal.  
sun-i-ai pahi na sakai kaal.  
naanak bhagtaa sadaa vigaas.  
sun-i-ai dookh paap kaa naas. ||8||

## STANZA-8

In stanza 6, Guru Ji commented that one could find all the pearls and rubies of wisdom in one's own mind, if one listens to just one piece of advice from the immaculate Guru. The most important advice of the Guru is to perceive God's love and enlightenment, through meditating on God's *Naam* (or essence). Guru Ji now describes the virtues one attains by listening to His *Naam*.

He says, "By listening to (God's) *Naam*, even ordinary persons obtain the status of *Sidhas* (yogis with miraculous powers, *Peers* (Muslim religious guides), gods, and *Naaths* (the leaders of yogis). By listening to *Naam* (one understands the mystery of) the earth, and the real bull (or force), which supports earth and the sky. In fact, by listening to *Naam*, one attains knowledge about (all the), continents, worlds, and nether regions. By listening to *Naam*, even the fear of death cannot scare a person. Therefore, O Nanak, the devotees of God always remain in a state of bliss. In short, understanding God's *Naam* destroys all one's sorrows and sins." (8)

The message of this stanza is that if we want to obtain true divine knowledge and destroy all our fears, sorrows and sins, we should listen to the Guru's message about God's love and virtues, and meditate on His *Naam*.



sixAYelsrubrmw ielMu]  
 sixAYmiK swl whx mMu]  
 sixAYj g j ugiq qin Bpl ]  
 sixAYsqsq isimiq vpl ]  
 nwnk Bgqw sdw ivgwsu]

plhw 3

sixAYdK pwp kw nwsu]9]

sunī-ai eesar barmaa ind.  
 sunī-ai mukh saalaahan mand.  
 sunī-ai jog jugat tan bhayd.  
 sunī-ai saasat simrit vayd.  
 naanak bhagtaa sadaa vigaas.

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sunī-ai dookh paap kaa naas. ||9||

#### STANZA-9

In the previous stanza, Guru Ji told us that by listening to God's *Naam*, even ordinary persons obtain the status of *Sidhas* (yogis with miraculous powers, *Peers* (Muslim religious guides), gods, and *Naaths* (the leaders of yogis). In this stanza, he goes one step further and says, "By listening to God's *Naam*, the exalted status of primal gods, such as *Shiva*, *Brahma* and *Indira* is attained. By listening to God's *Naam*, even an evil person begins praising God. By listening to God's *Naam*, one starts understanding the secrets of uniting with God, and the secrets of the human body. By listening, one understands the message of holy books, including *Shastras*, *Simritis*, and *Vedas*. Through such listening, O' Nanak, the devotees of God always remain in a state of bliss."(9)

**The message of this stanza is that if we want to obtain the highest spiritual state (of ecstasy), we should meditate on God's *Naam*, and listen to the Guru's lesson regarding God's love and virtues.**

sixAYsqsuMkuigAwnu]  
 sixAYATSiT kw iesnwnu]  
 sixAYpiV piV pwih mwnu]  
 sixAYl wYshij iDAwnu]  
 nwnk Bgqw sdw ivgwsu]  
 sixAYdK pwp kw nwsu]10]

sunī-ai sat santokh gi-aan.  
 sunī-ai ahsath kaa isnaan.  
 sunī-ai parh parh paavahi maan.  
 sunī-ai laagai sahj Dhi-aan.  
 naanak bhagtaa sadaa vigaas  
 sunī-ai dookh paap kaa naas. ||10||

#### STANZA-10

In the previous stanza, Guru Ji told us that by listening to God's *Naam*, one obtains a spiritual status comparable to gods such as *Shiva* and *Brahma*. The question arises: how might this occur? How might a person acquire special powers and merits by listening to His *Naam*? In this stanza, Guru Ji provides the answer.

He says, "By listening attentively to His (*Naam*), we acquire the virtues of truthfulness, contentment, and divine knowledge. By listening to (*Naam*), we are so purified, as if we have bathed at all the sixty-eight (traditional holy places). When we listen to and read of God's praise (or *Naam*), we receive true honor. By listening to His praise (or *Naam*), our mind is effortlessly attuned to meditation. O' Nanak, the devotees of God always enjoy a state of bliss. By listening to (*Naam*), all their sins and maladies are destroyed."(10)

**The message of this stanza is that if we wish to purify ourselves and gain virtues such as truth, contentment and divine knowledge, we should listen to *Naam* (the Holy Word of God).**

sixAYsrw gkw kygh ]  
 sixAYsK plr pwqsgh ]  
 sixAYADypwih rwhu]  
 sixAYhQ hwYASghu]  
 nwnk Bgqw sdw ivgwsu]  
 sixAYdK pwp kw nwsu]11]

sunī-ai saraa gunaa kay gaah.  
 sunī-ai saykh peer paatisaah.  
 sunī-ai anDhay paavahi raahu.  
 sunī-ai haath hovai asgaahu.  
 naanak bhagtaa sadaa vigaas.  
 sunī-ai dookh paap kaa naas. ||11||

#### STANZA-11

Concluding his remarks about the merits of listening to *Naam*, Guru Ji says: "By listening to (*Naam*), ordinary persons acquire such high merits that they could dive deep into oceans of virtues. By listening to *Naam*, one obtains the status of *Sheikhs* and *Peers* (The Muslim saints), and kings. By listening (to *Naam*) persons blinded by ignorance discover the path to God. By listening, we understand the mysteries of the

unfathomable ocean (of worldliness). O' Nanak, the devotees always enjoy a state of bliss, and by listening to (*Naam*), their sufferings and sins are destroyed.”(11)

**The message of the above four stanzas is that if we want to achieve worldly and spiritual merits (and bring an end to all our sufferings), we should listen to the Guru's Holy Word, which is synonymous with God's *Naam*.**

mHykl giq khl n jwē ]  
jykokhYipCYpCqwie ]  
kugid kl m n il Kxhwru ]  
mHykw bih krin vlcwru ]  
Aṣw nwmuinrjnuhōe ]  
jykomlth jwxYmin kōe ]12]

mannay kee gaṭ kahee na jaa-ay.  
jay ko kahai pichhai pachhuṭaa-ay.  
kaagaḍ kalam na likhanhaar.  
mannay kaa bahi karan veechaar.  
aisaa *Naam* niranjan ho-ay.  
jay ko man jaanai man ko-ay. ||12||

#### STANZA-12

After describing the merits of listening to the Guru's Word (or *Naam*), Guru Ji moves to the next stage and describes the blessings and virtues bestowed upon the person who not only listens to *Naam*, but also truly believes in it.

He says, “It is impossible to describe the high state of mind of a (true) believer (in God's Name). If some one were to try to describe this state, that person would afterwards repent. (Even when) some sit together to reflect upon the (merits) of a true believer, they find that no pen, no amount of paper, and no writer can narrate the merits of a true believer. Yes, such are the qualities of the immaculate *Naam*, realized by one who truly believes in it from (the core of his) heart.”(12)

**The message of the above stanza is that if we want to acquire high spiritual status, we must have true, internal, and unflinching faith in God's *Naam*.**

mHySriq hōYmin biD ]  
mHySgl Bvx kl siD ]  
mHyMih cōw nw Kwie ]  
mHyjm kYsiQ n jwē ]  
Aṣw nwmuinrjnuhōe ]  
jykomlth jwxYmin kōe ]13]

mannai suraṭ hovai man buDh.  
mannai sagal bhavan kee suDh.  
mannai muhi chotaa na khaa-ay.  
mannai jam kai saath na jaa-ay.  
aisaa *Naam* niranjan ho-ay.  
jay ko man jaanai man ko-ay. ||13||

#### STANZA-13

Now Guru Ji lists more specific benefits of having faith in God's Name. He says, “By believing in (*Naam*), one's intellect is purified, and one acquires divine knowledge and understanding. By believing (in *Naam*), one acquires the knowledge (that God pervades) in all places. By believing (in *Naam*), one does not suffer the pain or punishment that results from involvement in worldly evils. By having faith (in *Naam*), one doesn't have to accompany the demon of death (to hell). This is how powerful the immaculate *Naam* of God is, if one truly believes in it from the core of one's heart.”(13)

**The message of this stanza is that if we want to obtain real knowledge and wisdom of this world and beyond (and free ourselves from the fear of death), we should have true and firm faith in God's *Naam*.**

mHyMurig Tuk n pwē ]  
mHyPiq isauprgtjwē ]  
mHyMgun cl YpDū ]  
mHyDrm sgl snbDū ]  
Aṣw nwmuinrjnuhōe ]  
jykomlth jwxYmin kōe ]14]

mannai maarag thaak na paa-ay.  
mannai paṭ si-o pargat jaa-ay.  
mannai mag na chalai panth.  
mannai Dharam saytee san-banDh.  
aisaa *Naam* niranjan ho-ay.  
jay ko man jaanai man ko-ay. ||14||

#### STANZA-14

Elaborating on the merits of a person truly believing in *Naam*, Guru Ji says, “A (true) believer (in *Naam*) never faces any obstacles in the path of life. (Such a person) departs from the world after earning honor. Such a person is not misled into sects or ritualistic religious paths, (and is saved from any punishment

after death, because such a person) aligns with (Righteousness or) *Dharma*. Yes, such are the qualities of the immaculate *Naam*, realized by a person who truly believes in it from the core of his or her heart.”(14)

**The message of the above stanza is that if we do not want to be led down false spiritual paths, and want to depart from this world with honor (and also obtain honor in the God’s court), then we must have true and firm faith in God’s *Naam*.**

mMypwih mKudAaru]  
mMypvrvYsDuru]  
mMypqrYqurygruisk ]  
mMynunk Bvih n iBK ]  
Akw nmuinrJnuhie ]  
jykomlh j wYmin kie ]15]

mannai paavahi mokh du-aar.  
mannai parvaarai saaDhaar.  
mannai tarai taaray gur sikh.  
mannai naanak bhavahi na bhikh.  
aisaa *Naam* niranjan ho-ay.  
jay ko man jaanai man ko-ay. ||15||

#### STANZA-15

Concluding his message about the blessings enjoyed by a firm believer in God’s *Naam*, Guru Ji says, “The one who truly believes (in *Naam*) not only attains salvation for oneself, but also for one’s entire family. Such a disciple of the Guru saves him or herself as well as others. Such a person does not beg for favors from anyone. Yes, such are the merits of the pure immaculate *Naam*, acquired by the one who truly believes in it from the core of one’s heart.”(15)

**In brief, Guru Ji gives the message that if we want to enjoy true and eternal peace ourselves and share it with our friends, relatives and humanity at large, we must believe in and meditate upon God’s *Naam* (the Guru’s word), from the core of our heart.**

plk prvix plk prDuru]  
plkypwih drgih minu]  
plkysih dir ruj wnu]  
plkw kw gruekuiDAwru]  
jykokhYkrYvlcru]  
krqykYkrYnuhl snwru]  
Dl uDr mudieAw kw plku]  
slkKuQnip riKAw ij in slq ]  
jykobwYhwYsicAwru]  
Dvl Yapir kpw Buru]  
Drql hruprYhrurru]  
iqs qyBuruql Ykvxuj ru]  
j lA j wq rlyw kynw ]  
sBnw il iKAw vM kl w ]  
ehul Kw il iK j wYkie ]  
l Kw il iKAw kpw hie ]  
kpw qwusAwil hurpu]  
kpl duiq j wYkuklu]  
klqw pswaekokvau]  
iqs qyheyI K drlAwau]  
kudriq kvx khw vlcru]  
vuirAw n j wwek vir ]  
joqDuBwYswel BI l kur ]  
qlsdw sl wniq inrlkr ]16]

panch parvaan panch parDhaan.  
panchay paavahi dargahi maan.  
panchay sohahi dar raajaan.  
panchaa kaa gur ayk Dhi-aan.  
jay ko kahai karai veechaar.  
kartay kai karnai naahee sumaar.  
Dhoul Dharam da-i-aa kaa poot.  
santokh thaap rakhi-aa Jin soot.  
jay ko bujhai hovai sachiaar.  
Dhavlai upar kaytaa bhaar.  
DharTEE hor parai hor hor.  
tis tay bhaar talai kavan jor.  
jee-a jaat rangaa kay naav.  
sabhnaa likhi-aa vurhee kalaam.  
ayhu laykhaa likh jaanai ko-ay.  
laykhaa likhi-aa kaytaa ho-ay.  
kaytaa taan su-aalihi roop.  
kaytee daat jaanai koun koot.  
keetaa pasaa-o ayko kavaa-o.  
tis tay ho-ay lakh daree-aa-o.  
kudrat kavan kahaa veechaar.  
vaari-aa na jaavaa ayk vaar.  
jo tuDh bhaavai saa-ee bhalee kaar.  
too sadaa salaamat nirankaar. ||16||

#### STANZA-16

Continuing to describe the merits of listening to and believing in God’s *Naam*, Guru Ji says, “(They who listens to and obeys (God’s) *Naam* become *Panch* (the approved ones of God). These *Panch* (The approved ones) are honored in (God’s) court. In fact, not only do they grace the court of that King of all kings, but their minds are always attuned to the eternal Guru (God).”

Guru Ji however observes, “No matter how much one may reflect and contemplate, one cannot assess the acts of the Creator. (For example), while some people believe that a bull is literally supporting the earth, it is actually *Dharma* (God’s Law) based on compassion, righteousness and patience, which supports this earth. If some one understands this (concept), that person comes to know the real truth. (A literal bull supporting the earth isn’t feasible; the concept serves as a means to symbolically understand the Law of God. Because if it were true, then we have to find out), on what earth this bull is itself standing, and what earth is under that and so on?”

After discounting the literality of a mythical bull supporting the earth, Guru Ji turns to the vastness of life. He says, “There are countless species of creatures in this universe. The ever-flowing pen (of God) has written the account of them all. So numerous are these creatures and species that one cannot estimate the extent of their description. Who knows the extent of God’s power, or the vastness of His beautiful creation? Who can estimate His benevolence? (God’s power is so limitless that) with just one word millions of rivers started flowing, (and millions of systems running this universe began to function).”

So Guru Ji humbly says, “(O’ God), who am I to express my thoughts about the extent of Your Nature? I am so powerless, that I am not even worthy of sacrificing myself once for You. (O’ God), whatever pleases You, that alone is the best deed or service for me. You are the eternal formless One.”(16)

**The message of the above stanza is that we should never feel proud of our knowledge about God or His Universe. Instead, we should always remain humble and say, “O God, whatever is Your will, that alone is the best deed for me.”**

AsK j p AsK Bwau]  
AsK pJ w AsK qp qwau]  
AsK grQ miK vyl pwt ]  
AsK j g min rhih ands ]

asa<sup>Nkh</sup> jap asa<sup>Nkh</sup> bhaa-o.  
asa<sup>Nkh</sup> poojaa asa<sup>Nkh</sup> tap taa-o.  
asa<sup>Nkh</sup> garanth mukh vayd paath.  
asa<sup>Nkh</sup> jog man rahahi udaas

pHw 4

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AsK Bgq gx igAwn vlcw ]  
AsK sqI AsK ducw ]  
AsK st mh BK sw ]  
AsK min il v l we qw ]  
kudriq kvx khw vlcw ]  
vuirAwn j wwek vir ]  
joqDuBwVswel BI I kur ]  
qUsdw sl imiq inrikur ]17]

asa<sup>Nkh</sup> bhagat gun gi-aan veechaar.  
asa<sup>Nkh</sup> satee asa<sup>Nkh</sup> daataar.  
asa<sup>Nkh</sup> soor muh bhakh saar.  
asa<sup>Nkh</sup> mon liv laa-ay taar.  
kudrat kavan kahaa veechaar.  
vaari-aa na jaavaa ayk vaar.  
jo tuDh bhaavai saa-ee bhalee kaar.  
too sadaa salaamat nirankaar. ||17||

#### STANZA-17

After giving us a glimpse of the countless universes and their species, Guru Ji returns his focus to human beings. He describes how even among human beings there are such vast differences that he finds himself incapable of fully describing God’s creation. Yet in an effort to do so, he begins by addressing those people who may be categorized as virtuous and holy.

Guru Ji says, “O’ God, countless are the persons who meditate (upon You), and countless are those who love You with veneration. Innumerable are those who worship You, and do penance sitting in front of smoldering fires. Countless are those who read and recite holy books. Limitless are those who practice yoga, and in their minds remain detached (from the world). Countless are those devotees who reflect upon Your divine knowledge, countless are those who lead pious lives, and countless are those who give charity. Countless are the brave warriors who bear the brunt of steel weapons on their bodies. Countless are those who remain silently attuned to You, in single-minded devotion. (O’ God), who am I to assess (the extent of) Your Nature? (I am so powerless) that I do not have the worth to sacrifice myself even once for You. (Therefore O’ God), whatever pleases You, that alone is the best deed or service for me. You are the eternal formless One”(17)

**The message of this stanza is that we should not feel proud of our knowledge or our merit; there may be countless persons who are more knowledgeable, pious, or virtuous than us.**

AsK mHk AD Gr ]  
 AsK cr hrwmKer ]  
 AsK Amr kir j wh jor ]  
 AsK gl vF hiqAw kmih ]  
 AsK pwpI pwpukir j wh ]  
 AsK kVAw kVyiPrwh ]  
 AsK ml j ml uBiK Kwh ]  
 AsK inMk isir krih Bwru ]  
 nwnkuncukhVlcwru ]  
 vvirAw n j wwek vvir ]  
 joqDuBwVswel BI l kur ]  
 qUsdw sl wmiq inrlkur ]18]

asa<sup>Nkh</sup> moorakh anDh ghor.  
 asa<sup>Nkh</sup> chor haraamkhor.  
 asa<sup>Nkh</sup> amar kar jaahi jor.  
 asa<sup>Nkh</sup> galvadh haṭi-aa kamaahi.  
 asa<sup>Nkh</sup> paapee paap kar jaahi.  
 asa<sup>Nkh</sup> koorhi-aar koorhay firaahi.  
 asa<sup>Nkh</sup> malaychh mal bhakh khaahi.  
 asa<sup>Nkh</sup> nindak sir karahi bhaar.  
 naanak neech kahai veechaar.  
 vaari-aa na jaavaa ayk vaar.  
 jo tuDh bhaavai saa-ee bhalee kaar.  
 too sadaa salaamat nirankaar. ||18||

## STANZA-18

Existence of countless virtuous persons is one side of the coin. Guru Ji proceeds further by addressing the other side, and describes the evil and ignoble.

He says, “(O’ God), countless are the stark blind fools in this world, and countless are the thieves and deceitful persons who live on the earnings of others. Innumerable rulers depart from here after ruling by oppression. Countless are those who commit murders, and countless are the sinners who depart from here after committing (innumerable) sins. Countless are the liars, who keep wandering in this world spreading their lies, and countless are the depraved (filthy) persons, who engage in immoral practices (and eat filth). Innumerable are the ones who speak ill of others (and by doing so, carry the load of slander on their heads).”

Guru Ji now shows utter humility by counting himself amongst this rank of people. He says, “(O’ God), who I am to talk about others? Lowly Nanak only expresses this thought: “who am I to assess Your Nature? (I am so powerless), I am not even worthy to serve as a sacrifice to You. (Therefore O’ God), whatever pleases You, that alone is the best deed for me. You are the eternal formless One.”(18)

**The message of this stanza is that while there are wicked and evil people in this world; however, we do not have the right to speak ill of others? Rather than pointing fingers, we must examine ourselves to discern our own evil and sinful tendencies, and perceive our own afflictions.**

AsK nw AsK Qw ]  
 Aglh Aglh AsK l A ]  
 AsK khih isir Bwruhie ]  
 AKrl nmuAKrl sl wh ]  
 AKrl igAnuglq gx gwh ]  
 AKrl il Kxubd xubix ]  
 AKrw isir sjlguvKwix ]  
 ij in ejh il Kyiqsuisir nwh ]  
 ij v Parmeyiqv iqv pwh ]  
 j yw klqw qyw nwau ]  
 ivxunwYnwhl koQwau ]  
 kudriq kvx khw vlcwru ]  
 vvirAw n j wwek vvir ]  
 joqDuBwVswel BI l kur ]  
 qUsdw sl wmiq inrlkur ]19]

asa<sup>Nkh</sup> naav asa<sup>Nkh</sup> thaav.  
 agamm agamm asa<sup>Nkh</sup> lo-a.  
 asa<sup>Nkh</sup> kehahi sir bhaar ho-ay.  
 akhree Naam akhree saalaah.  
 akhree gi-aan geet gun gaah.  
 akhree likhan bolan baan.  
 akhraa sir sanjog vakhaan.  
 Jin ayhi likhay tis sir naahi.  
 Jiv furmaa-ay tiv tiv paahi.  
 jaytaa keetaa taytaa naa-o.  
 vin naavai naahee ko tha-a-o.  
 kudrat kavan kahaa veechaar.  
 vaari-aa na jaavaa ayk vaar.  
 jo tuDh bhaavai saa-ee bhalee kaar.  
 too sadaa salaamat nirankaar. ||19||

## STANZA-19

After describing the classes of good and bad humans, Guru Ji once again turns his thoughts to the countless worlds, solar systems, realms, and species living in this wonderful Creation of God.

He says, “O’ God, myriad are the names (of things and creatures in this universe), and countless are the places (these creatures inhabit). Beyond the realm of our senses are myriad worlds. O’ God, even to say that these things are countless is a blunder, (and worthy of blame. There are no words to describe or count Your creation.

However, it is only through words that one can meditate (on Your) Name, and praise You. (It is through words that we can obtain divine knowledge, and sing songs (in Your praise). It is through words that we are able to write or talk. It is through the language (or DNA) that God has written the destiny of us all on our foreheads. (Yet the beauty is that God) who wrote these destinies has no such thing written on His forehead. The destiny of the people is what He ordains. (He is under not a soul’s command. Moreover), whatever God has created is His manifestation (His *Naam*), and there is no place without (God’s) *Naam*. O’ God, how can I describe Your creation? I am not fit to sacrifice myself even once for You. I (only know that), whatever pleases You is the best deed. You are the eternal formless God.”(19)

**The message of this stanza is that God pervades everywhere. There are no words to describe how countless are the creatures, places, and universes He created. Yet it is only through language that we can attempt to sing His praises, and meditate upon His *Naam* (His love and power), which permeates all creation.**

BriAihQupruqudh ]  
 pwxl DqYanrsuKh ]  
 mli pl lql kpVuhie ]  
 dysubkuI eIAIEhuDae ]  
 BriAymiq pwpwKyslig ]  
 EhuDpYnmVkyrllg ]  
 pml pwpI AwKxunwih ]  
 kir kir krxw il iK lYj wlu ]  
 Awpyblij Awpyl Kihu ]  
 nwnk hkml Awvhu jhu ]20]

bharee-ai hath pair tan dayh.  
 paanee Dhotai utras khayh.  
 moot paleetee kaparh ho-ay.  
 day saaboon la-ee-ai oh Dho-ay.  
 bharee-ai mat paapaa kai sang.  
 oh Dhopai naavai kai rang.  
 punnee paapee aakhan naahi.  
 kar kar karnaa likh lai jaahu.  
 aapay beej aapay hee khaahu.  
 naanak hukmee aavhu jaahu. ||20||

#### STANZA-20

In the first half of this hymn *Jap Ji Sahib* Guru Ji described the fundamental concepts of God and His creation. He also stated the basic principle by which His love and grace can be obtained (by meditating on His *Naam*). Now he proceeds to explain how dwelling on *Naam* is the most effective technique, not only for virtuous people, but also for sinners who want to wash off their sins. He illustrates with an example.

Guru Ji says, “If our hands, feet and body are soiled, we can cleanse them by washing with water. If a cloth is polluted with urine or feces, we can cleanse it by washing it with soap. (Similarly), if our intellect is filled with sins, that is purified with love for (God’s) *Naam*.”

Guru Ji further clarifies, “These sins and virtues are not just (words) for saying. Whatever deeds, you do in this world, you will take (their record) along with your soul, and your future will be determined on the basis of your past deeds. As you sow, so shall you reap. O’ Nanak (this is how in God’s command) you come and go continuously (in and out of this world).”(20)

**The message of this stanza is that if we wish to wash off the sins of our previous lives, and if we want to end the cycle of birth and death, we should meditate upon God’s *Naam*.**

qlrQuqpudieAw dqudwu ]  
 jykopwYiqI kw mwu ]  
 sixAw mihAw min klqw Bwau ]  
 Alrgiq qlriQ mil nwau ]  
 siB gx qymYnuhl kie ]  
 ivxugx klqyBgiq n hie ]  
 sAsiq AwIQ bwxl brmwau ]  
 siq shwxusdw min cwau ]  
 kvxusuvj w vKqukvxukvx iQiq kvxuvuru ]

tirath tap da-i-aa dat daan.  
 jay ko paavai til kaa maan.  
 suni-aa mani-aa man keetaa bhaa-o.  
 antargat tirath mal naa-o.  
 sabh gun tayray mai naahee ko-ay.  
 vin gun keetai bhagat na ho-ay  
 su-asat aath bane barmaa-o.  
 sat suhaan sadaa man chaa-o.  
 kavan so vaylaa vakhat kavan kavan thit kavan  
 vaar.



kvix is rql mihukvxuij quhAw Ankuru]  
 vl n pnelAw plflql ij hWYI Kupurwku]  
 vKqun pwieE kudlAw ij il Kin I Kukurwku]

iQiq vurunw j gl j wYriq mihunw kel ]  
 j w krqw isrTI kausij yApyj wYsael ]  
 ikv kir AnKw ikv swlhl ikau vrnl ikv  
 j wkw ]

plhw 5

nwnk AnKix sBu ko AnKY iek dl ieku  
 isAnkw ]  
 vfw swihbuvfl nwl klqw j w kw hWYI]  
 nwnk j ykoAwp0j wYAgYgieAw n  
 shYI]21]

kavan se ruṭee maahu kavan jīt ho-aa aakaar.  
 vayl na paa-ee-aa pandṭee je hovai laykh puraān.  
 vakhaṭ na paa-i-o kaadee-aa je likhan laykh  
 kuraan.  
 thīt vaar naa jogee jaanai ruṭ maahu naa ko-ee.  
 jaa kartaa sirthee ka-o saajay aapay jaanai so-ee.  
 kiv kar aakhaa kiv saalaahē ki-o varnee kiv  
 jaanaa.

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naanak aakhan sabh ko aakhai ik doo ik si-aanaa.  
 vadaa saahib vadee naa-ee keetaa jaa kaa hovai.  
 naanak jay ko aapou jaanai agai ga-i-aa na  
 sohai. ||21||

#### STANZA-21

In the preceding stanza, Guru Ji stated that the best way to wash off our sins (and end the cycle of births and deaths) is by sanctifying our intellect with God's *Naam* (meditation upon His love and enlightenment).

However, some believe that if we bathe at holy places, do penances, or give charities, our sins would be washed off and we would be saved from rounds of births and deaths.

Commenting on all such beliefs, Guru Ji says, "Even if one obtains glory by visiting holy places, doing penances, or performing acts of compassion and charity, it is as negligible as a sesame seed. The person who has listened and believed in God's *Naam*, in that person's mind has developed love (for God. Such a person has sanctified him or herself) by bathing in the holy place of his or her inner self, and has truly removed the soil of sins."

Guru Ji humbly acknowledges this, and says, "O' God, all the merits (in me) are Your gifts. (On my own), I have no virtue; without Your bestowing these qualities, I cannot worship You. (O' God, I hail) victory to You. You Yourself are *Maya*, Yourself the Word, and Yourself *Brahma* (God). You are eternally beauteous, and Your mind always remains in ecstasy."

Guru Ji is not only a philosopher but also a spiritual poet of the highest caliber. While contemplating the beauty of the Creator, his attention automatically rests upon the vastness and grandeur of His creation.

Therefore, he wonders, "What could be the time and occasion, what could be the lunar or solar day, what could be the season or the month when this universe was created?"

He observes, "Even if they study the writings in their (holy books, the) *Puranas*, the *Pundits* (Hindu scholars), do not know the time (when the earth was created), nor *Qazis* (the Muslim clerics) know this date, even if they write essays in *Quran* (the Muslim holy book). Neither any yogi nor any other person knows the lunar or solar day, season, or month (in which this universe was created). Only the Creator who formed this world knows this mystery. How can I describe His greatness, how can I praise Him? How can I know Him? Nanak says, all others say. Every one thinks him or her wiser than the others. (The fact is that) He is the supreme God, and supreme is His Name. Whatever happens is in accordance with His Will. O' Nanak, if any (egoist) claims to know (all about God or His Creation, that person) would not find favor with Him in the world hereafter, (and would be put to shame for making such false claims)."(21)

The message of this stanza is that instead of wasting our time in rituals, or making egocentric claims about our knowledge regarding God or His creation, we should simply meditate on His *Naam* and remember Him at all times with love and devotion (under the guidance of the Guru).

pwqlw w pwqlw I K Augusw Augus ]  
 EVk EVk Bwl Qkyvd khin iek vq ]  
 shs ATurh khin kqbw Asl UiekuDwqu]  
 I K hie q il KIAYI KYhie ivxusw]  
 nwnk vfw AnKIAYApj wYApw]22]

paaṭaalaa paaṭaal lakh aagaasaa aagaas.  
 orhak orhak bhaal thakay vayd kahan ik vaat.  
 sahas athaarah kahan kaṭaybaa asuloo ik Dhaat.  
 laykhaa ho-ay ṭa likee-ai laykhai ho-ay vīnaas.  
 naanak vadaa aakhee-ai aapay jaanai aap. ||22||

## STANZA-22

In the opening lines of stanza 19, Guru Ji stated that myriad are the names (of things and creatures), and countless are the places (these creatures inhabit). Beyond the realm of our senses are the limitless universes. After touching on incidental topics, Guru Ji returns to the theme of the vastness of God's creation. He states several facts about the universe, which scientists are discovering now after more than 500 years.

He says, “There are millions and millions of nether regions, one below the other, and millions and millions of skies, one above the other. The *Vedas* say that scholars have exhausted themselves trying to find their final limits, but they were unsuccessful. The Semitic books (the *Quran*, *Bible*, *Anjeel* and the *Torah*) all tell that there are eighteen thousand universes, with a singular root in the One (God. But the truth is that there is no end or limit to these universes): their account could only be written, if there was any account, (because ultimately all) counts get destroyed (because there is no number which could be attributed to these worlds). O’ Nanak, He who is called (the greatest of) the great, only He Himself knows (the count of universes He created).”(22)

**The message of this stanza is that instead of wasting our time trying to describe the extent of God's creation, we should remember with love and admiration the supreme God who has created this vast and wonderful universe.**

sul wih sul wih epl sriq n pweIAw ]  
ndIAw AqYvwh pvih smtll n jwxAiAh ]  
smtll sul sul qun igrhw syll mwl uDnu ]  
kIVI qil n hwnl jyiQsumnhun  
vlsrih ]23]

saalaahē saalaahi ayṭē surat na paa-ee-aa.  
 naḏee-aa aṭai vaah pavahi samund na jaanee-ahi.  
 samund saah sultaan girhaa sayṭē maal Dhan.  
 keerr<sup>h</sup>ee tul na hovnee jay tis manhu na veesrahi.  
 ||23||

**STANZA-23**

Now elaborating on God's greatness, Guru Ji says, "Even the persons who praise God do not know how great He is. They are like the streams and rivers which ultimately merge into the ocean, but cannot know the extent or the limit of that ocean."

Discussing the ocean, Guru Ji reminds us of another fact. He says, “(In the eyes of God), the kings whose dominions may be vast like the ocean, and who may have mountains of wealth, are not equal to even a small ant, if in its mind, that (ant) does not forget (God).”(23).

**The message of this stanza is that even a tiny ant that does not forget God has more merit than the richest of kings. Therefore, instead of trying to estimate the extent of God's greatness, we should bow before Him in reverence, and remember to sing His praises.**

AAmun isPqI khix n AAmu ]  
 AAmun krXydx n AAmu ]  
 AAmun vKix sXix n AAmu ]  
 AAmun j wplikAw min mAmu ]  
 AAmun j wplKlqw AnKuru ]  
 AAmun j wplpwAwru ]  
 AAmu kurix KgyibI l wih ]  
 qw kyAmu n pwey j wih ]  
 ehuAAmun j wXykie ]  
 bhqW khIAybhqW hie ]  
 vfw swihbuaItw Qwau ]  
 atyapir atw n wau ]  
 eyfuaItw hXykie ]  
 iqsuaItykaUj wXysie ]  
 j yfuAwip j wXyAwip Awip ]  
 nwnk ndrI krml dwiq [ 24 ]

antṭ na sifṭee kahanṭ na antṭ.  
antṭ na karnai ḍayn na antṭ.  
antṭ na vaykhan sunanṭ na antṭ.  
antṭ na jaapai ki-aa man mantṭ.  
antṭ na jaapai keetṭaa aakaar.  
antṭ na jaapai paaraavaar.  
antṭ kaaranṭ kayṭay billaahi.  
ṭaa kay antṭ na paa-ay jaahi.  
ayhu antṭ na jaanṭai ko-ay.  
bahutṭaa kahee-ai bahutṭaa ho-ay.  
vadaa saahib oochaa ṭhaa-o.  
oochay upar oochaa naa-o.  
ayvad oochaa hovai ko-ay.  
ṭis oochay ka-o jaanṭai so-ay.  
jayvad aap jaanṭai aap aap.  
naanak nadree karmee ḍaat. ||24||



## STANZA-24

Guru Ji comments further on the limitlessness of God. He says, “There is no limit to God’s praises, and no limit to the people praising Him. Limitless are the deeds and gifts of God. We cannot know His limitations by looking (at His nature), or by listening to the language that describes Him. We cannot guess the boundaries or the mysteries of God’s mind. It is impossible to guess the extent of His creation. Many try their utmost to assess the limits (of God), but still they cannot find those limits. Though we speak increasingly of Him, He appears more often than we are able to describe. (The truth is that) He is the supreme Master, His abode is the highest: higher than the highest is His *Naam*. Only if one were comparably high (in rank and merit) could that one know about the supreme God. Only He Himself knows how great He is. O’ Nanak, it is only by His grace that one obtains the gift (of realizing His limitlessness).”(24)

**The message of this stanza is that we should realize that there is no end or limit to the praises and glories of God, and no one is so exalted that he could describe His greatness.**

bhūq̃w krmuīl iKAw nūj wē ]  
 vfw dūq̃w iql un qmūie ]  
 kṛymḷḡih j ॐ Apw̃r ]  
 kjqAw gxq nhl vlcrū ]  
 kṛyKip qitih vkr̃w ]  
 kṛyI YI Ymkrupūih ]  
 kṛymḷK Kūhl Kūih ]  
 kjqAw dK BK sd mwr̃ ]  
 ejh iB dūiq q̃rI dūq̃w ]  
 bll̃d KI wsl BwYh̃ie ]  
 hrūAm̃K n skYk̃ie ]  
 jykoKūekuAm̃Kix pw̃ie ]  
 Ehuj w̃Yj q̃lAw m̃ih Kūie ]  
 Apyj w̃YAp̃ydje ]  
 Am̃Kih is iB k̃el k̃je ]  
 ij s nobKsyisPiq sul wh̃ ]  
 nwnk pw̃iqsūhl pw̃iqsūhu ] 25]

bahuṭaa karam likhi-aa naa jaa-ay.  
 vadaa daṭaa ṭil na ṭamaa-ay.  
 kayṭay mangahi joḌh apaar.  
 kayṭi-aa ganat nahee veechaar.  
 kayṭay khap ṭutahi vaykaar.  
 kayṭay lai lai mukar paahi.  
 kayṭay moorakh khaahee khaahi.  
 kayṭi-aa dookh bhookh sad maar.  
 ayhi bhe daat tayree daataar.  
 band khalaasee bhaanai ho-ay.  
 hor aakh na sakai ko-ay.  
 jay ko khaa-ik aakhan paa-ay.  
 oh jaanai jaytee-aa muhi khaa-ay.  
 aapay jaanai aapay day-ay.  
 aakhahi se bhe kay-ee kay-ay.  
 Jis no bakh say sifāt saalaah.  
 naanak paatīsaahē paatīsaahu. ||25||

## STANZA-25

Now commenting upon God’s grace and His gifts, Guru Ji says, “God bestows so many gifts that we cannot describe them. Further, in spite of His many gifts, God has no greed or expectation of return (But, we as human beings always expect so much in return, even for the smallest favors done to others).”

Guru Ji elaborates, “(God is so great) that countless brave warriors beg at His door. There are many who after receiving gifts from Him indulge in vices, and ultimately perish. Many are those who keep receiving gifts, but deny having received these (by never thanking God). Then there are the fools who simply keep consuming God’s gifts (with no acknowledgement of the Giver. However), there are some who are always suffering from disease and hunger, but perceive even this suffering as God’s Grace (because many times it is this suffering which makes us remember God). But salvation from our sufferings and release from the cycle of births and deaths is obtained only in accordance with (God’s) Will. If a foolish person tries to suggest any other way of salvation, that person alone will know how much punishment he or she suffers.”

Guru Ji, therefore, concludes, “God Himself knows everything and He Himself gives everything. Yet only a few acknowledge this (fact). However, the person whom God grants the gift of uttering His praise is the king of all kings.”(25)

**The message of this stanza is that under all circumstances we must remain grateful to God, keep singing His praises, and beg only for His Grace.**

Am̃l g̃x Am̃l ṽp̃w̃r ]  
 Am̃l ṽp̃w̃rleyAm̃l B̃l̃w̃r ]

amul guṇ amul vaapaar.  
 amul vaapaaree-ay amul bhandaar.

Amul Awih Amul Ijwih ]  
 Amul Bwie Amul wsmih ]  
 Amul uDrnuAmul udlbwu ]  
 Amul uql uAmul uprvu ]  
 Amul ubKsls Amul unlsu ]  
 Amul ukrnuAmul uPrnu ]  
 Amul oAmul uAwKAw n jwie ]  
 AwK AwK rhyil v lwie ]  
 AwKih vyl pwt prw ]  
 AwKih pVykrih viKAw ]  
 AwKih brmy AwKih iem ]

amul aavahi amul lai jaahi.  
 amul bhaa-ay amulaa samaahi.  
 amul Dharam amul deebaan.  
 amul tul amul parvaan.  
 amul bakhsees amul neesaan.  
 amul karam amul furmaan.  
 amulo amul aakhi-aa na jaa-ay.  
 aakh aakh rahay liv laa-ay.  
 aakhahi vayd paath puraan.  
 aakhahi parhay karahi vakhi-aan.  
 aakhahi barmay aakhahi ind.

plw 6

SGGS P - 6

AwKih gpl qYgovm ]  
 AwKih elsr AwKih isD ]  
 AwKih kgyklqybD ]  
 AwKih dwnv AwKih dy ]  
 AwKih sir nr min j n sy ]  
 kgyAwKih AwKix pw ]  
 kgykih kih aIT aIT jwih ]  
 epyklqyhör krjh ]  
 qw AwK n skih kpl kje ]  
 jYfuBwYqyfuhie ]  
 nnk jYsucw sie ]  
 jYkoAwKYbd ivgwu ]  
 qw il KIAIYisr gwwru gwwru ]26]

aakhahi gopee tai govinD.  
 aakhahi eesar aakhahi siDh.  
 aakhahi kaytay keetay buDh.  
 aakhahi daanav aakhahi dayv.  
 aakhahi sur nar mun jan sayv.  
 kaytay aakhahi aakhan paahi  
 kaytay keh keh uth uth ja-ye.  
 aytay keetay hor karayhi.  
 taa aakh na sakahi kay-ee kay-ay.  
 jayvad bhaavai tayvad ho-ay.  
 naanak jaanai saachaa so-ay.  
 jay ko aakhai boluvigaarh.  
 taa likee-ai sir gaavaaraa gaavaar. ||26||

#### STANZA-26

In the previous stanza Guru Ji concluded that the person whom God blesses with the gift of uttering His praise becomes the king of kings. In this stanza, he gives the reason behind such a statement.

He says, “Priceless are the merits of God, and priceless is the exchange (of these virtues). Priceless are those who meditate on His *Naam*, and priceless are the stores (of God’s virtues). Priceless are those who come to this world and depart (after gathering these virtues). Priceless are those who are imbued with (God’s) love, and priceless are those who are merged with Him (through meditation). Priceless is the law and justice (of God). Priceless are the scales and weights (his criteria for judgment), and priceless is His Grace and the mark of His Grace. Yet beyond any concept of price is His mercy and command. Though God is described as priceless, He is beyond value in that He is beyond description.”

While describing the merits of God, Guru Ji points out, “There are those who read the *Vedas* and *Puranas* (the Hindu Holy books), and after reading they deliver lectures and try to describe God’s merits. Even many gods like *Brahma*, *Indira*, and *Krishna* try to assess God’s value. So also do gods such as *Shiva*, many adepts, enlightened ones, demons, gods, angels, and silent devotees try to describe Him. Many have tried to assess His value, and departed (from this world without completing the task). Even if God were to send as many more persons as have already tried, still they will not be able to describe His merits or His greatness.”

In conclusion, Guru Ji says, “O’ Nanak, it is only the eternal God Himself who knows (how great He is, because) He can become as great as He wishes. If some mortal claims the ability to describe God, that person’s name should be written at the top of the list of greatest fools.”(26)

**The message of this stanza is that the merits and the greatness of God are not only invaluable, but they are beyond description. The righteous action to take is to keep singing His praises with such love and devotion that we ultimately merge in Him.**

sodrukhw soGrukhw ij qubih srb smw y]  
 vuj ynuv AnK AsKw kgyvwxhwry]  
 kgyrug prl isaukhIAin kgygwxhwry]  
 gwih qhno paKu pwxl bBMrU gwY rwj w Drmu  
 dAwry]  
 gwih icqugpquil iK jwxih il iK il iK Drmu  
 vlcwry]  
 gwih elsrubrmw dyl shin sdw svwry]  
 gwih ieM iedwix bTydyiqAw dir nwl y]  
 gwih isD smwDI AMir gwin swD ivcwry]  
 gwin j qI sqI smKl gwih vlr krwry]  
 gwin pMfQ pVin rKIsr j guj guvdx nwl y]  
 gwih mhxlAw mnumhin srgw mC pieAw y]  
 gwin rqn apweyqry ATsiT qIrQ nwl y]  
 gwih j 0 mhubl stw gwih Kwxl cwy]  
 gwih KMF mMF vrBfw kir kir rKyDwry]  
 sJl qDno gwih j o qDu Bwin rgy qry Bgq  
 rsw y]  
 hOr kgy gwin sy mY iciq n Awin nwnku ikAw  
 vlcwry]  
 sel sel sdw scusihbusicw sicl nwl ]  
 hYBI hsl j wle n j wsl rcnw ij in rcwle ]  
 rMl rMl Bwql kir kir ij nsl mwleAw ij in  
 apwle ]  
 kir kir vKYklw Awpwx ij v iqs dl vifAwle ]  
 j oiqsuBwYsel krsl hkmun krwx jwle ]  
 so pwiqsuHu sihw pwiqsuHbu nwnk rhxu  
 rjwle ]27]

so dar kayhaa so ghar kayhaa Jiṭ bahi sarab  
 samaalay.  
 vaajay naad anayk asankhaa kayṭay  
 vaavanhaaray.  
 kayṭay raag paree si-o kahee-an kayṭay  
 gaavanhaaray.  
 gaavahi tuhno pa-un paanee baisantar gaavai  
 raajaa Dharam du-aaray.  
 gaavahi chit gupat likh jaaneḥ likh likh  
 Dharam veechaaray.  
 gaavahi eesar barmaa dayvee sohan sadaa  
 savaaray.  
 gaavahi ind idaasan baithay dayviti-aa dar  
 naalay.  
 gaavahi siDh samaaDhee andar gaavan saaDh  
 vichaaray.  
 gaavan jatee satee santokhee gaavahi veer  
 karaaray.  
 gaavan pandit parhan rakheesar jug jug  
 vaydaa naalay.  
 gaavahi mohnee-aa man mohan surgaa  
 machh pa-i-aalay.  
 gaavan ratan upaa-ay tayray aṭhsaṭh tirath  
 naalay.  
 gaavahi joDh mahaabal sooraa gaavahi  
 khaanee chaaray.  
 gaavahi khand mandal varbhandaa kar kar  
 rakhay Dhaaray.  
 say-ee tuDhuno gaavahi jo tuDh bhaavan  
 ratay tayray bhagat rasaalay.  
 hor kayṭay gaavan say mai chit na aavan  
 naanak ki-aa veechaaray.  
 so-ee so-ee sadaa sach saahib saachaa  
 saachee naa-ee.  
 hai bhee hosee jaa-ay na jaasee rachnaa Jin  
 rachaa-ee.  
 rangee rangee bhaatee kar kar Jinsee maa-i-  
 aa Jin upaa-ee.  
 kar kar vaykhai keetaa aapnaa Jiv tis dee vadi-  
 aa-ee.  
 jo tis bhaavai so-ee karsee hukam na karna  
 jaa-ee.  
 so paatisaahu saahaa paatisaahib naanak  
 rahan rajaa-ee. ||27||

## STANZA-27

In the previous stanza, Guru Ji advised us against trying to place any value or price on God's merits. He suggested that the best thing for us to do is to keep singing His praises with so much love and devotion that in this process of singing, we become one with Him. In this stanza, Guru Ji himself tries. While doing so, he reaches such heights of poetry, ecstasy and devotion that this stanza has become a masterpiece. Perhaps that is why this stanza (with some variations) has been repeated thrice in Sri Guru Granth Sahib.

Addressing God, Guru Ji says, "O' God, how wonderful must be that place: the mansion in which You sit, caring for all Your creation. In this wonderful creation of Yours, O' God, (I wonder) how myriad might be the instruments and their tunes, the number of players of those instruments and singers who are singing Your praises in myriad musical measures! O' God, (it appears to me that even) Air, Water, and Fire are singing Your praises. The judge of Righteousness who delivers justice on the basis of our deeds (recorded

by angels) *Chitra* and *Gupta* (our conscious and sub-conscious faculties) is also singing Your praises at Your door.

(O' God), *Shiva, Brahma and Parvati* (who have been embellished by You), sing Your praises. Also while sitting on their thrones with other gods and goddesses many *Indiras* (the gods of rain) sing Your praises. (O' God), sages in their meditative trance, saints during their reflections, men of discipline, charity, and contentment, and brave warriors are all singing Your praises. The scholars and sages, who reflect on *Vedas* (the divine books of knowledge) for ages upon ages, sing Your praise. The heart captivating women, the most handsome men, and the residents of heaven, earth, and the nether worlds sing Your praise. The jewels created by You, along with the sixty eight (most sacred) places of pilgrimages are singing Your praises. The brave warriors are singing Your praise. (The creatures created through all) the four sources of creation are singing of You. (In fact, in a way, while moving and working in accordance with Your will), all the continents, galaxies, and the solar systems created and supported by You are singing Your praises. (However, only those) who are pleasing to You, and who are truly devoted and imbued with Your love, sing Your praise. There may be myriad others who sing of You, which are not coming into my mind. How can (poor) Nanak think about (all those who sing Your praise)”??

After acknowledging his inability to enumerate all those who sing praises of God, in all humility Guru Ji concludes, “Eternal is God and eternal is His Name (at whose door so many sing His praises). He who has created this universe is present now; He will always be present, and He will not depart even when the rest of His creation departs. He who created *Maya* (the worldly illusion), in many colors and kinds beholds His creation as suits His grandeur. He does what pleases Him. (In short), He is the King of Kings. O’ Nanak, (the best thing for us is to) live according to His Will.”(27)

This beautiful stanza inspires us to sing God's praises and transports us to a state of divine ecstasy. It gives us the understanding that just as all the objects of Nature seem to be singing His Praises while carrying out the Will of God, so too should we learn to live in obedience to His Will, always appreciate His gifts, and sing His praises.

mMw sMkKusrmupquJd l iDAwn kl karih ibB0q ]

iKw kw ukw Awl kwieAw j ugq ffw prqlq ]

Awel p<sup>0</sup>l sgl j m<sup>0</sup>ql min j lq<sup>y</sup>j guj lqu]

**Andysiqs\Andysu]**

And Anll uAniid Anhiq j uuj uuekovsu  
[28]

munda santokh saram pat jholee Dhi-aan kee  
karahi bibhoot.

khinthaa kaal ku-aaree kaa-i-aa jugat\_ danda  
parteet.

aa-ee panthee sagal jamaatee man jeetai jag  
jeet.

aadays tisai aadays.

aad aneel anaad anaahat jug jug ayko vays.  
||28||

## STANZA-28

In the previous stanza, Guru Ji guided our imagination into the vast realms of God's glory, where His praises are sung by countless creatures, gods, goddesses, and even by all the elements of nature as well as the universes and solar systems. Finally, he impressed upon us the main principle of living according to the Will of God and singing His praises. Guru Ji now comments on the ways of living and the practices of people of other contemporary faiths. Firstly, he comments on the practices of the Yogic system, which was very popular in Guru Ji's time. However, the beauty of Guru Ji's poetry is that while he may seem to be giving advice to the members of a particular faith or profession, his message has universal appeal and validity.

Using their own terminology and idiom (so that the yogis might understand), he says, “(In a way I am also a yogi, but instead of earrings of wood), I wear the earrings of contentment. I make modesty my begging bowl and wallet, and smear myself with the ashes of God’s meditation. The fear of death is my patched coat. To keep my body chaste like a virgin (and thus free from all evils) is the way of my yoga. To have faith and trust in God is my staff. For me, to believe in the brotherhood of all mankind is the *Aae Panth* (highest Yogic sect). I believe that if you can conquer your mind, you can conquer the entire world. (Instead of saluting any other human being or a lesser god), I salute that God who is primal and pure. He has been there since the beginning is indestructible, and remains the same through all ages.”(28)

**In this stanza Guru Ji gives us the message that the best practice for yoga (or union with God) is to seek truth, contentment, and chastity: to love Him and believe in the brotherhood of all mankind.**

Bgiq igAnudieAwBfirix Git Git vj ih nwd ]

Awip nuQunil sB j wkl iriD isiD Avrwsid ]

sJiguvj gudie kwr cl wih l KyAwih Big ]

plw 7

AndsuiqsYAndsu]

Awid Anll uAnwid Anwhiq j gij gjeqvsvu  
[29]

bhugaṭ gi-aan da-i-aa bhandaaran ghat ghat  
vaajeh naad.

aap naath naathee sabh jaa kee riDh siDh  
avraa saad.

sanjog vijog du-ay kaar chalaaveh laykhay  
aavahi bhaag.

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aadays tisai aadays.

aad aneel anaad anaahat jug jug ayko vays.  
||29||

#### STANZA-29

Continuing his previous idiom and using the terminology of the yogis, Guru Ji says, “(O’ yogi), I make divine knowledge my food, and mercy my steward. The divine, flowing music of life ringing in every heart is my horn. For me, God Himself is the Supreme Master, who has the entire universe under His control. (I believe that performing) any supernatural feats or miracles are useless enjoyment for others (who are not interested in true yoga or union with God). He Himself regulates both union and separation (of individuals), who receive what is written in their destiny (based on past deeds). Therefore, I salute that God who is primal, colorless, present since the beginning, indestructible, and unchanging.”(29)

**The message of this stanza is that we should gather divine knowledge, and imbibe mercy in our hearts rather than trying to boost our ego by performing unusual feats or miracles.**

ekw muel j gij ivAnel iqin cl yprvixu]

iekusBurl iekuBfurl iekuI weydlbixu]

ij v iqsuBwYiqvYcl wYij v hwYPrmwxu]

EhuvKYEnwdir n AwYbhqwehuivfxu]

AndsuiqsYAndsu]

Awid Anll uAnwid Anwhiq j gij gjeqvsvu  
[30]

aykaa maa-ee jugaṭ vi-aa-ee tin chaylay  
parvaan.

ik sansaaree ik bhandaaree ik laa-ay deebaana.

Jiv tis bhaavai tivai chalaavai Jiv hovai  
furmaana.

oh vaykhai onaa nadar na aavai bahuṭaa ayhu  
vidaana.

aadays tisai aadays.

aad aneel anaad anaahat jug jug ayko vays.  
||30||

#### STANZA-30

In this stanza, Guru Ji comments upon the Yogis’ belief system regarding the administration of this world. He says, “(Many believe that) first it was *Maya*, the Primal Mother and the Creative Principle, who was established first, and from *Maya* were created three deities. One is *Brahma*, (the Creator), the other *Vishnu* (the Sustainer), and the third *Shiva* (the Destroyer. However, the fact is that it is God Himself) who orchestrates the world as it pleases Him (and the world functions) according to the command issued by Him. The great wonder is that while He can see all the creatures, they cannot see Him. (Therefore), I salute that God who is primal and pure. He has been present since the beginning, is indestructible, and remains the same through all ages.”(30)

**The message of this stanza is that we should believe and meditate only on the one God, who alone is the creator, sustainer and destroyer of the world, rather than any mythical gods and goddesses.**

Avsxul ie l ie Bfir ]

j oikCupieAw suekw vir ]

kir kir vYisrj xhru]

nwnk scykl sicl kir ]

AndsuiqsYAndsu]

Awid Anll uAnwid Anwhiq j gij gjeqvsvu  
[31]

aasana lo-ay lo-ay bhandaar.

jo kichh paa-i-aa so aykaa vaar.

kar kar vaykhai sirjanhaar.

naanak sachay kee saachee kaar.

aadays tisai aadays.

aad aneel anaad anaahat jug jug ayko vays.  
||31||

## STANZA-31

After clarifying our thoughts about the real creator and administrator of this universe, Guru Ji once again reverts to the greatness of God and the vastness of His influence.

He says, “God has His seat and storehouse in all the worlds. Whatever is stored was put there only once and will suffice forever. After creating all of creation (and providing it with a never-ending store of provisions), He has not disappeared. Rather, God watches over and takes care of His creation. O’ Nanak, true and just is the work of the one God. Therefore, I salute that God who is primal and pure, has been there since the beginning, is indestructible, and unchanging.”(31)

**The message of the above four stanzas (addressed to the yogis, but meant for all of us) is that instead of adopting any garbs, beliefs, or practices of certain faiths or sects, we should love, worship and reflect upon the one wondrous God.**

iek dUj IB0I K h0h I K h0ih I K vls ]  
 I Kul KugYw AukIAih eKunmuj gdlS ]  
 eKunmih piq pvVIAw cVIAyh0e iekls ]  
 six gl w Aukus kl kltw Avel rls ]  
 nwnk ndrI puelAYkWI kWTIs  
 ]32]

ik doo jeebhou lakh hohi lakh hoveh lakh vees.  
 lakh lakh gayrhaa aakhee-ahi ayk Naam jagdees.  
 ayt raahi pat pavrhee-aa charhee-ai ho-ay ikees.  
 sun galaa aakaas kee keetaa aa-ee rees.  
 naanak nadree paa-ee-ai koorhee koorhai thees.  
 ||32||

## STANZA-32

It is but natural that while reflecting on the wonders of God and singing His praises, we would wish to unite with Him (just as a child in its love wants to embrace its mother). We may feel like uttering His Name again and again. A stage may come when we feel that this one tongue is not enough to repeat God’s Name.

Then, we may say, “Let this one tongue of mine become a million tongues, or even twenty times more than that, and with each tongue, may I utter God’s Name a million times each moment. Perhaps in this way I might climb the steps (to the mansion of God), and become one with Him.” Yet we need to remember that simple mechanical repetition, without true love and devotion, is of no use. It is similar to crawling insects, who upon hearing stories of the sky might try to copy the birds. O’ Nanak, (the fact is that) only by His Grace can we reach God. All else is false bragging of false people. (32)

**The message of this shabad is that we cannot reach God by simply uttering His Name (without true love and devotion), or by performing other rituals. It is only through His Grace that we can meet Him. For that we should sing His praises and remember Him with love and devotion.**

Aukix j rucpYnh j ru]  
 j run mhix dix n j ru]  
 j run j lvix mrix nh j ru]  
 j run ruj mil min sru]  
 j run srql igAin vlcur ]  
 j run j ugql CtYskuru]  
 ij suhiQ j rukir vYsie ]  
 nwnk augmunlcun kie ]33]

aakhan jor chupai nah jor  
 jor na mangan dayn na jor.  
 jor na jeevan maran nah jor.  
 jor na raaj maal man sor.  
 jor na surtee gi-aan veechaar.  
 jor na jugtee chhulai sansaar.  
 Jis hath jor kar vaykhai so-ay.  
 naanak utam neech na ko-ay. ||33||

## STANZA-33

In the preceding stanza, Guru Ji stated that it is only by God’s grace (and not by mechanically repeating God’s Name or by performing other rituals) that we can reach God.

Regarding the use of our own force or strength, Guru Ji states, “(In reality), we do not have any power to speak or to remain silent. Even begging or giving is beyond our power. Life and death too are beyond our power. Acquiring kingdoms or wealth, which cause disturbances in our mind, is beyond human power. Through one’s own power, one cannot concentrate and meditate, nor acquire divine knowledge. Similarly, one has no power to find the way to achieve salvation on one’s own. It is God who has all the power. He watches (His creation) after creating it. O’ Nanak, on one’s own no one becomes good or bad. (One becomes only what God makes him or her).” (33)



The message of this stanza is that it is not in one's power to do either good or bad. It is only according to God's will that anyone has the capacity for action. Therefore, we should not feel proud if we are performing some good deed: instead we should thank God for granting us a good role to play on the stage of this world.

rwql rql iQql vnr ]  
 pvx pwl Agnl pwl ]  
 iqsuivc Drql Qwp rKl Drm swl ]  
 iqsuivc j lA j igiq kyr ]  
 iqn kynm AnK Anq ]  
 krml krml hie vlcw ]  
 scw Awip scw drbw ]  
 iqQYshin pl prvw ]  
 ndrI krim pvNlsxw ]  
 kc pkwl EQYpwie ]  
 nwnk gieAw jwYjwie ] 34]

raatee rutee thitee vaar.  
 pavan paanee agnee paataal.  
 tis vich Dhartee thaap rakhee Dharam saal.  
 tis vich jee-a jugat kay rang.  
 tin kay *Naam* anayk anant.  
 karmee karmee ho-ay veechaar  
 sachaa aap sachaa darbaar.  
tithai sohan panch parvaan.  
 nadree karam pavai neesaan.  
 kach pakaa-ee othai paa-ay.  
 naanak ga-i-aa jaapai jaa-ay. ||34||

#### STANZA-34

After describing the glories of God (under whose command everything is happening in this world), Guru Ji explains the process of gaining enlightenment and elevation of soul. Going through enlightenment, our soul can become one with the Prime Soul. He begins by explaining the scheme of this world, and our place and role in it.

He says, "Nights, seasons, lunar days, week days, air, water, fire, and nether regions were all created by God. Amidst these, God created the earth like a stage, to perform righteous deeds. On this (earthly stage), there are creatures of various colors and kinds, whose names are countless. All of them are judged according to their deeds (on this earth). God is Truth, and true is the justice of His Court. *Panch Parvaan* (the approved ones), grace that court, and by God's grace they receive the seal of His approval. It is there that one is judged as accomplished or un-accomplished (either true or false). O' Nanak, it is only upon reaching (God's court) that one discovers whether or not he or she has achieved perfection." (34)

The message of this stanza is that we are sent into this world to accomplish a specific purpose, and we are judged in accordance with our performance. Those whose performance is approved are honored in God's court. Therefore, we should humbly seek God's grace to help us perform our assigned duty.

DrM KlF kw ehDrMu ]  
 igAwn KlF kw AwKhukrmu ]  
 kypvx pwl vSht r kypwn mhs ]  
 kypbrmyGwIq GVIAih r p rly kyvS ]  
 kplAw krm Bhl mY kypkypDUapds ]  
 kypyeM cM s r kypkypmFI ds ]  
 kypisD bD nW kypkypdyI vs ]  
 kypdy dwn min kypkypyrqn smM ]  
 kplAw Kwl kplAw bwl kypwq nirM ]  
 kplAw srql syk kyp nwnk Alhu n  
 Alhu ] 35]

Dharam khand kaa ayho Dharam.  
 gi-aan khand kaa aakhhu karam.  
 kaytay pavan paanee vaisantar kaytay kaan mahays.  
 kaytay barmay ghaarhat gharhee-ahi roop rang kay  
 vays.  
 kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo  
 updays.  
 kaytay ind chand soor kaytay kaytay mandal days  
 kaytay siDh buDh naath kaytay kaytay dayvee vays.  
 kaytay dayv daanav mun kaytay kaytay raTan  
 samund.  
 kaytee-aa khaanee kaytee-aa banee kaytay paat  
 naring.  
 kaytee-aa surtee sayvak kaytay naanak ant na ant.  
 ||35||

#### STANZA-35

After describing the stage of moral duty, Guru Ji says, "This is the system and arrangement of the realm of moral duty. Now let us discuss the realm of divine knowledge and enlightenment."

He says, “(During its rise to the plane of consciousness, the spirit acquires the knowledge that there is not only one universe or stellar system, but actually there exist) countless airs, waters, fires, and gods like the (mythical) *Krishna* and *Shiva*. There are countless *Brahmas* (who supposedly) created the worlds in their myriad colors and forms. Countless are the earths, (upon which creatures) perform their duties. Countless are the mountains, and innumerable saints like *Dhru* who deliver sermons. There are countless *Indras* (gods of rain), countless moons and suns, and countless galaxies. Countless are persons of power and knowledge and countless are the gods and goddesses in their different garbs and forms. Beyond count are the angels, demons, and sages. Countless are the jewels of countless oceans. Countless are the sources of creation and countless are their languages. Countless are the kings and emperors. There are countless people who concentrate on God and countless are the servants serving Him. O’ Nanak, there is no end to the creations of God.”(35)

**In this stanza, Guru Ji visualized more than 500 years ago what scientists are discovering now. The message of this stanza is that as the human soul rises to a higher realm of consciousness, it understands (without scientific instruction) that there is no end or limit to the creations of God.**

igAwn Klf mih igAwnuprcnfu]  
iqQYnwd ibnd kf Añdu]

gi-aan khand meh gi-aan parchand.  
tithai naad binod kod anand.

plhw 8

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srm Klf kl bwxl rfbu]  
iqQYGwViq GVIAYbhquAnbu]  
qw kIAw gl w kQIAw nw j wih ]  
j ykokhYipCYpCqnie ]  
iqQYGVIAysriq miq min biD ]  
iqQYGVIAysrw isDw kl siD ]36]

saram khand kee banee roop.  
tithai ghaarhat gharhee-ai bahuñ anoop.  
taa kee-aa galaa kathee-aa naa jaahi.  
jay ko kahai pichhai pachhutaa-ay.  
tithai gharhee-ai surat mat man buDh.  
tithai gharhee-ai suraa siDhaa kee suDh. ||36||

#### STANZA-36

Continuing his description of the realm of divine knowledge, Guru Ji says, “Divine knowledge shines brightly in this sphere. While acquiring spiritual knowledge, the seeker feels as if he or she is listening to the music of millions of melodies from which flow joy, amusement, and blessings.”

Guru Ji now encourages us to climb to the next realm or stage of our own spiritual journey. He says, “Beauteous is the sphere of spiritual endeavor. In this stage, the mind is refashioned according to a very beautiful mold. It is not possible to describe (the elevated thought processes) of such refashioned souls. (Such persons, rather than thinking about their own self-interest and ego, think and act in terms of the welfare of entire humanity). Any one who tries to describe (the spiritual stage of such people), repents in the end. In this sphere, knowledge, and mind are fashioned afresh, and one acquires the intellect of angels, sages and gods.”(36)

**In this stanza, Guru Ji gives us the message that we should not stop at the stage of performing righteous deeds, but lift our souls further to the sphere of spiritual endeavors, where we consider the welfare of all humanity.**

krm Klf kl bwxl j ru]  
iqQYhrun kel hru]  
iqQYj D mhwbl st ]  
iqn mih rumuriahAwBrpt ]  
iqQYslqoslqw mihmw mih ]  
qw kyrp n kQnyj wih ]  
nw Eih mrih n Twgyj wih ]  
ij n kYrumvsvmn mih ]  
sc Klf vsYinrkuru]  
kir kir vYVndir inhw ]  
iqQYKlf mlfI vrBnf ]  
j ykokQYq Am n Am ]  
iqQYI A I A Ankur ]

karam khand kee banee jor.  
tithai hor na ko-ee hor.  
tithai joDh mahaabal soor.  
tin mehraam rahi-aa bharpoor.  
tithai seeto seetaa mahimaa maahi.  
taa kay roop na kathnay jaahi.  
naa ohi mareh na thaagay jaahi.  
Jin kai raam vasai man maahi.  
sach khand vasai nirankaar.  
kar kar vaykhai nadar nihaal.  
tithai khand mandal varbhand.  
jay ko kathai ta ant na ant.  
tithai lo-a lo-a aakaar.



ij v ij v hkmuiqvliqv kwr ]  
 vKivigsvkir vlcwru]  
 nwnk kQnw krVw suru ]37]

Jiv Jiv hukam tivai tiv kaar.  
 vaykhai vigsai kar veechaar.  
 naanak kathnaa karrhaa saar. ||37||

## STANZA-37

After the stage of spiritual endeavors, the soul rises to the stage of God's grace (whereon God bestows His grace upon the devotee). Describing this stage, he says, "Powerful is the language of the realm of (God's) grace. (In this state of mind), one thinks of no one else except God. Those at this stage are the brave warriors (who have overcome all temptation), and in their mind only God abides and pervades. They are so absorbed in God's love and devotion that they seem to be sewn into Him like a piece of cloth. This is a spiritual joining or merging of the seeker's soul with God's adoration. Their (spiritual) beauty cannot be described. Such persons never die a spiritual death, and they are not cheated or beguiled by any wrong influences. In this sphere of God's grace abide people from multiple universes (not just the world we see). They enjoy heavenly bliss, because the eternal (God) abides in their hearts."

(After the realm of God's Grace, the soul reaches the realm of Truth). In this domain, the Formless One Himself resides, and upon reaching this sphere, the seekers are able to realize God. They perceive how God is creating and watching with grace all of His creation. There, they know how all the continents, worlds, and solar systems are fashioned, the description of which has no end. In this spiritual stage, they realize how creation after creation and universe after universe is being formed and finished, and how each one functions in obedience to God's command. They now realize, how God continuously keeps watch over His creations, reflecting upon them and feeling happy about them. (But) O' Nanak, (to fully describe this spiritual stage of Truth) is as difficult as biting through steel."(37)

**The message of the above four stanzas is that we should continuously try to raise our spiritual level through good and virtuous deeds, divine knowledge, and spiritual endeavors. By meditating upon His Name, and through achieving the realm of God's grace, we are ultimately united with Him.**

j qupihw Dlrj usinAwru]  
 Ahrix miq vduhQIAwru]  
 BauKI w Agin qp qwaui]  
 BWfW BwauAlmkiqquFwiI ]  
 GVIAVsbducl tksml ]  
 ij n kaundir krmuiqn kwr ]  
 nwnk ndrI ndir inhwl ]38]

jaṭ paahaaraa Dheeraj suni-aar.  
 ahran mat vayd hathee-aar.  
 bha-o khalaag agantap taa-o.  
 bhaa<sup>N</sup>daa bhaa-o amrit tit dhaal.  
 gharhee-ai sabad sachee taksaal.  
 Jin ka-o nadar karam tin kaar.  
 naanak nadree nadar nihaal. ||38||

## STANZA-38

In the last but one stanza, Guru Ji tells us briefly how one reaches the stage wherein one's word becomes *Shabad* (the divine word of God).

Guru Ji uses the example of a goldsmith to describe how God's hymn or divine word is fashioned. He says, "(We should) make chastity the furnace, patience the goldsmith, understanding the anvil, and divine knowledge the tool. We should make God's fear the bellows and penance the fire. In the crucible of love (for all God's creation), we should pour the Nectar (of God's Name). It is in this way that *Shabad* (the divine word) is fashioned in this true mint (of God). But only those who are blessed with the grace of God are assigned this job. O' Nanak, by the grace of God (such persons) achieve an eternal state of bliss."(38)

**The message of the above stanza is that only those people, who are pure and immaculate, have divine knowledge, patience, God's fear, and pure love for all humanity, are entrusted by God's Grace, with the task of saying and writing the divine word.**

s/ku

salok

pvxugrlpaxl ipqw muqwu Driq mhqu]  
 idvsurwiq die dweI dweAw Ky Ysgl j gqu]  
 cligAwelAw birAwelAw vicYDrnuhdIir ]  
 krml AupoAupxl kynYkydIir ]

pavan guroo paanee pitaa maataa Dharat mahat.  
 divas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.  
 chang-aa-ee-aa buri-aa-ee-aa vaachai Dharam hadoor.  
 karmee aapo aapnee kay nayrhai kay door.

ij nl nwmuiDAwieAw geymskiq GwI ]  
nwnk qymK aj I ykqI C&I nwl ]1]

Jinee *Naam* Dhi-aa-i-aa ga-ay maskat ghaal.  
naanak tay mukh ujlay kaytee chhutee naal. ||1||

### SALOK

This last stanza (*Salok*) is the essence of the sermon *Jap Ji Sahib* and perhaps the essence of the entire Sikh philosophy. Guru Ji summarizes this philosophy in a beautiful metaphor.

He says, “(This world is like a stage, on which is being enacted the drama of life from birth to death). On this stage, air is like the Guru, water is like father, and earth is like the great mother. Both days and nights are like the nurses in whose lap the whole world plays. The Righteous Judge, in the presence (of God), watches human beings’ good and bad deeds. (Everyone reaps the reward or suffers punishments for his or her deeds). Some become close to God, whereas others become alienated from Him. They who have meditated on God’s Name toil no more. O’ Nanak, such persons not only liberate themselves and are welcomed with honor in God’s Court, but in their company many others are also emancipated.”(1)

Hence, the overall message of this first sermon (*Jap Ji Sahib*) is that in order to end our separation from God, we must cheerfully obey His command and meditate on His Name with love and devotion. We should remember Him, and feel His presence at all times: everywhere and in all His creation. In this way, we would obtain salvation not only for ourselves, but would also aid many others in their spiritual journey.

sodruuguAmsw mhl w 1

so dar raag aasaa mehlāa 1.

< > siqgr p&uid ]

ik-oNkaar satgur parsaad.

sodruqrw k&hw soGruk&hw ij qubih srb sm&I y]

so dar tayraa kayhaa so ghar kayhaa Jit bahi  
sarab samaalay.

vuj yqrynud Ank As&w kqyqryvw&hwry]

vaajay tayray naad anayk asankhaa kaytay  
tayray vaavanhaaray.

kqyqryr&gprl isaukhlAih kqyqrygw&hwry]

kaytay tayray raag paree si-o kahee-ahi  
kaytay tayray gaavanhaaray.  
gaavan tuDhno pavan paanee baisantar  
gaavai raajaa Dharam du-aaray.

gwin qDnopvxup&xl b&M&rugwYr&w Drmu  
d&Awr ]

gaavan tuDhno chit gupat likh jaanan likh likh  
Dharam beechaaray.

gwin qDnoicq&gpp&uil iK j&xin il iK il iK Drmu  
bl&wry]

gaavan tuDhno eesar barahmaa dayvee sohan  
tayray sadaa savaaray.

gwin qDnoelsrub&hmw d&yl shin qrysd&swry]

gaavan tuDhno indar indaraasan baithay  
dayvit&I-aa dar naalay.

gwin qDnoie&M&rie&M&six bTydyiq&w dir nwl y]

gaavan tuDhno siDh samaaDhee andar  
gaavan tuDhno saaDh beechaaray.

gwin qDnoisD sm&DI AMir gwin qDnos&D  
bl&wry]

phw 9

SGGS P - 9

gwin qDnoj qI sql s&M&I gwin qDnovlr kr&wry]

gaavan tuDhno jat&ee sat&ee santok&hee gaavan  
tuDhno veer karaaray.

gwin qDnop&M&f&q pVin rKlsr j&g&j&g&v&dw nwl y]

gaavan tuDhno pandit parhan rak&heesur jug  
jug vaydaa naalay.

gwin qDnom&h&xlAw mnum&hin s&rgumCupie&w y]

gaavan tuDhno moh&nee-aa man mohan surag  
machh pa-i-aalay.

gwin qDnor&qn ap&weyqryAT&siT qlrQ nwl y]

gaavan tuDhno ratan upaa-ay tayray ath&sath  
tirath naalay.

gwin qDnoj D m&h&bl s&hw gwin qDnoK&xl cury]

gaavan tuDhno joDh mahaabal sooraa gaavan  
tuDhno khaanee chaaray.

gwin qDnoK&M&f m&M&f bl&hm&f&w kir kir rKyqryD&wry]

gaavan tuDhno khand mandal barahmandaa  
kar kar rak&hay tayray Dhaaray.

s&el qDnog&wwin j&o&Du&wwin r&qyqryBg&q rs&w y]

say-ee tuDhno gaavan jo tuDh bhaavan ratay  
tayray bhagat rasaalay.

hōr kṛyqDnōgwin symYiciq n Awīn nūnkuikAw  
blcwy]

sēl sēl sdw scusihbusicw siel nīel ]

hYBI hēl j wīe n j nsl rcnw ij in rcīel ]

rṛl rṛl Bṛl kir kir ij nsl mīeAw ij in apīel ]

kir kir dYKlqw Awpxw ij auīqs dl vifAwīel ]

j oiqsuBwYsēl krsl iPir hkmun krwxw j wīel ]

sopwīqsuhsuīhw piqsuīhbunwīk rhxurj wīel ]1]

hor kaytay tuDhno gaavan say mai chit naa  
aavan naanak ki-aa beechaaray.

so-ee so-ee sadāa sach saahib saachaa  
saachee naa-ee.

hai bhee hosee jaa-ay na jaasee rachnaa Jin  
rachaa-ee.

rangee rangee bhaateē kar kar Jinsee maa-i-  
aa Jin upaa-ee.

kar kar daykhai keetāa aapnaa Ji-o tis dēe  
vadi-aa-ee.

jo tis bhaavai so-ee karsee fir hukam na  
karnaa jaa-ee.

so paatīsaahu saahaa patīsaahib naanak rahan  
rajaa-ee. ||1||

### SODAR

#### RAAG AASA MEHLA 1 (PEHLA-FIRST)

In this first part of the Guru Granth Sahib, there are 3 *Banees* (or compositions), *Jap Ji Sahib*, lengthy Bani of 38 *paurrees* (or stanzas) and 2 *saloks* (or couplets), followed by *Rehras*, the evening prayer of 9 *shabads* named as *Sodar* (of 5 *shabads*) and *So Purakh* (of 4 *shabads*). At the end of this part is *Sohila*, the last Bani of 5 *shabads* from different *Ragas* to be recited before going to bed. *Sodar* begins with a beautiful song, which has already been included with minor differences as stanza 27 in *Jap Ji Sahib*.

Addressing God, Guru Ji says, “O’ God, how beautiful and wonderful must be the door of that house of Yours must be, sitting where You keep watch over everyone’s interest, and look after us all. How numerous must be the singers with their singing instruments, and in how many melodies and measures might they be singing songs in Your praise. The air, the water, the fire, and the Minister of Justice sitting in Your court, are all singing Your praises. Even the (mythological) scribes *Chitra* and *Gupta* (the conscious and subconscious minds), who continuously record human beings’ good and bad deeds, on the basis of which, the Minister of Justice judges each person, are singing your praise.”

“O God, *Shiva* (the god of destruction), *Brahma* (the god of creation) and other goddesses including many *Indras* (the gods of rain) are singing Your praise. The sages in their meditation and the saints reflecting upon your Name are all singing Your adoration. Humans who are known for their restraint, piety, or contentment, and brave warriors all are singing for You. The *Pundits* and great scholars, who for ages have been reciting the *Vedas* (the Hindu holy books), sing Your praise. Even the most superbly attractive men and women and the inhabitants of heaven, earth and underworlds sing about You.”

“O’ God, so also sing the jewels created by You, along with all the sixty-eight holy places (of Hindus). The great brave warriors and all the four sources of creation are singing Your praises. All the continents, the solar systems, and all the galaxies are singing Your praise. However, O’ God, only those (truly) sing in Your praise, who are pleasing to You, and who are imbued with Your devotion. There are so many others who sing Your praise, but they don’t come to my mind, how can Nanak deliberate over this matter.”

At the end of this stanza, Guru Ji says, “God, who created this universe, is present now, and He shall always remain present. That God is eternal, and His creation is also eternal. He, who has created this universe of various species, colors and kinds, watches over that what He creates at His Pleasure. (In short), He is the King of all Kings: He does what pleases Him and no one can bid Him to do any action. Therefore O’ Nanak, (the best thing for us) is to simply abide by His will.”(1)

**The message of this *shabad* is that God is the supreme Master of the entire universe. We are but a miniscule part of His limitless creation. Therefore, we should not harbor any thoughts of ego or conceit. Instead we should join His creation in singing His praise and happily abiding by His Will.**

Awsw mhl w 1 ]

six vfw AwKysBukie ]

kyfuvfw fITw hie ]

klmiq pwie n kihAw j wīe ]

khxYvwl yqyrhyswīe ]1]

aasaa mehlāa 1.

sun vadaa aakhai sabh ko-ay.

kayvad vadaa deethaa ho-ay.

keemat paa-ay na kahi-aa jaa-ay.

kahnai vaalay tayray rahay samaa-ay. ||1||

vfymrysihbw gihr gBlrw gxl ghlrw ]

kie n j wYqrw kpw kyfucrlw  
[1] rhwau]

siB sirql imil sriq kmel ]  
sB klmiq imil klmiq pwel ]  
igAwl iDAwl gr grhwel ]  
khxun j wel qrl iql uvifAwel ]2]

siB sq siB qp siB cligAwelAw ]  
isDw prKw klAw vifAwelAw ]  
qDuivxuisDI iknYn pwelAw ]  
krim iml YnwI Twik rhwelAw ]3]

AwKx vnl wikAw vpcrw ]  
isPql BryqryBlw ]  
ij suqldjh iqsYikAw cwrw ]  
nwnk scusvrxhwrw ]4]2]

vaday mayray saahibaa gahir gambheeraa  
gunee gaheeraa.  
ko-ay na jaanai tayraa kaytaa kayvad cheeraa.  
||1|| rahaa-o.

sabh surtee mil surat kamaa-ee.  
sabh keemat mil keemat paa-ee.  
gi-aanee Dhi-aanee gur gurhaa-ee.  
kahan na jaa-ee tayree til vadi-aa-ee. ||2||

sabh sat sabh tap sabh chang-aa-ee-aa.  
siDhaa purkhaa kee-aa vadi-aa-ee-aa.  
tuDh vin siDhee kinai na paa-ee-aa.  
karam milai naahee thaak rahaa-ee-aa. ||3||

aakhan vaalaa ki-aa vaychaaraa.  
siftee bharay tayray bhandaraa.  
Jis too deh tisai ki-aa chaaraa.  
naanak sach savaaranhaaraa. ||4||2||

#### AASA MEHLA 1

In the previous *shabad*, Guru Ji listed myriad creatures, universes and natural phenomena that are operating under God's command, and singing His Praises. But still he acknowledges and says, "O' God, how many more must be singing Your praise, I cannot even think of them." Essentially, he admits that we cannot articulate how great God truly is. In this *shabad*, he elaborates upon this thought.

He says, "O' God, upon listening from others, every one says You are great. But how great You actually are, one can only say after seeing You. You cannot be appraised or described. Those who tried to describe (Your greatness, were so lost in their reflections that forgetting their own existence), they remained absorbed in You."(1)

In short, Guru Ji submits, "O' my great Master of unfathomable depth and ocean of virtues, no one knows how much and how vast is Your expanse."(1-pause)

Guru Ji further comments, "O' God, in order to estimate Your greatness, all contemplative persons contemplated upon You, and all appraisers tried to appraise Your worth. All the renowned scholars and mediators and their great teachers tried their utmost, but they could not describe even a little bit of Your greatness."(2)

Guru Ji now elaborates. He asks how we might speak of the greatness of God or His virtues, when all the merits or virtues held by some are only that which God has bestowed upon them. Therefore, addressing God, he says, "O' God, all the charities, all penance, all virtues, or the great merits of the adepts and sages (have not been achieved by them independently). Without Your Grace no one has ever attained perfection. When by Your Grace they obtain these merits, no one can stop them from receiving these (merits)."(3)

Therefore in all humility, Guru Ji says, "O' God, what can the humble narrator say (about Your merits). Your treasures are brimful with Your virtues. Whom You bless with these (virtues), they need not look to any one else (for anything). In short, O' Nanak, (God) is eternal, and embellisher (of all)."(4)

**The message of this *shabad* is that God is the greatest donor of all powers and merits: we should depend only upon Him for all we ever desire, and not depend or seek any favor from anyone else.**

Awsw mhl w 1 ]

AwKw j lvw ivsrYmir j wau]  
AwKix AaKw swcw nwau]  
swcynm kl l igYBK ]  
anquBKYKwie cl lAih dK ]1]

aasaa mehlaa 1.

aakhaa jeevaa visrai mar jaa-o.  
aakhan a-ukhaa saachaa naa-o.  
saachay Naam kee laagai bhookh.  
ut bhookhai khaa-ay chalee-ahi dookh. ||1||

soikauivsrYmrl mwie ]  
 swcw swihbusicYnwie ]1] rhwau]

swcynm kl iql uvifAwel ]  
 AwK Qkyklmiq nhl puel ]  
 jysiB imil kYAwKx puih ]  
 vfw n hwYGwt n jwie ]2]

nw EhumrYn hwYsgu]  
 dYdw rhYn cKYBgu]  
 gKuehohrunihl kie ]  
 nw kohAw nw kohie ]3]

jYfuAwip qYf qrl dwiq ]

phw 10

ij in idnukir kYklql rwiq ]  
 KsmuivsrYh qYkmj wiq ]  
 nwnk nwYbwJusniq ]4]3]

so ki-o visrai mayree maa-ay.  
 saachaa saahib saachai naa-ay. ||1|| rahaa-o.

saachay *Naam* kee til vadi-aa-ee.  
 aakh thakay keemat nahee paa-ee.  
 jay sabh mil kai aakhan paahi.  
 vadaa na hovai ghaad na jaa-ay. ||2||

naa oh marai na hovai sog.  
daydaa rahai na chookai bhog.  
 gun ayho hor naahee ko-ay.  
 naa ko ho-aa naa ko ho-ay. ||3||

jayvad aap tayvad tayree daat.

SGGS P - 10

Jin din kar kai keetee raat.  
khasam visaareh tay kamjaat.  
 naanak naavai baajh sanaat. ||4||3||

### AASA MEHLA 1

In the previous *shabads*, Guru Ji dwelt upon the merits and praises of God. He now leads us into another aspect of God's devotion. This aspect is called *Naam Japna*, *Naam Simran*, or Meditating on the Name. This elusive concept is the essence of Sikh philosophy, and needs to be understood very carefully.

According to Doctor (Dr.) *Bhaee* (Bh.) Vir Singh Ji, this *shabad* was uttered by Guru Nanak Dev Ji as an answer to his mother Tripta Ji's question regarding his pre-occupation with God's Name.

Addressing his mother, Guru Ji says, "(O' my mother), when I utter (His Name), I feel alive (in my spirit). But if I forsake (this *Simran*), I feel as if I am dead. It is very difficult to utter this True Name (or do *Naam Simran*). When one feels hungry for the true Name, then by satisfying this hunger (with *Naam*), all one's pains are ended. (1)"

After discussing the merits of remembering God by dwelling on His Name, Guru Ji forcefully says, "O', my mother, why should one forget that God, who Himself is eternal and whose Name is eternal?" (1-pause)

Guru Ji then comments, "Many people have tried and tired, but could not describe even an iota of the value of the True Eternal Name. (The beauty is) that even if all people start praising Him, God does not become any greater or any lesser. (The praise of God is for our own good, and does not bestow any favor upon Him)" (2)

Continuing his praise, Guru Ji says, "God never dies and nobody ever cries on account of His death. He gives eternally, and His gift never gets falls short. This is His singular merit: that there is none like Him nor will there ever be." (3)

In conclusion, Guru Ji says, "(O' God), as great are You, so great is Your Beneficence. It is You, who has made the days and nights. Therefore those who forsake (such a great) Master are miserable wretches. Yes, O' Nanak, (persons) without God's Name are truly unworthy" (4-3)

The message of this *shabad* is that if we want to end all our sorrows, we should always remember and praise God by dwelling upon His Name with a great sense of gratitude and love. Otherwise, without His Name we will be counted among the most un respected and un worthy persons.

rwgugj r l mhl w 4 ]

hir kyj n siqgr sqprKw ibnaukraugr piis ]

hm klry ikrm siqgr srxiel kir dieAw nmu  
 prgis ]1]

Raag goojree mehlaa 4.

har kay jan satgur satpurkhaa bina-o kara-o  
 gur paas.

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

myrmlq grdyv mokaurwm nmuprgwis ]

mayray meet gurdyv mo ka-o raam *Naam* pargaas.

gurmīq nmu myw pln skiel hir klriq hmrl  
rhwis ]1] rhwau]

gurmat *Naam* mayraa paraan sakhaa-ee har  
keerat hamree rahraas. ||1|| rahaa-o.

hir j n ky vf Bwg vfyry ij n hir hir srDw hir  
ipAis ]

har jan kay vad bhaag vadayray Jin harhar  
sarDhaa har pi-aas.

hir hir nmuiml Yiqpqsih imil sljiq gx  
prgis ]2]

har har *Naam* milai tariptaasahi mil sangat  
gun pargaas. ||2||

ij n hir hir hir rsunmun pnieAw qy Bughlx j m  
pwis ]

Jin har har har ras *Naam* na paa-i-aa tay  
bhaagheen jam paas.

josiqgr srix sljiq nhl Aweyidguj lvyidgu  
j lvwis ]3]

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

ij n hir j n siqgr sljiq pwel iq n Dir msqik  
il iKAw il Kwis ]

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

DnuDhusqsliq ij qahir rsupnieAw imil j n nwk  
nmuprgwis ]4]4]

*Dhan Dhan* satsangat Jit har ras paa-i-aa mil  
jan naanak *Naam* pargaas. ||4||4||

#### RAAG GOOJRI MEHLA 4

In the previous *shabad*, Guru Ji advised us to always remember and praise God with love and devotion. But as stated in *Jap Ji Sahib*, on our own we don't have the power to say or do anything. Even to sing God's praise, we need God's blessing, and we must beg God for this ability.

According to Dr. Bh. Vir Singh Ji, it is believed that Guru Raam Das Ji (then known as Bhai Jetha Ji) uttered this *shabad* when he was anointed as the 4th Guru, and prompted to ask for something by the third Guru Amar Das Ji.

Addressing, Guru Amar Daas Ji, he says, "O' devotee of God! O' true being! O' my Guru! I make the supplication before you. (Like) small insects and worms, we (the humble and the lowly creatures) have sought your refuge. Please take pity upon (us) and illuminate our mind with God's Name." (1)

Giving the essence of his prayer, Guru Ji says, "O', my friend and Guru-God, please awaken the light of *Naam* in me. I beseech that the *Naam* obtained through my Guru's instruction should remain my friend for life, and God's Praise should be my daily prayer." (1-pause)

Guru Ji now tells the reasons for this prayer. He says, "(O' Guru), very fortunate are those servants of God who always have a longing for God. Such persons feel satisfied only upon being blessed with God's Name, (and His loving adoration). Their merits shine when they join the holy congregation." (2)

Next Guru Ji shows us the other side, and the fate of those who do not meditate upon God's Name. He says, "They who have not tasted the sweet nectar of God's Name are unfortunate, and they are handed over to the Demon of Death. They suffer spiritual death and agony of mind, and their life is accursed. Such is the fate of those who have not sought the refuge of the True Guru." (3)

In conclusion Guru Ji says, "Truly blessed with great destiny are those who received the opportunity to join the company of the holy persons. O', Nanak, blessed again and again is that true congregation, where the devotees have obtained the relish of God and have been illumined with God's Name." (4-4)

The message of this *shabad* is that we should always try to join the congregation of holy persons, and sing praises of God in their company. Furthermore, instead of asking for worldly favors, we should pray to Guru (Granth Sahib Ji) to enlighten God's Name within us.

rwgugj r l mhl w 5 ]

raag goojree mehlaa 5

kuhyrymn icqvih admuw Aw hir j laupirAw ]

kaahay ray man chitvahi udam jaa aahar har  
jee-o pari-aa.

sl pQr mih j m apney qw kw irj ku Angl kir  
DirAw ]1]

sail pathar meh jant upaa-ay taa kaa rijak  
aagai kar *Dhari*-aa. ||1||



myrmDauj l sqsṭiq iml ysuqirAw ]

mayray maaDha-o jee saṭsangat milay so  
ṭari-aa.

gr prsīd prm pduṭpieAw sky kṛst hirAw ]1]  
rhaau]

gur parsaad param pad paa-i-aa sookay  
kaasat hari-aa. ||1|| rahaa-o.

j nin ipqwl k sq binqw kōe n iks kl DirAw ]

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

isir isir irj kusṭhyTukrukṭhymn BaukirAw ]2]

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

atfyaif AwYsYksw iqsuṭiCYbcryCirAw ]

ooday ood aavai sai kosaa ṭis paachhai  
bachray chhari-aa.

iqn kvxuKl wYkvxucgWYmn mih ismrnu  
kirAw ]3]

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

siB inDwn ds Ast isDwn Tukr kr qI DirAw ]

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

j n nwnk bil bil sd bil jwēlAY qrw AMu n  
pwrwirAw ]4]5]

jan naanak bal bal sad bal jaa-ee-ai ṭayraa ant  
na paraavari-aa. ||4||5||

#### RAAG GOOJRI MEHLA 5

In the previous *shabad*, Guru Ji gave us the message that instead of asking for worldly favors, we should pray to Guru (Granth Sahib Ji) to illuminate our mind with God's Name. But sometimes individuals are caught in such a desperate situation of poverty that they are consumed with worry (about how they might feed their children, and survive). Guru Ji gives a consolation to such people.

Putting himself in their situation, Guru Ji consoles his mind and says, "O' my mind, why are you so much worrying yourself about the means to care for your family, when it is God Himself who is engaged in this care? (Even those creatures, which) He has created in mountains and stones, He has provided for their sustenance in advance."(1)

However, such consoling words and faith in God one hears only in the congregation of the holy. Therefore, addressing God, Guru Ji says, "O' my God, the person who joins the company of the holy persons is saved (from such worries). By Guru's Grace even the person who is so worried obtains a supreme status, as if from dead wood, he has blossomed like a green tree." (1-pause)

Commenting on those who, instead of depending on God, depend too much upon their relatives and friends (as if they were their only protectors and sustainers), Guru Ji says, "(O' my mind), neither mother, father, nor others (including) wife, son, nor daughter can provide any real support. It is only God who provides sustenance to each and every creature. Therefore O', my mind, why are you so anxiety-ridden and fearful about your future?"(2)

Now Guru Ji gives a very famous and often quoted example to make his point. He says, "(O' my mind, just think of those swallows) which fly thousands of miles away from their offspring. (Explain to me) in the absence of their parents, who feeds them and suckles them? (All their parents do is to) simply remember and pray to God in their minds. (It is God Himself who takes care of these baby swallows)." (3)

Some may wonder with what kind of a miracle God takes care of these babies and other such creatures. Rather than going into such detail, Guru Ji simply says, " (O' my friends), all the nine treasures and all the eighteen supernatural miraculous powers are within very easy reach of God. Therefore, Nanak (says, O' God), that we are a sacrifice to You, ever and forever. Your expanse has no end or limit."(4)

**The message of this *shabad* is that we should perform our usual duties to provide for our children and family, but beyond this we must have faith in God. We must not on any account neglect to meditate upon His Name.**

rwguAns w mhl w 4 so prKu

< > siqgr pBwid ]

so prKu inrjInu hir prKu inrjInu hir Agmw Agm  
Apw ]

siB iDAwih siB iDAwih qDu j l hir scy  
isrj xhw ]

siB j lA qmryj l qDj lAw kw duqrw ]

hir iDAwihshuj l siB dK ivsr xhw ]

hir Apy Tukur hir Apy syku j l ikAw nwnk j l  
ivcw ] 1 ]

pMw 11

qMgt Gt Aqir srb inrjir j l hir eko prKu  
smw ]

ieik duqyieik Bkw l j l siB qrycj ivfw ]

qMApy duq Apy Bgq j l hau qDu ibnu Avru n  
jw ]

qMprbhmubAmubAmuj l qryikAw gk Awk  
vKw ]

jo syih jo syih qDu j l jnu nwnku iqn  
kibw ] 2 ]

hir iDAwih hir iDAwih qDu j l syj n jug mih  
sKvsl ]

symkqu symkqu Bey j n hir iDAwieAw j l iqn  
qt l j m kl Pwsl ]

ij n inrBauj n hir inrBau iDAwieAw j l iqn kw  
BausBgwsl ]

ij n sjvAw ij n sjvAw myw hir j l qy hir hir  
rBp smwsl ]

syDMusyDMuij n hir iDAwieAw j l j nwnku iqn  
bil jwsl ] 3 ]

qrl Bgiq qrl Bgiq Bfwr j l BryibAm byAm ]

qry Bgq qry Bgq slwin qDu j l hir Aink  
Ank Anq ]

qrl Aink qrl Aink krih hir plw j l qpu  
qpih j pih byAm ]

qry Ank qry Ank pVih bhu isimq susq j l  
kir ikirAw Kturm krMw ]

syBgq syBgq Bl yj n nwnk j l j oBwih myyhir  
BgwMw ] 4 ]

qMAwid prKu AprBrukqrw j l qDu j yfu Avru n  
kel ]

qMjgu jgu eko sdw sdw qMejo j l qMinhcl u  
krqw sel ]

raag aasaa mehlā 4 so purakh

ik-o<sup>N</sup>kaar satgur parsaad.

so purakh niranjan har purakh niranjan har  
agmaa agamapaaraa.

sabhDhi-aavahi sabhDhi-aavahi tuDh jee har  
sachay sirjanhaaraa.

sabh jee-a tumaaray jee too<sup>N</sup> jee-aa kaa  
daataaraa.

har Dhi-aavahu santahu jee sabhdookh  
visaaranhaaraa.

har aapay thaakur har aapay sayvak jee ki-aa  
naanak jant vichaaraa. ||1||

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too<sup>N</sup>ghat ghat antar sarab niranjar jee har ayko  
purakh samaanaa.

ik daatay ik bhaykhaaree jee sabhtayray choj  
vidaanaa.

too<sup>N</sup> aapay daataa aapay bhugtaa jee ha-o tuDh  
bin avar na jaanaa.

too<sup>N</sup> paarbarahm bay-ant bay-ant jee tayray ki-  
aa gun aakh vakhaanaa.

jo sayveh jo sayveh tuDh jee jan naanak tin  
kurbaanaa. ||2||

har Dhi-aavahi har Dhi-aavahi tuDh jee say jan  
jug meh sukhvaasee.

say mukat say mukatbha-ay jin har Dhi-aa-i-aa  
jee tin tootee jam kee faasee.

jin nirbha-o jin har nirbha-o Dhi-aa-i-aa jee  
tin kaa bha-o sabh gavaasee.

jin sayvi-aa jin sayvi-aa mayraa har jee tay har  
har roop samaasee.

say Dhan say Dhan jin har Dhi-aa-i-aa jee jan  
naanak tin bal jaasee. ||3||

tayree bhagat tayree bhagatbhandaar jee  
bharay bi-ant bay-antaa.

tayray bhagat tayray bhagat salaahan tuDh jee  
har anik anayk anantaa.

tayree anik tayree anik karahi har poojaa jee  
tap taapeh jaapeh bay-antaa.

tayray anayk tayray anayk parheh baho simrit  
saasat jee kar kiri-aa khat karam karantaa.

say bhagat say bhagatbhalay jan naanak jee jo  
bhaaveh mayray har bhagvantaa. ||4||

too<sup>N</sup> aad purakh aprampar kartaa jee tuDh  
jayvad avar na ko-ee.

too<sup>N</sup> jug jug ayko sadaa sadaa too<sup>N</sup> ayko jee  
too<sup>N</sup> nihchal kartaa so-ee.



qDūApyBwYsēl vṛqYjI qDūApykrih suhēl ]  
 qDūApyisBīt sB apwēl jI qDūApyisriy sB  
 gēl ]  
 j nu ninku gk gwY krqy ky jI jo sBSY kw  
 jwēl ]5]1]

tuDh aapay bhaavai so-ee vartai jee too<sup>N</sup> aapay  
 karahi so ho-ee.  
 tuDh aapay sarisat sabh upaa-ee jee tuDh  
 aapay siraj sabh go-ee.  
 jan naanak gun gaavai kartay kay jee jo sabhsai  
 kaa jaano-ee. ||5||1||

#### RAAG AASA MEHLA 4 - SO PURAKH

In the previous *Baani* (composition, called) *Sodar*, Guru Ji described God's wondrous court, in which myriad of human beings, gods, solar systems etc. are singing His praises all the time. In this *Baani*, Guru Ji admires *So Purakh* (the Supreme God) Himself. He is so impressed and swayed by the excellence and greatness of God that he repeats his words many times, which adds beauty to his poetic style and diction.

Guru Ji says, "That immaculate Personage, that God free from the influence of worldly attachments, is incomprehensible, inaccessible, and limitless."

Then, addressing God Himself, Guru Ji says, "O' true Creator, all remember and worship You. O' God, all the creatures are Yours and You are their benefactor."

He therefore suggests, "O my dear saints, meditate on that God who is the destroyer of all pain."

Guru Ji then humbly observes, "(Actually), God Himself is the Master, and Himself the servant. What is the importance of an ordinary creature like Nanak?"(1)

For this reason, Guru Ji again addresses God and says, "O' God, You alone pervade in all hearts, and You manifest everywhere. It is all according to your wonderful drama that some are donors and some beggars. (Actually) O' God, You Yourself are the Giver and the Receiver, I neither know nor see anyone but You in the whole universe. O' You all pervading, infinite, and limitless supreme God, which of Your merits, may I narrate? (I only say that) Nanak is a sacrifice to those who serve You devotedly."(2)

Giving the reason, why he is a sacrifice to those who remember God, Guru Ji says, "O' God, they who meditate upon You, will live in peace in all ages. Yes, liberated will be those who meditate on God. They will not be subjected to the noose (or fear) of Death. They who meditate on the fearless God will have all their fears ended (forever). They, who have served my God, will ultimately merge in Him. Therefore, those who have meditated on God are truly blessed, and Your servant Nanak is a sacrifice to them."(3)

Guru Ji however notes that there is no end or limit to God's devotion and His devotees. He says, "O' God, infinite and innumerable are the treasures of Your meditation. Countless are Your devotees, who praise You in countless ways. Innumerable are those who worship You. O' my respected Sire, countless are those, who do Your worship and practice penances. O' my limitless God, countless are those who read many *Simritis* and *Shastras* (Hindu holy books), and perform different rituals and six forms of religious rites (according to Hindu faith). But servant Nanak says, that only those devotees who are pleasing to my God, the architect of our destiny, are of any value."(4)

Guru Ji now makes his own humble submission and says, "O God, You are the primal Being, and limitless Creator. No one is as great as You are. Age after age, You are always one and the same. You are the unchangeable, constant and imperishable Creator. Whatever pleases You comes to pass. Only that happens which You desire. You yourself created the entire universe, and You Yourself have destroyed it (countless times). Devotee Nanak sings the praises of that omniscient Creator."(5-1)

**The message of this *shabad* is that we should never feel proud of worshipping God, or meditating on Him. We should keep singing His praises with love, devotion and humility, and without any ego.**

Ans mhl w 4 ]

aasaa mehlāa 4.

qDūkrqwsicAwrūmYsēl ]  
 joqauBwYsēl Qlsl joqDdh sēl haupwēl ]1]  
 rhwau]

too<sup>N</sup> kartaa sachiaar maidaa saa<sup>N</sup>-ee.  
 jo ta-o bhaavai so-ee theesee jo too<sup>N</sup> deh so-ee  
 ha-o paa-ee. ||1|| rahaa-o.

sB qYl qDūBnl iDAwēAw ]  
 jis noikp krih iqin nwm rqnupwēAw ]  
 gurmik I Dūmnmik gwēAw ]  
 qDūAwp ivCāVAw Awp iml wēAw ]1]

sabh tayree too<sup>N</sup> sabhnee Dhi-aa-i-aa.  
 jis no kirpaa karahi tin *Naam* raṭan paa-i-aa.  
 gurmukh laaDhaa manmukh gavāa-i-aa.  
 tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

qUdrIAwauSB qW hl mWih ]  
 qW ibnudjW kEl nWih ]  
 j IA j h siB qrw Ky u ]  
 ivj ig imil ivCiVAw sJigI mY u ]2]

ij s noqlj wWieh sel j nu j wY ]  
 hir gK sd hl AwK vKwY ]  
 ij in hir sjvAw iqin sKupieAw ]  
 shj yhl hir nWim smWieAw ]3]

pHw 12

qUApYkrqW qrw kIAw sBuHie ]  
 qUibnudjW Avrun kie ]  
 qUkir kir vKih j wih sie ]  
 j n nWnk grmIK prgtuhie ]4]2]

too<sup>N</sup> daree-aa-o sabh tujh hee maahi.  
tujh bin doojaa ko-ee naahi.  
 jee-a jant sabh tayraa khayl.  
 vijog mil vichhurhi-aa sanjogee mayl. ||2||

jis no too jaanaa-ihī so-ee jan jaanai.  
 har gun sad hee aakh vakhaanai.  
 jin har sayvi-aa tin sukh paa-i-aa.  
 sehjay hee har *Naam* samaa-i-aa. ||3||

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too aapay kartaa tayraa kee-aa sabh ho-ay.  
tuDh bin doojaa avar na ko-ay.  
 too kar kar vaykheh jaaneh so-ay.  
 jan naanak gurmukh pargat ho-ay. ||4||2||

#### AASA MEHLA 4

In the preceding *shabad*, Guru Ji gave us the message that there are myriad of devotees who worship God in countless ways. Therefore, without feeling any sense of ego, we should keep singing His praises with love, devotion and humility.

Continuing with his praise of the wonderful God, Guru Ji says, “(O’ God), You are the true Creator, and my Master. Only that which pleases You happens, and I receive what You grant me.”(1-pause)

Guru Ji observes further, and says, “O’ God, the whole world is Your creation, and all meditate on You. But only the one upon whom You shower Your grace obtains the Jewel of your Name (Your love and enlightenment). Those who live according to the Guru’s instructions find the Jewel of Your Name. On the other hand, they who are self-willed (or follow their own minds) lose Your Name. (But O’ God, nothing is in the control of any mortal), because You Yourself separate some and unite others with You.”(1)

Guru Ji now gives a beautiful example to illustrate God’s greatness. He says, “O’ God, You are (a kind of) river (of life) and all creatures are mere waves in that river. There is no one besides You. All these creatures are part of Your drama (of life). In Your script, whosoever has been destined to be separated remains separated (from You), and others are united according to Your will.”(2)

But Guru Ji observes that God blesses only those people who understand these teachings. Therefore he says, “O’ God, only the one whom You make to understand, understands (the right way of life). Such a person always utters God’s praise and describes His merits. Those who have served God with devotion have obtained peace, effortlessly merge in God’s Name, (and become one with Him).”(3)

In conclusion, Guru Ji says, “(O’ God), You are the Creator, and all that happens is by Your will. There is no other second to You. You create the entire universe, watch over it and comprehend it. Slave Nanak (says, “It is) by the Guru’s grace alone, that You reveal Yourself to someone.”(4-2)

**The message of this *shabad* is that this world is a wonderful drama, written, directed and produced by God. Different creatures play the roles assigned to them. We can only understand from the Guru what role we should play, and what God’s instruction is for us. If we follow the Guru’s instructions (*Gurbani*) we will lead a happy life, but we will suffer if we are self-willed and follow our own minds.**

Awsmhl w 1 ]

iqqsrvrVBell yinvsw pWxl pWkuiqnih kIAw ]  
 pKj umh pgunhl cW Yhm dKw qh fBIAI y ]1]

mn ekun cYis mW mrv ]  
 hir ibsrq qrygK gil Aw ]1] rhWau]

aasaa mehlaa 1

tiṭ saravarṛhai bha-eelay nivaasaa paanee  
 paavak ṭineh kee-aa.  
 pankaj moh pag nahee chaalai ham daykhaa  
ṭah doobee-alay. ||1||

man ayk na chaytas moorh manaa.  
 har bisrat tayray gun gali-aa. ||1|| rahaa-o.

nw hauj ql sqi nhl piVAw mK mgDw j nmuBieAw ] naa ha-o jaṭee saṭee nahee parhi-aa moorakh  
 pKviq nwnk iqn kl srwx ijn qū nhl mugDhaa janam bha-i-aa.  
 vlsirAw ]2]3] paranvat naanak tin kee sarnaa jin too naahee  
 veesri-aa. ||2||3||

### AASA MEHLA 1

In this *shabad*, Guru Ji warns his mind (in fact all of us) against becoming excessively preoccupied by worldly desires. He describes his situation through a very vivid and awe-inspiring metaphor.

Addressing his mind (indirectly us), Guru Ji says, “O’ my mind, you are abiding in a terribly dangerous (worldly) pool in which, instead of water, (God) has put the fire (of desire). In addition, it appears that your feet cannot move in this mire of worldly attachments. I have seen many drown in this pool.”(1)

Guru Ji further warns his mind (and ours) and says, “O’ my foolish mind, you do not remember the One (God), and as you forsake Him, you lose all your merits.”(1-pause)

Guru Ji now shows us the way (to escape this treacherous, fearful pool of worldly desires and attachments). Praying to God, he says, “O’ God, I am neither a celibate, nor a philanthropist, nor a learned scholar. I have been living my life as an ignorant and foolish person. Therefore, Nanak humbly prays to (You, to) please keep me in the refuge of those (Gur Sikhs) who have never forsaken You.”(2-3)

**The message of this *shabad* is that if we want to save ourselves from drowning in the treacherous pool of worldly desires and attachments, we should seek the society of those who always remember God, so that, in their company we may also start remembering Him and meditating on His Name.**

Ans w mhl w 5 ]

aasaa mehlāa 5.

Bel prpiq mwnK dhrlAw ]  
 gōbīl iml x kl ieh qrl brlAw ]  
 Avir kuj qyYikqYn kwm ]  
 iml usDshiq Bjukyl num ]1]

bha-ee paraapaṭ maanukh dayhuree-aa.  
 gobind milan kee ih ṭayree baree-aa.  
 avar kaaj tayrai kiṭai na kaam.  
 mil saaDhsangat bhaj kayval Naam. ||1||

srjwim l wguBvj l qrn kY]  
 j nmuibDw j wq rllg mwieAw kY]1] rhwau]

saraNjaam laag bhavjal taran kai.  
 janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.

j puqpusj muDrmun kmieAw ]  
 syw sD n j winAwhir rwieAw ]  
 khunwk hm nlc krllw ]  
 srix prykl rkhusrmw ]2]4]

jap ṭap sanjam Dharam na kamaa-i-aa.  
 sayvaa saaDh na jaani-aa har raa-i-aa.  
 kaho naanak ham neech karammaa.  
 saran paray kee raakhō sarmaa. ||2||4||

### AASA MEHLA 15

In the previous *shabad*, Guru Ji advised us that if we want to extricate ourselves from this burning pool of worldly desires, we should seek the shelter of God’s devotees, so that in their company we may also remember Him, and sing His praises.

In this *shabad*, Guru Ji wants to caution and remind us that it is only during this human life that we can seek the company of the holy, and repeat God’s Name. If we once lose this golden opportunity, then who knows, for how many lives we may have to go through before we obtain human birth again.

Guru Ji therefore says, “(O’ human being), you have been blessed with a beautiful human body (instead of that of an animal, bird or insect). This is your opportunity to meet God. All other tasks (such as acquiring money or power) are of no use to you. You should simply join the company of the holy persons, and meditate on His Name alone. (O’ my friend), engage yourself in the task of swimming across the terrible worldly ocean (obtaining salvation). Your life is being wasted in the pursuit of illusory worldly pleasures.

Guru Ji next tells us how to take the first step in this direction, and seek God's blessings. On our behalf, he humbly addresses God and says, "O' God, I have not engaged in any worship, penance, or austerity. I have not served holy saints. I, Nanak, confess that all my works and deeds have been undesirable and sinful. But O' God, I seek Your protection. Please save my honor (as is Your tradition of saving those who seek Your refuge)." (2-4)

**The message of this *shabad* is that human birth is a golden opportunity to remember God and unite with Him. Therefore, we should join the congregation of the holy, meditate on God's Name, and in all humility ask God to save us according to His tradition (of saving those who seek His refuge).**

sōhl w rīguga/ī dīpki mhl w 1

sohilaa raag ga-orhee dēepkee mehlāa 1

< > siqgr p̄sīd ]

ik-o<sup>N</sup>kaar satgur parsaad.

j YGir klriq AwKIAYkrqykwhēe blcwro]

jai ghar keerat aakhee-ai kartay kaa ho-ay  
beechaaro.

iqquGir gwhusōhl wisvirhuisrj xhwro]1]

tīt ghar gaavhu sohilaa sivrihu sirjanhaaro. ||1||

qm gwhumryinrBaukw sōhl w ]

tum gaavhu mayray nirbha-o kaa sohilaa.

hauviri ij qusōhl Ysdw sKuhēe ]1]

ha-o vaaree jīt sohilai sadaa sukh ho-ay. ||1||

rhawu]

rahaa-o.

inq inq j IAVysmā IAIN dYgwdyxhwru]

nit nit jee-arhay samaalee-an daykhaigaa  
dayvanhaar.

qyrdwYklmiq nw pvYiqsudwYkvxusmru]2]

tayray daanai keemat naa pavai tīs daatay kavan  
sumaar. ||2||

sbiq shwīl iKAwimil kir pwhuql u]

sambat saahaa likhi-aa mil kar paavhu tayl.

dhusj x AsIsVIAw ij auhōYswihb isaumj u]3]

dayh sajan aseeshee-aa ji-o hovai saahib si-o  
mayl. ||3||

Gir Gir ehopusdVying pvth ]

ghar ghar ayho paahuchaa sad-rhay nit pavann.

sdxhwru ismriAYnink syidh Awth ]4]1]

sadanhaaraa simree-ai naanak say dih aavann.

||4||1||

### SOHILA RAAG GAURRI DEEPI MEHLA 1

This hymn is titled *Sohila*, which means a song of praise. It is commonly referred to as *Keertan Sohila*. The probable reason for this reference is that in ancient times, after *Rehras* this hymn was sung to the accompaniment of music. This hymn is the last *Bani* (or composition), which is read, recited, or sung by the Sikhs before going to sleep, after completing the Gurdwara service, and after retiring the Guru Granth Sahib Ji. This hymn is also recited as the last *Bani* at the funeral of a person.

According to Dr. Bh. Vir Singh Ji, it is believed that Guru Ji uttered this hymn in response to a question regarding the best place to sing praises of God.

In answer to this general question, Guru Ji says, "Sing this song of God's praise, and worship that Creator, in that house (or the place) where the Creator's praise is uttered, and His greatness reflected upon." (1)

Guru Ji reemphasizes this and says, "(Yes, my dear friends), sing the song of praise of that fearless God of mine. I am a sacrifice to such a song of praise, which brings perennial joy." (1-pause)

Then perhaps a question was raised: "If we keep singing the praises of God, who will take care of our families?" Answering this question, he says, "(O' my friends, after doing your reasonable duty, do not worry too much about your families. Have faith, and trust in God also). Don't you see that day after day God takes care of so many creatures? Therefore, the Benefactor will see to the well being of your families as well. You cannot evaluate the worth of His gifts, and there is no limit to the powers of the Giver." (2)

Yet, in spite of this and other advice urging us to remember God and sing His praises, most of us postpone God's meditation and praise to a latter period of life. Guru Ji cautions us that we do not have an unlimited life span, and death can overtake us any day. This is the saddest moment for the dying person, his family, and his friends. But Guru Ji tells us the way we can change even this moment of sadness into one of joy. Yes, we can turn this moment of death and separation from our relatives and friends into a moment of marriage and union with our Eternal Spouse, God.

Therefore regarding his own death as a marriage with God, Guru Ji says, "O' my dear (saintly) friends, the year and auspicious moment of my marriage to God has been predetermined. Please join together and perform the ceremony of pouring oil in my hair (to dress me for my marriage), and bless me so that I may be united with my (groom) God." (3)

Pointing to the death occurring all around us, Guru Ji says, "The summon (of marriage with God) is being delivered in one family after another, and these calls are being issued daily. We should meditate on that God who is sending this summons. O' Nanak, let's pray that such a day should come soon, when we are also invited into the home of God. (In other words, rather than fearing the moment of death, let's look forward to it as the moment of marriage with (God), our eternal Spouse." (4-1)

**The message of this *shabad* is that we should remember that death could overtake us at any time, which is the saddest moment both for our families and us. But we can turn this moment into an occasion of happiness and rejoicing, if instead of wasting our time in false worldly pleasures, we remember God and sing His praises with true love and devotion. Then, instead of fearing the moment of death, we will look forward to it as our moment of union and marriage with God our eternal Spouse.**

rwguAns w mhl w 1 ]

raag aasaa mehlāa 1.

iCA Gr iCA gr iCA apdys ]  
grugruekxvys Anj ]1]

chhi-a ghar chhi-a gur chhi-a updays.  
gur gur ayko vays anayk. ||1||

bwbw jYGir krqyklriq hie ]  
soGruwKuvfue qie ]1] rhwau]

baabaa jai ghar kartay keerat ho-ay.  
so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.

ivseycisAw GVIAw phrw iQql vurl mihuhAw ]  
stjuekxoriq Anj ]

visu-ay chasi-aa gharhee-aa pahraa thitee  
vaaree maahu ho-aa.  
sooraj ayko rut anayk.

plw 13

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nwnk krqykykpyvs ]2]2]

naanak kartay kay kaytay vays. ||2||2||

#### RAAG AASA MEHLA 1

In the previous *shabad*, Guru Ji told us that we should sing praises of God in that house or place where God's praises are already uttered and meditated upon. The question may be asked: "What about the places where there is discussion on *Shastras* and other such scriptures?"

In response, Guru Ji says, "There are six main *Shastras*, and six are their authors or gurus, and six their main messages. But the supreme Guru (spiritual guide) of all is God Himself, and His forms are countless. Therefore (O' my respected friends), restrict yourself to that place where God's praises are sung, and only to that scripture in which praises of God are enshrined. In this lies your own glory too." (1)

Guru Ji explains the different forms of God with the help of a simple simile. He says, "A year is made up of months, solar or lunar days, hours, minutes and seconds. But within that one Year there are many seasons. Just as the Sun is only one, but many are the seasons, similarly there are countless forms (or manifestations) of the Creator." (2)

**The message of this *shabad* is that just as there is only one sun, but many seasons, similarly there is only one Guru (or God) whose forms may be multiple. So, we should meditate only on God.**

rwguDnwsrl mhl w 1 ]

raag Dhanaasree mehlāa 1.

ggn mYQm uriv cMudlpk bnyqwrkw mFfI j nk  
mqI ]

gagan mai thaal rav chand deepak banay  
taarika mandal janak motee.

Dhū ml Aml o pvxu cvro kry sgl bnrwie Pī q  
j qI ]1]

Dhoop mal-aanlo pavan chavro karay sagal  
banraa-ay foolant jotee. ||1||

k'li AwrqI hie ] Bv Klfnw qyI AwrqI ]

kaisee aartee ho-ay. bhav khandnaa tayree  
aartee.

Anhqwsbd vjI Brl ]1] rhau]

anhaṭaa sabad vaajant bhayree. ||1|| rahaa-o.

shs qv nh nn nh hih qih kaushs m'riq nnw  
ek qhI ]

sahas tav nain nan nain heh tohi ka-o sahas  
moorat nanaa ayk tohee.

shs pd ibml nn ek pd gD ibnushs  
qv gD iev cl q mhl ]2]

sahas pad bimal nan ayk pad ganDh bin sahas  
tav ganDh iv chalaṭ mohee. ||2||

sB mih j iq j iq h'sie ]

sabh meh jot jot hai so-ay.

iqs d'cunix sB mih c'nxuhie ]

tis dai chaanan sabh meh chaanan ho-ay.

gr s'kl j iq prgtuhie ]

gur saakhee jot pargat ho-ay.

j oisusBw'suAwrqI hie ]3]

jo tis bhaavai so aartee ho-ay. ||3||

hir crx kvI mkrM I oBq mnoAnidn'mih AwhI  
ipA'ws ]

har charan kaval makrand lobhit mano andino  
mohi aahee pi-aasaa.

ik'w j I udjh n'nk sw'rh kauhie j w qyqy'nie  
v'ws ]4]3]

kirpaa jal deh naanak saaring ka-o ho-ay jaa tay  
tayrai naa-ay vaasaa. ||4||3||

#### RAAG DHANAASARI MEHLA 1

According to Dr. Bh. Vir Singh Ji, Guru Nanak Dev Ji uttered this shabad when he visited the Hindu holy place of *Jaganaath Puri*, and saw people performing *Aarti* (or worship) of the statue of their deity (called *Jagan Naath*) with lighted lamps. However, Guru Nanak Dev Ji did not participate in that ritual, and instead came out, and sat looking at the star-lit sky. Upon being asked the reason for his non-participation, Guru Ji asked them to look at the star-studded sky, and see what a true and beautiful worship of God is already being continuously performed.

When asked to explain, Guru Ji said, “The sky is like a platter. The sun and the moon are the lamps, and the clusters of stars are like embedded jewels. The fragrant air coming from the *Malayan* mountains is like incense. The wind is the fan, and all vegetation is the offering of flowers to (God, the eternal) light.”(1)

Then entering into a prayerful and appreciatory mode, Guru Ji addresses God and says, “O’ Destroyer of the fear (of birth and death), what a wonderful worship of Yours is being performed, in which the flowing melody of divine music is being played like the sounding of temple drums!”(1-pause)

It appears that at that moment this question was raised: “When God has no form, shape or body, how can He be enjoying this beautiful worship?” Guru Ji responded by pointing to the wondrous ways of God, and said. “O’ God, You have thousands of eyes (because You pervade all the creatures), yet You have no eyes (because You are formless). Similarly You have thousands of forms, yet You have no form. (You are present in all the galaxies). You have thousands of immaculate feet, Yet you have no feet. You have thousands of noses (to smell the scent of all these flowers), yet You have no nose. I have been astounded (observing) Your wonderful ways.”(2)

Guru Ji now addresses those *Pundits*, and says, “In everyone pervades the light (or power), and that light emanates from that same (God). From the light of (that God), all hearts are lighted. (God dwells in all creatures). But it is only through the Guru’s instruction that this divine light becomes manifest, and what pleases God is His true worship.”(3)

As for himself, Guru Ji prays, “I am greedy for the nectar of God’s lotus feet (His loving devotion). Day and night, I remain thirsty for one thing. (O’ my God), kindly bestow upon *Saarang* (song bird) Nanak the water of Your grace, by drinking which it may merge into Your Name (Your loving bosom).”(4-3)



The message of this *shabad* is that instead of worshipping idols or creatures, we should worship God, the master of the universe. The best way to worship Him is to live in obedience to His Will, and always remember Him with love and devotion.

rwgugaWl pŕbl mhl w 4 ]

raag ga-orhee poorbee mehlā 4.

kwim krôD ngrubhuBirAw imil sŭDUKŊfI KŊfw hy]

kaam karoDh nagar baho bhari-aa mil  
saaDhoo khandal khanda hay.

pŕib il Kq il KygrupwŕAw min hir il v mŊfI mŊfw  
hy]1]

poorab likhat likhay gur paa-i-aa man har liv  
mandal mandaa hay. ||1||

kir sŭDUAmj il l pnuvfw hy]

kar saaDhoo anjulee pun vadaa hay.

kir fŊfaw pnuvfw hy]1] rhau]

kar dand-ut pun vadaa hay. ||1|| rahaa-o.

sŭkq hir rs sŭdun j wixAw iqn AŊqir hamYkŊfw  
hy]

saakat har ras saad na jaani-aa tin anŕar ha-  
umai kandaa hay.

ij auj aucl ih cŭYdKupwih j mŭw ushih isir fŊfw  
hy]2]

ji-o ji-o chaleh chubhai dukh paavahi jamkaal  
saheh sir dandaa hay. ||2||

hir j n hir hir nwim smŭxydKuj nm mrx Bv KŊfw  
hy]

har jan har har *Naam* samaanay dukh janam  
maran bhav khanda hay.

AibnŭsI prKupwŕAw prmsrubhusB KŊf bŭhmŊfw  
hy]3]

abhinaasee purakh paa-i-aa parmaysar baho  
sobh khand barahmandaa hay. ||3||

hm grlb mskln pB qryhir rŭKurŭKuvf vfw hy]

ham gareeb maskeen parabh tayray har raakh  
raakh vad vadaa hay.

j n nŭnk nŭmuADurŭtk hYhir nŭmyhl sKumŊfw  
hy]4]4]

jan naanak *Naam* aDhaar tayk hai har *Naamay*  
hee sukh mandaa hay. ||4||4||

#### RAAG GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji advised us to worship God, the master of all universes. He also told us that the best way to worship Him is to live in obedience to His Will, and always remember Him with love and devotion. Yet to prepare ourselves for God's worship, and to learn to live in accordance with His Will, we have to overcome many faults, failings, and evil propensities plaguing us, out of which lust and anger are the worst.

In this *shabad*, Guru Ji tells us how these afflictions are overcome. Comparing this body to a city, he says, "The city (of human body) is brimful with lust and wrath. By meeting the saint Guru, and with his help and counseling, these afflictions are shattered into pieces (and totally dispelled). But it is only by divine pre-ordained writ that the Guru is met, whose guidance fills the mind with love and devotion for God."

Therefore, Guru Ji advises us, "(O' my friend), pay obeisance to the saint (Guru) with folded hands, for in it lies great merit. Nay, go and prostrate reverentially before the saint Guru. (Because), seeking the guidance of the saint (Guru) for one's benefit is highly virtuous."(1-pause)

But Guru Ji knows that there are many worshippers of *Maya* (wealth), who do not heed the saints' advice, or remember God. Commenting on them, Guru Ji says, "The worshippers of wealth do not appreciate the delight of remembering God, because within them is the thorn (the cancer) of ego. As they advance in life away from God, they suffer from (this cancer), and ultimately bear the torture of death." (2)

Of course, all people do not worship mammon. There are a few humble and holy servants of God as well. Discussing them, Guru Ji says, "The servants of God remain immersed in the Name (loving devotion) of God. They break away from the fear of births and deaths (and obtain salvation). Such persons attain to the imperishable all pervading God, and their glory spreads in all the regions of the universe."(3)

Finally Guru Ji shows us how to pray to God, and what to ask from Him. He says, "O' God, we are poor and humble persons, but we are Yours. O' God, You are the greatest of the great, please save us. To servant Nanak, God's Name is his true support and anchor, and it is only through the Name that he finds joy and peace."(4-4)



The message of this *shabad* is that if we want to liberate our minds from the vices of lust, anger and other sinful passions (and obtain a blissful union with God), then we should most humbly seek the guidance of the saint Guru (Granth Sahib Ji). Following Guru Ji's guidance, we should pray to God to bless us with the support and anchor of His Name, and His continuous loving remembrance.

rwgugaWl pŕbl mhl w 5 ]

raag ga-orhee poorbee mehlāa 5.

kraubŕql sxhumrymlqw sŕl thl kl bŕl w]

kara-o baynāntee sunhu mayray meetaa sant  
tahal kee baylaa.

elhWkŕit cl hŕhir l whw AwŕYbsnushŕl w ]1]

eehaa khaat chalhu har laahaa aagai basan  
suhaylaa. ||1||

AaD GtYidnsurkŕy] mn gr imil kŕj svŕry]1]  
rhŕau]

a-oDh ghatai dinas rainaaray. man gur mil  
kaaj savaaray. ||1|| rahaa-o.

iehŕsbŕuŕibkŕurŕsŕmih qirE bŕhm igAwŕl ]

ih sansaar bikaar sansay meh ŕari-o barahm  
gi-aanee.

ij sih j gŕie plAwŕiehursuAkQ kQw iqin  
j wŕl ]2]

jisahi jagaa-ay pee-aavai ih ras akath kathaa  
tin jaanee. ||2||

j w kauAwesŕel ibhŕWhŕhir gr qymnih bsŕw ]

jaa ka-o aa-ay so-ee bihaajhahu har gur ŕay  
maneh basayraa.

inj Gir mhl u pwŕhu sK shjy bhŕir n hŕego  
Pŕw ]3]

nij ghar mahal paavhu sukh sehjay bahur na  
ho-igo fayraa. ||3||

AMŕj wŕl prK ibDŕqysrDw mn kl pŕŕy]

antarjaamee purakh biDhaatay sarDhaa man  
kee pooray.

nwnk dŕsu iehŕ sKu mŕgŕ mo kau kir sŕŕn kl  
Dŕŕy]4]5]

naanak daas ihai sukh maagai mo ka-o kar  
santān kee Dhooray. ||4||5||

#### RAAG GAURRI POORBI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to liberate our minds from the vices of lust, anger, and other sinful passions (and obtain a blissful union with God), then we should most humbly seek the guidance of the saint Guru (Granth Sahib Ji). Following the Guru Ji's guidance, we should pray to God to bless us with the support and anchor of His Name, and His continuous loving remembrance.

In this *shabad*, in a most friendly and humble way, Guru Ji advises us to serve the saints and seek their guidance. He also reminds us that this human life of ours is the most opportune time to remember God and reunite with Him, and we should not let it go waste.

So Guru Ji says, "O' my dear friends, listen! I submit to you that this is the time to serve the saint (Guru, and humbly seek his guidance). Please earn the profit of remembering God here in this world, so that your stay in the next world may be happy and comfortable."(1)

Giving the reasons for his urgent request, Guru Ji says, "O' my mind, every day and night one's life is becoming shorter. Let us meet the Guru and achieve our goal of reuniting with God." (1-pause)

Looking at the general state of this world, Guru Ji observes, "This world is engulfed in all kinds of evils and doubts. It is only the divinely wise person who is able to swim across (this world-ocean and rise above worldly entanglements). Only the one, whom God awakens (from this slumber of worldly involvements) and helps to savor the joy of His Name understands its indescribable mystery."(2)

Therefore Guru Ji says, "(O' my friends), amass only that (wealth) for which you have come (into this world, so that you may reunite with Him. However, it is only) through the Guru that God can abide in your heart. In this way, you will peacefully and spontaneously find the mansion (of God) right in your own heart, and then there will be no more round (of birth and death for you)."(3)

Finally Guru Ji prays to God even for himself, and says, “O’ God of our destiny, who knows the inner state of our hearts please, fulfill the longing of my mind. Slave Nanak asks for only this joy: that make him the dust of Your saints’ feet (by blessing him with the humblest service of the saints).”(4-5)

The message of this *shabad* is that this human life is our opportunity to reunite with God. Therefore, instead of wasting our time in worldly pursuits, we should seek the guidance of the saint Guru (Granth Sahib Ji), and under that guidance worship God. In this way we will reunite with God, and be emancipated from the cycle of birth and death.

ਪੰਨਾ 14

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< > siqgr p̄baid ]

ik-o<sup>N</sup>kaar satgur parsaad.

rwguisrlrwgumhl w pihl w 1 Gru1 ]

raag sireeraag mehlaa pahilaa 1 ghar 1.

mql q m̄l̄r aṭrih rqn̄l q h̄ih j V̄wau]  
ksq̄l̄r k̄ṭ̄UAgir c̄ṭ̄in I lip AwYc̄wau]  
mq̄djK B̄l w vlsrYq̄rw̄ ic̄iq n AwYn̄wau]1]

moṭee ṭa mandar oosreh ratnee ṭa hohi jarḥaa-o.  
kastoor kungoo agar chandan leep aavai chaa-o.  
maṭ daykh bhoolaa veesrai ṭayraa chit̄ na aavai  
naa-o. ||1||

hir ibnuj lauj il bil j wau]  
mYAp̄xw gr̄up̄C djKAw Avrun̄hl  
Q̄wau]1] rh̄wau]

har bin jee-o jal bal jaa-o.  
mai aapnaa gur poochh daykhi-aa avar naahee  
ṭhaa-o. ||1|| rahaa-o.

Dr̄ql q hl̄ryl w j V̄ql pl iG I w j V̄wau]  
m̄h̄xl m̄l̄K m̄xl sh̄Ykryr̄l̄g ps̄wau]  
mq̄djK B̄l w vlsrYq̄rw̄ ic̄iq n AwY  
n̄wau]2]

Dharṭee ṭa heeray laal jarḥ-ṭee palagh laal jarḥaa-o.  
mohnee mukh manee sohai karay rang pasaa-o.  
maṭ daykh bhoolaa veesrai ṭayraa chit̄ na aavai  
naa-o. ||2||

isDuh̄w is̄iD I w̄el ir̄iD AwKw Aw̄wau]  
gp̄q̄up̄rḡtuh̄e b̄ṣw I k̄urn̄KYB̄wau]  
mq̄djK B̄l w vlsrYq̄rw̄ ic̄iq n AwYn̄wau]3]

siDh hovaa siDh laa-ee riDh aakhaa aa-o.  
gupaṭ pargat ho-ay baisaa lok raakhai bhāa-o.  
maṭ daykh bhoolaa veesrai ṭayraa chit̄ na aavai  
naa-o. ||3||

sl̄l q̄un̄uh̄w m̄jl I skr q̄Kiq r̄wKw p̄wau]  
hk̄m̄uh̄sl̄l uk̄rl b̄ṭ̄w n̄wn̄kw s̄B v̄wau]  
mq̄ djK B̄l w vlsrY q̄rw̄ ic̄iq n AwY  
n̄wau]4]1]

sultaan hovaa mayl laskar takhat̄ raakhaa paa-o.  
hukam haasal karee baithaa naankaa sabh̄ vaa-o.  
maṭ daykh bhoolaa veesrai ṭayraa chit̄ na aavai  
naa-o. ||4||1||

#### RAAG SIRI RAAG MEHLA 1 GHAR 1

From here onwards the remainder of the Guru Granth Sahib Ji is composed in various musical measures. The first major *Raag* (musical measure) that Guru Ji has chosen is called *Siri Raag* (the chief of all musical measures). But Guru Ji cautions us that this *Raag* (or melody) can only be supreme if, while singing in this measure, one is imbued with the love of the eternal God.

According to Dr. Bh. Vir Singh Ji, some people believe that Guru Ji recited this *shabad* when the demon *Kal Yug* tried to tempt Guru Nanak Dev Ji to forsake God in exchange for all kinds of precious jewels and miraculous powers. Some believe that actually *Kal Yug* was the name of a king of *pundits* of Jagan Naath Puri (a very holy Hindu town in south India), and Guru Ji recited this *shabad* during a conversation with him. Whatever the facts may be, in this *shabad* Guru Ji cautions his own mind (and ours), against being tempted by any kind of wealth or power, lest we may forget God’s Name.

So Guru Ji says, “(O’ God, grant me this understanding: that even) when I am living in magnificent palaces built with pearls, studded with jewels and rubies, and pleasantly plastered with musk, saffron and sandalwood, I should not forget You or Your Name.” (1)

Stressing the importance of God’s Name above any other thing, Guru Ji declares, “Let my body and soul burn without God, because I have confirmed from my Guru that except God, there is no other place of shelter (where one can find joy and peace).”(1-pause)

In the next stanza, Guru Ji takes another example to caution himself (and us) against succumbing to worldly desires. He says, “O’ God, even if I were in a place where the floor was studded with diamonds and rubies, the bed with jewels, and on that bed sat an extremely beautiful and captivating girl adorned with shining ornaments, trying to entice me, (still) seeing her, I should not forget You or Your Name.”(2)

Now taking the example of a yogi possessing miraculous occult powers, Guru Ji prays, “O’ God, even if I were an accomplished Yogi capable of performing miracles and holding people in awe, appearing and disappearing at will, let me not forget You and Your Name.”(3)

Finally, Guru Ji takes the example of a great king and says, “O God, even if I was a king having a vast army, sit on a throne, issue commands and collect taxes, still let me not forget You or Your Name.” (4-1)

**The message of this *shabad* is that even when we are affluent, powerful and surrounded by tempting worldly pleasures, we should not forsake God and His Name.**

isrlrūgumhl ॥ 1 ]

sireeraag mehlāa 1.

kōt kōl mryl Aarj ॥ pvxuplAxuAipAwā ]  
cMushjudie gPYN dKw spnYsaK n Qwā ]

kot kotee mayree aarjaa pavan pee-an api-aa-o.  
chand sooraj du-ay gufai na daykhaa supnai sa-un na  
thaa-o.

Bl qrl klmiq n ॥ pvYhaukyfuAwKw n ॥ 1 ]

bhee tayree keemat naa pavai ha-o kayvad aakhaa  
naa-o. ||1||

sacwinrūruinj Qwie ]  
six six AwKxuAwKxu j yBwYkryqmie ] 1 ]  
rhwa ]

saachaa nirankaar nij thaa-ay.  
sun sun aakhan aakh-naa jay bhaavai karay  
tamaa-ay. ||1|| rahaa-o.

ksw ktIAw vir vir plsix plsw pie ]  
Agl sgl j ॥ IAwBsm sgl ril j wau ]  
Bl qrl klmiq n ॥ pvYhaukyfuAwKw n ॥ 2 ]

kusaa katee-aa vaar vaar peesan peesaa paa-ay.  
agee saytee jaalee-aa bhasam saytee ral jaa-o.  
bhee tayree keemat naa pavai ha-o kayvad aakhaa  
naa-o. ||2||

pkl hie kyj yBw sYAsmwn j wau ]  
ndri iksYn Awalnw ikCupIAw n Kwau ]  
Bl qrl klmiq n ॥ pvYhaukyfuAwKw n ॥ 3 ]

pankhee ho-ay kai jay bhavaa sai asmaanee jaa-o.  
nadree kisai na aav-oo naa kichh pee-aa na khaa-o.  
bhee tayree keemat naa pavai ha-o kayvad aakhaa  
naa-o. ||3||

plh 15

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nwnk kugd I K mxw piV piV klcyBwau ]

naanak kaagad lakh manaa parh parh keechai  
bhaa-o.

mslqit n Awel I Kix panucl wau ]  
Bl qrl klmiq n ॥ pvY hau kyfu AwKw n ॥ 4 ] 2 ]

masoo tot na aavee laykhan pa-un chala-o.  
bhee tayree keemat naa pavai ha-o kayvad aakhaa  
naa-o. ||4||2||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji prayed to God to bless him with the moral and spiritual strength to resist worldly temptations, in terms of worldly wealth, pleasures, or power, so that he might never forsake God’s Name from his mind. In this *shabad*, Guru Ji gives the reasons for this request, and why he considers God’s Name beyond evaluation and estimation.

He says: “O’ God, were I to live for millions of years and depend only on air as my food and drink, devoting myself completely to God without wasting a moment, or if I were to shut myself in a cave where I might never glimpse the sun or the moon, or if I were never to have a wink of sleep nor even a dream – even then Your worth and greatness will be priceless. How can I say how great Your Name is?”(1)

Next Guru Ji responds to the possible question: If the worth of God and His Name is so invaluable or so indescribable, then why do people try to describe Him?

He says, “The true formless God is established in His own place. (He does not need any support). It is only by listening (to others) that we describe His praises. As and when it pleases Him, He instills in us the craving (to know Him and sing His praises).”(1-pause)

Resuming his address to God, Guru Ji says, “O’ God, were I to be repeatedly tortured, cut into pieces and ground in a mill (as part of a penance), were I to be burnt in fire and mingled with ashes – even then Your worth or greatness is beyond me to estimate. How can I say how great Your Name is? (3)

Next Guru Ji takes the example of a high-flying bird and says, “O’ God, were I to become a bird and fly across hundreds of skies, were I to become invisible, and were I (so austere), that I do not to eat or drink anything, even then Your worth cannot be estimated. How can I say how great Your Name is?”(3)

Finally Guru Ji says, “O’ God, were I to have tons of paper to write about You, and reading which repeatedly, I may keep loving You. Were my pen to move as fast as the wind and my ink never fall short, even then Your worth or greatness could not be estimated. How I can say how great Your Name is?”(4.2)

**The message of this *shabad* is that God and His Name (power and light) are limitless and indescribable, and we are His humble creatures. Therefore, instead of trying to find His limits, we should always try to meditate on His Name, and endeavor only to reunite with Him.**

isrlrūgumhl w 1 ]

sireeraag mehlā 1.

I KYbd xubd xw I KYKwKw Kwau]  
I KYvnt cl welaW I KYsix vKwau]  
I KYsuh I vnelAih pVyk pCx j wau]1]

laykhai bolan bolnaa laykhai khaanaa khaa-o.  
laykhai vaat chala-ee-aa laykhai sun vaykhaa-o.  
laykhai saah lavaa-ee-ahi parhay ke puchhan jaa-o.  
||1||

bubw mwieAw rcnw Dhu]  
ADYnmuiwswirAw nw iqsejh n Ehu]1]  
rhwau]

baabaa maa-i-aa rachnaa Dhohu.  
anDhai Naam visaari-aa naa tis ayh na oh. ||1||  
rahaa-o.

j lvx mrxw j wie kYePYKuj Ykui ]  
ij QYbih smJwelaYiqQYkie n cil E nui ]  
rox vml yj qVysib bhah plf prui ]2]

jeevan marnaa jaa-ay kai aythai khaajai kaal.  
jithai bahi samjaa-ee-ai tithai ko-ay na chali-o naal.  
rovan vaalay jayt-rhay sabh baneh pand paraal.  
||2||

sBukoAwKYbhqubhqGit n AwKYkie ]  
klmiq iknYn pnelAw khix n vfw hie ]  
swcw shbuejquhoh j IAw kpyl A ]3]

sabh ko aakhai bahuṭ bahuṭ ghat na aakhai ko-ay.  
keemaṭ kinai na paa-ee-aa kahan na vadaa ho-ay.  
saachaa saahab ayk too hor jee-aa kaytay lo-a.  
||3||

nlcw Amdir nlc j wiq nlcl hUAiq nlcu]  
nnwkuqn kYstg swQ vifAw isauikAw rls ]  
ij QY nlc smml IAin iqQY ndir qrl  
bKsls ]4]3]

neechaa andar neech jaat neechee hoo at neech.  
naanak tin kai sang saath vadi-aa si-o ki-aarees.  
jithai neech samaalee-an tithai nadar tayree  
bakhsees. ||4||3||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that God and His Name (power and light) are limitless and indescribable, and we are His humble creatures. So we should always try to meditate on His Name, endeavor only to reunite with Him, and not engage in vain attempts to find His limits or assess His worth and greatness.

In this *shabad*, Guru Ji advises us and makes us understand that our sojourn in this world is limited, so we should not waste it simply in eating and drinking, or amassing worldly riches. Instead, we should utilize this time in dwelling on His Name, and trying to reunite with Him.

Guru Ji therefore says, “(O’ human being), you will be accountable for whatever you speak or say. Similarly, whatever you eat (or drink) goes to your account. How much you travel, and whatever you see

and hear, you shall have to account for. Even the breaths you take are accounted for, (because we have been allotted limited life span). There is no need to ask any scholar about this.” (1)

So Guru Ji warns us against spending our allotted life span in the pursuit of *Maya* (the worldly riches and power). He says: “O’ my respected Sire, this play of *Maya* is nothing but an illusion. The spiritually blind forsake God’s Name, and they lose peace both in this world and the next.”(1-pause)

Elucidating the above statement, Guru Ji says, “From birth till death, one spends one’s time in eating, drinking, and amassing wealth for one’s family. But after death, where the account (of one’s good and bad deeds is explained in the court of the Judge of Righteousness), there is no one to help. Even those who cry at a person’s death do no good, and they waste their time (because) all their tears and cries are as useless to (the dead person) as a bundle of chaff.”(2)

Next Guru Ji says, “Everybody says that God is great. But nobody knows how great He truly is. Besides, by our saying ‘He is great,’ He does not become greater (because His greatness is immeasurable. Ultimately, one has to say, “O God), You are the only eternal Being among the innumerable creatures in all the worlds.”(3)

Finally, Guru Ji wants to express his love for the entire humanity, regardless of their wealth, caste, color, race, or even holiness. He says: “(O’ God), even if a person belongs to the lowliest of the lowly (class from any consideration), Nanak prefers to remain in their society and company. Where the humble ones are looked after, (O’ God), there is the glance of Your grace.”(4-4)

**The message of this *shabad* is that we have a very limited lifespan on this earth. We should use this time to dwell on God’s Name and help the needy and poor irrespective of their caste or social status.**

isrlrūgmhl w 1 ]

sireeraag mehlāa 1.

I bukw kluclhv Tig Kudw mirduru]

lab kuṭaa koorh choohrhaa thag khaaDhaa murḍaar.

pr inlw pr ml umK sDI Agin kDucflw u]

par nindaa par mal mukh suDhee agan kroDh chandaal.

rs ks Awpsl whxweykrm mykrqr ]1]

ras kas aap salaahṇaa ay karam mayray kartaar. ||1||

bwbw bDI Aypiq hie ]

baabaa bolee-ai pat ho-ay.

ahm sy dir ahm khIAih nlc krm bih rie ]1] rhau]

ootam say dar ootam kahee-ahi neech karam bahi ro-ay. ||1|| rahaa-o.

rsusienw rsurpw kmix rsuprml kl vwsu]

ras su-inaa ras rupaa kaaman ras parmal kee vaas.

rsuGwrsusj w mMr rsumlTw rsumwsu]

ras ghorhay ras sayjaa mandar ras meethaa ras maas.

egrys srlr kykYGit nwm invwsu]2]

aytay ras sareer kay kai ghat Naam nivaas. ||2||

ij qubol Aypiq paelAIsobol Awprvwxu]

jit boli-ai pat paa-ee-ai so boli-aa parvaan.

iPkwbol ivgucxw six mK mn Ajw ]

fikaa bol viguchṇaa sun moorakh man ajaan.

joiqsuBwih syBI yhor ik khx vKw ]3]

jo tis bhaaveh say bhalay hor ke kahan vakhaan. ||3||

iqn miq iqn piq iqn DnuplYijn ihrdYrihAw smie ]

tin mat tin pat tin Dhan palai jin hirdai rahi-aa samaa-ay.

iqn kw ikAw sul whxw Avr sAwil aukie ]

tin kaa ki-aa salaahṇaa avar su-aali-o kaa-ay.

nwnk ndrI bhryrcih diin n nie ]4]4]

naanak nadree baahray raacheh daan na naa-ay. ||4||4||

**SIRI RAAG MEHLA 1**

In the previous *shabad*, Guru Ji advised us that we have a very limited lifespan on this earth; we should use this time to dwell on God's Name and help needy and weak persons irrespective of their caste or social status. According to Dr. Bh. Vir Singh Ji, on one occasion, some *pundits* of *Kashi* India told Guru Nanak Dev Ji, that in spite of their efforts, God's Name did not seem to abide in their hearts. They asked him what the reason for this might be? Guru Ji provides an answer to this question in the following hymn.

Offering some worldly metaphors, and putting himself in their situation, Guru Ji explains, "Within my mind, greed acts like a dog; falsehood is like an (unclean) scavenger. By deceiving others, I am consuming what rightfully belongs to others. This is like eating a corpse. My habit of slandering others is simply filling my mouth with their filth. The fire of anger within me burns like a demon. My deepest enjoyment comes from self-praise. These are my sinful deeds, O' God the Creator." (1)

Therefore, Guru Ji advises us and says, "O' brother, speak only those things which bring you honor (in God's court. Do not consider yourself as a good person, because only those who) are truly good are judged virtuous in God's court. Those who do evil deeds shall wail. (As far as evil ones are concerned, they simply cry helplessly about their deeds)." (1-pause)

Guru Ji then cautions us against becoming lost in the pursuit of material possessions, and enjoying false worldly comforts and pleasures. He says, "A human being is surrounded by the pleasure of pursuing gold and silver, enjoying the company of beautiful women (or handsome men), fragrances of sandal, ownership of horses (expensive cars), comfortable beds, magnificent mansions, sweet-tasting foods and meats. Therefore, when so many delights engross the human body, how can God's Name abide in it?"

Next, reminding himself (and us), Guru Ji once again asserts, "Listen, O' my foolish self, by uttering rude words we ruin ourselves. Only that speech which brings us honor is acceptable (in God's court). Only those persons are (truly) good who become pleasing to God. What else is there to say or describe?" (3)

Guru Ji concludes the *shabad* by telling us more about those people who are pleasing to God. He says, "They who always remember His Name, and in whose heart God always resides have true wisdom, honor and wealth. Their praise is beyond description, because nothing more can be said to praise them. But O' Nanak, the person who is devoid of God's grace is neither charitable, nor devoted to God's Name." (4-4)

**The message of this *shabad* is that we should not remain engrossed in enjoying worldly pleasures and indulging in falsehood, slander, greed and other evil traits. Instead we should pray to God to bestow on us the gift of His Name and virtues like truth, compassion, and sweet words.**

isrlrūgumhl w 1 ]

sireeraag mehlāa 1.

Aml ugl d wkw kw idqw dyxhūr ]  
mqI mrxuivswrAw KsI klqI idn cwr ]  
scuimil Aw iqn sPIAw rKx kaudrvru ]1]

amal galolaa koorh kaa dītaa dayvanhaar.  
maṭee maran visaari-aa khusee keṭee din chaar.  
sach mili-aa tin sofee-aa raakhan ka-o darvaar.  
||1||

nwnk swcykauscuj wku ]  
ij qusjvAysKupwIAyqrI drgh cIY  
mwxu ]1] rhwau ]

naanak saachay ka-o sach jaan.  
jit sayvi-ai sukh paa-ee-ai tayree dargeh chalai  
maan. ||1|| rahaa-o.

scusrw gW bhrw ij suivic scw nrau ]

sach saraa gurh baahraa jis vich sachaa naa-o.

pHw 16

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sxih vKxih j pVyhauqn bil hrVj wau ]  
qw mnuKlvw j wIAy w mhl I pweyQwau ]2]

suneh vakaaneh jayt-rhay ha-o tin balihaarai jaa-o.  
taa man kheevaa jaanee-ai jaa mahlee paa-ay  
thaa-o. ||2||

nuaunlruclgAwIAw squprml uqin vwsu ]  
qw mKuhwVaj I w I K dwql iek dwiq ]  
dK iqsYpih AnKIAih sK ij sYhl pws ]3]

naa-o neer chang-aa-ee-aa sat parmal tan vaas.  
taa mukh hovai ujlaa lakh daatee ik daat.  
dookh tisai peh aakhee-ahi sookh jisai hee paas.  
||3||



soikaumnhuivswrIAy j w kyj IA prwx ]  
 iqsuivxusBuApivqRhyj yw phxuKwxu]  
 hōr gl WsiB kWIaW qDuBwYprvwxu]4]5]

so ki-o manhu visaaree-ai jaa kay jee-a paraan.  
 tīs vin sabh apvitar hai jaytaa painan khaan.  
 hor galaa<sup>N</sup> sabh koorhee-aa tuDh bhaavai parvaan.  
 ||4||5||

### SIRI RAAG MEHLA 1

In the last stanza of the previous *shabad*, Guru Ji contrasted the state of those in whose heart the eternal God abides, with those who are devoid of God's grace, and therefore have neither piety, nor God's Name.

In this *shabad*, Guru Ji beautifully explains what happens to these two categories of human beings. First, commenting on those who are devoid of God's grace, Guru Ji says, "(To such people), it seems that the Giver (God) has administered a tablet of opium (of falsehood). Being intoxicated with (this false) intellect, they become oblivious to Death, and indulge in false worldly pleasures. On the other hand, the sober (who have enshrined God in their heart) have been imbued with true guidance, which enables them to stay in (God's) court." (1)

Therefore advising himself (and us), Guru Ji, says, "O' Nanak, know that the true God alone is eternal, and in serving Him we obtain joy and peace, and go to God's' court with honor." (1-pause)

Telling us about the wine (which will always keep us truly happy), Guru Ji says, "Truth is the wine, which is distilled not from molasses, but from God's Name. I am a sacrifice to all those who hear and praise the True Name. We should deem our mind (truly) intoxicated if it finds a place in (God's) mansion." (2)

For this reason, Guru Ji advises us and says, "(O' humans), bathe in the water of virtues and apply the perfume of righteousness to the body. Then will your face become bright, glowing with spiritual beauty, and this one gift is greater than a million gifts. Further, narrate your woes only to Him who has the power to (remove them and) bless you with joy." (3)

Therefore, Guru Ji concludes, "Why should we become forgetful of Him in our mind to Whom belongs our life and soul? Without (remembering) God, all we eat or wear is impure. In short, O' God, all other things are false (or useless). Only what pleases You is acceptable (in Your court)." (4-5)

**The message of this *shabad* is that instead of seeking joy and intoxication in false and transient pleasures of the world, we should try to seek the wealth of God's Name. This wealth alone is pleasing and acceptable to God.**

isrlrgumhl u1 ]

sireeraag mahal 1 .

j wI mhuGis msukir miq kugdukir swru]  
 Bwaukl m kir icquI Kwrl gir piC il Kublcwr]

jaal moh ghas mas kar mat kaagaḍ kar saar.  
bhaa-o kalam kar chit laykhaaree gur puchh likh  
 beechaar.

il Kunwmsul wh il Kuil KuAlqun purwru]1]

likh *Naam* saalaah likh likh ant na paaraavaar.  
 ||1||

bwbw ehul Kw il iK j wku]  
 ij QYI Kw mlgIAyiqQYhie scw nlswxu]1] rhwa]

baabaa ayhu laykhaa likh jaan.  
 jithai laykhaa manglee-ai tithai ho-ay sachaa  
 neesaan. ||1|| rahaa-o.

ij QYiml ih vifAmeIAw sd KslAw sd cwa]

jithai mileh vadi-aa-ee-aa sad khusee-aa sad  
 chaa-o.

iqn miK itkyinkl ih ij n min scw nwa]  
 krim iml Yqw pweIAynihl gl l vwaudAwau]2]

tin mukh tikay niklahi jin man sachaa naa-o.  
 karam milai taa paa-ee-ai naahee galee vaa-o du-  
 aa-o. ||2||

ieik Awih ieik j wih aiT rKIAih nw sl w]  
 ieik apweymgyieknw vfydrvr]  
 AglgieAw j wIAyivxunwYvkr ]3]

ik aavahi ik jaahi uth rakhee-ahi naav salaar.  
 ik upaa-ay mangtay iknaa vaday darvaar.  
 agai ga-i-aa jaanee-ai vin naavai vaykaar. ||3||



BŷqŷYfruAgl w Kip Kip iCjYdh ]  
 nŵ ij nŵ sil qŵn Kŵn hŵyifTyKŷ ]  
 nŵnk aũl cil Aw siB kŵ/yqŷynŷ ]4]6]

bhai tayrai dar aglaa khap khap chhijai dayh.  
 naav jinaa sultaan khaan hoday dithay khayh.  
 naanak uthee chali-aa sabh koorhay tutay nayh.  
 ||4||6||

### SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, in *Puraatan Janam Saakhi* (Old Autobiography), this *shabad* describes Guru Nanak Dev Ji's response when he was asked by his primary school teacher to practice writing on his wooden slate. In this *shabad*, (using the vocabulary of a business school) Guru Ji tells us how to conduct and record the business of our life, so that after death we are accepted in God's Court.

Addressing his teacher, Guru Ji says, "(O' my respected teacher), please make ink by burning and pounding your avarice, and make your intelligence pure like a superior paper to write on it. Make the loving fear of God, your pen, and your mind the writer. After consulting your Guru, write about God's immaculate thoughts. Yes, write down praises of God's Name, which has no end or limit."(1)

Emphasizing the point he wants to make, Guru Ji says, "O' my respected sire, learn to write this kind of account so that where the account (of our deeds) is called for, it is stamped as true (having been approved by the Righteous Judge)."(1-pause)

Guru Ji now describes the blessings obtained by those who enshrine God's Name in their minds. He says, "The faces of those, who cherish God in their minds are anointed in that place where one receives honors, and where there is always happiness and bliss (the kingdom of heaven). But God's Name is only obtained through His grace, and not through idle talk."(2)

Commenting on the fate of those, who do not care to dwell on God's Name, Guru Ji says, "Myriads of individuals come into this world and depart. Some are called by renowned names. Some are born beggars, and some hold big courts. But their true worth is known only when they pass away (and face the Righteous Judge, and realize) that without God's Name, they have wasted their life."(3)

Putting himself in the position of such people, Guru Ji says to God, "O' God, my body is withering away in dread of Your mighty fear. With my own eyes, I have seen those known as kings and lords reduced to dust. O' Nanak, when one departs from the world, all one's false attachments are broken."(4-6)

**The message of this *shabad* is that instead of wasting our life in the pursuits of material gains, or becoming drunk with power, we should devote our life to dwelling upon God's Name so that we may not have to suffer the fear of judgment in God's court.**

isrlrŷgumhl w 1 ]

sireeraag mehlāa 1.

siB rs imTymŷhAŷsixAŷsil ōy]  
 Kt qŷsl mŷk bŷ xŷmŷx nŷd kley]  
 Cqlh Aŷmŷ Bŷaueŷkuj w kaundir krje ]1]

sabh ras mithay mani-ai suni-ai saalonay.  
 khat tursee mukh bolnaa maaran naad kee-ay.  
 chhateeh amrit bhaa-o ayk jaa ka-o nadar  
 karay-i. ||1||

bŷbŷ hrŷKŷxw Kŷl KŷAŷru]  
 ij quKŷDYqŷnupIŷIAŷmn mih cl ih ivkŷr ]1]  
 rhŷau]

baabaa hor khaanaa khusee khu-aar.  
 jit khaaDhai tan peerhee-ai man meh chaleh  
 vikaar. ||1|| rahaa-o.

rŷqŷ phxumŷnrŷqŷ spŷdl squdŷru]  
 nil l isAŷhl kdŷ krxl pihrxupŷ iDAŷnŷ]

raṭaa painan man raṭaa supaydee sat daan.  
 neelee si-aahee kadaa karnee pahiran pair  
 Dhi-aan.  
 karam-band santokh kaa Dhan joban tayraa  
 Naam. ||2||

bŷbŷ hrŷupŷxŷKŷl KŷAŷru]  
 ij qupDYqŷnupIŷIAŷmn mih cl ih ivkŷr ]1]  
 rhŷau]

baabaa hor painan khusee khu-aar.  
 jit paiDhai tan peerhee-ai man meh chaleh  
 vikaar. ||1|| rahaa-o.

GMyprK sienysuKiq bUxuqrl vut ]

qrks qlr kmw slg qgbm gk Duqu]

vij w nj w piq isauprgtukrmuqrv myl j iiq ]3]

bwbw hruvVxw Ksl KAwru]

ij qu ciVAY qnu pIVIAI mn mih cl ih ivkwr ]1]  
rhwa]

Gr mdr Ksl nm kl ndir qrl prvrur]

plhw 17

hkmusel qDuBwsl hruAwKxubhuApwru]

nwnk scw piqsihupC n krybcrur]

bwbw hruvVxw Ksl KAwru]

ij qu ciVAY qnu pIVIAI mn mih cl ih ivkwr ]1]  
rhwa]

ghorhay paakhar su-inay saakhat boojhan  
tayree vaat.

tarkas teer kamaan saan<sup>g</sup> taygband gun  
Dhaat.

vaajaa nayjaa pat si-o pargat karam tayraa  
mayree jaat. ||3||

baabaa hor charh-naa khusee khu-aar.

jit charhi-ai tan peerhee-ai man meh chaleh  
vikaar. ||1|| rahaa-o.

ghar mandar khusee Naam kee nadar tayree  
parvaar.

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hukam so-ee tuDh bhaavsee hor aakhan  
bahu apaar.

naanak sachaa paatisaahu poochh na karay  
beechar. ||4||

baabaa hor sa-unaa khusee khu-aar.

jit sutai tan peerhee-ai man meh chaleh  
vikaar. ||1|| rahaa-o. ||4||7||

### SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji and the *Puraatan Janam Saakhi* (The Ancient Biography), Guru Nanak Dev Ji uttered this *shabad* when he returned from his first travel. Instead of going home, he stopped two miles away. This *shabad* appears to be in response to his parents' inquiry: "Why like other youths, he does not enjoy food, clothing, or worldly pleasures?"

In response, Guru Ji says, "O' my respected sire, to believe in God's Name is to enjoy sweets, to hear His Name is to taste salty dishes, to utter God's Name is to savor delicacies. By singing God's praise I have made my life's spices. To love God is like enjoying thirty-six delicious dishes, but this blessing is granted only to those upon whom God casts His merciful glance." (1)

Then as if stating his basic principle about food, he says, "O' my respected sire, all those eatables ruin our happiness and make us suffer (in the end), eating which our body is in discomfort, and evil thoughts run through our mind." (1-pause)

Now talking about the kinds of spiritual clothes we should wear, Guru Ji says, "O' my respected sire, to dye one's mind in God's Name is like wearing red clothes (the customary color of bridal dresses). To practice charity and truthfulness is to be dressed in white (the customary color denoting purity). To remove sin from the mind is to wear blue, and to focus one's attention on God's feet (to meditate on God's Name) is like wearing the white robe of honor. Contentment should be one's waistband, and God's Name one's wealth and youth." (2)

However, giving his guidelines regarding the kind of clothes we should wear, Guru Ji says, "O' my respected sire, all those dresses ruin our happiness and makes us suffer (in the end), wearing which our body is in discomfort and evil thoughts run through our mind." (1-pause)

Then Guru Ji addresses God, saying, "(O' God), to know and follow Your way amounts to owning gold accessories and horses decorated with protective iron shields. To imbibe Your virtues amounts to wielding quiver, arrows, bow, spear and sword-belt. To be honored in Your court are one's drums and lances. Your grace is the highest caste (for me)." (3)

However, stating his third guideline about possessing expensive transportation and other trappings of power and high society, Guru Ji says: "O' my respected sire, all other rides which ultimately ruin our pleasure and make us suffer are vain, which torment the body and fill the mind with evil thoughts." (1-pause)

Finally, regarding magnificent mansions, big families, and other symbols of power and wealth, Guru Ji says, “(O’ God), the joy one obtains by dwelling on Your Name is like the joy of living in a mansion. Your gracious glance is like the pleasure of having a big family. For me, the only command that matters is what pleases You. There are powerful people who may be issuing orders (but I don’t care about them). O’ Nanak, God is the true King, and (He) does not ask or consult anyone (to bestow His gifts).” (4)

Therefore, after giving his guidelines regarding the homes we live in, Guru Ji says, “(O’ my respected sire, if we forsake God, then) sleeping (in any mansions) gives discomfort to the body and fills the mind with evil thoughts. It ruins our happiness and brings suffering upon us.”(1-pause-4-7)

The message of this *shabad* is that if we want to enjoy true happiness, then for us meditating on God's Name should be our most favorite food, dress, and dwelling. But even for our worldly life, we should avoid any foods, dresses, cars, and mansions, which cause discomfort to our body, and produce evil thoughts in our mind. Because all such luxuries make us suffer and ultimately ruin us.

isrlrwgumhl w 1 ]

**sireeraag mehlāa 1.**

kl gU kl kWeAw rqnw kl l il qw Agir vnsu qin  
susu]  
ATsiT qlrQ kw miK itkw iqquGit miq ivgws]

kungoo kee kaa<sup>N</sup>-i-aa raṭnaa kee lalitaā agar vaas  
tan saas.  
aṭhsaṭh tirath kaa mukh tikaa tīt ghat maṭ vigaas.

Equmql swl whxw scunwmugxqwsu]1]

ot\_ ma\_tee salaahnaa sach *Naam* guntaas. ||1||

bwbw hør miq hør hør ]  
jysauvyr kmwclAYkVYkVw j øru]1] rhwau]

baabaa hor mat hor hor.  
jay sa-o vayr kamaa-ee-ai koorhai koorhaa jor.  
||1|| rahaa-o.

pj I gYplrUAWKIAysBuimI YsBwru]  
nwausdweyAwpXw hVYisDusmwrU]  
j w piq I KYnw pvYsBw pj KuArU] 2]

pooj lagai peer aakhee-ai sabh milai sansaar.  
naa-o sadaa-ay aapnaa hovai siDh sumaar.  
jaa pat laykhai naa pavai sabhaa pooj khu-aar.  
||2||

ij n kausiqgir QwipAw iqn myt n skYkie ]  
Enw AMir nmuinDwuhYnmoprgtuhie

jīn ka-o satgur thaapi-aa tīn mayt na sakai ko-ay.  
onaa andar *Naam* niDhaan hai *Naamo* pargat  
ho-ay.

**nvauplj IAYnvaumMIAyakMfusdw scusie ]3]**

naa-o poojee-ai naa-o mannee-ai akhand sadaa  
sach so-ay. ||3||

KhUKh rI weIAYqw j laukhw hie ]

khayhoo khayh rala-ee-ai taa jee-o kayhaa  
ho-ay.

j l lAw siB isAxp w a l cil A w rie ]  
nink nim ivs w r A l dir gieAw ikAw  
hie ]418]

jalee-aa sabh si-aanpaa uthee chali-aa ro-ay.  
 naanak *Naam* visaari-ai dar ga-i-aa ki-aa ho-ay.  
 ||4||8||

**SIRI RAAG MEHLA 1**

In the earlier *shabad*, Guru Ji gave us the message that to indulge in comforts and luxuries beyond a reasonable degree is to ruin our happiness and invite suffering. True happiness is obtained by dwelling on God's Name.

In this *shabad*, which touches the heights of poetic beauty, immaculate expression and vividness of metaphor, Guru Ji compares the intellect of a person steeped in God's Name with one who has somehow acquired great fame and renown. According to Dr. Bh. Vir Singh Ji, some people believe that this *shabad* was addressed to Sheikh Braham (a famous Muslim saint of ancient times).

Guru Ji says, “One’s body should be pure like saffron, the tongue should utter sweet and precious words like jewels, and one’s breath should be fragrant like eaglewood. One’s face should be anointed as if with the sacred mark of (all the) sixty-eight (Hindu) holy places, and in the mind should be the light of (divine) intellect. With that intellect we should praise the true Name (of God), who is the treasure of merits.” (1)

So Guru Ji says to us, "O' my respected sire, any other kind of intellect is false, with this false intellect even if we try hundreds of times, we shall acquire nothing but more and more falsehood." (1-pause)

Giving examples from where we may get such false guidance, Guru Ji says, "A person may be worshipped and called a *Pir* (Muslim holy man with occult powers). The world may come to see him, and he may be counted among *Sidhas* (the saints, who can perform miracles). But if he does not gain approval in God's reckoning, all this worship (worldly honor) will make him wretched and miserable." (2)

Guru Ji contrasts the honor of such men of occult powers with those whom God Himself has established as the donors of His true Name. He says, "None can efface the greatness of those whom the true Guru (God) has established (as the best donors of His Name): within them is the treasure of God's Name, and it is because of His Name that they have become known. They always worship God's Name, and have faith in Him who is imperishable, and exists forever." (3)

Describing the fate of a person who follows the false guidance mentioned in stanza (2), Guru Ji says, "(Do you know) what happens to the soul when one's body mingles with dust (after death? The answer is that all one's cleverness is burned away, and (the soul) departs crying (from the world). O' Nanak, if we forsake God's Name, then only upon reaching God's court will we know what (punishment awaits us)." (4-8)

**The message of this *shabad* is that if we want to avoid a terrible unknown fate upon our death, then instead of following false saints or men of occult powers, we should follow the advice of the eternal Guru (Granth Sahib Ji) and meditate on God's Name.**

isrlrgumhl w 1 ]

sireeraag mehlā 1.

gkxvhl gk vlrYAagkxvhl Jūr ]  
jyl v/h vruxmxl nh iml lAYipr kūr ]  
nw bYl nw ql hvw nw paelAYiprudr ]1]

gunvantee gun veethrai a-ugunvantee jhoor.  
jay lor<sup>h</sup>eh var kaam<sup>n</sup>ee nah milee-ai pir koor.  
naa bay<sup>r</sup>hee naa tulhar<sup>h</sup>aa naa paa-ee-ai pir door.  
||1||

myrTukr pYqKiq Afid u]  
gurmik pth jykrypaelAYSucAqd u]1]  
rhwa]

mayray thaakur poorai takhat<sup>t</sup> adol.  
gurmukh<sup>h</sup> pooraa jay karay paa-ee-ai saach atol.  
||1|| rahaa-o.

pBuhirmirushxw iqsumih mxxk l w ]  
mql hlrwinrml wkltn kt rlsml ]  
ibnu paVl giV ikau cVau gr hir iDAwn  
inhw ]2]

parabh<sup>h</sup> harmandar sohnaa tis meh maanak laal.  
mot<sup>e</sup>ee heeraa nirmalaa kanchan kot reesaal.  
bin pa-or<sup>h</sup>ee garh<sup>h</sup> ki-o charha-o gur har Dhi-aan  
nihaal. ||2||

grupaVl bYl grlguruql hw hir nwa]  
grusrusugrubihQogruqlrQuadrIAwa]  
jyiqsuBwYaj l l sq sir nwx j wa]3]

gur pa-or<sup>h</sup>ee bay<sup>r</sup>hee guroo gur tulhaa har naa-o.  
gur sar saagar bohitho gur tirath<sup>h</sup> daree-aa-o.  
jay tis bhaavai oojlee sat sar naavan jaa-o. ||3||

pThpThoAwKlAYpYqKiq invs ]  
pThYQwin shwxYpThYAs invs ]  
nwnk pth jyiml YikauGwtYgk qws ]4]9]

pooro pooro aak<sup>h</sup>ee-ai poorai takhat<sup>t</sup> nivaas.  
poorai tha<sup>n</sup>aan suhaavnai poorai aas niraas.  
naanak pooraa jay milai ki-o ghaatai gun taas.  
||4||9||

#### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of following false saints or men of occult powers, we should follow the advice of the true Guru (Granth Sahib Ji) and dwell on God's Name.

According to Dr. Bh. Vir Singh Ji, in this *shabad* Guru Ji illustrates his message with a beautiful metaphor, which is as vivid as a painting. This painting shows an all-powerful king (God) sitting on His eternal throne, in a fort built on an island, surrounded by an ocean. On the shore of the ocean is a young girl (the soul bride), who is longing to meet her spouse the King. She has no boat to cross that ocean, no

ladder to climb that fort, and no real courage to face that King. Yet she is very anxious to meet God. In that state, she fortunately finds another person who has already been across that ocean, is a close confidant of that King, and who graciously gives her true guidance about how she might also cross the ocean and meet her beloved Spouse.

This expert (Guru) tells the human soul-bride, “(First of all, understand that) a woman of merit grows in honor while the one with demerits burns with jealousy. (Secondly), O’ lady, if you are truly anxious to meet your Bridegroom, then understand clearly that you cannot meet Him through falsehood. Your beloved God’s abode is far off (across the worldly ocean). Also realize that you have neither a boat nor a raft to (cross the ocean and) reach your Spouse.”(1)

Explaining the main idea behind this metaphor, Guru Ji says, “My Perfect God is seated serenely on His throne. If by the Guru’s grace a person becomes perfect (full of merit), that person attains that true immeasurable God.” (1-pause)

Reverting back to the metaphor in a slightly modified form, Guru Ji says, “God is (like) a beautiful temple, in which are studded (many) rubies and jewels. That pleasing temple of gold is filled with all kinds of pearls and pure diamonds. (So now the question arises), how can we climb that fort? (The answer is that) by meditating on God through the Guru’s guidance, we can have the bliss of beholding God.”(2)

Next, explaining the significance of the Guru, he says, “(O’ my dear friend), the Guru is (like) the ladder (to climb the fort of God). He provides the boat or the raft of God’s Name (to cross the world-ocean between you and your God). The Guru is also the pool in a holy place along the river (where you might be cleansed) after crossing the world-ocean. But the bride soul will wash herself in that true pool (of the holy congregation of the Guru) only if it pleases God.” (3)

In conclusion, Guru Ji says, “That God is called perfect, and that perfect One is sitting on His perfect throne. Perfect and pleasing are all His places. He fulfills the hopes of those who have lost all hope. O’ Nanak, if a person meets that perfect Guru, how can the treasure of his merits diminish? (Because upon meeting the Guru, a person’s merits will multiply, which is the sign of a meritorious soul bride).” (4-9)

The message of this *shabad* is that if we want to meet our beloved spouse (God), then like the meritorious soul bride, we must multiply our merits by joining the congregation of the Guru (Granth Sahib Ji). Sitting in that congregation, we should sing God's praise and dwell on His Name.

isrlrwgumhl w 1 ]

AwwhuBkygil iml h Alik shj VIAwh ]  
imil kYkrh khwxIAw smhD km kIAwh ]  
sncyswhb siB qk Aangx siB Aswh ]1]

krqw sBukoqrYj ör ]  
eKusdbulcwrIAYj w qUqw ikAw hÖr ]1]  
rhau]

j wie pChushuqxl qsl rwiAw iknl gkd]

shij shiK slgrlAwimTwbd xl ]  
iprurIsul Uqwinl Yj wgr kw sbdusxl ]2]

**pHw 18**

kplAw qrlAw kdrql kyf qrl dwiq ]  
 kpyqryj lA j M isPiq krih idnurwiq ]  
 kpyqryr b rM kpyj wiq Aj wiq ]3]

scuiml Yscua**h**Ysc mih snic smwie ]  
 sriq h**u**/piq al**g**vYgrbcnl BauK**u**ie ]  
 nink scw p**u**iqs**h**uA**u**p**u**l eyiml **w**ie  
 141101

**sireeraag mehlāa 1.**

aavhu bhainay gal milah ank sahaylrhee-aah.  
mil kai karah kahaane-aa samrath kanti kee-aah.  
saachay saahib sabh gun a-ugan sabh asaah. ||1||

kartaa sabh ko tayrai jor.  
ayk sabad<sub>1</sub> beechaaree-ai jaa too taa ki-aa hor. ||1||  
rahaa-o.

jaa-ay puchhahu sohaagane<sub>e</sub> tusee raavi-aa kinee  
gune<sub>e</sub>.  
sahj santokh seegaaree-aa mithaa bol<sub>nee</sub>.  
pir reesaaloo taa milai jaa gur kaa sabad<sub>u</sub> sun<sub>ee</sub>.  
||2||

**SGGS P - 18**

kaytee-aa tayree-aa kudratee kayvad tayree daat  
kaytay tayray jee-a jant sifaf karahi din raat.  
kaytay tayray roop rang kaytay jaat ajaat. ||3||

sach milai sach oopjai sach meh saach samaa-ay.  
surat᳚ hova᳚i pa᳚i oogvai gurbachnee bha-o khaa-ay.  
naanak sachaa paat᳚isaahu aapay la-ay milaa-ay.  
||4||10||

**SIRI RAAG MEHLA 1**

According to Dr. Bh. Vir Singh Ji, as per the *Puraatan Janam Saakhi* (The Ancient Biography), this *shabad* was uttered by Guru Nanak Dev Ji after meeting Sheikh Braham Ibrahim (also known as Sheikh Farid Salas), at the time of his departure. In this *shabad*, Guru Ji describes what should be the relationship and the topic of discussion when some Gursikh friends meet together. He once again uses the metaphor of young female brides who gather to talk about their beloved spouse, and how to win his love.

Assuming himself as one of these brides addressing her mates, Guru Ji says, "Come O' dear sisters, let us embrace one another, and after meeting thus, let us talk about the stories of (God), our all powerful groom. (Let us first of all acknowledge that) our true Spouse has all merits, but we are filled with all faults (and because of this we are separated from Him)."(1)

Guru Ji then enters into a prayer mode and says, "O' my Creator, everything is within Your power (including removing our defects). If we reflect just on this one word, when You are (on our side, where lies the need for anything else?)"(1-pause)

After fully understanding the above concept, the question arises: "What should we do to attain that all-powerful God, and have Him on our side?"

Suggesting an answer to this question, Guru Ji says, "We should go and ask the wedded wives (the *Gursikhs*): "With what merits did you obtain the company of the Groom-God?" (They will answer): "We embellished ourselves with the (merits) of equipoise, contentment and sweet words. (The fact is) that the joyous Spouse is won over when one listens (and acts upon) the word (of advice) of the Guru."(2)

Sharing these immaculate thoughts with his friends, Guru Ji once again immerses himself in direct praise of God and says, "O' God, numerous are Your gifts. Countless are Your creatures, who praise You day and night. Innumerable are Your forms and colors, and innumerable are those of high and low castes."(3)

Resuming his dialogue with his *Gursikh* friends, Guru Ji says, "(Listen O' my friends), when one acquires the Truth (about God after listening to the Guru), then deep faith arises (in one's mind), and one becomes absorbed in the eternal (God). When through the Guru's word we conquer (our worldly) fear, and come to possess (divine) wisdom, we gain respect (in the court of God). In that stage, O' Nanak, that true King would Himself unite us with Him."(4-10)

**The message of this *shabad* is that if we want to reunite with our beloved God, then together with our *Gursikh* friends we should sing His praises. Furthermore, we should listen to and act upon the immaculate advice of the Guru (Granth Sahib), and embellish ourselves with the qualities of poise, contentment and a sweet tongue. One day showing His Grace, God Himself will unite us with Him.**

isrlrūgmhl w 1 ]

sireeraag mehlāa 1.

B l l s r l i j a b r l h a m y m e l G r u h u ]  
d h l g y i P i r c k r l s i q g r k w v s u h u ]  
k l p i q A n g l b u i d h y s c w v p r v u h u ] 1 ]

bhalee saree je ubree ha-umai mu-ee gharaahu.  
doot lagay fir chaakree satgur kaa vaysaahu.  
kalap ti-aagee baad hai sachaa vayparvaahu. ||1||

m n r y s c u i m l Y B a u j i e ]  
B Y i b n u i n r B a u i k a u Q I A Y g u r m i K s b i d  
s m i e ] 1 ] r h u a u ]

man ray sach milai bha-o jaa-ay.  
bhai bin nirbha-o ki-o thee-ai gurmukh sabad  
samaa-ay. ||1|| rahaa-o.

k y q w A n K x u A n K I A Y A n K i x q i t n h i e ]  
m l g x v u l y k p V y d n q w e k o s i e ]  
i j s k y j I A p r u x h y m i n v i s A y s K u h i e ] 2 ]

kaytaa aakhan aakhee-ai aakhan tot na ho-ay.  
mangan vaalay kayt-rhay daataa ayko so-ay.  
jis kay jee-a paraan hai man vasi-ai sukh ho-ay.  
||2||

j g u s p n w b u j l b n l i K n m i h K j u K j i e ]  
s j g l i m i l e k s y i v j g l a i T j i e ]  
j o i q s u B u x w s o Q I A Y A v r u n k r x w j i e  
] 3 ]

jag supnaa baajee banee khin meh khayl khaylaa-ay.  
sanjogee mil aysay vijogee uth jaa-ay.  
jo tis bhaanaa so thee-ai avar na karnaa jaa-ay.  
||3||



gurmik vsquvsuIAyscuVKruscurwis ] gurmukh vasat vaysaahee-ai sach vakhar sach raas.  
 ij nl scuvxij Angir physbwis ] jinee sach vananji-aa gur pooray saabaas.  
 nwnk vsqu pCuxsl scu sadw ij su naanak vasat pachhaansee sach sa-udaa jis paas.  
 pwis ]4]11] ||4||11||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji invited us all to come and join him in singing the praises of our beloved Spouse, God. In this *shabad*, he shares with us the kind of enlightenment (divine knowledge) he has obtained by singing God's praises and meditating on His Name.

Guru Ji says, "What a good thing has happened: the ego within my mind has been stilled. Now, by virtue of my faith in the true Guru, instead of bothering me, my impulses (such as lust, anger, and greed) have become my servants. (In other words, instead of being swayed by such passions into evil or undesirable acts, I control these passions and use them at appropriate times). By the grace of the eternal carefree God I have dispelled all anxiety (because I have realized that) this is useless."(1)

So Guru Ji tells his mind (and actually ours), "O' my mind, when one meets the eternal God, the fear (of the world) disappears. Without God's fear (and respect for Him), one cannot be free from the fears of the world. This (state) is achieved only by merging in (getting attuned to) the Guru's words."(1-pause)

Guru Ji further comments: "However much one may try to describe God, His description is limitless. Countless people beg (for one thing or the other), but He is the only Giver. Further we enjoy true peace only when that Master (God), to whom our life and soul belong, comes to abide in the mind."(2)

Giving the reason why fulfillment of worldly desires does not bring us lasting happiness, Guru Ji says, "This world is like a dream, a drama which is over in an instant. It is through God's writ that some persons are united in this (dream) world, while others depart from the world in separation. Whatever pleases God that alone happens, and no one has the power to alter this."(3)

In conclusion, Guru Ji says, "(We have been sent for a particular purpose, and that purpose is to attain God's Name. Therefore), through the Guru's guidance we should accumulate the commodity of His Name, the real wealth and capital. The true Guru honors those who gather the true commodity (of Name). O' Nanak, God will recognize (and honor that person) who has this true commodity (of Name)."(4-11)

**The message of this *shabad* is that we have a very short stay in this world. During this period our emphasis should be on overcoming our evil tendencies under the guidance of our Guru, and meditating on God's Name. Only then we will fulfill our real mission in life, for which we have been sent into this world.**

isrlrūgmhl u1 ]

sireeraag mahal 1.

Dwquiml YPin DwqukauiSPql isPiq smie ]  
 I w ugil w ughbrw scw rlyucVwau]  
 scuiml YstKIAw hir j ip ekYBwie ]1]

Dhaat milai fun Dhaat ka-o siftee sifai samaa-ay.  
 laal gulaal gahbaraa sachaa rang charhaa-o.  
 sach milai santokhee-aa har jap ayakai bhaa-ay. ||1||

Bwel rystj j nwl ryu]  
 stj sBw grupielAYmkiq pdwrQuDyu]1]  
 rhwau]

bhaa-ee ray sant janaa kee rayn.  
 sant sabhaa gur paa-ee-ai mukat padaarath Dhayn.  
 ||1|| rahaa-o.

altauQunushwaxw alpir mhl umrwir ]  
 scukrxl dypwielAYdruGrumhl uipAwir ]  
 gurmik mnusmJuelAYAnqm rmublcwir ]2]

oocha-o thaana suhaavanaa oopar mahal muraar.  
 sach karnee day paa-ee-ai dar ghar mahal pi-aar.  
 gurmukh man samjaa-ee-ai aatam raam bechaar.  
 ||2||



iqḷbiḌ krm kmwēlAih Aws AMṡw hie ]	ṭaribaDh karam kamaa-ee-ahi aas andaysaa ho-ay.
ikaugr ibnu iqḷḱṭl Cṭsl shij imil AYsKu	ki-o gur bin ṭarikuṭee chhṭutsee sahj mili-ai sukh
hie ]	ho-ay.
inj Gir mhl u pCwXIAV ndir kry mlu	nij ghar mahal pachhaanee-ai naḍar karay mal
Die [3]	Dho-ay.   3
ibnugr mḷ un aqrYibnuhir ikauGr vṡsu]	bin gur mail na uṭrai bin har ki-o ghar vaas.
ekosbdvḷcṛIAVAvr iqAngYAws ]	ayko sabaḍ veechaaree-ai avar ṭi-aagai aas.
nṡnk djK idKwēlAY hau sd bil hrY	naanak daykh dikhāa-ee-ai ha-o saḍ balihaarai jaas.
jṡsu]4]12]	4  12

### SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, it appears that after listening to the message of the last *shabad*, the question was asked: "Why is it necessary to seek the Guru's guidance and meditate on God's Name? Couldn't one get salvation by performing such deeds as charity, or ritual worship?"

In this *shabad*, Guru Ji provides answers to these questions. Citing an example, Guru Ji says, "Just as by melting a piece of metal merges into metal, similarly by praising God, one merges into God Himself. (When people start praising God), then by degrees they are dyed with the true deep red color of God's love. But only those contented (devotees) who meditate on Him with single-minded love and devotion attain to the eternal (God)." (1)

Therefore Guru Ji advises us, "O' my friend, become the dust of the feet of saintly persons (humbly listen and act on their instructions). It is only in the company of saintly persons that we can find the Guru, who like the wish-fulfilling cow (*Kaam Dhain*) leads us to salvation (by saving us from evil ways)." (1-pause)

Now discussing God Himself, Guru Ji says, "There is a very beautiful high spot, on which stands the mansion of God, the destroyer of demons. (In other words, to reach a state of divine wisdom, one has to rise above the material motivations of power, vice, or virtues). It is through true loving conduct that we find the door to (His) mansion (the divine state). It is through the Guru's guidance that we instruct the mind to contemplate on the Supreme Soul (and realize God in our inner self)." (2)

Guru Ji now tells us what happens if we continue doing deeds influenced by the three modes of *Maya* (vice, virtue, or power). He says: "When we do deeds motivated by (any of the) three modes, we are always living under some hope and fear (which often manifests in three wavy lines on our forehead). Without obtaining the guidance of the Guru, this worry doesn't go away. It is only when we imperceptibly meet (God through the Guru) that there is peace. It is only when God shows His Grace that He washes off all the dirt (of our mind, through Guru's guidance), and we recognize our true abode." (3)

Guru Ji reemphasizes: "Mind's impurity cannot be washed off without the Guru's help, and without God's grace there is no Home coming. Therefore, we should concentrate upon the Guru's word alone, and abandon hope in anyone else. O' Nanak, I am ever a sacrifice to such a Guru, who has himself seen (God), and also helps others to see Him." (4-12)

**The message of this *shabad* is that if we want to see the eternal God, and merge in Him, then rising above the three modes of *Maya* (power, vice, or virtue), we should seek the advice of the Guru (Granth Sahib) alone. Following that advice, we should imbue ourselves with God's love and His Name, so that we may merge in Him just as one melting piece of metal merges into another.**

isrlrṡgumhl w 1 ]	sireeraag mehlāa 1.
iḌḡuj lvxudhṡgxl mṭl dḷYBwē ]	Dharig jeevan duhaaganeē muthee doojai bhaa-ay.
kl r kry kḌ ij auAihinis ikir Fih pṡie ]	kalar kayree kanDh ji-o ahinis kir dheh paa-ay.
ibnusbḍYsKunw QIAVipr ibnudKun j wē ]1]	bin sabḍai sukh naa thee-ai pir bin dookh na
	jaa-ay.   1

mDyir ibnuikAw slgru]

munDhay pir bin ki-aa seegaar.

plw 19

SGGS P - 19

dir Gir Fel n l hYdrgh JTuKAwru]1]  
rhau]

dar ghar dho-ee na lahai dargeh jhooth khu-aar.  
||1|| rahaa-o.

Awp sj wun Bil el scwvf ikrsu]  
pihl wDrql swD kYscunmudydu]  
nauiniD apj Ynmuekukrim pvYnIsu]2]

aap sujaan na bhul-ee sachaa vad kirsaañ.  
pahilaa Dhartee saaDh kai sach Naam day daan.  
na-o niDh upjai Naam ayk karam pavai neesaan.  
||2||

gr kauj ix n j wcl ikAwigsucj uAcru]  
ADl YnmuiwswrAw mnmiK AD gbr ]  
Awxuj wun ckel mir j nmYhie KAwru]3]

gur ka-o jaan na jaan-ee ki-aa tis chaj achaa.  
anDhulai Naam visaari-aa manmukh anDh gubaar.  
aavan jaan na chuk-ee mar janmai ho-ay khu-aar.  
||3||

clnumil AxwieAw kUUmVg sDru]  
cAw clnubhuGw pinw nnil kpU]  
jyDn klq n Bwel q siB AfUr kUu]4]

chandan mol anaa-i-aa kungoo maa<sup>N</sup>g sanDhoor.  
cho-aa chandan baho ghaanaa paanaa naal Kapoor.  
jay Dhan kant na bhaav-ee ta sabh adambar  
koorh. ||4||

siB rs Bgx buid hih siB slgr ivkr ]  
j b l gusbid n BplAYikaushYgrdAwir ]  
nwnk DMushugxl ij n sh nnil ipAwru  
[5]13]

sabh ras bhogan baad heh sabh seegaar vikaar.  
jab lag sabad na bhaydee-ai ki-o sohai gurdu-aar.  
naanak Dhan suhaagane jin sah naal pi-aar.  
||5||13||

#### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to see the sight of the eternal God and merge in Him, then rising above the three modes of *Maya* (power, vice, or virtue), we should seek the advice of the Guru. Following that advice, we should try to imbue ourselves with the love of God and His Name, and ultimately merge in God Himself. But still many keep loving things other than God, or performing silly rituals. In this beautiful hymn, Guru Ji compares such self-willed people with misguided and abandoned brides, and describes their fate.

He says: "Accursed is the life of an abandoned wife who instead of being in love with her own groom, is deluded by love of material objects (and worldly riches). She is like an alkaline wall, which is eroding and crumbling day after day. (She keeps making many efforts to find happiness, but) there can be no joy without following Guru's word, and without meeting the spouse (God), her suffering cannot go away." (1)

Now Guru Ji comments on those, who without true love for God, keep adopting different holy garbs to impress others. Continuing the metaphor of a bride, he says, "O' bride, without the groom, there is no use of your adornments. By (these false embellishments or garbs), you are not going to obtain any support in or outside your home (in this or the next world). Because of your falsehood, you will suffer disgrace in God's court." (1-pause)

Next Guru Ji compares the fate of these misguided people with those who have been blessed with God's Name, and reveals how they prepare for receiving the gift of God's grace. Using the metaphor of a farmer, he says, "God is like a wise farmer who never makes mistakes. (Just as a farmer) first prepares the ground to make it suitable for sowing seeds (so that he gets a good crop), the infallible God similarly first prepares the heart of a person (by inculcating in it divine virtues). After this, He gives the gift of His true Name. Then there grows the crop of His Name (which is valuable) like all the nine treasures. (This blessed person reaches such a lofty state of mind) that he or she receives the mark of God's grace (or the passport to enter God's mansion)." (2)

Now regarding the foolish self-conceited people, Guru Ji says, “The person who knowingly does not understand (or try to follow) the Guru's advice has no sense of proper conduct in life. Such a self-willed person has forsaken God's Name (enlightenment). So such a person spends his or her life in complete darkness of ignorance. So his or her coming and going does not end: he or she keeps suffering in rounds of births and deaths.”(3)

Guru Ji comments again on those who perform all kinds of rituals and formal worships without real love for God. He uses the metaphor of a bride, who adorns herself with all kinds of cosmetics, but has no real love for her groom. He says, “A bride may buy all kinds of cosmetics, such as sandal wood and saffron. She may put vermilion between the partings of her hair. She may apply scent and perfume and chew betel-leaf mixed with camphor (to redden her lips and make her breath fragrant). But if her husband does not find her pleasing, then all her decorations are of no avail. (Similarly, a person may adorn him or her self in religious garbs and perform rituals, but if God is not pleased all that person's efforts are useless).” (4)

In conclusion, Guru Ji says, “(For a bride soul), all such delights are meaningless, and all adornments are useless, unless one is imbued with God's Name (love and enlightenment), and is honored in God's court. O' Nanak, blessed are those wedded bride souls who are truly in love with their spouse (God).”(5-13)

**The message of this *shabad* is that if we want to enjoy God's company, then instead of indulging in false worldly loves or religious garbs, we should meditate on God's Name with true love and devotion.**

isrlrūgumhl w 1 ]

Sireeraag mehlā 1.

sMl dh frwxl jw j lauvchuj wē ]  
Būh bī dl ivJvl Dāun inkisE kwe ]  
pkyrMydiK Bryibnsydj YBwē ]1]

Sunjee dayh daraavānee jaa jee-o vichahu jaa-ay.  
Bhaahi balandee vijhvee Dhoo-o na niksi-o kaa-ay.  
Panchay runnay dukh bharay binsay doojai  
bhaa-ay. ||1||

mY/rwuj phugx swir ]  
hamYmmqw mōhxl sB mūl Ahkwr ]1] rhwau]

Moorhay raam japahu gun saar.  
ha-umai mamṭaa mohnee sabh muthee aha<sup>N</sup>kaar.  
||1|| rahaa-o.

ij nl nmuivswirAw djl kwrYl ig ]  
dibDw l wgyPic mēyAmir iqṣnw Aig ]  
gūr rKysyabryhōr mūl DḌYTig ]2]

jinee *Naam* visaari-aa doojee kaarai lag.  
DubiDhaa laagay pach mu-ay anṭar ṭarisnaa ag.  
Gur raakhay say ubray hor muthee DhanDhai ṭhag.  
||2||

mēl prliq ipAwrgieAw mAw vYuvrDu]  
DḌw Qkw haumel mmqw mwieAw kḌu]

Mu-ee pareet pi-aar ga-i-aa mu-aa vair viroDh.  
DhanDhaa ṭhakaā ha-o mu-ee mamṭaa maa-i-aa  
kroDh.

krīm iml YscupmēlAYgrmīK sdw inrDu]3]

Karam milai sach paa-ee-ai gurmukh sadāa niroDh.  
||3||

scl kwrYscuiml Ygrmiq pl Ypwē ]  
sonruj MYnw mrYnw AwYnuj wē ]  
nwnk dir prDwnusodrgih pḌw j wē  
] 4]14]

Sachee kaarai sach milai gurmat palai paa-ay.  
so nar jammai naa marai naa aavai naa jaa-ay.  
Naanak dar parDhaan so dargahi paiDhaa jaa-ay.  
||4||14||

#### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that if we want to enjoy God's company, then instead of indulging in false worldly loves or religious garbs, we should meditate on God's Name with true love and devotion. Still many of us remain engrossed in bodily pleasures, worldly attachments, and in love with of things other than God. In this *shabad*, Guru Ji reminds us about the fate of our body, which we love and cherish so much that we forget God who gave us this body. He also tells us about the result of our love for our relatives, and our worldly wealth and possessions.

Guru Ji says: "When the soul departs, the body looks deserted and dreadful. The burning fire of life goes out and no smoke (or breath) emerges from it. The five sense organs (powers of hearing, touching, seeing, tasting, and smelling) cry in grief for having been beguiled by duality (and losing their victim)." (1)

So Guru Ji advises us, "O' fools, meditate on God's Name and His attributes. (Don't you see that) engrossed in pride, egoism and attachment to worldly riches, entire world is getting deceived." (1-pause)

Guru Ji warns, "They who become engrossed in worldly pursuits have forgotten His Name, they are caught in duality and doubt, and become consumed by the fire of their desires. Only the Guru-sheltered are saved, while others are cheated and robbed by worldly occupations." (2)

Now illustrating the importance of the Guru's guidance, Guru Ji says, "(The person who follows Guru's guidance, that person's) love of the world dies along with all attachment, enmity and antagonism. That person's worldly pursuits are over, and gone are also egoism, pride, acquisitiveness and anger. (But), it is only by (His) grace that we attain to the eternal (God), and by following the Guru's advice, we are able to restrain (our evil worldly tendencies)." (3)

In conclusion, Guru Ji says, "By doing the truly right deed (of meditating on God's Name), a person obtains (God) the truth, and imbibes the Guru's instructions. Such a person is then neither born nor dies, neither comes, nor departs (from the world). O' Nanak, such a person is recognized as a dignitary in God's mansion, and goes to His court in honor." (4-14)

**The message of this *shabad* is that instead of wasting our lives in transient physical pleasures, worldly relationships and attachments, we should follow the Guru's instructions. Our true love should be for God and His Name. Then God will shower His grace upon us and we shall go to His court in honor.**

isrlrūgmhl 1 ]

sireeraag mahal 1.

qnūj il bil mwtl BieAw mnumieAw mōh mnlū ]

tan jal bal maatee bha-i-aa man maa-i-aa mohi manoor.

Aagx iPir l ūgUBeykūr vj wYqū ]  
ibnusbdlYBrmwelAYdibDw fbyptū ] 1 ]

a-ugan fir laagoo bha-ay koor vajaavai toor.  
bin sabdai bharmaa-ee-ai dubiDhaa doḃay poor.  
||1||

mn rysbid qrhucqul ūie ]  
ij in gurmik nūmu n bUjAw mir j nmY AwY  
j ūie ] 1 ] rhau ]

man ray sabad tarahu chit laa-ay.  
jin gurmukh Naam na boojhi-aa mar janmai aavai jaa-ay. ||1|| rahaa-o.

qnustw soAwKIAYij sumih suw nūau ]  
BYsic rql dhrl ij hvw scusAwau ]  
scl ndir inhwl lAYbhūV n pwYqūau ] 2 ]

tan soochaa so aakhee-ai jis meh saachaa naa-o.  
bhai sach raaṭee dayhuree jihvaa sach su-aa-o.  
sachee nadar nihaalee-ai bahurh na paavai ṭaa-o.  
||2||

swcyqypvnm BieAw pvnYqj l ūhie ]  
j l qyiqBvxusūj AwGit Git j ōq smie ]  
inrml uml w nw QIAYsbid rypiq hie ] 3 ]

saachay ṭay pavnaa bha-i-aa pavnai ṭay jal ho-ay.  
jal ṭay taribhavan saaji-aa ghat ghat joṭ samo-ay.  
nirmal mailaa naa thee-ai sabad raṭay paṭ ho-ay.  
||3||

iehumnusūic sūKAw ndir kryiqsumih ]

ih man saach santokhi-aa nadar karay ṭis maahi.

pṭw 20

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pṭ Bṭ sic BYrqj ōq scl mn mih ]  
nwnk Aagx vlsrygir rŭkypiq qih ] 4 ] 15 ]

panch bhoṭ sach bhai raṭay joṭ sachee man maahi.  
naanak a-ugan veesray gur raakhay paṭ ṭaahi.  
||4||15||

**SIRI RAAG MEHLA 1**

In the previous *shabad*, Guru Ji advised us that instead of wasting our lives in transient physical pleasures and fostering worldly relationships we should follow the Guru's instructions. Our true love should be for God and His Name. In this *shabad*, he describes the state of a self-conceited person who doesn't care for the Guru's advice, and remains engrossed in worldly attachments throughout his life. He also gives us true guidance to rescue us from suffering a similar fate, and have our honor saved in God's court.

He says: "The body (of a self-conceited person) is burnt to ashes (ruined in the fire of worldly desires), and the mind that is attached to worldly riches becomes (useless like) rust. In addition, the sins (committed under the influence of falsehood) haunt the mind like enemies. Yet still such a person keeps blowing bugles of falsehood, and continues indulging in false and evil deeds. That person does not realize that without following the (Guru's) word we are led astray, and duality (or the love of worldly things) drowns boat-loads of human beings."(1)

Therefore, Guru Ji instructs his mind (indirectly ours) and says, "O' my soul, follow the Guru's word with full concentration, so that you may swim across (this worldly ocean). They who under Guru's shelter have not realized (God's) Name continue suffering in rounds of birth and death."(1-pause)

Now Guru Ji tells us how to purify our body as well. He says: "That body is said to be immaculate in which abides the True Name. (In such a state) the body is filled with the fear of the eternal God, and the tongue delights only in singing praises of the eternal God. Such a person is blessed by God's gracious glance, and suffers no more in the heat (of his mother's womb, or the pains of birth and death)."(2)

To explain the above concept further, Guru Ji gives a very brief description of the process of creation. He says, "The eternal God first formed the air. From the air was formed water. From the water, He fashioned the three worlds (the earth, the sky, and nether region), and His light pervades through every being. (Therefore, the person who merges himself in that Light remains) immaculate, and never becomes soiled. Being imbued with the love of the (Guru's) word, such a person is honored (in God's court)."(3)

Concluding this hymn, Guru Ji says, "When our mind becomes contented by meditating on the True Name, God's grace falls upon us. The body of five elements (ether, fire, air, water and earth) is then filled with the fear (and respect) of the eternal One, and His light fills our minds. (In such a state), O' Nanak, all our demerits are forsaken, and the Guru saves our honor." (4-15)

**The message of this *shabad* is that if we want to find relief from the pains of birth and death, then we should listen, and act upon the Guru's word (or advice) and meditate on God's Name.**

isrlrūgumhl w 1 ]

sireeraag mehlāa 1.

nṛnk bṛl sc kl qrlAṽgr vlcṛir ]  
ieik Awih ieik j wḥl pṛr BryAhḥṛir ]  
mnhit mql bṛlAṽgrmīk scṛsuqṛir ]1]

naanak bayrhee sach kee taree-ai gur veechaar.  
ik aavahi ik jaavhee poor bharay aha<sup>n</sup>kaar.  
manhath matee boodee-ai gurmukh sach so taar.  
||1||

gr ibnuikauqrlAṽsKuhie ]  
ij au Bwṽ iqau rṛKu qḥmṽ Avru n dḥ w kie ]1]  
rhṛau]

gur bin ki-o taree-ai sukh ho-ay.  
ji-o bhaavai ti-o raakh too mai avar na doojaa  
ko-ay. ||1|| rahaa-o.

AngṽdKaufauj l ṽpṛCṽhirE Angṽru ]  
ij s qyapj ṽiqs qyibnsṽGit Git scuBrpṛr ]  
Apymḥl iml wḥl sucṽmḥil hḍṛr ]2]

aagai daykh-a-u da-o jalai paachhai hari-o  
angoor.  
jis tay upjai tis tay binsai ghat ghat sach  
bharpoor.  
aapay mayl milaavahee saachai mahal hadoor.  
||2||

swih swih qḥusḥl w kdyn ivswṽṽau ]  
ij auj ausḥbumin vsṽgrmīk Alḥḥṽṽṽau ]  
mnuqnuqṽṽ qḥDxl grbuinvṽir smṽṽau ]3]

saahi saahi tujh sammlaa kaday na vaysaara-o.  
ji-o ji-o saahab man vasai gurmukh amrit pay-o.  
man tan tayraa too Dhanee garab nivaar  
samay-o. ||3||

ij in ehuḡ gquapwīAw iqBvxukir Anḡkuru]  
girmīK cwnxuj wlxAYmnmiK mgDugbūru]

Git Git j iḡ inrḡrl bWYgirmiq suru]4]

girmīK ij nI j iixAw iqn klcYsbūis ]  
scysqI ril iml yscygK prgwis ]  
nwnk nwim sḡKIAw j lauipfupB pwis  
] 5]16]

jin ayhu jagat upaa-i-aa taribhavan kar aakaar.  
gurmukh chaanan jaanee-ai manmukh mugaDh  
gubaar.

ghat ghat jot nirantree boojhai gurmat saar. ||4||

gurmukh jinee jaani-aa tin keechai saabaas.  
sachay saytee ral milay sachay gun pargaas.  
naanak Naam santokhee-aa jee-o pind parabh  
paas. ||5||16||

### SIRI RAAG MEHLA 1

In the first stanza of the previous *shabad*, Guru Ji compares this world to an ocean, and states that without following the Guru's instructions, we are lost. Such duality has drowned boatloads of human beings (in the worldly ocean).

Guru Ji begins this *shabad* with the metaphor of a boat and the ocean to describe our sojourn in this world. He says: "O' Nanak, we can swim across this (worldly ocean) if we ride the boat of truth (living truthfully), and let the Guru's instruction be our captain (or guide). Otherwise, we can see that load after load keep coming into this worldly ocean, and they keep on drowning because of (the burden of) their ego. In short, by following the dictates of the mind we are drowned, but those who follow the Guru's guidance (and lead a) truthful life, they swim across." (1)

Therefore humbly addressing his own mind, Guru Ji says, "(O' my mind), how can we swim (across the worldly ocean) without the (guidance of the) Guru? (Therefore, pray to God and say, O' God), save me in whatever way You please, because except You, there is nobody else whom I can call mine." (1-pause)

Observing the phenomenon of birth and death, Guru Ji compares it to a forest, which is burning at one end while at the other end, new plants are emerging. He says, "I see that while like in a forest fire, the world is being consumed by death, yet, at the same time, new growth is taking root behind. (While some people are dying, at the same time new children are being born). He, who creates them, is also their destroyer. The eternal God pervades every heart. He Himself brings about union with Him, and calls one into His mansion." (2)

For this reason Guru Ji prays: "(O' God, please bless me that) I may meditate on You with every breath, and may never forget You. (I know that) more the Master abides in my heart, more the nectar (of His Name) I shall drink by the Guru's grace. (O', God), my heart and body belong to You. You are my master; please remove my ego and merge me in Yourself." (3)

Giving the essence of this sermon, Guru Ji says, "He who has created this form of the universe of three worlds (earth, sky, and nether region) can only be realized with the light of the Guru's word. They who are self-willed remain in darkness. God's light pervades each and every heart, and one can understand this essence (of reality) only through the Guru's teachings." (4)

In conclusion, Guru Ji says, "We should commend those who by the Guru's grace have realized (God). Their true merits become manifest, and they merge in the eternal (God Himself). Because, O' Nanak,

being contented with His Name they dedicate their body and soul to God. (They are so imbued with love for God that their every deed and thought is dedicated to God's remembrance)." (5-16)

**The message of this *shabad* is that if we want to swim across this worldly ocean, and live in peace and contentment in this world, then we should follow Guru's advice and meditate on God's Name.**

isrlrḡgumhl w 1 ]

sireeraag mehlāa 1.

six mn imqRipAwirAw iml uvj w hYeh ]  
j b l guj bin sḡsuhYqb l guiehugnuḡdh ]  
ibnugK kwim n Awel Fih Fyrl qnuKḡh  
]1]

sun man mitar pi-aari-aa mil vaylaa hai ayh.  
jab lag joban saas hai tab lag ih tan dayh.  
bin gun kaam na aavee dheh dhayree tan khayh.  
||1||



myrnm I YI whw Gir j wh ]  
gurmik nmu sl whIAY hamY invrl Bih ]1]  
rhau]

mayray man lai laahaa ghar jaahi.  
gurmukh Naam salaah-e-ai ha-umai nivree  
bhaahi. ||1|| rahaa-o.

six six g xug IAYil iK piV buih Buru]

sun sun gandhan gandhee-ai likh parh bujheh  
bhaar.

iqBnw Aihinis AgI I hamYrguivkuru]  
EhuvprvhuAql vwgirmiq klmiq sru]2]

tarisnaa ahinis aglee ha-umai rog vikaar.  
oh vayarvaahu atolvaa gurmat keemat saar. ||2||

I K isAwpx jykrl I K isaupliq iml wpu]  
ibnusliq sD n DhlAw ibnunwYdK slwpu]

lakh si-aanap jay karee lakh si-o pareet milaap.  
bin sangat saaDh na Dharaapee-aa bin naavai  
dookh santaap.

hir j ip j IARYCtIAYgurmik cInYAwpu]3]

har jap jee-aray chhutee-ai gurmukh cheenai aap.  
||3||

qnumnugr pih vjcAw mnudlAw isrunil ]  
iqBvxuKoj FwI Aw gurmik Koj inhwil ]  
sqgir myl iml wieAw nwnk so pBu  
nwil ]4]17]

tan man gur peh vaychi-aa man dee-aa sir naal.  
taribhavan khaj dhandholi-aa gurmukh khaj nihaal.  
satgur mayl milaa-i-aa naanak so parabh naal.  
||4||17||

### SIRI RAAG MEHLA 1

In the previous two *shabads*, using the metaphors of a boat, an ocean, and a forest on fire, Guru Ji explained to us the need to follow the Guru's advice and meditating on God's Name.

In this *shabad*, he directly addresses his mind (and ours) and says, "Listen O' mind, my dear friend: this is the time to meet (God). As long as we are in our youth and are breathing, our body is of some use. Without acquiring virtues, nothing will avail us. (In the end), this body will fall like a heap of ashes."(1)

For this reason, Guru Ji tells his own mind (and ours), "O' my soul, go to your home (the next world) after earning the profit (of His Name) in this world. Through the Guru's guidance, praise His Name, so that (your) fire of ego is extinguished (and you enjoy the bliss of union with God)."(1-pause)

Commenting upon the efficacy of listening to or reading the sermons from *Shastras* (the Hindu scriptures) or other such philosophical writings, Guru Ji says, "We may listen to all kinds of scriptures and connect these (Hindu) mythical stories with one another. We may read, write, and interpret loads of such (stories or essays) ourselves, yet still the fire of our desires keeps intensifying day and night, and we remain plagued by the disease of vanity and evil passions. The carefree God is beyond any measure, and it is only through the Guru's instruction that we can understand His real worth."(2)

Guru Ji further elaborates, "We may perform millions of clever feats, and may have loving associations with many (worldly wise) individuals, but without the holy company of saints (such as the Guru), our spiritual thirst is not quenched. Without God's Name, we suffer miseries and woes. (Therefore), O' my soul, let us understand ourselves through the Guru's guidance, and save ourselves (from the circle of birth and death) by meditating on God."(3)

Guru Ji now concludes this *shabad* by telling us what he himself has done to achieve the aforementioned objectives. He says, "I have dedicated my body and mind, along with my head and heart to the Guru (I have completely surrendered to the advice of the Guru. As a result), by the Guru's grace I have been blessed with the vision of God, whom I had been searching to find in the three worlds. O' Nanak, God is now always with me, and the eternal Guru has brought about my union with Him."(4-17)

**The message of this *shabad* is that instead of listening or talking about voluminous scriptures, or trying our own clever ways, we should faithfully listen to and act upon the advice of the Guru (Granth Sahib Ji). The Guru will himself lead us to a blissful union with the all-pervading God.**



isrlrūgmhl w 1 ]

mrxykl iclq nhl j lvx kl nhl Ams ]  
 qUsrb j lAw pūqpw hl l YSis igrs ]

Alir girmik ql vsih ij au BwI iqau  
 inrj is ]1]

j lArym j pq mnumnu]  
 Alir l wgl j il bul pweAw girmik igAanu ]1]  
 rhau]

pūw 21

Alir kl giq j wIAygr iml lAysk aqir ]  
 mieAw ij quGir j wIAyiquj lvidAw mrumir ]  
 Anhd sbid shwxyplAygir vlcir ]2]

Anhd bukl pweIAyqh hamYhie ibnwsu]  
 sqgrusyAwpw hausd krbwYqwsu]  
 KiV drgh phwIAymik hir nm invwsu ]3]

j h dKw qh riv rhyisv skql kw myl u]  
 iqhugx bDI dhrl j oAwieAw j ig soKj u]  
 ivj gl diK ivClymnmiK l hih n myl u ]4]

mhubYgl Gir vsYsc BYruq w hie ]  
 igAun mhursuBgYbuihV BK n hie ]  
 nwnk iehumnumir iml uBl iPir dKun  
 hie ]5][18]

sireeraag mehlaa 1.

marnai kee chintaa nahee jeevan kee nahee aas.  
 too sarab jee-aa partipaalahee laykhai saas  
 giraas.  
 antar gurmukh too vaseh ji-o bhaavai ti-o nirjaas.  
 ||1||

jee-array raam japat man maan.  
 antar laagee jal bujhee paa-i-aa gurmukh gi-aan.  
 ||1|| rahaa-o.

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antar kee gat jaanee-ai gur milee-ai sank utaar.  
 mu-i-aa jit ghar jaa-ee-ai tit jeevdi-aa mar maar.  
 anhad sabad suhaavanay paa-ee-ai gur veechaar.  
 ||2||

anhad banee paa-ee-ai tah ha-umai ho-ay  
 binaas.  
 satgur sayvay aapnaa ha-o sad kurbaanai taas.  
 kharh dargeh painaa-ee-ai mukh har Naam  
 nivaas. ||3||

jah daykhaa tah rav rahay siv saktee kaa mayl.  
 tarihu gun banDhee dayhuree jo aa-i-aa jag so  
 khayl.  
 vijogee dukh vichhurhay manmukh laheh na  
 mayl. ||4||

man bairaagee ghar vasai sach bhai raataa  
 ho-ay.  
 gi-aan mahaaras bhogvai baahurh bhookh na  
 ho-ay.  
 naanak ih man maar mil bhee fir dukh na ho-ay.  
 ||5||18||

**SIRI RAAG MEHLA 1**

Many of us some times worry too much about death and try our best, to ensure that we never have to face it. But, we don't succeed. In this *shabad*, Guru Ji educates us about the right perspective in this matter by describing the state of mind of a Guru's follower, who has attained divine knowledge.

Speaking on behalf of a person who has learnt to live as per God's will, Guru Ji says: "(O' God), I am not worried about death, nor do I crave for (a long) life. You provide sustenance to all the creatures, and You know the account of each breath and morsel of food (which a person is supposed to enjoy in this world). You Yourself reside in the heart of a Guru's follower, (who realizes that) You decide the fate of a person, as it pleases You."(1)

Describing how a Guru's follower instructs his own soul, Guru Ji says: "O' my dear soul, by meditating on God's Name my mind has obtained satisfaction. By Guru's grace, I have obtained such divine knowledge that the fire of desire burning within me has been extinguished."(1-pause)

So Guru Ji advises us: “By meeting the Guru (and understanding his advice), we should remove all our doubts, and realize the state of our inner self. The place or state (of salvation), which we want to reach after death, we should try to reach that state while living, by killing (conquering) our mind. Yes, we can enjoy the unstuck music of pleasing divine songs by following the Guru’s teachings.”(2)

Now describing the blessings obtained by a person, who has reached the stage of enjoying the unstuck celestial music in the mind, Guru Ji says: “When we are blessed (and start hearing) the unstuck divine Word, our sense of ego is destroyed. I am a sacrifice to such a person who serves (and truly follows) the Guru. The Name of God comes to reside on that person’s tongue, and being taken to God’s Court such a person is bestowed with a robe of honor.”(3)

Now sharing his own observations about the world, Guru Ji says: “Wherever I see, I find God pervading everywhere, (and I see that this creation is) the union of spirit and energy. (Further I observe that) everyone who has come in to the world is governed by the three traits (of power, vice, or virtue). The self-conceited people, who remain alienated from God suffer pain and do not obtain union (with Him).”(4)

Still, in his mercy Guru Ji tells us how even such persons can find peace and salvation. He says, “When being imbued with God’s love, the mind becomes detached (from the world), and abides in its own home (which is also the abode of God), and remains imbued with the love of eternal (God), then such a person enjoys the supreme delight of divine knowledge, and no longer has hunger (for worldly things). Therefore, O’ Nanak, subdue your ego and unite with God, so that you may not suffer in pain anymore.”(5-18)

**The message of this *shabad* is that if we want to end all our sufferings and enjoy the celestial music of union with God, then we should destroy our ego and meditate upon God’s Name with true love.**

isrlrūgumhl w 1 ]

Sireeraag mehlāa 1.

ejumnomtKul BIaw l Byl gw l Bnu]

ayhu mano moorakh lobhee-aa lobhay lagaa lobhaan.

sbid n Blj Ysukqwdrmic Awnuj unu]  
sDlsqgruj yiml YqwpaelAYgxl inDnu] 1]

Sabad na bheejai saaktaa durmat aavan jaan.  
SaaDhoo satgur jay milai taa paa-ee-ai gunee niDhaan. ||1||

mn ryhamYCif gmnun]  
hir grusrvrsjv qlpwih drgh mnun] 1]  
rhau]

man ray ha-umai chhod gumaan.  
har gur sarvar sayv too paavahi dargeh maan.  
||1|| rahaa-o.

ram nmuj ip idnsurmiq grmiK hir Dnuj unu]

raam Naam jap dinas raat gurmukh har Dhan jaan.

siB sK hir rs Bgxysh sbw imil igAnu]

sabh sukh har ras bhognay sant sabhaa mil gi-aan.

iniq Aihinis hir pBusjvAw sqgir dIAw  
nmun] 2]

nit ahinis har parab sayvi-aa satgur dee-aa Naam. ||2||

kkr kDukmwelAYgr inDw pcYpcun]

kookar koorh kamaa-ee-ai gur nindaa pachai pachaan.

BrmyBl w dKuGxoj mnmir krYKil hnu]

Bharmay bhoolaa dukh ghano jam maar karai khulhaan.

mnmiK sKun puelAYgrmiK sKusBnu] 3]

Manmukh sukh na paa-ee-ai gurmukh sukh subhaan. ||3||

ADYDDuipwelaYscuil Kqprvnu]  
hir sj xugrasydw gr krxl prDnu]  
nmnk nmun vlsrYkrim scYnliswku  
[4] 19]

aithai DhanDh pitaa-ee-ai sach likhat parvaan.  
har sajan gur sayvdaa gur karnee parDhaan.  
Nanak Naam na veesrai karam sachai neesaan. ||4|| 19||

**SIRI RAAG MEHLA 1**

While describing the state of mind of a Guru's follower person, in the opening lines of the previous *shabad*, Guru Ji stated that such a person is neither worried about death, nor craves for a long life. Such a person leaves the question of the span of his life entirely to God's will.

Guru Ji begins this *shabad* by depicting the state of mind of conceited and power-hungry individuals, who are always lured by their greed for worldly wealth rather than the wealth of God's Name. Out of utter humility, he places himself among such persons, and then tries to advise his mind (and indirectly ours').

Addressing his mind (as well as ours'), he says, "O' my foolish and greedy mind, you are attached to and engrossed in greed. O' worshipper of power, you are not swayed by the (divine) Word, and due to your evil intellect, you come into and go out from this world again and again. (However, if by good fortune), we meet the saintly true Guru (and receive his guidance), then we obtain (God) the treasure of merits."(1)

Guru Ji, therefore, advises himself and us, "O' my mind, give up pride and ego. Serve the Guru-God, the pool (of immortality), so that you may receive honor in God's court."(1-pause)

Continuing his advice, he says, "O' my mind, day and night meditate upon God's Name, and through the Guru's grace realize its value, and regard God's Name as your wealth. To enjoy the elixir of God's Name in holy company and to acquire divine knowledge is like enjoying all kinds of comforts. They whom the true Guru has blessed with the gift of His Name serve God day and night."(2)

Now describing the fate of those who (in contrast with the Guru's followers) are always running after worldly riches, he says, "On the other hand, the one who earns his or her wage by practicing falsehood is like a dog that eats even inedible food. Such a person slanders even the Guru, and therefore suffers utter disgrace. Doubt leads him astray, and such a person suffers in great agony. The demon of death deals very painful blows on such a person. In this way, they who follow their own mind will never obtain peace, while the Guru's followers live in peace and comfort."(3)

In closing, Guru Ji says, "Here in the world (the greedy) person remains engrossed in false pursuits, but in God's court only the accounts of true actions are accepted. (Therefore, a Guru's follower) serves God's friend, the Guru (by following his advice), and considers the work desired by the Guru as his or her prime duty. O' Nanak, such a person never forgets God's Name: by God's grace such a person receives the stamp of approval of the eternal God (and is accepted with honor into God's court)."(4-19)

**The message of this *shabad* is that instead of remaining obsessed with greed for worldly riches, we should follow the Guru's instruction: do good deeds and meditate upon God's Name.**

isrlrūgmhl w 1 ]

sireeraag mehlāa 1.

iekuiql uipAwrvlsrYrguvfw mn mūh ]  
ikaudrgh piq pūelAIj w hir n vsYmn mūh ]

ik tīl pi-aaraa veesrai rog vadaa man maahi.  
ki-o dargeh paṭ paa-ee-ai jaa har na vasai man maahi.

gūr imil AIsKupūelAIAGin mrYgk mūh ]1]

gur mili-ai sukh paa-ee-ai agan marai gun maahi. ||1||

mn ryAihinis hir gk swir ]  
ij n iKnupl unwmun vlsrYqyj n ivrlYsSwir ]1]  
rhau]

man ray ahinis har gun saar.  
jin khin pal Naam na veesrai tay jan virlay sansaar. ||1|| rahaa-o.

j qI j iq iml w elAIsrql sriq sJgu]  
ihSw hamYgqugeynhl shsw sgu]  
gurmik ij suhir min vsYiqsumY ygrusJgu]2]

jotee jot milaa-ee-ai surtee surat sanjog.  
hinsaa ha-umai gat ga-ay naahee sahsaa sog.  
gurmukh jis har man vasai tis maylay gur sanjog. ||2||

kūeAw kmix j ykrl BgyBgxhuru]  
iqsuisaunhun kljel jodlsYcl xhuru]  
gurmik rvih shwgl sopBusj Bquru]3]

kaa-i-aa kaaman jay karee bhogay bhoganhaar.  
tis si-o nayhu na keej-ee jo deesai chalanhaar.  
gurmukh raveh sohaagane so parabh sayj bhataar. ||3||

pñw 22

SGGS P - 22

cwyAgin invvir mrugmāK hir j l upwē ]

chaaray agan nivaar mar gurmukh har jal  
paa-ay.

AMir kml upbwisAw AlmhquBirAw AGwē ]

anṭar kamal pargaasi-aa amrit bhari-aa  
aghaa-ay.nwnk sqgru mlqu kir scu pwih drgh  
jwē ]4]20]naanak satgur meet kar sach paavahi dargeh  
jaa-ay. ||4||20||

## SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of remaining obsessed with greed for worldly riches, we should follow the Guru's instructions: do good deeds and meditate upon God's Name. In this *shabad*, he describes the attitude and state of mind of those persons who follow the above advice, and remember God at all times.

Placing himself in the position of such a Guru's follower, he says, "Even if I forsake my Beloved (God) for just one moment, I feel as if my mind is suffering from a serious malady. (I begin to think), how can I obtain honor in God's court, if He does not abide in my heart? (Therefore, I should remember that) it is only by meeting the Guru (and following his advice) that we find peace, and the fire (of desire) is extinguished by singing God's praises."(1)

Therefore advising his mind (and ours), Guru Ji says, "O' my mind, day and night sing praises of God. Very rare are (those) devotees in this world who do not forsake His Name even for a moment."(1-pause)

Describing the blessings that come from meditating upon God's Name with so much love that one merges into God Himself, he says, "When man's soul merges with the supreme Soul or light (of God), and his mind becomes aligned with the Guru's higher mind, then violence and ego disappear, and doubt and sorrow do not torment. Whoever follows the Guru's teaching and enshrines God in the mind is blessed by union with Him."

Guru Ji explains a Guru's follower's love for God by offering the example of a young bride's love for her beloved groom. He says, "Just as a young bride surrenders herself to her spouse, similarly if a Guru's follower surrenders his or her self to God, then that follower experiences the bliss of union with God. The soul of such a bride does not fall in love with what is transient, but is guided by the Guru, and enjoys God's company and pleasure."(3)

Finally Guru Ji advises, "Through the Guru's grace, one should put out all the four fires (of violence, attachment, wrath, and greed) by pouring the water of God's Name. (Then such a person would feel so delighted, as if within that person's heart) has blossomed forth a lotus, and that person's within would feel satiated and fulfilled. Therefore, O' Nanak, make the true Guru your friend, so that upon reaching God's court, you may obtain union with the eternal God."(4-20)

**The message of this *shabad* is that by following the advice of Guru (Granth Sahib Ji), we should imbue ourselves with such true and unceasing love that we do not forget His Name even for an instant. Such a continuous love will rid us of all our evil tendencies, and will lead us to an eternal union with God.**

isrlrwgmhl w 1 ]

Sireeraag mehlāa 1.

hir hir j phuipAwirAw gurmīq l yhir bōl ]

Har har japahu pi-aari-aa gurmat lay har bol.

mnusc ksvtl l wēAYql lAYpñYqōl ]

Man sach kasvatee laa-ee-ai tūlee-ai poorai ṭol.

klmīq iknYn pweAYird mukk mōl Amōl ]1]

Keemat kinai na paa-ee-ai rid maanak mol amol.  
||1||

Bwēl ryhir hlrgw mīh ]

Bhaa-ee ray har heeraa gur maahi.

sqstñiq sqgru pweAY Aihinis sbid

saṭsangat satgur paa-ee-ai ahinis sabad salaahi.

sl wih ]1] rhwau]

||1|| rahaa-o.

scuvKruDnuriis I pmeIAygr prguis ]  
 ij auAgin mrYj il pmeAYiqauiqBndwsin  
 dwis ]  
 j m j Murun I gel ieauBaj I uqrYqrwis ]2]

sach vakhar Dhan raas lai paa-ee-ai gur pargaas.  
 ji-o agan marai jal paa-i-ai ti-o tarisnaa daasan  
daas.  
 jam jandaar na lag-ee i-o bha-o-jal tarai taraas.  
 ||2||

grmiK kVun Bwel sic rgyisc Bwie ]  
 sukq scun Bwel kVYkVI pVie ]  
 sic rgygir mjl AYscysic smwie ]3]

gurmukh koorh na bhaav-ee sach raṭay sach  
bhaa-ay.  
 saakaṭ sach na bhaav-ee koorhai koorhee paa<sup>N</sup>-ay.  
 sach raṭay gur mayli-ai sachay sach samaa-ay.  
 ||3||

mn mih mukul w unmurqnupdwQuhlu]  
 scuvKruDnunmuhGit Git gihrgBlru]

man meh maanak laal Naam raṭan padaarath heer.  
 sach vakhar Dhan Naam hai ghat ghat gahir  
 gambheer.

nwnk grmiK pmeIAy dieAw kry hir  
 hlru]4]21]

naanak gurmukh paa-ee-ai da-i-aa karay har heer.  
 ||4||21||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that we should follow the advice of our Guru and imbue ourselves with such true and unceasing love that even for an instant we do not consider forgetting God's Name. In this *shabad*, he tells us how we should test the sincerity of our meditation on God's Name.

He says, "O' my dear friend, follow the instruction of the Guru and recite God's Name. We should test our mind on the touchstone of truth, and weigh it on the scales of reflection. (We should see that we are meditating sincerely on God's Name and reflecting on the Guru's words, and not just repeating the *shabads* mechanically). When we meditate with true devotion, our mind becomes a priceless jewel."(1)

Telling another invaluable secret, he says, "O' my brother, the jewel of God (the invaluable Name of God) resides in the Guru's (teaching). It is in the company of the saintly persons that we meet the true Guru. Then we obtain God by praising Him day and night through the (Guru's) word."(1-pause)

Using the metaphor of an ordinary door-to-door salesman, Guru Ji advises, "(O' my friend, it is with the capital of Truth that we buy the wealth of (God's Name). But we only understand this through the enlightenment obtained from the Guru. Then, just as fire is extinguished with water, similarly the fire of desire is extinguished when we serve the servant of God (the Guru). Such a person is not touched by the demon of death. Such a person crosses the world-ocean, and is able to help others do so also."(2)

Now Guru Ji compares the Guru's followers with those who follow their own will. He says, "The Guru's followers do not like falsehood (or run after the false worldly wealth). They are imbued with truth and attached to truth. On the other hand, the worshippers of Power (or *Maya*) do not like truth. They stand on foundations of falsehood (and their entire life revolves around falsehood). Only those who love truth are able to meet the true Guru, who unites them with the eternal God."(3)

He finally observes, "God's Name is like a precious jewel, a ruby or a diamond in everyone's mind. The blessed God's Name is the true merchandise, which lies deep in each and every heart. But O' Nanak, this is obtained by the Guru's guidance, when God (the Divine jewel) showers His grace."(4-21)

**The message of this *shabad* is that if we wish to obtain the priceless commodity of God's Name, we must find it within ourselves by singing praises of God through the words of Guru (Granth Sahib).**

isrlrūgmhl w 1 ]

sireeraag mehlāa 1.

BrmyBūh n ivJvJyBvVidsM̐r d̐su]

bharmay bhaahi na vijhvai jay bhavai disantar  
days.

AM̐ir m̐l un aqrYiD̐gij lvxuiD̐guv̐su]  
 hruiqYBgiq n hvel ibnusiqqir kyap̐ds ]1]

anṭar mail na uṭrai Dharig jeevan Dharig vays.  
 hor kitai bhagaṭ na hova-ee bin satgur kay  
 updays. ||1||

mn rygrmīK Agin invir ]  
 gr kī kihAw min vsYhamYiqBnw mīr ]1]  
 rhau]

man ray gurmukh agan nivaar.  
 gur kaa kahi-aa man vasai ha-umai tarisnaa  
 maar. ||1|| rahaa-o.

mnmwkuinrmd uhyrm nīm piq pīe ]  
 imil sqsYiq hir pīeAYgrmīK hir il v l wīe ]

man maanāk nirmol hai raam Naam pat paa-ay.  
 mil satsangat har paa-ee-ai gurmukh har liv  
 laa-ay.

ApugieAw sKupīeAw imil sl lYsl l  
 smīe ]2]

aap ga-i-aa sukh paa-i-aa mil sallai salai  
 samaa-ay. ||2||

ij in hir hir nūmun cjqE suAagix AwYj wīe ]

jin har har Naam na chayti-o so a-ogun aavai  
 jaa-ay.

ij sūsqgruprKun Bjte sūBaj il pcyPcīe ]

jis satgur purakh na bhayti-o so bha-ojal pachai  
 pachaa-ay.

iehumwkuj lauinrmd uhyieaukarfl bdl Y  
 j wīe ]3]

ih maanāk jee-o nirmol hai i-o ka-udee badlai  
 jaa-ay. ||3||

ij mw sggurris iml YsyphyrK sj wK ]  
 gr imil Baj l ul GIAYdrgh piq prwKu]  
 nwnk qymK aj l yDin apj YsbduNlsuKu]  
 4]22]

jinna satgur ras milai say pooray purakh sujaan.  
 gur mil bha-ojal langhee-ai dargeh pat parvaan.  
 naanak tay mukh ujlay Dhun upjai sabad  
 neesaan. ||4||22||

#### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we wish to obtain the priceless commodity of God's Name, then we should seek it within ourselves by singing God's praises through the words of the Guru. But we see that many people still believe in visiting various pilgrimage sites, or bathing at "holy" river sites. They think that by performing such rituals they will become immaculate, and obtain union with God. In this *shabad*, Guru Ji categorically declares that such rituals are simply a waste of time and effort, and once again emphasizes the right and only way of overcoming all evil tendencies in us, so that we become worthy of union with God.

He says, "Even if one wanders through (all holy places in) the world, that person's fire (of desire) is not extinguished. Nor does wandering (and bathing at holy places) wash away the dirt (of ego) within. Cursed is that life, and cursed is that garb if it does not wash off our inner impurity. The fact is that except through the true Guru's instruction, there is no other way to perform God's devotional service (and without God's worship, one cannot become pure and worthy of His grace)." (1)

So instructing his own mind and ours, Guru Ji says, "O' my mind, following Guru's advice extinguish your fire (of desire). If the Guru's instruction is enshrined in your mind, your ego and (fire like worldly) desire would be stilled." (1-pause)

Guru Ji now shares with us some special information about our mind. He says, "The mind is an invaluable gem, like (the original uncut) jewel. By meditating upon God's Name, it obtains honor (in the same way a jewel becomes priceless after being properly cut and shaped. The way to reshape the mind and make it priceless) is by associating with the true congregation, and thus attaining union with God. Therefore, a Guru's follower always remains absorbed in love for God. When one's egoism is gone one obtains deep peace, (and becomes one with God, as if) a wave has merged with another wave." (2)

Guru Ji now shows the other side of the picture by describing the fate of those self-conceited persons who do not meditate on God's Name. He says, "They who do not contemplate God's Name will continue coming and going (in this world), because of their demerits. The person who has not met the true Guru (and followed his instruction) continues suffering and is consumed in the dreadful worldly ocean. This (human) soul is (like a priceless jewel, but without meditating on God's Name, it is being wasted, as if it is being) sold for a mere shell." (3)



Concluding his views regarding the blessings of meeting a true Guru and obtaining his guidance, he says, "They who are blessed with the pleasure (of the company) of the true Guru are perfectly enlightened and sagacious persons. By meeting and being aided by the Guru we are able to swim across the fearful worldly ocean, and get accepted in God's court with honor. O' Nanak, the faces of those persons shine with honor in whose mind arises the tune and it keeps playing the drum of the (divine) word."(4-22)

**The message of this *shabad* is that if we want to reach God's court and be accepted with honor, then instead of wasting our time in useless rituals (like bathing at holy places, or observing fasts), we should concentrate on our Guru's teachings and meditate upon God's Name.**

isrlrūgumhl w 1 ]

sireeraag mehlā 1.

vxj ukrhuvxj wīrhovKruI hūsmīl ]  
q̄ṣl vsquīvsūhlAṽj ṣl inbhYnīl ]  
AgYsūhsuj wūhYl ṣl vsqūsmīl ]1]

vanaj karahu vanjaariho vakhar layho samaal.  
ṭaisee vasatṭ visaahee-ai jaisee nibhai naal.  
agai saahu sujaanṭ hai laisee vasatṭ samaal. ||1||

Buel ryrwukhhuicqul wīe ]  
hir j su vKru lY cl hu shu dYṽ pqlAwīe ]1]  
rhwaṽ]

bhaa-ee ray raam kahhu chitṭ laa-ay.  
har jas vakhar lai chalhu saho daykhai paṭee-aa-ay.  
||1|| rahaa-o.

plw 23

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ij nw rws n scuhYikauiqnw sKuhīe ]  
KṭYvxij vxṽj AYmnuqnuKṭw hīe ]  
Pwṽl PwQyimrg ij audKūGxoinq rīe ]2]

jinaa raas na sach hai ki-o ṭinaa sukh ho-ay.  
khotai vanaj vananji-ai man ṭan khotaa ho-ay.  
faahee faathay mirag ji-o dookh ghano nitṭ ro-ay.  
||2||

KṭypqYnw pvih iqn hir gr drsun hīe ]

khotay potai naa paveh ṭin har gur daras na  
ho-ay.

KṭYj wīq n piq hYKṭ n sṽJis kīe ]  
KṭYKṭukmwṽw Awīe gieAw piq Kīe ]3]

khotay jaatṭ na patṭ hai khot na seejhas ko-ay.  
khotay khot kamaavanaa aa-ay ga-i-aa patṭ  
kho-ay. ||3||

nwnk mnusmJwēlAYgr kYsbid swl wṽh ]  
rwn nwn rṽṽg rīqAwBwun Brmūiqnwṽh ]  
hir j ip lwhw Agl w inrBau hir mn  
mwṽh ]4]23]

naanak man samjaa-ee-ai gur kai sabadṭ saalaah.  
raam Naam rang raṭi-aa bhaar na bharam ṭinaah.  
har jap laahaa aglaa nirbha-o har man maah.  
||4||23||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to reach God's court and be accepted with honor, then instead of wasting our time on useless rituals (like bathing at holy places, or observing fasts), we must concentrate on our Guru's teachings and meditate on God's Name. In other words, Guru Ji told us that if we want to please God, we should do those things, which please Him, and not those that please us or impress others about our piety. In this *shabad*, Guru Ji uses the example of a peddler (a door-to-door salesman) to illustrate this point.

He says, "O' dear peddlers, deal in the true merchandise (of God's Name). Buy those goods, which will remain with you (even in the next world). The Banker (in the next world) is all wise. He will thoroughly test the commodity you wish to sell to Him and make sure that it is truly genuine."(1)

Therefore, Guru Ji says, "O' dear brothers, utter God's Name with a sincere heart. Take the capital of God's praise (His Name) from this world. So that when the Master sees it, He is truly pleased."(1-pause)

Commenting upon the fate of those human beings who instead of God's Name amass falsehood, Guru Ji says, "They who do not have the true capital (of God's Name), how can they find joy and peace? By dealing in false (worldly) wares, both our mind and body become false. Then like the deer caught in a noose, (we) daily cry in immense pain."(2)



Commenting further on the fate of false persons, Guru Ji uses the example of coins. He says, “Just as false coins are not accepted in the treasury, similarly false persons do not gain entry into God’s mansion. They do not get to see the sight of the Guru God. They have no worth, recognition, or honor. No one succeeds through falsehood. The false persons who deal only in falsehood lose their honor, and continuously come and go (from this world).”(3)

Therefore, advising himself and us, Guru Ji says, “O’ Nanak, we should instruct our mind through the Guru’s word (and God’s) praise. They who remain imbued with the love for God’s Name are not afflicted with sin or doubt of any kind. By meditating on God’s Name they gain immensely, and the fearless God comes to abide in their mind.”(4-23)

**The message of this *shabad* is that like ordinary business matters, we become successful in the spiritual field only when God accepts the quality of our goods (the deeds done in life), and the sincerity of our love for Him.**

isrlrwgumhl w 1 Gru2 ]

sireeraag mehlāa 1 ghar 2.

Dnuj bnuAruPl Vw nwTIAVyidn cūir ]  
pbix krypq ij auFil Fīl j 𑖦xhwr ]1]

Dhan joban ar fulrhaa naathee-arhay din chaar.  
paban kayray pat ji-o dhal dhul jummanhaar. ||1||

rlgumwix I YipAwirAwj w j 𑖦nunauhl w ]  
idn QMvyQkyBieAw prwkw cd w ]1] rhau]

rang maan lai pi-aari-aa jaa joban na-o hula.  
din thorn-rhay thakay bha-i-aa puraanaa cholaa.  
||1|| rahaa-o.

sj x myrrljl yj wie sqyj lrwix ]  
hMBI vMw fmxl rww Jlxl bwx ]2]

sajan mayray rangulay jaa-ay sutay jaaraan.  
ha<sup>N</sup> bhee vanjaa dumnee rova jheenee baan. ||2||

kl n sxlh grleyAwpk kMl sīe ]  
I gl Awih sūhrYinq n pēlAw hīe ]3]

kee na sunayhee goree-ay aapan kannee so-ay.  
lagee aavahi saahurai nit na pay-ee-aa ho-ay. ||3||

nwnk sqI pēlAYj wuivrqI slh ]  
gwx gwel gMVI Avgx cl I blh  
[4]24]

naanak sutee pay-ee-ai jaan virtee sann.  
gunaa gavaa-ee ganth-rhee avgan chalee bann.  
||4||24||

### SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad* to offer real consolation and guidance to a person who was feeling deeply grieved at the death of a near and dear one.

In a very sympathetic (but realistic manner), Guru Ji says, “(O’ my friend) just as water lilies wither and die as the water level goes down, similarly wealth, youth, and a small flower last only for a few days.”(1)

Guru Ji then addresses us and says, “O’ my friend, as long as you are in the prime of youth, enjoy the pleasure (of God’s love), because only a few days are left with you on this earth. (Like an old dress), your body will wear down and decay, (and then you will not be able to meditate upon God).”(1-pause)

It appears that at this stage, the grieving person states the restless and painful state of her mind and says, “(O’ Guru Ji, I feel so depressed that I often think that since) my playful beloved has gone to sleep in the graveyard, me the unfortunate one should also go there and weep in a feeble voice.”(2)

While counseling patience, Guru Ji instructs her and us to realize that we also must depart from this world. Comparing the human soul to a young bride, this world to her parents’ house, and the next world to her in-laws,’ he says, “O’ my dear beautiful (soul) bride, haven’t you heard with your own ears that one day you will also depart for your in-laws’ house (the next world), and you cannot stay in your parents’ house (this world) for ever?”(3)

Guru Ji concludes this *shabad* by giving a wake-up call to all of us who remain asleep (unaware of our approaching death). He says, “O’ my dear slumbering soul-bride, understand that you are being robbed in daylight (by your inner enemies of lust, anger, greed, attachment, and ego). In this way you will lose your merits and will depart (from this world) with the load of demerits (or sins on your head).”(4-24)

The message of this *shabad* is that instead of crying at the death of our near and dear ones, we should realize that soon our own youth and life will also pass away and we would also die. Therefore, while we have youth and energy, we should fight our evil tendencies, so that when our time comes, we depart with virtues rather than sins.

isrlrūgumhl w 1 Grudj w 2 ]

sireeraag mehlāa 1 ghar doojāa 2.

ApyrsIAw Awp rsuApyrwXhru]  
ApyhVcd Vw ApySj Bqru]1]

aapay rasee-aa aap ras aapay ravanhaar.  
aapay hovai cholrhaa aapay sayj bhataar. ||1||

rīg rqw myw swihburiv rihAw Brpūr ]1]  
rhau]

rang rataa mayraa saahib rav rahi-aa bharpoor. ||1||  
rahaa-o.

ApymCl mCl I Apypxl j w u]  
Apyj w mxkVw ApyAMir I w u]2]

aapay maachhee machhulee aapay paanee jaal.  
aapay jaal mankarhaa aapay andar laal. ||2||

ApybhuibD rīd w skleymrw I w u]  
inq rvYshugxl dKuhmrw hml u]3]

aapay baho biDh rangulaa sakhee-ay mayraa laal.  
nit ravai sohaagane daykh hamaaraa haal. ||3||

pKvYnwKubynql qIsrvruqHhū]  
kaul u qū hY kvIAw qū hY Apy vjk  
ivgsu]4]25]

paranvai naanak bayntee too sarvar too hans.  
ka-ul too hai kavee-aa too hai aapay vaykh  
vigas. ||4||25||

#### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji provided us the consolation and strength needed to face difficult challenges, such as the death of our near and dear ones. In this *shabad*, he acquaints us with the reality behind all the pains and pleasures of life.

First, taking the pleasing aspect of life (such as the joy of love between a young bride and her playful spouse), he says, “(O’ my friends, God) Himself is the enjoyer, and Himself the joy. He Himself is the one who enjoys the pleasure (of love). He Himself becomes the (bride in a) charming dress, He Himself is the couch and Himself the bridegroom.”(1)

Feeling utterly amazed at the wonderful ways of God, Guru Ji says, “Imbued with love (and His own sport), my Master is pervading everywhere.”(1-pause)

Now taking the example of a fish, Guru Ji comments upon those moments when we suffer some loss, or are in physical pain. He says, “(In reality) God Himself is the fisherman, Himself the fish. He Himself is the water and Himself the net. He Himself is the metal ball of the net and Himself the bait within. (In other words, it is not us, but God Himself who is causing and suffering the pain of our worldly problems).”(2)

Now placing himself in our situation, Guru Ji says, “O’ friend, my beloved (God) is playful in many ways and enjoys the happily united (soul) brides daily. But look at me (the alienated one), how (miserable) I am!” (3)

In the end, Guru Ji addresses God and says, “O’ God, please listen to my supplication, You are the pool and You are the swan. You are the lotus (which blooms in the day) and the *Kamina* flower (which blooms at night). You yourself enjoy their sight and are pleased.”(4-25)

The message of this *shabad* is that we should accept both pain and pleasure as episodes in some wonderful drama being played by God, and learn to watch these episodes as spectators, and not as heroes or victims.

isrlrūgumhl w 1 Gru3 ]

iehu qnu Drql blj u krmw kro sil l Aupwau  
sūrlūpūxl ]  
mnuikrsūkuhir irdYj hūie l Yieaupwis pdu  
inrbūxl ]1]

kūhygrbis mWymūieAw ]

ipq sūqo sgl kwl qR mūqū qry hōh n Allq  
sKūieAw ] rhūau]

ibKY ibkūw dūst ikrKw kry ien qij AūqmY  
hōie iDAūel ]

j pu qpu sūjmu hōh j b rūky kml u ibgsY mDu  
Aūshūel ]2]

bIs spqūhrobūsrōsūhYqlin Kūw inq kwl u  
sūwY]

ds ATūw mY AprūpūroclnY khYnūnūkiev eku  
qūwY ]3]26]

sireeraag mehlāa 1 ghar 3.

ih tan Dhartee beej karmaa karo salil aapaa-o  
saaringpaanee.

man kirsaañ har ridai jammaa-ay lai i-o paavas pad  
nirbaanee. ||1||

kaahay garbas moorhay maa-i-aa.

pit sūto sagal kaaltar maataa tayray hohi na ant  
sakhaa-i-aa. rahaa-o.

bikhai bikaar dūsat kirkhaa karay in taj aatmai  
ho-ay Dhi-aa-ee.

jap tap sanjam hohi jab raakhay kamal bigsai  
maDh aasarmaa-ee. ||2||

bees saptaahro baasro sangrahai teen khorhaa nit  
kaal saarai.

das athaar mai aprampro cheenai kahai naanak iv  
ayk taarai. ||3||26||

## SIRI RAAG MEHLA 1 GHAR 3

According to Dr. Bh. Vir Singh Ji, this *shabad* seems to be addressed to a pundit (Hindu priest) who owned some land and had a big family. He appeared to be well read in Hindu scriptures and was engaged in performing all kinds of religious ceremonies and rituals for a living. In his typically effective style, Guru Ji gives him true advice in his own language.

He says, “(O’ my dear friend), make this body of yours the farm, your good deeds the seed, and irrigate it with the water of (God’s) Name. Make your mind the farmer and grow the crop of God’s (Name) in your heart. In this way, you would achieve the supreme state of freedom from all worldly desires.”(1)

Referring to his pride in his wealth and family, Guru Ji says to the pundit, “O’ fool, why do you take pride in worldly wealth? Your father, sons, wife, mother and all other relatives will not be of any help in the end.”(1-pause)

Then referring to his indulgence in all kinds of sins and vices, Guru Ji says, “(O’ my friend), root out the (weeds of) worldly sins and vices (from the field of your mind). Abandoning these sins, remember God with full concentration of your mind. When God’s meditation and the practice of austerity and self-control become the guides and guardians of your heart, it will blossom like a lotus, (and you would enjoy such divine relish, as if) nectar is dripping.”(2)

Finally, referring to the performance of charitable deeds and ritualistic worship, Guru Ji says, “(The one who) every day, in all the twenty seven phases of the moon, gathers the wealth of God’s Name, in one’s study of religious books including the four *Vedas*, six *Shastras* and eighteen *Puranas* recognizes the same limitless God, Nanak says, (God) helps that person cross over the dreadful worldly ocean.”(3-26)

**The message of this *shabad* is that like a good farmer, we should sow the seed of God’s Name in our hearts, and weed out all our evil passions. Further, like a true devotee we should remember God at all times, and search for Him in the study of all holy books so that He might save us in the end.**

pūw 24

SGGS P - 24

isrlrūgumhl w 1 Gru3 ]

Aml u kir Drql blj u sbdō kir sc kl Aūb inq  
djh pūxl ]  
hōie ikrswūelmnūj hūie l YīBsqu dj kumYey  
jūxl ]1]

sireeraag mehlāa 1 ghar 3.

amal kar Dhartee beej sabdō kar sach kee aab nit  
deh paanee.

ho-ay kirsaañ eemaan jammaa-ay lai bhisat dojak  
moorhay ayv jaanee. ||1||

mquj ॠx sih gl l pwieAw ]

mml kY mxxY rɪp kl sɛw ieqv ibDI j nmu  
gvwieAw ]1] rhwaU]

maṭ jaan seh galee paa-i-aa.

maal kai maṇṇai roop kee sobḥaa iṭ biDhee  
janam gavaa-i-aa. ||1|| rahaa-o.

Ab qin ickVo iehumnu mlfko kml kl swr nhl  
mīl pweI ]

Barru asqudu inq BwiKAw bdy ikau bWY jw nh  
bWweI ]2]

aib ṭan chikrho ih man meedko kamal kee saar  
nahee mool paa-ee.

bḥa-ur uṣṭaad niṭ bḥaakhi-aa bolay ki-o boojḥai  
jaa nah bujḥaa-ee. ||2||

AnKxusnxxw paax kl bwxI iehumnurqw mwieAw ]

Ksm kl ndir idli ih pislly ijnl kir eku  
iDAwieAw ]3]

aakḥan sunṇaa pa-un kee baṇee ih man raṭaa  
maa-i-aa.

khasam kee naḍar dilahi pasinḍay jinee kar ayk  
Dhi-aa-i-aa. ||3||

qlh kir rKy pji kir suDI nwaU stqnu mqu kit  
jweI ]

nwnku AnKY rwh pY cl xw mml u Dnu ikq ku  
slj AwhI ]4]27]

teeh kar rakḥay panj kar saathee naa-o saṭaan  
maṭ kat jaa-ee.

naanak aakḥai raahi pai chalnaa maal Dhan kit  
koo sanji-aahee. ||4||27||

### SIRI RAAG MEHLA 1 GHAR 3

In the previous *shabad*, Guru Ji gave true guidance to a rich pundit (Hindu priest) who was engaged in farming, in addition to ritualistic worship and the study of Hindu holy books, but he was also involved in all kinds of worldly affairs.

In this *shabad*, Guru Ji delivers a similar sermon to a *Maulvi* (a Muslim cleric). Like his Hindu counterpart, the cleric also owned land, had a big family, and was engaged in the prayers and worship prescribed by his faith. In keeping with Guru Ji's style of talking to a person in his own language, here he uses Islamic terms and concepts.

First addressing the farmer in the *Maulvi*, Guru Ji says, "(O' my friend), make pious deeds your land. In this land sow the seed of your Prophet's word, and irrigate it daily with the water of truth. Becoming a (true spiritual) farmer, grow (and strengthen your faith). O' ignorant one, only in this way will you know (the truth) about heaven and hell."(1)

Referring to his sermons and lip service to *Shariat* (the Islamic laws), Guru Ji says, "(O' my friend) don't you ever think that you can attain to God by your mere words. You have simply wasted your life in the pride of wealth and splendor of beauty."(1-pause)

Explaining why even *pundits* and *maulvies* (who are supposed to be more spiritually awakened than ordinary persons), are also without true love for God, Guru Ji cites another example.

He says, "This body is like a pool in which exists a puddle of sins. In this puddle our mind lives like a frog that cannot appreciate the presence of the lotus flower in the same pool. (Similarly, our mind cannot appreciate the presence of God in our body because it is too engrossed in the pursuit of sinful pleasures). Like a bumblebee, the teacher Guru repeatedly recites his sermon, but how can the mind understand, if (God) doesn't allow it to understand?"(2)

Elaborating on the above concept, he says, "(The fact is that) as long as this mind is dyed with the love of worldly wealth, all (the sermons are without any effect, as if these have been) delivered and heard like the sound of wind. Only those who are blessed with God's grace and who are dear to His heart remember Him with single-minded devotion."(3)

Finally, referring to the *Maulvi's* formal prayers and fasts, Guru Ji says, "(O' my dear *Maulvi*), even though you fast for thirty days (during the Muslim month of *Ramadan*), and say five prayers, beware lest the devil nullifies the merits of all your ritualistic deeds. Nanak says, 'You have to walk a long journey (after death). For what purpose have you acquired (by immoral means the weight of) your wealth and possessions?'"(4-27)

**The message of this *shabad* is that instead of acquiring worldly riches, performing rituals, or preaching formal and empty prayers, we should do good deeds and sincerely worship God.**

isrlrṅgumhl w 1 Gru4 ]

sel mail w ij in j gumail Aw hirAw klAw sMuro]

Awb Kṁkuij in bMD rhwel DMuisrj xhwo]1]

mrṁw md w mrṁw ]

BI krqwrhufṁw ]1] rhwau]

qṁ qṁmd w qṁ qṁkuj l j wṁih nṁmukṁdwl ]

jybhṁṁw piVAw hṁvih korhYn BriAYpṁel ]2]

sel kuj l ij in Awpuqij AwiekunṁmukIAw AnDiro]

hYBI hṁl j wṁe n j wṁl scw isrj xhwo]3]

pṁj vKq invṁj ḡṁj wrih pVih kṁp kṁwṁw ]

nṁnkuAwKYḡr sdṁl riHE plṁw Kṁwṁw ]4]28]

Sireeraag mehlāa 1 ḡhar 4.

so-ee ma-ulaa jin jag ma-oli-aa hari-aa kee-aa  
sansaaro.

aab khaak jin banDh rahaa-ee Dhan  
sirjanhaaro. ||1||

marnaa mulaa marnaa.

bhee kartaarahu darnaa. ||1|| rahaa-o.

taa too mulaa taa too kaajee jaaneh Naam  
khudaa-ee.

jay bahutayraa parhi-aa hoveh ko rahai na  
bharee-ai paa-ee. ||2||

so-ee kaajee jin aap taji-aa ik Naam kee-aa  
aaDhaaro.

hai bhee hosee jaa-ay na jaasee sachaa  
sirjanhaaro. ||3||

panj vakhat nivaaj gujaareh parheh katayb  
kuraanaa.

Naanak aakhai gor saday-ee rahi-o peenaa  
khaanaa. ||4||28||

#### SIRI RAAG MEHLA 1 GHAR 4

In the previous shabad, Guru Ji showed the true way of life to a Maulvi (a Muslim priest) who owned land and had a big family. In this shabad, he advises a Mullah (Muslim scholar and teacher), who also acts as Qazi (or a Muslim Judge). In addition to its divine message, this shabad is an example of literary excellence of Guru Ji's poetry. In this hymn, words from many different languages, like Mullah and Moula (from Persian), Moulea (from Punjabi), and Qazi (from Arabic) have been used for their poetic beauty, and intrinsic original meaning.

Addressing the *Mullah*, Guru Ji says, "(O' my friend), it is God Himself who is the real *Moula* (the Master), who made the universe blossom, and grow beautifully green. Yes, it is He who bound land and sea together under His cosmic law, and kept them in their proper limits: amazing is that Creator!"(1)

But Guru Ji warns the *Mullah* (and us) that one-day this universe would definitely wither away, and we all would die. Therefore he says, "Remember O' *Mullah*, remember that one day we all must die. Therefore, we should always bear the (loving) fear of God (in our mind)."(1-pause)

Next Guru Ji tells that *Mullah* how he can justify his rank and status. He says, "(O' my friend), you will be deemed the (true) *Mullah* and (true) *Qazi* if you know and realize God's Name. Even if one is very learned, still one has to leave this world when (the allotted span of one's life is over, and) the cup of one's life is full."(2)

Now referring to the intrinsic and original meaning of the word *Qazi*, Guru Ji says, "(O' my friend), only that person is a (true) *Qazi* who has ended the ego and made God's Name (the divine enlightenment and love) the life support. (Furthermore, one should firmly believe that) the true Creator is present now, would always be there, He is neither born, nor dies, (nor perishes)."(3)

Guru Ji warns the *Mullah* (and us) against feeling proud or conceited about superficial devoutness and religiosity. He says, "You say your *Nimaaz* (prayer) five times a day, read the *Quran* and other holy books, (but still you are not free from the fear of death). Remember that your (death is so imminent, as if your) grave is calling you, and all your eating and drinking will soon come to an end."(4-28)

The message of this *shabad* is that we should keep in mind that at any moment God could call us, and ask us to give an account of our deeds in this life. Therefore, instead of feeling proud and conceited that we recite the prescribed prayers daily and study the scriptures regularly, we should concentrate more on remembering God with a sincere heart and performing virtuous deeds.

isrlrīgumhl w 1 Gru4 ]

ekusAwudie sAwl nil ]  
 BI kyBakih sdw bieAwl ]  
 kWuCrw mūw mrdwru ]  
 Dwxk rlp rhw krqr ]1]

mYpiq kl plld n krxl kl kw ]  
 hauibgVrtp rhw ibkrwl ]  
 qrw ekunmwqyrystbwru ]  
 mYehw Ams ehoAwDwru ]1] rhwau]

mik inldw Aukw idnurniq ]  
 pr Gruj hl nlc snuq ]  
 kmukDuqin vsih clfw ]  
 Dwxk rlp rhw krqr ]2]

Pwhl sriq ml kl vsu ]  
 hauTgvWw Tgl dsw ]  
 Krw isAwxw bhqW Bwru ]  
 Dwxk rlp rhw krqr ]3]

mYklqw n juqw hrwmKru ]  
 hauikAw mhudsw dwtucru ]  
 nwnkunicukhYblcwru ]  
 Dwxk rlp rhw krqr ]4]29]

sireeraag mehlā 1 ghar 4.

ayk su-aan du-ay su-aanee naal.  
 bhalkay bha-ukahi sadā ba-i-aal.  
 koorh chhuraa muthāa murdaar.  
 Dhaanak roop rahaa kartaar. ||1||  
 mai pat kee pand na karnee kee kaar.  
 ha-o bigrhai roop rahaa bikraal.  
 tayraa ayk Naam taaray sansaar.  
 mai ayhaa aas ayho aaDhaar. ||1|| rahaa-o.

mukh nindaa aakhaa din raat.  
 par ghar johee neech sanaat.  
 kaam kroDh tan vaseh chandaal.  
 Dhaanak roop rahaa kartaar. ||2||

faahee surat malooke vays.  
 ha-o thagvaarhaa thagee days.  
 kharaa si-aanaa bahuṭaa bhaar.  
 Dhaanak roop rahaa kartaar. ||3||

mai keetaa na jaataa haraamkhor.  
 ha-o ki-aa muhu daysaa dusat chor.  
 naanak neech kahai beechaar.  
 Dhaanak roop rahaa kartaar. ||4||29||

#### SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji there are three recognized methods of giving advice: in the third person, second person, or the first person. In the 'third person' method, the adviser discusses a person who may not be present, or discusses people in general. In the 'second person' style, the teacher addresses a person directly. He says, "You should do this or that." In the 'first person' style (which is considered the most effective, particularly when the subject concerns human weaknesses, failings, evils tendencies, the speaker blames himself for all such shortcomings, and instructs himself and thus indirectly others to mend their ways. Guru Ji has used each of these three styles, wherever appropriate. In this *shabad*, he uses the 'first person' style. Showing extreme humility, he confesses that he suffers from many serious vices.

He says, "O' God, I am always accompanied by one male dog (greed) and two female dogs (hunger and desire), who begin barking at me for food each morning. In my hand, are the knife of falsehood, and the dead body (of others' wealth obtained by) deception. O' God, I keep living like a low-caste nomad huntsman"(1)

Continuing his confession, on our behalf, Guru Ji says, "O' God, I neither follow Your advice for living a life of honor, nor do any good deeds. Deformed and fearful is my appearance. But (I know that) Your one Name can save the entire world. This (belief) is now my only hope and mainstay."(1-pause)

Guru Ji adds: "O' God, I indulge in slander day and night. Like a low and base person, I spy on others' houses. In my body reside the demons of lust and anger, and I live like a low caste nomad huntsman."(2)

Dwelling further on human failings, Guru Ji says, "(O' God) I have adorned the dress of angels, but my real intent is to entrap innocent people. I am a deceiver, and I deceive the entire country. I consider myself very clever (but in fact I am carrying the weight of sin) on my head. O' God, thus I live like a low-caste nomad huntsman."(3)

Finally, Guru Ji says, "O God, I am an ungrateful wretch, who has not appreciated what You have done (for me). With what face will I an evil thief stand before You? This is what lowly Nanak says after deep reflection. O' Creator, I live like a low-caste nomad huntsman."(4-29)



The message of this *shabad* is that instead of considering ourselves very holy and religious (and expecting God to grant us a seat in heaven because of our outward piety), we should humbly confess all our faults and sins before Him, and beseech Him to bless us with the support of His Name (His true love), which alone can save us.

isrlrūgmhl w 1 Gru4 ]

sireeraag mehlāa 1 ghar 4.

ekw sriq j pyhij IA ]  
sriq ivhkw kie n kIA ]

aykaa surat\_jaytay hai jee-a.  
surat vihoonaa ko-ay na kee-a.

pllw 25

SGGS P - 25

j hl sriq qhw iqn ruhu]  
I kw iekAwahuj wu]1]

jayhee surat\_tayhaa tin raahu.  
laykhaa iko aavhu jaahu. ||1||

kuhyj IA krih cqmwel ]  
I ydyYiFI n pweI ]1] rhwau]

kaahay jee-a karahi chaṭuraa-ee.  
layvai dayvai dhiI na paa-ee. ||1|| rahaa-o.

qryj IA j IA w kw qih ]  
ikq kausiwb Awih roh ]  
j yqlswiwb Awih roh ]  
qUEnw kw qryEih ]2]

tayray jee-a jee-aa kaa tohi.  
kit ka-o saahib aavahi rohi.  
jay too saahib aavahi rohi.  
too onaa kaa tayray ohi. ||2||

AsI bd ivgw/ ivgwHh bd ]  
qUdrI Amdir qd ih qd ]  
j h krxi qh pwi miq ]  
krxi buJhuGtyGit ]3]

asee bolvigaarh vigaarhah bol.  
too nadree andar toleh tol.  
jah karnee tah pooree mat.  
karnee baajhahu ghatay ghat. ||3||

pkviq nunk igAwnl k'w hoe ]  
AwpupCwYbWysie ]  
gr prswid kryblwru ]  
soigAwnl drgh prvwu]4]30]

paranvat naanak gi-aanee kaisaa ho-ay.  
aap pachhaanai boojhai so-ay.  
gur parsaad karay beechaar.  
so gi-aanee dargeh parvaan. ||4||30||

#### SIRI RAAG MEHLA 1 GHAR 4

In this *shabad*, Guru Ji expresses his feelings of utmost pity for the suffering of humanity. On one hand, he sees God's hand behind human thoughts and actions. On the other, he sees mankind's own responsibility for all suffering. So he appeals to God to take pity on the erring human beings because after all, they are all His children. At the same time, he tells us how to remain in God's good books by avoiding certain mistakes.

He says, "(O' my friends), as many are the creatures, they have been all endowed with the same inner intellect. No one has been created without intellect. As the mortals use their intellect, that becomes their way of life. All their deeds are judged according to one universal law, (according to which) they keep coming and going (in and out of this world)."(1)

Therefore, Guru Ji asks, "(O' human being, why do you try to be clever (with God? He) does not hesitate in giving or taking away (anything)."(1-pause)

Next in a very endearing and childlike manner, Guru Ji humbly addresses God (on our behalf) and says: "O' God, all the creatures are Yours and You are their (Master); why then do You get angry with them? O' Master, even if (observing their bad deeds) You feel angry, (still) they belong to You and You belong to them."(2)

Continuing his humble childlike prayer on behalf of all mortals, Guru Ji says, "(O' God, (undoubtedly) by our foul language we make our deeds worse. But still You judge our acts with Your glance of grace. (O' God, we know) that if one's conduct becomes good, one's intellect also becomes perfect. But without good conducts one's intellect remains very deficient."(3)

Guru Ji then wonders about the qualities of a person with perfect intellect, or a person of wisdom. He says: “Nanak beseeches to know: what kind of a person is a wise person?”

Answering this question himself, Guru Ji says, “(That person is a wise person), who (shedding ego) recognizes the real self and comprehends (God). By Guru's grace, such a person reflects upon (God and His merits, and tries to mold his or her character accordingly). Such a wise person is accepted in God's court.”(4-30)

**The message of this *shabad* is that we should never feel proud of our intellect, or look down upon others who are less intelligent than us. We should remember that it is God who bestows wisdom upon us all. So, we should always remain humble before God, and instead of trying to be clever with Him, we should approach God like a child and ask for His fatherly forgiveness and mercy.**

isrlrṁgumhl w 1 Gru4 ]

sireeraag mehlāa 1 ghar 4.

qḷdrIAnaudwnw blnw mYmCd I kšyAlqul hw ]

too daree-aa-o daanaa beenaa mai machhulee  
kaisay anṭ lahaa.

j h j h dKw qh qh qḷhYqḷ qyinksl Pḷt  
mrw ]1]

jah jah daykhaa tah tah too hai tujh tay niksee foot  
maraa. ||1||

n j wkw mṁun j wkw j ml I ]

na jaanaa may-o na jaanaa jaalee.

j w dKul wYqḷ qḷYsmḷ I ]1] rhwau]

jaa dukh laagai taa tujhai samaalee. ||1|| rahaa-o.

qḷBrpḷr j winAw mYdḷr ]

too bharpoor jaani-aa mai door.

j okCukrl suqrYhdḷr ]

jo kachh karee so tayrai hadoor.

qḷdKih haumkir pḷau]

too daykheh ha-o mukar paa-o.

qrYkḷm n qrYnie ]2]

tayrai kamm na tayrai naa-ay. ||2||

j yw dḷh qyḷ hauKḷau]

jaytaa deh taytaa ha-o khaa-o.

ibAw drunḷhl kYdir j wau]

bi-aa dar naahee kai dar jaa-o.

nwnkuek khYArḷwis ]

naanak ayk kahai ardaas.

j laupḷfusBuqrYpwis ]3]

jee-o pind sabh tayrai paas. ||3||

AwpynYdḷr AwpYhl AwpYmḷU imAḷno]

aapay nayrhai door aapay hee aapay manjh  
mi-aano.

AwpYvYsḷyAwpYhl kḷriq kryj hḷno]

aapay vaykhai sunay aapay hee kudrat karay  
jahaano.

j oiqsuBwYnwnkw hkmusel prvḷno  
[4]31]

jo tis bhaavai naankaa hukam so-ee parvaano.  
||4||31||

#### SIRI RAAG MEHLA 1 GHAR 4

In the previous *shabad*, Guru Ji gave us the message that we should never feel proud of our intellect, or look down upon others who are less intelligent than us. We should always remember that it is God who bestows wisdom upon us all. So, we should always remain humble before God. Instead of being clever with Him we should approach God like a child, and ask for His fatherly forgiveness and mercy. In this *shabad*, he demonstrates how to approach God.

He says, "O' God, You are like a vast river, all-knowing and all-seeing (wise and sagacious). I am a small fish, how can I understand Your limit? Wherever I look, I see You, and when I am taken out of You (the ocean), I die crying in pain."(1)

But expressing his faith in only God and none else, he says, "O' God, I know neither the fisherman (who separates me from You), nor the net, but whenever I am in pain, I simply call on You."(1-pause)

Next acknowledging his utter ignorance, Guru Ji says, "O' God, You are all-pervading, yet I have deemed You far away. In fact, whatever I do is done in Your presence. (Though) You see all my actions still I (try to) deny it. Neither have I done deeds ordained by You, nor do I meditate upon Your Name."(2)

Pleading for God's grace, Guru Ji says, "O' God, I live by what You give me. I do not have any other place (where I can) go (and beg). Therefore (I) Nanak, make but one supplication: that my body and soul may always remain dedicated to You."(3)

Guru Ji concludes this *shabad* with an address to his mind and ours. He says, "(God) Himself is near, and Himself far off and in-between. He Himself hears and sees everything, and He creates this universe. Therefore (Nanak says), "Whatever is pleasing to Him, we should (cheerfully) accept that."(4-31)

**The message of this *shabad* is that we should realize that God pervades everywhere, and watches all our actions. Instead of trying to find His end or extent, we should recognize that it is God who is the creator and ruler of the universe, and whatever He does, we should accept that with pleasure.**

isrlrīgumhl ॥ 1 Gru4 ]

sireeraag mehlāa 1 ghar 4.

klqwkhwkrymin mnuu]  
dy/xhwrykYhiQ dnuu]  
BwYdje n dpl sie ]  
klqykYkihAYikAw hie ]1]

keetaa kahaa karay man maan.  
dayvanhaaray kai hath daan.  
bhaavai day-ay na day-ee so-ay.  
keetai kai kahi-ai ki-aa ho-ay. ||1||

AwpyscuBwYiqsuscu]  
ADw kcw kcuinkcu]1] rhwau]

aapay sach bhaavai tis sach.  
anDhaa kachaa kach nikach. ||1|| rahaa-o.

jwkyrk ibrK Awrwau]  
jhl Dmquqhw iqn nruu]  
Pl uBwauPl uil iKAwpie ]  
Awip bliz Awpyhl kwe ]2]

jaa kay rukh birakh aaraa-o.  
jayhee Dhaat tayhaa tin naa-o.  
ful bhaa-o fal likhi-aa paa-ay.  
aap beej aapay hee khaa-ay. ||2||

kcl kD kcw ivic rj u  
miq Al kl iPkwsdu]  
nwnk AwyAwYrwis ]  
ivxunwYnwhl subis ]3]32]

kachee kanDh kachaa vich raaj.  
mat aloonee fikaa saad.  
naanak aanay aavai raas.  
vin naavai naahee saabaas. ||3||32||

#### SIRI RAAG MEHLA 1 GHAR 4

In the previous *shabad*, Guru Ji gave us the message that God pervades everywhere and watches all our actions. Instead of trying to know His extent, we should recognize that God is the creator and ruler of the universe, and whatever He does, we should accept with pleasure. But quite often, whenever we help someone we begin feeling proud, as if we were the benefactors of humanity. In this *shabad*, Guru Ji warns us against feeling conceited because of our wealth, power, or philanthropy. He says, "All charity or gifts are in the hands of the Giver (God), then how can the created one take pride in his or her mind? It is His pleasure whether He gives or not. Nothing can be done at the bidding of the created (human being)?"(1)

Giving the essence of this *shabad*, Guru Ji says, "God Himself is Truth, and Truth pleases Him. Absolutely false and shallow is the blind (ignorant) person, (who feels arrogant on account of his or her wealth or charity)."(1-pause)

Now Guru Ji explains the nature of different human beings and their fate with an example. He says, "(The Creator), to whom belong the trees and plants, embellishes them. As is their origin (or seed), so are these named, (and they bear flowers and fruit according to the care given to them and the origin or the seed). Similar is the fate of human beings. As one sows, so does one reap. (In other words, whatever actions one does, one's destiny is determined accordingly)."(2)

Guru Ji explains human beings actions and their consequences with yet another example. He says, "This (body of ours) is like a house with weak walls. The mason (or the mind, who is like the life's architect) is also untrained. Because of this weakness, a human being's thinking is like a salt-less and insipid dish. Nanak says, "Only when God so wills, one is blessed with an intellect that enables him or her to accomplish anything correctly. (But) without meditating on God's Name, (God's) approval is not obtained."(3-32)

**The message of this *shabad* is that we should never feel proud of our wealth, power or intellect, but instead pray to God to help us to meditate on His Name and lead a righteous life.**

isrlrwgumhl w 1 Gru5 ]

sireeraag mehlāa 1 ghar 5.

ACI CI mel nh CI Ynh Gwauktwrr kir skY]

achhal chhalaa-ee nah chhalai nah ghaa-o  
kaṭaaraa kar sakai.ij au swihbunKY iqaurhyiesu l 8l kw j lau t l  
pl Y] 1]ji-o saahib raakhai tī-o rahai is lobhee kaa jee-o tal  
palai. ||1||

ibnuqj dlvw ikauj l Y] 1] rhwau]

bin ṭayl deevaa ki-o jalai. ||1|| rahaa-o.

p0l prwx kmelAY]

poṭhee puraan kamaa-ee-ai.

Bauvtl iequqin pnelAY]

bha-o vatee it ṭan paa-ee-ai.

scubWxuAwix j l melAY] 2]

sach boojhan aan jalaa-ee-ai. ||2||

iehuqj udlvw ieauj l Y]

ih ṭayl deevaa i-o jalai.

kir cwnxswihb qauiml Y] 1] rhwau]

kar chaanan saahib ṭa-o milai. ||1|| rahaa-o.

iequqin l ugvbwxlAw ]

it ṭan laagai baanee-aa.

sKuhwYsy kmxlAw ]

sukh hovai sayv kamaanee-aa.

pHw 26

SGGS P - 26

sB dnlAw Awx j wxlAw ] 3]

sabh dunee-aa aavan jaanee-aa. ||3||

ivic dnlAw sy kmelAY]

vich dunee-aa sayv kamaa-ee-ai.

qw drgh b5xupmelAY]

ṭaa dargeh baisan paa-ee-ai.

khunink bwh l fvelAY] 4] 33]

kaho naanak baah ludaa-ee-ai. ||4||33||

**SIRI RAAG MEHLA 1 GHAR 5**

In the previous *shabad*, Guru Ji advised us that we should never feel proud of our wealth, power or intellect: we should not let ourselves be influenced or misled by the pursuit of *Maya* (worldly wealth and power). But the fact is that *Maya* often makes people stray from the path of virtue and piety through greed or fear. Many rich and powerful people make even good people sin, by offering monetary rewards or by using threats. In this *shabad*, Guru Ji answers this question: how can we escape from being misled or deceived by *Maya* (which itself is un-deceivable)? How can a person shed fear of any force, and how can one stop the greedy mind from wavering?

First commenting on the nature of *Maya* and how it influences man's mind, Guru Ji says, "(O' my friends), neither the unperceivable (*Maya*) can be deceived, nor any dagger can injure (or neutralize its evil effect. But on its own, it has no power), it acts as the Master wishes. (Therefore), the mind of a greedy person starts wavering (for it and ultimately compromises his or her virtues or principles for its sake)." (1)

But the question is: how can one obtain such wisdom that one's mind doesn't waver when faced with worldly enticements or threats? In metaphorical terms, Guru Ji asks, "How can the lamp (of divine wisdom) be lighted without the oil (of meditation on God's Name)?" (1-pause)

Guru Ji then himself answers this question, and says, "We should live our lives according to the religious books. (This kind of practical life be the oil for the lamp of our life, in which we should) put the wick, which has been weaved with the loving fear (of God), and light it with the true (divine) understanding." (2)

Emphasizing the above idea, Guru Ji says, "This is how this lamp (of divine wisdom) is lighted. It is only when you enlighten your mind (with divine wisdom), only then God is met." (1-pause)

Now telling us the way to reach the mansion of God, Guru Ji says, "When the Guru's word shows its effect on this body (soul of ours), then we understand that by (humbly) serving God (by meditating on His Name) we receive joy and peace. (We realize that) the entire world is subject to coming and going. (Therefore, instead of worrying about the transient world, we should be devoted to God and meditate on Him, who is eternal)." (3)

In closing, Guru Ji says, “(O’ my friend), only when we serve (God) while living in this world, we obtain a place in God’s court. Then O’ Nanak, we go (to God’s court, worry free), swinging our arms.”(4-33)

**The message of this *shabad* is that if we want to live a life free from greed and fear in this world and go to God’s court without any worry, then we should act upon the teachings of holy books (the Guru Granth Sahib), and meditate upon God’s Name.**

isrlrṁgumhl w 1

sireeraag mehlāa 3 ghar 1

< > siqgr pṁid ]

ik-oṁkaar satgur parsāad.

hausiqgrusyl Aṁpxw iek min iek iciq Bṁie ]

ha-o satgur sayvee aapṁaa ik man ik chit  
bhāa-ay.

siqgrumṁ kṁmṁw qlrQuhYij s nodge buṁie ]

satgur man kaamṁaa tīrath hai jis no ḍay-ay  
bujhāa-ay.

mṁ iclḍAw vrupwṁw j oieCYsoPl upṁie ]

man chindī-aa var paavṁaa jo ichhai so fal  
paa-ay.

nṁauīDAṁeIAṁnaumṁḡIAṁmyshij smṁie ]1]

nāa-o Ḍhi-aa-ee-ai nāa-o manglee-ai Naamay sahj  
samaa-ay. ||1||

mṁ myrhir rsucṁKuiqK j ṁie ]

man mayray har ras chaakh tikh jaa-ay.

ij nṁl gṁmīK cṁiKAṁshj yrhysmṁie ]1] rhṁau]

jinee gurmukh chaakhī-aa sehjay rahay  
samaa-ay. ||1|| rahaa-o.

ij nṁl siqgrusjvAw iqnl pṁieAw nṁmṁinDṁu]

jinee satgur sayvi-aa tīnee paa-i-aa Naam  
niḌhaan.

Aṁḡir hir rsuriv rihAw cṁkw min AiBṁmṁu]

anṁtar har ras rav rahi-aa chookaa man abhimaan.

ihrdYkṁl upṁḡisAw l ṁgwshij iDAṁu]

hirḍai kamal pargaasi-aa laagaa sahj Ḍhi-aan.

mṁnṁinrṁl uhir riv rihAw pṁieAw drgih

man nirmal har rav rahi-aa paa-i-aa ḍargahi  
maan. ||2||

mṁu]

siqgrusyl Aṁpxw qyivrl ysṁḡir ]

satgur sayvan aapṁaa tay virlay sansaar.

hamṁmṁqṁmṁir kYhir rṁiKAṁar Dṁir ]

ha-umai mamṁtaa maar kai har raakhī-aa ur  
Ḍhaar.

hauiqn kYbil hrṁxYij nṁw nṁmṁl ḡw ipAṁru]

ha-o tin kai balihaarṁnai jinaa Naamay laagaa  
pi-aar.

sṁl skleychuj ḡl ij nṁw nṁmṁAKṁtuAṁpṁru]3]

say-ee sukhee-ay chahu jugee jinaa Naam akhut  
apaar. ||3||

gṁr imil AṁmṁupṁeIAṁcṁkYṁh ipAṁs ]

gur mili-ai Naam paa-ee-ai chookai moh pi-aas.

hir sṁl mṁnṁriv rihAw Gr hl mṁih adṁsu]

har sayṁtee man rav rahi-aa ghar hee maahi  
uḍaas.

ij nṁw hir kw sṁḍuAṁieAw hauiqn bil hrṁYj vsu]

jinaa har kaa saad aa-i-aa ha-o tin balihaarai  
jaas.

nṁnk ndrṁl pṁeIAṁscṁnṁmṁḡṁqṁsu

naanak nadree paa-ee-ai sach Naam gunṁtaas.

]4]1]34]

||4||1||34||

### SIRI RAAG MEHLA 3 GHAR 1

In the previous *shabad*, the first Guru (Nanak Dev Ji) advised us that if we wish to live a life free from greed and fear in this world (and go to God’s court in honor), then we should live according to the teachings of holy books and meditate upon God’s Name. In this *shabad*, the third Guru (Amar Das Ji) shares with us the benefits of serving the Guru, by following his advice and meditating upon God’s Name (due to which he was blessed with the honor of Guru ship).

He says, "I serve (and follow) my true Guru with single-minded devotion and rapt attention. The true Guru is like the wish-fulfilling place of pilgrimage, which can fulfill all the desires of our mind. (But only that person believes this thing) whom God Himself makes to understand (this thing. By meditating on God, one) obtains

the blessing one's mind desires, and obtains whatever one wishes. Therefore, we should meditate on (God's) Name, and beg for the Name, (because) through the Name, we remain merged in a state of spiritual peace."(1)

He then says to his mind (and ours), "O' my mind, taste the essence of God's (Name, by doing so) your thirst (for worldly riches) would go away. By Guru's grace, they who have tasted this elixir, remain absorbed in a state of serenity."(1-pause)

Describing the benefits of serving the Guru, he says, "They who have served the Guru (by following his advice), have obtained the treasure of (God's) Name. Their heart remains saturated with God's nectar, and gone is the arrogance of their mind. Like a lotus, their mind has blossomed (with joy), and their mind has been easily attuned (to God). Immersed in God's (love), their mind becomes pure, and they receive honor in God's court."(2)

However, Guru Ji observes, "In this world, very rare are those who serve their true Guru (and follow his advice). After stilling their ego and avarice, they have kept God enshrined in their heart. I am a sacrifice to those who are imbued with the love of God's Name, because in all the four ages, they alone are in peace, who have the inexhaustible (wealth of) God's Name."(3)

In conclusion, Guru Ji says, "(O' my friends), only by meeting the Guru, we obtain God's Name (or love) and our thirst and attachment (for worldly riches) is ended. Then our mind remains absorbed in God, and we become detached from the world even while living in our house. I am a sacrifice to those who relish God's Name. (But) O' Nanak, only through God's grace we obtain the treasure of the eternal Name."(4-1-34)

**The message of this *shabad* is that if we wish to fulfill the desires of our heart, we should love and follow the Guru's teachings. However, the greatest blessing to ask for from the Guru is God's Name, (not worldly riches or pleasures).**

isrlrūgumhl ॥ 3 ॥

Sireeraag mehlāa 3.

bhuBK kir BrmēlAYmin ihrdYkptukmēie ]

Baho bhaykh kar bharmaa-ee-ai man hirdai kapat kamaa-ay.

hir kw mhl un pwel mir ivstwmih smie ]1]

har kaa mahal na paav-ee mar vistaa maahi samaa-ay. ||1||

mn ryigh hl mih adusū]  
scusjlmukrxl sokrygrmīK hie prgusū]1]  
rhmau]

man ray garh hee maahi udaas.  
Sach sanjam karnee so karay gurmukh ho-ay pargaas. ||1|| rahaa-o.

gr kYsbid mnuj liqAw giq mkiq GrYmih pwie ]

gur kai sabaḁ man jeeti-aa gaṭ mukaṭ gharai meh paa-ay.

hir kw nmuiDAwēlAYsqslgiq mjl iml wie ]2]

har kaa Naam Dhi-aa-ee-ai satsangaṭ mayl milaa-ay. ||2||

jyl K iesqrAwBg krih nv Klf rjy ukmih ]

jay lakh istaree-aa bhog karahi nav khand raaj kamaahi.

ibnusiqgr sKun pwel iPir iPir j nl puih ]3]

bin satgur sukh na paav-ee fir fir jonee paahi. ||3||

hir hrukMf ij nl pihirAwgr crxl icqul wie ]

har haar kanth jinee pahiri-aa gur charnee chit laa-ay.

iqnw ipCviriD isiD iPrYEnw iql un qmwie ]4]

Tinaa pichhai riDh siDh firai onaa til na tamaa-ay. ||4||

j opB BwYsoQIAYAvrun krwx j wie ]

jo parabh bhaavai so thee-ai avar na karnaa jaa-ay.

j nunwnkuj lvYnmul Yhir dyhshij  
sBwie ]5]2]35]

jan naanak jeevai Naam lai har dayvhu sahj subhaa-ay. ||5||2||35||



**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji gave us the message that if we want to fulfill all the desires of our heart, we should love and follow the Guru's teachings. However, the greatest blessing to ask for from the Guru is God's Name (and not worldly riches or pleasures). Still, there are many persons who live under the false notion that they can please God by wearing holy robes, visiting holy places, or by practicing other faith rituals. Some feel that happiness lies in enjoying worldly riches and power. In this *shabad*, Guru Ji gives his opinion about all on practices and beliefs.

He says, "By adorning many (holy) garbs, we wander (around in doubts. By doing so one starts) practicing deceit in one's heart and mind, and does not reach God's mansion. Upon death, (such a person) merges back in the filth (of the womb to be born again)." (1)

So addressing his mind, Guru Ji says, "O' my mind, remain detached while living in the household itself. (But to acquire such state of mind, only that person) practices truth, continence and nobility, whose mind is enlightened by Guru's grace." (1-pause)

Describing the benefits of following Guru's instruction, he says, "He, who has conquered his mind through the Guru's instruction, obtains salvation and deliverance even while living at home. Therefore, joining the company of saintly persons, we should meditate on God's Name." (2)

Next, stressing upon the necessity of obtaining and following Guru's guidance, he says, "Even if one cohabits with millions of women, and rules over all the nine regions (of the world), still he cannot obtain peace without (following the advice of) the true Guru. He will go through birth and death again and again." (3)

Describing the blessings of sincerely following Guru's instruction and meditating on God, Guru Ji says, "Miraculous supernatural powers are running after those who by focusing their mind on the Guru's feet (his words), wear the necklace of God's love (the meditation of His Name), but they don't have even an iota of desire (for such powers)." (4)

In conclusion, Guru Ji says, "Whatever pleases God, that comes to pass, and nothing else can be done. (O' God), slave Nanak survives, by meditating on (Your) Name, (please bless him) as per Your nature." (5-2-35)

**The message of this *shabad* is that for reaching God's mansion, we do not have to forsake our households and roam about wearing holy garbs. We can reach God by leading our life according to Guru (Granth Sahib's instructions), and meditating on God's Name.**

**ਪੰਨਾ 27****SGGS P - 27****isrlrgumhl w 3 Gru1 ]****sireeraag mehlaa 3 ghar 1.**

ij s hl kl isrkwr hYiqs hl kw sBukie ]  
 gurmik kwr kmwxi scuGit prgtuhie ]  
**Amir** ij s kYscuvsYscyscl sie ]  
 sic iml ysyn ivCMih iqn inj Gir vusw  
 hie ]1]

jis hee kee sirkaar hai tis hee kaa sabh ko-ay.  
 gurmukh kaar kamaavnee sach ghat pargat ho-ay.  
 antar jis kai sach vasai sachay sachee so-ay.  
 sach milay say na vichhurheh tin nij ghar vaaaa  
 ho-ay. ||1||

myrrwm mYhir ibnuAvrun kie ]  
 sqgru scu pBu inrml w sbid iml ww  
 hie ]1] rhau]

mayray raam mai har bin avar na ko-ay.  
 satgur sach parabh nirmalaa sabad milaavaa  
 ho-ay. ||1|| rahaa-o.

sbid iml Y so imil rhY ij s nau Awp I ey  
 iml wie ]  
 dY YBwie konw iml YiPir iPir AwYj wie ]  
 sB mih iekuvrqdw ekorihAwsmwie ]  
 ij s nau Awp dieAw u hie so gurmik nwm  
 smwie ]2]

sabad milai so mil rahai jis na-o aapay la-ay  
 milaa-ay.  
 doojai bhaa-ay ko naa milai fir fir aavai jaa-ay.  
 sabh meh ik varatdaa ayko rahi-aa samaa-ay.  
 jis na-o aap da-i-aal ho-ay so gurmukh Naam  
 samaa-ay. ||2||

miq biD Bvl n buel AMir I B ivkuru]  
I K caruSh BrmdyBrim Bim hie KAuru]  
pib il iKAw kmvxw kie n mxtxhuru]3]

sqgr kl syw guKVI isrudlj YApugvie ]  
sbid iml ih qwhir iml Ysyw pv'sB Qwie ]  
pwis prisAYpursuhie j qj j iq smwie ]  
ij n kaupib il iKAw iqn sqgruimil Aw  
Awie ]4]

mn BKw BKw mq krih mq qUkrih pKw ]  
I K caruSh ij in isrl sBs'dje ADuru]  
inrBausdw dieAw uh'sBnw krw swr ]  
nwnk gurmik buIAypwIAymK  
dAwru]5]3]36]

mat buDh bhavēe na bujh-ee antar lobh vikaar.  
lakh cha-oraaseeh bharamday bharam bharam ho-ay  
khu-aar.  
poorab likhi-aa kamaavanaa ko-ay na maytanhaar.  
||3||

satgur kee sayvaa gaakh-rhee sir deejai aap  
gavaa-ay.  
sabad mileh taa har milai sayvaa pavai sabh  
thaa-ay.  
paaras parsi-ai paaras ho-ay jotee jot samaa-ay.  
jin ka-o poorab likhi-aa tin satgur mili-aa  
aa-ay. ||4||

man bhukhaa bhukhaa mat karahi mat too  
karahi pookaar.  
lakh cha-oraaseeh jin siree sabhsai day-ay  
adhaar.  
nirbha-o sadaa da-i-aal hai sabhnaa kardaa saar.  
naanak gurmukh bujhee-ai paa-ee-ai mokh du-aar.  
||5||3||36||

### SIRI RAAG MEHLA 3 GHAR 1

In the previous *shabad*, Guru Ji advised us that we should not forsake our households and roam about wearing religious garbs. Instead we should seek the refuge of the Guru, and lead our life as per his instructions and meditate upon God's Name.

Explaining the above point with an example, he says, "That (God), whose kingdom is this (world), everyone is (obedient to Him). By doing deeds in accordance with the Guru's advice, that eternal (God) becomes manifest in the heart. In whose mind abides the eternal (God) earns everlasting becomes that person's glory. They who meet the eternal (God) do not separate from Him again, and they reside in their own home (in the heart, which is also the abode of God)." (1)

Therefore addressing God, Guru Ji says, "O' my God, I do not have anyone else except You. The true Guru (is the embodiment of the) eternal God, and through his word union with God is obtained." (1-pause)

Elaborating the above point, Guru Ji says, "The one who remains attuned to the (Guru's) word remains united (with God, but only that person remains united) whom God Himself unites. No person can unite with God while being attached to the love of other (worldly things), therefore keeps coming and going (in and out of this world) again and again. The one (God) resides in all hearts, and pervades everywhere. The person upon whom God is merciful, by Guru's grace that person remains absorbed in (God's) Name." (2)

Guru Ji next comments upon the learned people, who instead of truly meditating on God's Name try to show off their scholarship by entering into controversies. He says, "The pundits (scholars) and astrologers read more and more books, and then enter into (useless) discussions. But owing to their corrupted understanding and intellect, and the vice of greed residing in them, they fail to realize the truth. So they continue to wander through millions (of existences), and are ruined in wandering. (But it is not under their control, because) they have to act according to their pre-ordained destiny, which no one can erase." (3)

Now Guru Ji frankly acknowledges that it is very difficult to serve the Guru and follow his teachings. Therefore, he says, "The service (following the advice) of the true Guru is very difficult, because shedding our self-conceit, we have to surrender our head (our very life. It is only after such service that a person truly understands the Guru's word.) It is only when one is united with the (Guru's) word that one attains God and one's (devotion) becomes fruitful. (It is believed that by touching the philosopher's stone a piece of iron becomes gold, but the Guru is such a) philosopher's stone: by becoming attuned to him, the person becomes the philosopher's stone (or the Guru himself), and his light merges in the (supreme) Light (of God. However), only those persons in whose fate is so written are blessed with the company (or guidance) of the true Guru." (4)

But instead of trying to follow the Guru's advice and meditating on God's Name, most of us make excuses: such as, we cannot devote time to do God's devotion because we must spend our time earning our livelihood,

otherwise our family will starve to death. Commenting on such false pretenses of the mind, Guru Ji says, “O’ my mind, don’t keep clamoring that you are hungry, and unable to fulfill your (worldly) needs. (Rest assured that) God, who has created the world of millions of species, sustains them also. The fearless God is always merciful and takes care of all. But, O’ Nanak, it is only by following the Guru’s guidance that we understand (this thing), and obtain the door to salvation.”(5-3-36)

The message of this *shabad* is that we should have faith in God, that He is merciful and takes care of all. Our aim in life should be to reunite with Him, and attain salvation from repeated births and deaths. The best way to unite with God is to follow the holy word or the teachings of the Guru (Granth Sahib Ji) and meditate on God’s Name.

isrlrūgumhl w 3 ]

ij nl six kYmlhAw iqnw inj Gir vwsu]  
gurmql swl iih scuhir pwieAw gūqwsu]  
sbid rgyysinrml yhausd bil hūYj wsu]

ihrdYij n kYhir vsYiqquGit hYprgwsu]1]

mn mryhir hir inrml uIDAwie ]  
Dīr msqik ij n kauil iKAwsygrmīK rhyil v  
l wie ]1] rhwau]

hir sūhūdhYhundir kir inkit vsYBrpūr ]

gurmīq ij nl pCūxAw sydYih sdw hūir ]

ij n gū iqn sd min vsYAagūvūqAw dūr ]  
mnmK gū qYbūhryibnūnwYmrdy  
Jūr ]2]

ij n sbid grūsix mlhAw iqn min iDAwieAw  
hir sūe ]  
AnidnūBgql riqAw mnuquūinrml uūie ]  
kūw rūksū kw ibnis j wie dKūrie ]

ij suAMir nm pūwsuhYEhusdw sdw iQru  
hūe ]3]

iehuj nmupdūwūpwie kYhir nmun cūYil v  
l wie ]

phw 28

pig iKisAYrhxw nhl AugYTarun pwie ]

Eh vj w hiQ n Awel Alū gieAw pCūwie ]

ij sundir krysoabrYhir spl il v l wie ]4]

dYk dYl sB krynmīK bū n pwie ]

ij n gurmīK ihrdw sūhYsy pel iqn Qūie ]

hir gū gwih hir inq pVih hir gū gwie  
smwie ]  
nwnk iqn kl būxl sdw scuhYij nūm rhyil v  
l wie ]5]4]37]

Sireeraag mehlāa 3.

jinee sun kai mani-aa tinaa nij ghar vaas.  
Gurmatē saalaahi sach har paa-i-aa guntaas.  
sabad ratay say nirmalay ha-o sad balihaarai  
jaas.  
hirdai jin kai har vasai tit ghat hai pargaas. ||1||

man mayray har har nirmal Dhi-aa-ay.  
Dhur mastak jin ka-o likhi-aa say gurmukh rahay  
liv laa-ay. ||1|| rahaa-o.

har santahu daykhu nadar kar nikat vasai  
bharpoor.  
Gurmat jinee pachhaani-aa say daykheh sadaa  
hadoop.  
jin gun tin sad man vasai a-ugunvanti-aa door.  
Manmukh gun tai baahray bin naavai marday  
jhoor. ||2||

jin sabad guroo sun mani-aa tin man Dhi-aa-l-aa  
har so-ay.  
an-din bhagtee rati-aa man tan nirmal ho-ay.  
koorhaa rang kasumbh kaa binas jaa-ay dukh  
ro-ay.  
jis andar naam pargaas hai oh sadaa sadaa thir  
ho-ay. ||3||

ih janam padaarath paa-ay kai har naam na  
chaytai liv laa-ay.

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pag khisi-ai rahnaa nahee aagai tha-ur na paa-  
ay.  
oh vaylaa hath na aavee ant ga-i-aa pachhuta-  
ay.  
jis nadar karay so ubrai har saytee liv laa-ay.  
||4||

daykhaa daykhee sabh karay manmukh boojh na  
paa-ay.  
jin gurmukh hirdaa suDh hai sayv pa-ee tin  
thaa-ay.  
har gun gaavahi har nit parheh har gun gaa-ay  
samaa-ay.  
naanak tin kee baneer sadaa sach hai je naam  
rahay liv laa-ay. ||5||4||37||

**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji told us that the best way to unite with God is to follow the holy word or the teachings of the Guru (Granth Sahib Ji) and meditate on God's Name. In this *shabad*, he describes the blessings obtained by those persons who listen to the Guru's word and believe in it (by convincing their minds to meditate on God's Name).

He says, "Upon listening to the Guru's word, they who have obeyed (the advice given in it), have obtained abode in their own home (of the heart, in which God also resides). By following the Guru's instruction, they praise the eternal (God), and in this way have attained God, the treasure of virtues. They who are imbued with the (Guru's) word are immaculate; I am always a sacrifice to them. They in whose hearts resides God, in their hearts is the (divine) enlightenment." (1)

For this reason, Guru Ji says to his mind (and ours): "O' my mind, meditate on the immaculate God. But only those Guru's followers are truly attached to God in whose destiny it is so written from the very beginning." (1-pause)

Next addressing us in a most respectful and friendly manner, Guru Ji says, "O' devotees of God, look with a searching glance, that God abides close-by and pervades everywhere. They who recognize God through the Guru's teachings see Him always present before them. God always abides in the hearts of those who possess virtues. However, He remains far from the vicious. Those conceited persons bereft of virtues, who do not meditate upon God's Name, die repenting." (2)

Elaborating on the above thoughts, he says, "There are those who, after listening to the Guru's word, have acted upon it and have remembered God in their hearts. (They have realized that) becoming imbued night and day with devotion to God, mind and body become pure. Like the false and transient color of safflower, (false is the delight of worldly pleasures). One weeps miserably when such delight disappears. But the person who has the light of God's Name (divine knowledge, in the heart) always remains steadfast (and stable)." (3)

Guru Ji therefore cautions us and says: "Upon receiving this invaluable life, many people do not remember God's Name with dedication. (They do not realize that) when their foot slips (when death comes), they will not be able to stay in this world and will find no place to rest in the next. Further, they will not be able to regain this lost opportunity, and therefore in the end they will leave this world in a state of repentance. But the person upon whom God casts His gracious glance remains imbued with love for God, and will be saved." (4)

Guru Ji finally comments on those who make a show of being devoted to God, but do not have real love for Him. Regarding such persons, he says, "All perform God's worship in imitation of others, but the self-willed do not obtain true understanding (of how to reflect upon God's Name). But, the service or devotion of the Guru's followers blessed with pure hearts shall find acceptance with God. They sing God's praises, and by reading and singing daily about His glories, they remain absorbed in Him. O' Nanak, ever true is the word of those who remain devoted to God's Name." (5-4-37)

**The message of this *shabad* is that if we wish to be united with God, then we must listen to the Guru's word, have faith in it, and act upon it. We should always remain imbued with true love for God's Name and sing His praise.**

isrlrūgmhl w 3 ]

sireeraag mehlāa 3.

ij nl iek min nmuiDAwieAw girmql vlcur ]

jinee ik man *Naam* Dhi-aa-i-aa gurmatēe veechaar.

iqn kymK sd aj l yiqquscldrbur ]

tin kay mukh sad ujlay tit sachai darbaar.

Eie Allhuplvih sdw sdw scYnmw ipAwir ]1]

o-ay amrit peevēh sadāa sadāa sachai *Naam* pi-aar. ||1||

Bwel rygirmik sdw piq hie ]

bhaa-ee ray gurmukh sadāa pat ho-ay.

hir hir sdw iDAwelayml uhamYkFYDie ]1]

har har sadāa Dhi-aa-ee-ai mal ha-umai kadhai Dho-ay. ||1|| rahaa-o.

rhau]

mmK nmun j wnl ivxunwYpiq j wie ]

manmukh *Naam* na jaanee vin naavai pat jaa-ay.

sbdYsdun AweE l wgydlj YBwie ]

sabai saad na aa-i-o laagay doojai bhaa-ay.

ivstwkykIVypvih ivic ivstw syivstw muh smwie ]2]

vistāa kay keerhay paveh vich vistāa say vistāa maahi samaa-ay. ||2||

iqn kw j nmusPI uhYj ocl ih sqgr Bwie ]  
 kl uaDwrih Apxw DMuj xyl mwie ]  
 hir hir nmuiDAwIAIij s nauikrpw kry  
 rjwie ]3]

tin kaa janam safal hai jo chaleh satgur bhaa-ay.  
 kul uDhaareh aapnaa Dhan janaydee maa-ay.  
 har har Naam Dhi-aa-ee-ai jis na-o kirpaa karay  
 rajaa-ay. ||3||

ij nl grmiK nmuiDAwIAwivchuAwpugvwie ]

jinee gurmukh Naam Dhi-aa-i-aa vichahu aap  
 gavaa-ay.

Eie AMrhubhrhuinrml yscysic smwie ]

o-ay andrahu baahrahu nirmalay sachay sach  
 samaa-ay.

nwnk Aweysyprvukuhij ij n grmqi hir  
 iDAwIE ]4]5]38]

naanak aa-ay say parvaan heh jin gurmattee har  
 Dhi-aa-ay. ||4||5||38||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we wish to be united with God, then we must listen to the Guru's word, have faith in it, and act upon it. We should always remain imbued with true love for God's Name and sing His praise. In this *shabad*, he elaborates on the blessings of meditating on God's Name.

He says, "Reflecting on the Guru's instruction, they who have meditated on God's Name with a single mind, are always honored in the court of that eternal (God). Because of their love for (God's) eternal Name, they always drink the immortalizing nectar."(1)

Therefore, Guru Ji says to us, "O' brothers, one is always honored by following Guru's advice. (Following his instruction), we should always contemplate on God, so that the filth of our ego may be washed off." (1-pause)

But there are many self-conceited persons who do not care about the Guru's instructions. Regarding such people, Guru Ji says, "The self-willed do not contemplate on God's Name, and without His Name they lose their honor. They do not relish God's Name; they are attached to the love of the other (worldly wealth and power). They are like worms of filth, so they fall in filth, and are consumed in the filth (of sins) itself."(2)

However, there are some who listen to the Guru, and act upon his advice. Describing the blessings obtained by such Guru's followers, he says, "Approved is the life of those who live according to the true Guru's teachings. They save their lineage, and blessed is the mother who gave birth to them. Therefore, we should all meditate upon God's Name. However only that person does so upon whom God showers His grace in His will."(3)

In conclusion, Guru Ji says, "The Guru's followers, who effacing their ego have meditated upon God's Name are pure within and without. Being pure they remain merged in the eternal God. O' Nanak, approved is the advent of those, who following the Guru's instruction, contemplate on God."(4-5-38)

**The message of this *shabad* is that we should listen to the Guru, and act upon his advice. We should meditate on God's Name with single-minded devotion. By doing so we will save not only ourselves, but also our entire lineage.**

isrlrīgumhl w 3 ]

Sireeraag mehlāa 3.

hir Bgqw hir Dnurnis hYgr pIC krih vupuru]

Har bhagtaa har Dhan raas hai gur poochh karahi  
 vaapaar.

hir nmusl whin sdw sdw vKruhir nmuiADuru]

Har Naam salaahan sadaa sadaa vakhar har Naam  
 aDhaar.

gir pYhir nmuidMwieAw hir Bgqw Aqtu  
 Bfuru]1]

Gur poorai har Naam drir-aa-i-aa har bhagtaa  
 atut bhandaar. ||1||

Bwel ryiesumn kaumJwie ]

Bhaa-ee ray is man ka-o samjhaa-ay.

eymn Awl suikAw krih grmiK nmuiDAwIE ]1]  
 rhau]

Ay man aalas ki-aa karahi gurmukh Naam  
 Dhi-aa-ay. ||1|| rahaa-o.

hir Bgiq hir kw ipAwruhYj ygrmiK kry  
blcwru]

pwKMF Bgiq n hvel dibDw bd uKAwru]

sosykuhir AwKIAYj ohir rwKYair Dwir ]

mnuqnusapyAwgYDryhamYivchumwir ]

Dnugrmik soprvmuhYij kdyn AwYhwir ]3]

krim iml Yqw pwelAYivxukrmYpwieAw n jwie ]

pMw 29

I K caruSh qrsdyij sumY jsoiml Yhir Awie ]

nwnk gurmik hir pwieAw sdw hir nwm  
smwie ]4]6]39]

Har bhagaṭ har kaa pi-aar hai jay gurmukh karay  
beechar.

Pakhand bhagaṭ na hova-ee dubiDhaa bol  
khu-aar.

So sayvak har aakhee-ai jo har raakhai ur Dhaar.

Man tan sa-upay aagai Dharay ha-umai vichahu  
maar.

Dhan gurmukh so parvaan hai je kaḍay na aavai  
haar. ||3||

Karam milai taa paa-ee-ai vin karmai paa-i-aa na  
jaa-ay.

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Lakh cha-oraaseeh tarasday jis maylay so milai har  
aa-ay.

Naanak gurmukh har paa-i-aa sadaa har *Naam*  
samaa-ay. ||4||6||39||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji gave us the message that we should listen to the Guru, act upon his advice, and meditate upon God's Name with single-minded devotion. By doing so we will save not only ourselves, but also our entire lineage. In this *shabad*, he elaborates on the importance of meditating upon God's Name.

He says, "For God's devotees, the wealth of God's Name is the commodity in which they deal, and under the advice of the Guru, they trade (in this commodity). They always praise God's Name, and God's Name is the support of their life. The perfect Guru has implanted God's Name in their hearts, therefore God's Name is their inexhaustible treasure."(1)

Therefore he advises us, "O' brother, counsel your mind, (and say), O' my mind: why are you lazy? Seeking Guru's guidance, meditate upon God's Name."(1-pause)

Next Guru Ji explains what devotion to God means. He says, "If following Guru's guidance, a person reflects, (that person would realize) that devotion to God is God's love. Through hypocrisy, God's worship cannot be done. Any words spoken in duality (or love for things other than God) bring nothing but harm. But, the person who has true enlightenment and divine knowledge stands out even in a crowd of hypocrites."(2)

Elaborating on the qualities of a true servant (or devotee) of God, Guru Ji says, "Only that person is called the true servant of God who always keeps God enshrined in the heart. Such a person effaces ego, and surrenders both body and mind to God. Blessed and approved is that Guru's follower, who never comes (home) defeated."(3)

But Guru Ji cautions, "Only when (God) bestows His grace, we obtain (Him); without His grace, He cannot be attained. Millions crave union with Him, but only those are united with Him, whom He Himself unites. O' Nanak, only those Guru's followers obtain God who always remain absorbed in God's Name."(4-6-39)

**The message of this *shabad* is that if we want to unite with God, we should seek the Guru's refuge and guidance. Through the Guru's teachings, we should develop true devotion and love for God. So that, someday God may shower His mercy upon us also, and unite us with Him.**

isrlwgmhl w 3 ]

sireeraag mehlaa 3.

sK sugruhir nwmuhYgrmiK pwieAw j wie ]

AnidnunmuidAwelAYshj ynm smwie ]

AMrurcYhir sc isaursnwhir gk gwie ]1]

sukh saagar har *Naam* hai gurmukh paa-i-aa jaa-ay.

an-din *Naam* Dhi-aa-ee-ai sehjay *Naam* samaa-ay.

andar rachai har sach si-o rasnaa har gun gaa-ay.  
||1||



Bwēl ryj gudKIaw dī YBwē ]  
 gr srxwēl skul hih AnidnunmūiDAwē ]1]  
 rhwau]

bhaa-ee ray jag dukhēe-aa doojai bhaa-ay.  
 gur sarnāa-ee sukh laheh an-din Naam Dhi-aa-ay.  
 ||1|| rahaa-o.

swcyml un l ugel mnuinrml uhir iDAwē ]  
 grmiK sbdupCwēlAYhir Alhē nūm smwē ]

saachay mail na laag-ee man nirmal har Dhi-aa-ay.  
 gurmukh sabad pachhaanee-ai har amrit Naam  
 samaa-ay.

gr igAnupkflubl wēAw AigAnuADyrw  
 jwē ]2]

gur gi-aan parchand balaa-i-aa agi-aan  
 anDhayraa jaa-ay. ||2||

mnmK ml yml uBryhamYiqBnw ivkwrū]

manmukh mailay mal bharay ha-umai tarisnaa  
 vikaar.

ibnusbDYml un aqrYmir j Mih hōe KAuru]  
 Dwqr bjī l pl ic rhynw arvrūn prū ]3]

bin sabdai mail na utrai mar jameh ho-ay khu-aar.  
 Dhaatur baajee palach rahay naa urvaar na paar.  
 ||3||

grmiK j p qp sJml hir kYnwim ipAuru]  
 grmiK sdw iDAwēlAYekunwukrqrū]

gurmukh jap tap sanjmeē har kai Naam pi-aar.  
 gurmukh sadāa Dhi-aa-ee-ai ayk Naam kartaar.

nwnk nwm iDAwēlAY sBnw jIAw kw  
 AwDuru ]4]7]40]

naanak Naam Dhi-aa-ee-ai sabhnaa jee-aa kaa  
 aaDhaar. ||4||7||40||

### SIRI RAAG MEHLA 3

It is a fact of life that we all try to achieve happiness in one-way or another. Most of us believe that we can achieve happiness by acquiring worldly wealth and power. Some of us try to find it through observing rituals, ceremonies or disciplines prescribed by our respective faiths. Yet, happiness eludes us all. In this *shabad*, Guru Ji explains the reasons for unhappiness, the real source of happiness, and how to obtain it.

He says, “God’s Name is (like) the ocean of joys, and it is obtained through the Guru’s grace. (What we need to do is that) following Guru’s teachings, we should) meditate on God’s Name day and night. (In this way, one) easily merges in His Name. Thus does our heart become imbued with the eternal God, and our tongue (automatically) sings God’s praises.”(1)

Giving the main cause of the world’s unhappiness and its cure, Guru Ji says, “O’ brother, the world is in misery because of duality (the love for worldly riches and power, rather than God). It is only by seeking the Guru’s refuge and by meditating on God’s Name day and night, that one can obtain happiness.”(1-pause)

Elaborating on the above remedy, Guru Ji says, “(When one is immersed in the love of the eternal God, the mind becomes pure). When a person with a purified mind meditates on God, then no dirt (of evil thought) can stick to that person. Through the Guru’s word we realize God, and merge in the nectar of His Name. By illuminating our inner self with the light of the Guru’s divine knowledge, all the darkness of ignorance is dispelled.”(2)

Commenting on the conceited persons who do not follow the Guru’s advice, but try to find happiness in worldly wealth and power, he says, “The self-willed persons are impure, and filled with the dirt of ego, (worldly) desire, and sins. This filth is not washed off without meditating on God’s Name. Therefore, they (who do not meditate on God’s Name) are ruined (in the process) of dying and being born again and again. They remain involved in the illusory play of the world, and reach neither this nor that shore.”(3)

But regarding the merits of a Guru’s follower, he says, “Because of their love for God’s Name, the Guru’s followers have the merits of worship, penance, and restraint. (They firmly believe that) through the Guru’s guidance, we should always meditate upon the Name of the one Creator. (Therefore), O’ Nanak, we should meditate on the Name of that God who is the support of all beings.”(4-7-40)

**The message of this *shabad* is that we should follow the teachings of the Guru (Granth Sahib Ji), act upon them, and always meditate upon God’s Name from the core of our heart. Then we will not only find happiness, but also achieve the very fount of all bliss.**

Detail of *shabads* M: 1=33, M: 3=7, Total=40

**sirgumhl w 3 ]**

**manmKumih ivAwpAw bYguandisl n hie ]**

**sbdun clnYsdw dKuhir drgih piq Kie ]**

**hamYgurmik KelAInnim rgySKuhie ]1]**

**myrmy Aihinis pUr rhl inq Aws ]**

**sqgrusjv mhprj lYGr hl mih adusw ]1]  
rhau]**

**gurmik krm kmwYibgsYhir bYguAñdu]**

**Aihinis Bgiq kryidnurql hamYmir inclMu]**

**vfYBwig sqsYgiq pwel hir pwieAw shij  
Añdu]2]**

**sosuDubYgl sel ihrdYnmuvswy]**

**AMir l wig n qmsuml yivchuApugvwy]**

**nmuinDinusqgrlidKul Aw hir rsuplAw  
AGrey]3]**

**ij in iknYpwieAw sDslYql pYBwig bYwig ]**

**manmK iPrih n j wih sqgruhamYAMir  
l wig ]**

**nmnk sbid rgyhir nim rlyeyibnuBYkhl  
l wig ]4]8]41]**

**sareeraag mehlaa 3.**

manmukh mohi vi-aapi-aa bairaag udaasee na  
ho-ay.

sabad na cheenai sadaa dukh har dargahi pat  
kho-ay.

ha-umai gurmukh kho-ee-ai Naam ratay sukh  
ho-ay. ||1||

mayray man ahinis poor rahee nit aasaa.

satgur sayv moh parjalai ghar hee maahi udaasaa.  
||1|| rahaa-o.

gurmukh karam kamaavai bigsai har bairaag  
anand.

ahinis bhagat karay din raatee ha-umai maar  
nichand.

vadai bhaag satsangat paa-ee har paa-i-aa sahj  
anand. ||2||

so saaDhoo bairaagee so-ee hirdai Naam  
vasaa-ay.

antar laag na taamas moolay vichahu aap  
gavaa-ay.

Naam niDhaan satguroo dikhaali-aa har ras pee-aa  
aghaa-ay. ||3||

jini kinai paa-i-aa saaDhsangtee poorai bhaag  
bairaag.

manmukh fireh na jaaneh satgur ha-umai andar  
laag.

naanak sabad ratay har Naam rangaa-ay bin  
bhai kayhee laag. ||4||8||41||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji described the best way to find happiness. He squarely rejected the common notion of finding happiness through acquisition of material wealth and power. Yet this raises the question: what should a person do? Should one abandon all worldly wealth and connections, and become a recluse (as advocated by many faiths)? Or is there a better way? In this *shabad*, Guru Ji provides the answer to this and many other such questions.

Pointing to the basic reason for human un-happiness, he says, “The self-conceited (human being) is so entangled in material attachment, that such a person can neither be in love with God, nor can get detached from worldly wealth. Such a person does not reflect on the (Guru's) word, therefore, always suffers in pain and loses honor in God's court. (We should realize that) we shed our ego by following the Guru's instruction, and obtain happiness by being imbued with the Name.”(1)

In his humility, instead of pointing fingers towards others, Guru Ji advises his own mind and says, “O' my mind, day and night remain filled with (worldly) desire. By serving the true Guru (and following his instructions), the attachment with worldly riches is burnt away, and even while still living in the house, we become detached (from the world).”(1-pause)

Guru Ji now comments on the life of a Guru's follower. He says, “The Guru's follower always does the deeds ordained by the Guru and remains delighted from within, because within that person is love for God and (spiritual) peace. (A Guru's follower) day and night meditates upon God, and dispelling ego from within, remains carefree. By great good fortune (such a person) has found company of saintly persons and has attained to God who is embodiment of peace and bliss.”(2)

Giving the definition of a true saint and a renouncer, he says, “The real saint and renouncer is the one who enshrines God’s Name in the heart. Within (such a person) there is not the slightest touch of evil thought, and that person dispels self- (conceit) from within. The true Guru has revealed the treasure of (God’s) Name, and that person is satiated by drinking the divine elixir.”(3)

Guru Ji therefore concludes the *shabad* by unequivocally declaring, “Whosoever has attained to God, has done so by perfect good fortune, by engaging in the adoration of God in the company of saintly persons. But being afflicted with ego, the self-willed do not understand what the true Guru says, so they continue to wander (in useless places). O’ Nanak, only they are imbued with the love for God’s Name, who are imbued with the word (or advice of the Guru. But) without the fear-in-love (of God), one cannot be imbued with (the love or) attachment (for God).”(4-8-41)

**The message of this *shabad* is that to find true happiness and bliss, we need not renounce our family or the world. All we need to do is to rise above our worldly desires and evil impulses (particularly ego) while living in this world itself. This we can do by carefully listening to and acting upon the word and advice of our Guru (Granth Sahib Ji), and by meditating on God’s Name with true love, respect and devotion in the company of saintly persons.**

isrlrūgumhl w 3 ]

sireeraag mehlāa 3.

Gr hl sadw pweIAYAmir sB vQuhie ]  
iKnuiKnunwmusmml IAYgirmik pwykioe ]  
nmuinDinuAKtuhYvfBnig prpiq  
hie ]1]

ghar hee sa-udaa paa-ee-ai antar sabh vath ho-ay.  
khin khin Naam samaalee-ai gurmukh paavai ko-ay.  
Naam niDhaan akhut hai vadbhaag paraapat  
ho-ay. ||1||

myrnmn qij inllw hamYAhkkuru]

mayray man taj ningaa ha-umai ahaNkaar.

pllw 30

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hir j lausdw iDAwie qlgirmik ekkkuru]1]  
rhwaui]

har jee-o sadaa Dhi-aa-ay too gurmukh aykankaar.  
||1|| rahaa-o.

girmikw kymk aj l ygr sbdl blcwir ]  
hl iq pl iq sKupwiedy j ip j ip irdYmnrir ]  
Gr hl ivic mhl upwieAwgr sbdl  
vlcwir ]2]

gurmukhaa kay mukh ujlay gur sabdee beechaar.  
halat palat sukh paa-iday jap jap ridai muraar.  
ghar hee vich mahal paa-i-aa gur sabdee  
veechaar. ||2||

saggr qyj omh Prih mQyiqn kw y]  
AnidnudK kmwvdyinq j hyj m j ml y]  
spnYsKun dKnl bhuiclw prj ml y]3]

satgur tay jo muh fayreh mathay tin kaalay.  
an-din dukh kamaavday nit johay jam jaalay.  
supnai sukh na daykhnee baho chintaa parjaalay.  
||3||

sBnw kw dwqw ekuhYAwpybKs krje ]  
khxw ikCUn j wel ij suBwYiqsudje ]  
nwnk girmik pweIAYApjy wY  
sie ]4]9]42]

sabhnaa kaa daataa ayk hai aapay bakhas karay-i.  
kahnnaa kichhoo na jaav-ee jis bhaavai tis day-ay.  
naanak gurmukh paa-ee-ai aapay jaanai so-ay.  
||4||9||42||

### SIRI RAAG MEHLA 3

In the previous *shabad* Guru Ji told us that we need not renounce our family and go to jungles or mountains to find God (the treasure of happiness). We can attain to God while living in our home itself. In this *shabad* he goes a step further.

He says, “(O’ my friends), we can obtain the commodity (of God’s Name) within our heart itself, because every commodity is contained within (our own body. We can obtain this commodity) by meditating upon God’s Name each and every moment. The treasure of God’s Name is inexhaustible, and it is obtained through great good fortune, but only a (rare) Guru’s follower obtains (this understanding).”(1)

Therefore advising himself (and indirectly us), he says, “O my mind, abandon slander, conceit and arrogance. Instead, seeking the guidance of the Guru, always meditate upon the one God.”(1-pause)

Describing the blessings obtained by those who follow the Guru’s advice and try to find God in their heart, Guru Ji says, “By reflecting upon the word of the Guru, the Guru’s followers obtain honor. By regularly meditating upon God in their heart, they enjoy peace both in this world and the next. By reflecting upon the Guru’s word, they have found the mansion (of God) within themselves.”(2)

But, regarding those who do not listen to the Guru, he says, “They who turn their faces away from the true Guru (and don’t listen to him), are disgraced. Day and night, they keep sufferings in pain, as if they are being stalked by the demon of death for casting his noose over them. They don’t find peace even in their dreams and are consumed by worry.”(3)

However, Guru Ji shows compassion even for such self- conceited ones, and shows them the way out. He says, “(O’ my brothers), the benefactor of all is the one God, and He Himself showers His gifts. He gives His gifts to whomsoever He pleases, and nothing can be said about it. (Therefore don’t give up even if you have made mistakes in the past. Even now if you pray for His mercy in a sincere and humble way, He may still forgive you and bless you with happiness. However), Nanak says that only through the Guru’s grace, we attain to Him, and He Himself knows (everything).”(4-9-42)

**The message of this *shabad* is that regardless of our past conduct, we can still achieve real peace and happiness while living in this world. For this we must follow the Guru’s guidance, and we must humbly and sincerely pray to God to bless us in the matter. Then following Guru’s advice, we must rid our mind of the evils of avarice, ego and anger, and sincerely meditate upon God’s Name.**

isrlrūgumhl w 3 ]

sireeraag mehlāa 3.

scw swihbusylAYscuvifAwel dje ]  
gīr prsīdl min vsYhamYdīr krje ]  
iehu mnu Dūwqu qw rhY jw Apy ndir  
krje ]1]

sachaa saahib sayvee-ai sach vadi-aa-ee day-ay.  
gur parsaa<sup>dee</sup> man vasai ha-umai <sup>door</sup> karay-i.  
ih man Dhaavat taa rahai jaa aapay nadar karay-i.  
||1||

Bwēl rygūmīK hir nūmūiDAwē ]  
nūmūinDūnūsd min vsYmhl l pwYQwau ]1]  
rhwau]

bhaa-ee ray gurmukh har *Naam* Dhi-aa-ay.  
*Naam* niDhaan sad man vasai mahlee paavai  
thaa-o. ||1|| rahaa-o.

mnmK mnuqnuADuhYiqs nauTār n Twau]

manmukh man tan anDh hai tis na-o tha-ur na  
thaa-o.

bhuj nī Badw iPrYij ausM Gir kwau]  
gūrmql Git cūxw sbid iml Yhir nwau ]2]

baho jonee bha-u<sup>daa</sup> firai ji-o sunjaiN ghar kaa-o.  
gurmat<sup>ee</sup> ghat chaannaa sabad milai har naa-o.  
||2||

qīgk ibiKAw ADuhYmīeAw mōh gbur ]  
l Bī An kausydypīV vdw krYpkur ]

tarai gun bikhi-aa anDh hai maa-i-aa moh gubaar.  
lobhee an ka-o sayv<sup>day</sup> parh v<sup>day</sup>daa karai  
pookaar.

ibiKAw AMir pic meynw arvrūn puru ]3]

bikhi-aa andar pach mu-ay naa urvaar na paar.  
||3||

mīeAw mōh ivswirAw j gq ipqw pīqpīl ]  
bwJhugrUAcquhYsB bDī j mkwīl ]  
nūnk gūrmīq abry scw nūmū  
smwīl ]4]10]43]

maa-i-aa mohi visaari-aa jagat pitaa partipaal.  
baajhahu guroo achayt hai sabh baDhee jamkaal.  
naanak gurmat ubray sachaa *Naam* samaal.  
||4||10||43||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji told us that regardless of our past conduct, we could still achieve real peace and happiness while living in this world. For this we must follow the Guru’s guidance, and we

should humbly and sincerely pray to God to bless us in the matter. Then following Guru's advice, we should rid our mind of the evils of avarice, ego and anger, and meditate upon God's Name.

In this *shabad*, he elaborates upon the blessings of meditating on God's Name, which is synonymous with serving Him. He says, "We should serve the eternal Master, because He blesses us with everlasting glory. By the Guru's grace, He comes to abide in our heart and dispels our ego. This mind ceases its wanderings (in pursuit of *Maya*) only when He Himself casts His glance of grace."(1)

Therefore, he advises, "O' brother, following Guru's guidance, meditate upon God's Name. When the treasure of His Name is enshrined in the heart, you will find a place in (God's) mansion."(1-pause)

Guru Ji then observes, "The mind and body of a self-conceited becomes blind (for the sake of *Maya* or worldly attachment). Therefore, such a person doesn't find shelter or a place of rest anywhere, and continues wandering through many existences, like a crow scouring deserted houses. It is only by acting upon the Guru's teachings that one receives the light of divine knowledge (understanding of the right way of life), and through the (Guru's) word one obtains God's Name."(2)

Next, Guru Ji comments on the *pundits* (the religious scholars) who read their faith books like the *Vedas* and the *Simritis*, and deliver discourses. He says, "The world is getting blinded (misled) by the three modes of *Maya*, (the worldly riches and power). These are *tamas* (sloth or the darker urges), *rajas* (passion, or urge for action), and *Sativa* (or the desire for good deeds). These create a kind of fog of illusion in man's mind.

Greedy persons may appear to be serving others through their study of *Vedas* (Hindu holy books) and giving lectures, but for the sake of earning money only. Such people are consumed by the poison (of *Maya*) and they achieve nothing in this world nor in the next."(3)

In conclusion, Guru Ji says, "Owing to their attachment to worldly wealth, the world has forgotten the universal Father, the world-cherisher. Without the Guru's guidance, (the entire world) is ignorant (of the right path), and is therefore caught in death's noose. O' Nanak, only by following Guru's teachings and meditating on the eternal Name, can one be saved."(4-10-43)

**The message of this *shabad* is that if we want to find salvation from the continuous pains of births and deaths, we must follow the teachings of the Guru (Granth Sahib Ji), and meditate upon God's eternal Name. Only then will we obtain everlasting happiness both in this world and the next.**

isrlrwgumhl w 3 ]

sireeraag mehlaa 3.

qllgk mwieAw mhuhYgurmik caQw pduwie ]

tarai gun maa-i-aa moh hai gurmukh cha-uthaa pad paa-ay.

kir ikrpw mYl wieAnuhir nmuvisAw min Awie ]

kar kirpaa maylaa-i-an har Naam vasi-aa man aa-ay.

paYij n kYpMuhYiqn sqsYjiq mYl wie ]1]

potai jin kai punn hai tin satsangat maylaa-ay. ||1||

Bwel rygurmik swic rhwau]

bhaa-ee ray gurmat saach rahaa-o.

swic swicukmwxw swicYsbid iml wau ]1]

saacho saach kamaavaṇaa saachai sabad milaa-o. ||1|| rahaa-o.

rhwau]

ij nl nmuPCwixAw iqn ivthubil j wau]

jinee Naam pachhaani-aa tin vitahu bal jaa- o.

AwpuCif crxl l gwcl w iqn kYBwie ]

aap chhod charnee lagaa chalaai tin kai bhaa-ay.

l uhw hir hir nmuiml Yshj ynuim smwie ]2]

laahaa har har Naam milai sehjay Naam samaa-ay. ||2||

ibnugr mhl un pweAYnmun prupiq hie ]

bin gur mahal na paa-ee-ai Naam na paraapat ho-ay.

Akw sqgrul iV l huij dlpweAYscusie ]

aisaa satgur lorh lahu jidoo paa-ee-ai sach so-ay.

Asr slGwYsiK vsYj oiqsuBwYsuhie ]3]

asur sanghaarai sukh vasai jo tis bhaavai so ho-ay. ||3||

j hw sqgrukir j wixAw qhoj hw skuhie ]

jayhaa satgur kar jaani-aa tayho jayhaa sukh ho-ay.

ehushsw ml ynwhl Bwaul weyj nukie ]

ayhu sahsaa moolay naahee bhaa-o laa-ay jan

ਨਨਕ ਏਕ ਜੀਉ ਦੀ ਮਰੀਓ ਸਬਿਦਿ ਮਲਿ ਵਾਹਿਗੋ  
 ਹੀਏ ॥੪॥੧੧॥੪੪॥

ko-ay.  
 naanak ayk joī du-ay moortēe sabad milaavaa  
 ho-ay. ॥4॥11॥44॥



**SIRI RAAG MEHLA 3**

Guru Ji concluded the previous *shabad* with the remark that owing to their attachment to worldly wealth, many people forget (God) the universal Father and the world-cherisher. Without the Guru's guidance, all human beings are ignorant (of the right path). In this *shabad*, he enlightens us more about worldly attachments and tells us the right way to attain God.

He says, "(O' my friends, in this world is pervading) the attachment for *Maya* (worldly riches and power), due to which man has three kinds of inclinations or urges (for vice, virtue, or power. But a 'Guru's follower (who follows the Guru's guidance) attains to the fourth state (of *Turya* or spiritual exaltation). God's Name comes to abide in the mind of such a person, and showing His grace, God unites that person with Himself. They in whose destiny is the merit of virtues are led to the company of the saintly persons (where they learn to rise above the three states of *Maya*, and meditate upon God's Name)."(1)

Therefore, Guru Ji lovingly advises, "O' brother, following the Guru's teachings, remain merged in the love of the eternal (God). In your daily life also practice nothing but truth and earn truthful (honest) living, and in this way through His eternal word (or Name) unite yourself with (God)."(1-pause)

Describing how much he respects such persons, and the benefits of doing that Guru Ji says, "I am a sacrifice to those who have realized the value of (God's) Name. Shedding my ego, I fall at their feet and live according to their wishes (or command. The person who does that) is blessed with the profit of God's Name, and easily merges in (God's) Name itself."(2)

Guru Ji now cautions us and says, "(O' my friends), without the guidance of the Guru, God's mansion is not found, and His Name is not obtained. Therefore, you should find such a true Guru, through whom you can attain that eternal (God). Such a person subdues the inner demons (of lust, anger, greed, etc. and believes that) whatever pleases God shall come to pass."(3)

Guru Ji concludes the *shabad* by stating another beautiful thought. He says, "As is the intensity of one's belief (in the Guru), so is one's happiness. There is no shred of doubt in this statement; let anyone try to love the Guru. O' Nanak, (the Guru and God) are one Light in two forms, and it is through the word (of the Guru) that one obtains union (with this Light)."(4-11-44)

**The message of this *shabad* is that we must follow the Guru's word with the utmost love and respect, and instead of performing deeds motivated by *Maya* (worldly riches and power); we should try to lead an honest life motivated by love for God and the advice of the Guru. In this way, we will rise above the three attributes of *Maya*, and reach the fourth stage or *Turya*, which is the stage of eternal peace and bliss of union with God.**

pHw 31

SGGS P - 31

isrlrūgumhl w 3 ]

sireeraag mehlāa 3.

AmṛtCāf ibiKAw l Būxysyw krih ivfūxI ]

amrit chhod bikhi-aa lobhaanay sayvaa karahi  
vidaanee.Apxw Drmugvviw bWih nwhl AnidnudiK  
ivhūxI ]aapnaa Dharam gavaaveh boojheh naahee an-  
din dukh vihaanee.

mnmk AD n cphl fūb meyibnupūxI ]1]

manmukh anDh na chaythee doob mu-ay bin  
paanee. ||1||

mn rysdw Bj hūhir sruxel ]

man ray sadaaa bhajahu har sarnaaa-ee.gr kw sbduAmjir vsYqwhir ivsir n j uel ]1]  
rhūau]gur kaa sabad antar vasai taa har visar na  
jaa-ee. ||1|| rahaa-o.

iehusrIrumieAw kw pūqI w ivic hanYdūstI pūel ]

ih sareer maa-i-aa kaa putlaa vich ha-umai  
dustee paa-ee.

Awxuj wwx j lūxumrxw mnmiK piq gvūel ]

aavan jaanaaa jaman marnaa manmukh pat  
gavaaee.

sqgrusjv sdw skupūieAw j qI j iq iml uel ]2]

satgur sayv sadaaa sukh paa-i-aa jotee jot  
milaa-ee. ||2||

sqgr kl syw Aiq sKml I j oieCysolPl upwey]  
 j qusquqpupivqusrlrw hir hir mllh vswey]  
 sdw Añid rhYidnuruql imil plqm sKupwey]3]

j osqgr kl srxwqql hauiqn kYbil j wau]  
 dir scYscl vifAwel shjysic smwau]

nwnk ndrI pwelAYgrmiK mjI  
 iml wau]4]12]45]

satgur kee sayvaa at sukhaalee jo ichhay so fal  
 paa-ay.  
 jat sat tap pavit sareeraa har har man vasaa-ay.  
 sadaa anand rahai din raatee mil pareetam  
 sukh paa-ay. ||3||

jo satgur kee sarnaagatee ha-o tin kai bal jaa-o.  
 dar sachai sachee vadi-aa-ee sehjay sach  
 samaa-o.  
 naanak nadree paa-ee-ai gurmukh mayl  
 milaa-o. ||4||12||45||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that instead of performing deeds motivated by *Maya*, we should try to lead an honest life motivated by love for God and the advice of the Guru. In this way, we will rise above the three attributes of *Maya* and attain *Turya* the fourth stage of eternal peace and bliss of union with God. But still many self-willed people continue pursuing *Maya* (the worldly riches and power), and forsake the opportunity to delight in God's Name.

Commenting on the state of such self-willed or egocentric people, Guru Ji says, "Forsaking the spiritual life-giving nectar of God's Name, conceited people cling to the poison (of worldly riches and illusions) and serve others (instead of God). In this way, they forget the purpose of human life. They do not realize (their folly) and their entire life passes in misery. Thus blinded with greed for *Maya*, self-willed people do not remember God (and die a spiritual death, as if they) have drowned without water."(1)

For this reason, Guru Ji addresses his mind (and ours) and says, "O' my mind, always meditate on the Name and seek God's refuge. If the Guru's word is enshrined in your mind, you will never forget God."(1-pause)

Explaining the reason why people are so influenced by *Maya*, Guru Ji says, "This body is like a robot of *Maya*, in which has been installed the demon of ego. (Because of this evil instinct), egocentric people keep going through the cycle of birth and death, and they lose their honor. However, the person who serves the true Guru (and follows his advice) attains eternal peace, and his light merges with the (supreme) Light."(2)

Many people think that serving the Guru (or acting upon the advice of the Guru) is very difficult and useless. Removing this misconception, Guru Ji says, "Service of the true Guru is extremely blissful; (by doing this), one obtains the blessings one desires. The service of the Guru brings the merits of celibacy, charity, penance and purity of the body, and enshrines God in one's mind. Such a person remains in a state of bliss day and night, and enjoys the peace of union with the beloved God."(3)

Guru Ji therefore concludes, "I am a sacrifice to those who seek the refuge of the true Guru. They obtain true honor at the door of the eternal Being, and imperceptibly merge into the eternal God (Himself). But O' Nanak, it is only by God's grace that one is blessed with the opportunity of meeting such Guru's followers."(4-12-45)

**The message of this *shabad* is that instead of wasting our time in pursuing worldly wealth, we should serve the true Guru by following his instructions and meditating on God's Name.**

isrlrūgmhl w 3 ]

mnmK krm kmwxyij audhūgix qin slguru]

sj YkMun Awel inq inq hie KAmru]  
 ipr kw mhl un pwel nwdlsYGrubwru]1]

Bwel ryiek min nwmuiDAwie ]  
 shkwsiq imil rhYj ip rwm nwmusKupwie ]1]  
 rhwau]

sireeraag mehlaa 3.

manmukh karam kamaavnay ji-o dohaagantan  
 seegaar.  
 sayjai kant na aavee nit nit ho-ay khu-aar.  
 pir kaa mahal na paav-ee naa deesai ghar  
 baar. ||1||

bhaa-ee ray ik man NaamDhi-aa-ay.  
 santaa sangat mil rahai jap raam Naam sukh  
 paa-ay. ||1|| rahaa-o.

It is the same light

gurmik sdw shugxl iprurwKAwar Dwar ]  
 imTwbdl ih iniv cl ih sj YrvYBquru]  
 sBwYhl shugxl ij n gr kw hpuApiru]2]

plYBwig sqgruiml Yj w BwYkw andauhie ]  
 AlMrhudKuBhuktIAysKuprupiq hie ]  
 gr kYBwYj ocl YdKun pwYkie ]3]

gr kyBwYjvic AlMbhuhYshj ypwYkie ]  
 ij nw prupiq iqn plAw hamYivchuKie ]  
 nwnk gurmik nwnu iDAmeIAy sic iml wnw  
 hie ]4][13][46]

gurmukh sadaa sohaaganeer pir raakhi-aa ur  
 Dhaar.  
 mithaa boleh niv chaleh sayjai ravai bhataar.  
 sobhaavantee sohaaganeer jin gur kaa hayt  
 paar. ||2||

poorai bhaag satgur milai jaa bhaagai kaa ud-  
 u ho-ay.  
 antrahu dukhbharam katee-ai sukh paraapat  
 ho-ay.  
 gur kai bhaanai jo chalai dukh na paavai  
 ko-ay. ||3||

gur kay bhaanay vich amrit hai sehjay paavai  
 ko-ay.  
 jinaa paraapatin pee-aa ha-umai vichahu  
 kho-ay.  
 naanak gurmukhNaam Dhi-aa-ee-ai sach  
 milaavaa ho-ay. ||4||13||46||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji commented on those conceited people who are engrossed in amassing worldly wealth and power (rather than trying to win God's love). In this *shabad*, he comments on the conduct of another type of self-conceited people, who try to win God's love by performing rituals or wearing holy garbs instead of following the advice of the Guru. He compares such people to those brides who adorn themselves with costly clothes and cosmetics, but don't truly love their spouses, and are therefore deserted by them.

Guru Ji says, "Performing of rituals by a conceited person is like a deserted wife's embellishment of her body. Her spouse never comes to her bed, every day she feels miserable. She doesn't reach (her) Spouse's mansion, nor can she see His door or know His whereabouts."(1)

For this reason, Guru Ji advises us and says, "O' brother, remember God with a single mind. The person who remains united with the company of saintly persons obtains peace by meditating on God's Name."(1-pause)

Now commenting on the conduct of the Guru's disciples who follow the Guru's advice, he says, "The Guru's followers are like the eternally wedded brides who always keep their spouses enshrined in their heart. They speak sweetly with all and behave very humbly (and therefore) their Groom (always remains pleased with them and) enjoys their company. The person who has unbounded love for the Guru is like a well-respected woman enjoying marital bliss."(2)

However, Guru Ji comments, "It is only by great good fortune that a person's destiny awakens, and meets the true Guru. (On meeting the Guru, that person's) suffering and illusion are removed from within, and that person attains peace. Therefore, the person who follows the Guru's will (or advice) never suffers any pain."(3)

In conclusion, Guru Ji says: "In the Guru's will is contained the nectar of God's Name; however, only a rare person obtains it by slowly and steadily following the Guru's advice. Only they who have obtained (this nectar) have partaken (it) by dispelling their ego from within. (Therefore), O' Nanak, following the Guru's instruction we should meditate upon God's Name, so that we can unite with the eternal (God)."(4-13-46)

**The message of this *shabad* is that instead of following the dictates of our own mind, we should follow the advice of the Guru (Granth Sahib), and with true love and devotion sing praises of God in the company of saintly persons.**

isrlwugumhl w 3 ]

j w ipruj wYAwpxw qnumnuAgYDrje ]  
 shugxl krm kmwvdiAw spl krm krje ]  
 shjysic iml wVw sicuvfiel dje ]1]

sireeraag mehlaa 3.

jaa pir jaanai aapnaa tan man agai Dharay-ay.  
 sohaaganeer karam kamaavdee-aa say-ee  
 karam karay-i.  
 sehjay saach milaavrhaa saach vadaa-ee  
 day-ay. ||1||

Bwēl rygr̥ ibnuBgiq n hōe ]  
ibnugr̥ Bgiq n pweIAYjyl cYsBukie ]1] rhwau]

bhaa-ee ray gur bin bhagat na ho-ay.  
bin gur bhagat na paa-ee-ai jay lochai sabh  
ko-ay. ||1|| rahaa-o.

I K caruSh PyupieAw kumix dJYBwie ]

lakh cha-oraaseeh fayr pa-i-aa kaaman doojai  
bhaa-ay.

ibnugr̥ nld n Awel dKI rYx ivhwie ]  
ibnusbdYiprun pweIAYibrQw j nmugwie ]2]

bin gur need na aavee dukhee rain vihaa-ay.  
bin sabdai pir na paa-ee-ai birthaa janam  
gavaa-ay. ||2||

plhw 32

SGGS P - 32

hauhaukrql j guiPrI nw DnusPYnwil ]

ha-o ha-o kartee jag firee naa Dhan sampai  
naal.

ADl nwmun cgel sB bWdl j mkwil ]

anDhee Naam na chayt-ee sabh baaDhee  
jamkaal.

sqgir imil AYDnupieAw hir nwm irdYsmwil ]3]

satgur mili-ai Dhan paa-i-aa har Naamaa ridai  
samaal. ||3||

nwm rgyysinrml ygr̥ kYshij sBwie ]

Naam ratay say nirmalay gur kai sahj  
subhaa-ay.

mnuqnurwqr̥ rly isaursnw rsn rswie ]  
nwnk rlyu n aqr̥ jo hir Dir CōfAw  
Iwie ]4]14]47]

man tan raataa rang si-o rasnaa rasan rasaa-ay.  
naanak rang na utrai jo har Dhur chhodi-aa  
laa-ay. ||4||14||47||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that instead of following the dictates of our own mind, we should follow the advice of our Guru, and in the company of saintly persons sing the praises of God with true love and devotion. In this *shabad* again Guru Ji uses the example of a bride who tries to please her groom. He compares human soul with the bride, and God with the beloved groom with whom the soul wishes to unite.

Guru Ji says, “(O’ my friends), when a soul (bride) recognizes (God) as her spouse, she surrenders her body and mind to Him. (In other words), she does the same kinds of deeds as does a truly wedded and united bride. By doing so, she imperceptibly obtains union with the eternal (God), who blesses her with true honor.”(1)

However, Guru Ji cautions us and tells, “O’ brother, we cannot worship God without the Guru’s (guidance). Even if every one may long for it, still without the Guru’s guidance, God’s worship cannot be done.”(1-pause)

Describing the fate of those who remain attached to worldly wealth, and try to attain to God without the Guru’s guidance, Guru Ji says, “The bride (soul), who remains caught in duality (the love of worldly riches) wanders through millions of existences. Without the Guru’s guidance, she finds no sleep (or rest), and spends the night (of her life) in agony. Without the (guidance of the Guru’s) word, we cannot attain God, and one wastes one’s life in vain.”(2)

Now Guru Ji comments on the state of the world in general. He says, “(The entire) world is wandering around engrossed in selfishness, but (it doesn’t realize that) accumulated wealth doesn’t accompany anyone (after death). The blind (world) does not meditate on God’s Name, and is therefore bound by the demon of death (to the perpetual pain of births and deaths). It is only by meeting the true Guru, and enshrining God’s Name in the heart, that (true) wealth is obtained.”(3)

Finally, describing the merits of imbuing oneself with the love of God’s Name, he says, “They who are imbued with the love of God’s Name, following Guru’s instruction their life becomes naturally immaculate. Their tongue remains delighted with the relish of God’s Name, and their mind and body are imbued with (God’s) love. O’ Nanak, they whom God has imbued (with His love) from the very beginning, their love (for God) never fades.”(4-14-47)

**The message of the *shabad* is that if we want to enjoy eternal union with God, then we should serve (and worship) Him like a loving wedded bride. But to understand the way to serve or please our Spouse, we must seek and follow the guidance of our Guru (Granth Sahib Ji).**

isrlrṁgumhl w 3 ]

gṛmīK ikṇw kryBgiq klj Yibnugr Bgiq n hēl ]

AṇṇAṇṇiml wēybWYqW inrml uhwYsēl ]

hir j lauswṁw swcl bṁxl sbid iml wṁw hēl ]1]

Bwēl ryBgiqlxukhyj ig AṁieAw ]

pṭhygr kl sy n klnl ibrQw j nmugvīeAw ]1]  
rhṁau]

Aṇṇj gj lvnusKdṁqW AṇṇybKis iml wēl ]

j lA j ṁ eyikAw vṇṇyikAw koAṁiK sṁwēl ]

gṛmīK Aṇṇdje vṇṇel Aṇṇysy krwēl ]2]

djK kutBumōh l Bṁxw cl idAw nṁil n j wēl ]

sṁgṛusjv gṁ inDṁnupīeAw iqs dl klm n  
pṁel ]

hir pBusKw mlqṇpBumyṁ Aṁyhiē sKwēl ]3]

Aṇṇxṁin iciq khYkhwēybṁnugr Aṇṇun j wēl ]

hir j laudṁqW Bgiq vCl uhykir ikrpṁ mṁlh  
vswēl ]

nṁnk sBw sriq dje pBuAṇṇyṁgṛmīK dy  
vifAwēl ]4]15]48]

sireeraag mehlāa 3.

gurmukh kirpaa karay bhagaṭ keejai bin gur  
bhagaṭ na ho-ee.

aapai aap milaa-ay boojhai ṭaa nirmal hovai  
so-ee.

har jee-o saachaa saachee banee sabad milaavaa  
ho-ee. ||1||

bhaa-ee ray bhagtiheen kaahay jag aa-i-aa.  
pooray gur kee sayv na keenee birthaa janam  
gavaa-i-aa. ||1|| rahaa-o.

aapay jagjeevan sukh-daaṭa aapay bakhas  
milaa-ay.

jee-a janṭ ay ki-aa vaychaaray ki-aa ko aakh  
sunaa-ay.

gurmukh aapay day-ay vadaa-ee aapay sayv  
karaa-ay. ||2||

daykh kutamb mohi lobhaanāa chaldi-aa naal na  
jaa-ee.

satgur sayv gun niDhaan paa-i-aa ṭis dee keem  
na paa-ee.

har parabḥ sakḥaa meet parabḥ mayraa anṭay  
ho-ay sakḥaa-ee. ||3||

aapnai man chit kahai kahaa-ay bin gur aap  
na jaa-ee.

har jee-o daaṭaa bhagaṭ vachhal hai kar kirpaa  
man vasaa-ee.

naanak sobḥaa surat day-ay parabḥ aapay  
gurmukh day vadi-aa-ee. ||4||15||48||

### SIRI RAAG MEHLA 3

In the second stanza of the previous *shabad*, Guru Ji stated that we couldn't serve or worship God without the Guru's (guidance). In this *shabad*, he once again stresses this point and gives the reason for saying so.

He says, "Only when God shows His kindness through the Guru, we worship God; without the Guru's grace, the worship (of God) is not possible. It is only when (God) unites one with Himself that one understands (reality), and becomes immaculate (in the heart). The essence of the Guru's guidance is that God is true, and true is His 'Bani' (or utterance). It is only through the Guru's word that union with God is obtained."(1)

In order to impress upon us the great importance of worshipping God, Guru Ji directly addresses us and says, "O' brother, why did you come to this world (at all) if you are not going to worship God? (If you have) not served the perfect Guru (by following his instructions), you have wasted your life in vain."(1-pause)

However, regarding the kindness of God, Guru Ji says, "God, the life of the world, is Himself the giver of peace, and after kindly forgiving us unites us (with Him). Otherwise, what are these helpless creatures, and what can anyone say or do? Through the Guru, (God) Himself bestows honor (on some) and yokes them to His service (and devotion)."(2)

Commenting on the attachment of human beings to their families, Guru Ji says, "Seeing one's family, one becomes engrossed in its love. (However, this family) does not accompany a person when (that person) departs (from this world). On the other hand, it is impossible to appraise the worth of the person who, by serving the true Guru, has attained (to God) the treasure of virtues. (Such a person realizes and says): "God is my friend and companion, and will be my helper in the end (at the time of my death)."(3)

Guru Ji concludes this *shabad* by stressing the importance of the Guru for another reason. He says, “One may say or make others say about oneself (that one has dispelled ego. However), without the Guru’s help, egoism doesn’t go away. The bountiful God loves His devotees, and by showing mercy He enshrines (His loving devotion) in the hearts (of His devotees). O’ Nanak, God Himself blesses a Guru’s follower with spiritual awakening, (to worship) Him and sing His praises, and Himself confers glory.”(4-15-48)

**The message of the *shabad* is that it is only through the Guru that we can dispel egoism and truly worship God. Therefore, we should always pray to God to bless us with the good sense to act according to the Guru’s teachings (enshrined in the holy Sri Guru Granth Sahib Ji).**

isrlrgumhl w 3 ]

sireeraag mehlā 3.

Dnuj nnl ij in j wīeAw DMuipqw prDnu]  
sqgrusjv sKupwīeAw ivchugīeAw gmnru]

Dhan jannee jin jaa-i-aa Dhan pīṭaa parDhaan.  
satgur sayv sukh paa-i-aa vichahu ga-i-aa  
gumaan.

dir syin sM j n KVypwīe in gxl inDnu][1]

dar sayvan sant jan kharhay paa-in gunee niDhaan.  
||1||

myrnmn gr miK iDAwīe hir sie ]  
gr kw sbdumin vsYmnunquinnrml uhīe [1]  
rhwa]

mayray man gur mukh Dhi-aa-ay har so-ay.  
gur kaa sabad man vasai man tan nirmal ho-ay.  
||1|| rahaa-o.

kir ikrpw Gir AwīeAw Apyimil AwAwīe ]  
gr sbdl sml whlAYrghyshij sBwīe ]  
scYsic smwīeAw imil rhYn ivCiv jwīe [2]

kar kirpaa ghar aa-i-aa aapay mili-aa aa-ay.  
gur sabdee salaahē-ai rangay sahj subhā-ay.  
sachai sach samaa-i-aa mil rahai na vichhurh jaa-ay.  
||2||

j oikCukrxw sukir rihAw Avrun krwxj wīe ]  
icrl ivCMymjI Anusqgr pMYpīe ]  
Apykr kwniesl Avrun krwxj wīe [3]

jo kichh karnaa so kar rahi-aa avar na karnaa jaa-ay.  
chiree vichhunay mayli-an satgur pannai paa-ay.  
aapay kaar karaa-isee avar na karnaa jaa-ay. ||3||

mnuqnurqw rM isauhamYqij ivkw ]  
Aihinis ihrdYriv rhYinrBaunwmuinrkwr ]  
nwnk Awip iml wīeAnu pY sbid  
Apw [4]16[49]

man tan raṭaa rang si-o ha-umai taj vikaar.  
ahinis hirdai rav rahai nirbha-o Naam nirankaar.  
naanak aap milaa-i-an poorai sabad apaar.  
||4||16||49||

### SIRI RAAG MEHLA 3

In the previous *shabad*, the third Guru Amardas Ji stated that it is only when (through the Guru), God shows His kindness that we worship God, and without the Guru’s grace the worship (of God) is not possible. In this *shabad*, Guru Amardas Ji praises his Guru (Angad Dev Ji) and his parents. He tells us, how through his Guru’s grace he obtained the guidance and inspiration to worship God and enjoy all kinds of blessings.

He says, “Blessed is the mother who gave birth to the Guru (Angad Dev Ji), and blessed also is his noble father. By serving (and devotedly acting upon the advice of) such a true Guru, many have obtained peace and shed their egoism from within. The saintly people who stand at the door (of the Guru) and serve him obtain (God), the treasure of virtues.”(1)

Therefore, instructing his mind (and ours), he says, “O’ my mind, following the Guru’s guidance, meditate upon God. If the Guru’s word (of advice) abides in the heart, then both mind and body become pure.”(1-pause)

Rather than claiming any credit for himself, Guru Ji shares with us how he has been bestowed with all the blessings he enjoys. He says, “Showing mercy, God Himself came to abide in my heart, and on His own, He came and met me. (Therefore, I say that) through the Guru’s word (the *Gurbani*), we should sing God’s praises; (by doing so), He imperceptibly imbues us with His love. (Whom the) True one has merged in (His) true (Name) always remains united with (Him), and is never separated from Him.”(2)

Commenting on God’s omnipotence and how He blesses a person with His union, Guru Ji says, “Whatever (God) wants to do He is doing, nothing else can be done. By putting the long separated under the charge of the true Guru (He has) united them with Him. (In the future also) He would Himself do and get (everything) done: nothing else can be done (by anyone).”(3)



Finally, describing the state of those whom God has yoked to the service of the Guru, he says, “Shedding ego and evil thoughts, the body and mind (of such Guru’s followers) is imbued with (God’s) love. Day and night, they meditate in their heart on the fear-dispelling Name of the formless God. (In short), O’ Nanak, through the perfect word (of advice of the perfect Guru), the limitless God has united (them with Him).”(4-16-49)

**The message of the *shabad* is that we should pray to God to bless us with true devotion to the Guru (Granth Sahib). In doing so, we should devotedly listen to and act upon the Guru's word (of advice). Further we should try to make ourselves so pure and full of love for God that, showing mercy, He may come to abide in our heart and unite us with Him.**

isrlrūgumhl ॥ 3 ]

sireeraag mehlāa 3.

goṽdug̃xl inD̃nuhYAM̃un pw̃eAw j̃w̃e ]  
kQnl b̃dnl n pw̃eIAYham̃vichuj̃w̃e ]

goṽd̃ guñee niD̃haan hai añt̃ na paa-i-aa jaa-ay.  
kath̃nee bad̃nee na paa-ee-ai ha-umai vichahu  
jaa-ay.

pl̃h 33

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sq̃g̃ir imil AYsd BYrcYAwip vsYmin Aw̃e ]1]

satgur mili-ai sad̃ bh̃ai rachai aap vasai man aa-ay.  
||1||

Bw̃el ryg̃rmiK b̃WYk̃ie ]  
ib̃nub̃WYkr̃m km̃w̃xyj nm̃upd̃urQuK̃ie ]1]  
rh̃w̃au]

bhaa-ee ray gurmukh̃ booj̃hai ko-ay.  
bin booj̃hay karam kamaavnay janam padaarath̃  
kho-ay. ||1|| rahaa-o.

ij̃ nl̃ cw̃iKAw iq̃nl̃ s̃w̃dupw̃eAw ib̃nuc̃w̃KyBrim  
Bil̃ w̃e ]  
Al̃m̃k̃us̃ic̃w̃ nm̃uhYkh̃xw̃ kC̃Uñ j̃w̃e ]

jinee chaakhi-aa t̃inee saad̃ paa-i-aa bin chaakh̃ay  
bh̃aram bh̃ulaa-ay.  
amrit̃ saachaa Naam̃ hai kah̃naa kach̃hoo na  
jaa-ay.

pl̃vq̃ hl̃pr̃ṽx̃uBieAw p̃t̃Ys̃bid̃ sm̃w̃e ]2]

peevat̃ hoo parvaañ bh̃a-i-aa poorai sabad̃  
samaa-ay. ||2||

Aw̃pyd̃je q̃ pw̃eIAYhr̃uk̃rxw̃ ikC̃Uñ j̃w̃e ]

aapay day-ay t̃a paa-ee-ai hor karñaa kich̃hoo na  
jaa-ay.

dỹx̃ ṽml̃ yk̃YhiQ̃ d̃wiq̃ h̃Ygr̃UdiAw̃Ypw̃e ]

dayvañ vaalay kai hath̃ daat̃ hai guroo du-aarai  
paa-ay.

j̃ h̃w̃ kl̃q̃nuq̃h̃w̃ h̃Aw̃ j̃ h̃ykr̃m km̃w̃e ]3]

jayhaa keetoñ tayhaa ho-aa jayhay karam  
kamaa-ay. ||3||

j̃ q̃us̃q̃us̃j̃m̃uñw̃uh̃Yṽx̃uñw̃Yiñrml̃ uñ h̃ie ]

jat̃ sat̃ sanjam Naam̃ hai viñ naavai nirmal na  
ho-ay.

p̃t̃YB̃wig̃ nm̃umiñ vsYs̃bid̃ iml̃ w̃w̃ h̃ie ]

poorai bhaag Naam̃ man vasai sabad̃ milaavaa  
ho-ay.

nm̃nk̃ sh̃j̃yhl̃ r̃l̃g̃ vr̃qd̃w̃ hir̃ g̃x̃ pw̃Ys̃ie ]  
4]17]50]

naanak sehjay hee rang varat̃daa har guñ paavai  
so-ay. ||4||17||50||

### SIRI RAAG MEHLA 3

In the previous few *shabads*, Guru Ji explained from different angles the importance of meditating upon God’s Name, and why it is essential for us to seek the Guru’s guidance and refuge. In this *shabad*, he summarizes his thoughts and lovingly gives us simple and straightforward advice.

Guru Ji says, “God is the treasure of virtues, and His limits cannot be known. We cannot attain Him by mere talk or prattle. Only by dispelling egoism from within us can He be attained. Meeting the true Guru, we are permeated with reverent fear of God, and He Himself comes to abide in our heart.”(1)

Guru Ji comments, "O brothers, only rare persons realize God through the Guru. Performing all other kinds of deeds and rituals without realization is wasting valuable human life.”(1-pause)

Stating the merits of meditating on God's Name, Guru Ji says, "Only those who have tasted the nectar of (God's Name) have experienced its relish. But those who have not tasted (this nectar) are lost in doubt. The eternal (God's) Name is the immortalizing nectar; its worth cannot be described. Immediately upon drinking it, one is absorbed in the perfect word (of the Guru), and accepted (in God's court)."(2)

Guru Ji now explains how we can obtain the immortalizing nectar of God's Name. He says, "We receive the gift of the nectar (of God's Name) only if He Himself bestows it upon us. Nothing else can be done (to obtain it). This gift is in the Giver's hand, and one receives it at the Guru's door (by becoming Guru's follower). But one becomes (as God) made him. (However, we should understand) that as one has done the deeds in the past, one becomes similar (in next life)."(3)

In closing, Guru Ji says, "Chastity, truthfulness, and austerity are all contained in (God's) Name, and without the Name, one does not become pure. Only through perfect good fortune is (God's) Name enshrined in man's heart, and through the Guru's word union with God is obtained. O' Nanak, one who naturally lives in God's love develops His attributes."(4-17-50)

The message of this *shabad* is that if we want to achieve the true objective of human life (of reuniting with God), we should faithfully act on the Guru's guidance, and meditate upon God's Name in a state of peace and poise.

isrlrīgumhl ॥ 3 ]

sireeraag mehlāa 3.

klleAw sūDyārd qpukrVivchuhamYn jwē ]

kaaN-i-aa saaDhai uraDh tap karai vichahu ha-umai na jaa-ay.

AiDAwqm krm jykrynmmun kb hl pūē ]

aDhi-aaṭam karam jay karay Naam na kab hee paa-ay.

gr kY sbid jlvqu mrY hir nmmu vsY min Awē ]1]

gur kai sabad jeevat marai har Naam vasai man aa-ay. ||1||

six mn myrBj usqgr srxw ]

sun man mayray bhaj satgur sarnaa.

gr prsdl CtIAy ibKu Bvjlu sbid gr qrxw ]1] rhau ]

gur parsadee chhutee-ai bikh bhavjal sabad gur tarṇaa. ||1|| rahaa-o.

qlgk sBw DūquhYdlj wBwauivkuru ]

tarai gun sabhaa Dhaat hai doojaa bhaa-o vikaar.

pWfqupVYbDn mh bDwnh bWYibiKAw ipAwir ]

pandit parhai banDhan moh baaDhaa nah boojhai bikhi-aa pi-aar.

sqgr imil AYiqktl CtYcaWpid mkiq dAwru ]2]

satgur mili-ai tarikutee chhootai cha-uthai pad mukat du-aar. ||2||

gr qymrgupwēAYckYmhugburu ]

gur tay maarag paa-ee-ai chookai moh gubaar.

sbid mrYqwaDrYpweymK dAwru ]

sabad marai taa uDhrai paa-ay mokh du-aar.

gr prsdl imil rhYscunmmukrquru ]3]

gur parsadee mil rahai sach Naam kartaar. ||3||

iehumnAw AiQ sbl hYcfyn ikqYapwē ]

ih manoo-aa at sabal hai chhaday na kitai upaa-ay.

dlj YBwē dKul wēdw bhqI dje sjwē ]

doojai bhaa-ay dukh laa-idaa bahutee day-ay sajaa-ay.

nwnk nwm lgy sy abry hamY sbid gvwē ]4]18]51]

naanak Naam lagay say ubray ha-umai sabad gavaa-ay. ||4||18||51||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to achieve the true objective of human life, we should faithfully act upon the Guru's guidance and meditate upon God's Name in a state of peace and poise. Naturally, questions arise regarding other methods advocated by various faiths, particularly the bodily discipline prescribed in *Hatha Yoga* (penances and ritual worships which in those days were quite popular in India). He also comments on the conduct of *pundits* (Hindu religious scholars), who study and expound upon *Vedas*, and other holy scriptures.

Guru Ji says, “One may torment one’s body, and perform penance by hanging upside down, but still ego doesn’t go from within. If one performs various spiritual deeds (dictated by the mind), still that person would

never attain God's Name. Following the Guru's word (or instruction, when one completely effaces one's ego, as if one) has died while alive, then God's Name comes to abide in the heart."(1)Therefore, Guru Ji says to himself (and us), "Listen O' my mind: hasten to the sanctuary of the true Guru. It is through the Guru's grace that we are saved, and cross the poisonous worldly ocean (full of evils)."(1-pause)

Now Guru Ji comments on the conduct of *pundits*, who think that they are performing highly virtuous deeds by reading and expounding upon *Vedas* (and other holy books). He says, "All deeds motivated by any of the three impulses of *Maya* (greed, power or piety) are perishable. The duality (or love of worldly riches, instead of love for God) leads to Evil. The *pundit* (Hindu priest or scholar) reads the *Vedas* motivated by attachment (for material gain). Engrossed in love of the poison (of *Maya*), he fails to realize God. Only by meeting the true Guru does one find release from the three attributes of *Maya*, and reach the fourth state of salvation." (2)

Explaining how we are released from the bondage of *Maya*, and find salvation through the Guru's guidance, he says, "From the Guru, we understand the (right) way (to meet God), and the darkness of our worldly attachment is removed. Following (the Guru's word) of advice, when one (so erases the self-conceit as if one has) died, only then one is emancipated, and reaches the door of salvation. In this way, through the Guru's grace a person remains united with the eternal Name of the Creator."(3)

Summarizing his comments, Guru Ji says, "This mind is very obstinate and dominating. It does not release a person (from its grip and wrong path) by any means. By becoming entangled in love for worldly lusts and evils (the demon of death) punishes us severely. However, O' Nanak, they who shed their ego through the Guru's word, and are attuned to the Name (of God), are saved."(4-18-51)

**The message of this *shabad* is that our mind is very deceitful and obstinate. It can get us into a lot of trouble by tempting us with various lusts and passions. Any amount of ritualistic austerities and restraints to control our mind are of no use. The only way is to listen to the Guru's advice, act upon it, and meditate upon God's Name.**

isrlrgumhl w 3 ]

sireeraag mehlā 3.

ikrpw krygrupielAYhir nmōdjē idMīe ]

kirpaa karay gur paa-ee-ai har *Naamo* day-ay  
drirh-aa-ay.

ibnugr iknYn piēE ibrQw j nmugvīe ]  
mnmk krm kmwxydrgh iml Ysjīe ]1]

bin gur kinai na paa-i-o birthaa janam gavaa-ay.  
manmukh karam kamaavnay dargeh milai sajaa-ay.  
||1||

mn rydij w Buauckīe ]  
AMjir qyYhir vsYgr syw sKupīe ] rhau ]

man ray doojaa bhaa-o chukaa-ay.  
antar tayrai har vasai gur sayvaa sukh paa-ay.  
rahaa-o.

scubwkl scusbduhYj w sic DryipAwru ]  
hir kw numumin vsYhamYkQuinvir ]  
min inrml nmuiDAielAYqw pweymK dAwru ]2]

sach banee sach sabad hai jaa sach Dharay pi-aar.  
har kaa Naam man vasai ha-umai kroDh nivaar.  
man nirmal Naam Dhi-aa-ee-ai taa paa-ay mokh  
du-aar. ||2||

hamYvic j guibnsdw mir j MYAwYjīe ]  
mnmk sbdun j wxnl j vsin piq gvīe ]  
gr syw nuaupielAYscyrhYsmīe ]3]

ha-umai vich jag binasdaa mar jammai aavai jaa-ay.  
manmukh sabad na jaanee jaasan pat gavaa-ay.  
gur sayvaa naa-o paa-ee-ai sachay rahai samaa-ay.  
||3||

plw 34

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sbid mlhAYgrupielAYivchuAupugvīe ]  
AnidnuBgiq krysdw swykl il v līe ]  
nmw pdwrQu min visAw nmk shij  
smīe ]4][19][52]

sabad mani-ai gur paa-ee-ai vichahu aap gavaa-ay.  
an-din bhagat karay sadaa saachay kee liv laa-ay.  
Naam padaarath man vasi-aa naanak sahj samaa-ay.  
||4||19||52||

**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji told us that our mind is very deceitful and obstinate. It can get us into a lot of trouble by tempting us with various lusts and passions. Any amount of ritualistic austerities and restraints cannot control our mind. The best way to control our mind is to listen to the Guru's advice, act upon it, and meditate upon God's Name. In this *shabad*, Guru Ji tells us how we can find the Guru, and how his guidance helps us in attaining to God.

He says, "(It is only when God) shows mercy that we find the Guru, who firmly establishes God's Name in our heart. Without (the guidance of) the Guru, no one has ever obtained (God's Name, without which) one person has wasted one's life. By performing (ritualistic) deeds according to the dictates of our mind, we suffer punishment in God's court."(1)

Guru Ji therefore says to himself (and us), "O' my mind, forsake the love of the other (worldly riches). Within you resides God: by serving (and following the advice of) the Guru (you can recognize Him, and) obtain peace."(1-pause)

Now Guru Ji explains how the Guru's word or advice helps us in attaining the bliss of union with God. He says, "When a person cultivates love for the eternal God (then that person realizes that '*Gurbani*') the Guru's utterance is the true word (of God). Then dispelling ego, and anger from one's within, God's Name comes to reside in the mind. (In short, if) we meditate on God's Name with a pure mind, we attain the door to salvation."(2)

However, Guru Ji notes, "The world perishes in ego (and therefore) keeps dying to be born again, coming and going (in and out of the world). The self-willed do not realize the value of the Guru's word (of advice), so they would depart (from this world) losing their honor. Only by serving the true Guru (and following his instructions), God's Name (and enlightenment) is obtained, and one remains merged in the eternal (God)."(3)

In conclusion, Guru Ji says, "Only when we remove our self conceit (from within), and obey (and act upon the Guru's) word will we obtain (God, the ultimate) Guru. (Such a person) day and night worships the eternal (God), with mind attuned to Him. O' Nanak, the commodity of (God's) Name resides in that person's mind, and such a person easily merges (in the eternal God)."(4-19-52)

**The message of this *shabad* is that if we want to unite with God and live in eternal bliss, we should seek the Guru's refuge and follow the word (of his advice, or the *Gurbani* as enshrined in Guru Granth Sahib Ji).**

isrlrṅgumhl ॥ 3 ॥

sireeraag mehlāa 3.

ij nl prkl sqgrun sjvE sydkleyj g cūr ]

jinee purkhee satgur na sayvi-o say dukhee-ay jug chaar.

Gir hōwpṛKun pCūxAw AiBmūn mīTyAhkūr ]

ghar hodaa purakh na pachhaani-aa abhimaan muthay aha<sup>n</sup>kaar.

sqgrlikAw iPtikAw mīTy Qkysbūr ]

satguroo ki-aa fitki-aa mang thakay sansaar.

scwsbdun sjvE siB kuj svvr̥xhūr ]1]

sachaa sabad na sayvi-o sabh kaaj savaaranhaar. ||1||

mn mrysdw hir vKuhdūr ]

man mayray sadaa har vaykh hadoor.

j nm mrn dKuprhr̥ sbid rihAw Brpūr ]1]  
rhau]

janam maran dukh parharai sabad rahi-aa bharpoor. ||1|| rahaa-o.

scusl whin syscyscw nwmuADūru]

sach salaahan say sachay sachaa Naam aDhaar.

scl kūr kmw̥xl scynūl ipAūru]

sachee kaar kamaavnee sachay naal pi-aar.

scwsihuvr̥qd̥w kōe n m̥t̥xhūr]

sachaa saahu varatdaa ko-ay na maytanhaar.

mnmk mhl un pūenl kōV mīTykōVAw ]2]

manmukh mahal na paa-inee koorh muthay koorhi-aar. ||2||

ham̥lkr̥q̥w j gum̥Aw gr̥ ibnuGr̥ ADūru]

ha-umai kartaa jag mu-aa gur bin ghor anDhaar.

mīeAw mōh ivsūrAw sKd̥q̥w d̥wq̥ru]

maa-i-aa mohi visaari-aa sukh-daaṭa daaṭaar.

sqgr̥is̥yih q̥w abrih scur̥Kih ar̥ Dūir ]

satgur sayveh ṭaa ubreh sach rakheh ur Dhaar.

ikrp̥wq̥yhir pūelAIsic sbid vlcūr ]3]

kirpaa ṭay har paa-ee-ai sach sabad veechaar. ||3||

sqgrusjv mnuinrml w hamYqij ivkwr ]  
 ApuCiF j lvq mrygr kYsbid vlcwr ]  
 DhwDhwq rih geyl wgsuic ipAuru]  
 sic rgyrk aj l yiqqusucYdrbwir ]4]

satgur sayv man nirmalaa ha-umai taj vikaar.  
 aap chhod jeevat marai gur kai sabad veechaar.  
 DhanDhaa Dhaavat reh ga-ay laagaa saach pi-aar.  
 sach ratay mukh ujlay tit saachai darbaar. ||4||

sqgruprkun mliE sbid n l goipAuru]  
 iesnindunuj yw krih dij YBie KAuru]  
 hir j lauAupxl ikp kryq l wYnwm ipAuru]

satgur purakh na mani-o sabad na lago pi-aar.  
 isnaan daan jaytaa karahi doojai bhaa-ay khu-aar.  
 har jee-o aapnee kirpaa karay taa laagai Naam  
 pi-aar.  
 naanak Naam samaal too gur kai hayt apaar.  
 ||5||20||53||

nwnk nwnusmil qlgr kYhj  
 Apwr ]5]20]53]

### SIRI RAAG MEHLA 3

In the first stanza of the previous *shabad*, Guru Ji told us that without (the guidance of) the Guru, no one has ever obtained God's Name, without which one has wasted one's life. By performing (ritualistic) deeds according to the dictates of our mind, we suffer punishment in God's court. Guru Ji begins this *shabad* by describing the state and fate of those self-conceited people who do not serve the Guru, (follow his advice).

He says, "They who have not served (followed the advice of) the true Guru always remain miserable. They do not recognize God residing in their own hearts, because they are deceived by their self-conceit and ego. Rejected by the true Guru, they get exhausted begging throughout the world (in the pursuit of riches). They do not meditate upon the true word (of the Guru, which) can accomplish all tasks."(1)

For this reason, Guru Ji tells himself (and us), "O' my mind, always see (and feel) the presence of God right in front of you. He destroys the pangs of birth and death, and is fully pervading everywhere in the form of (the Guru's) word."(1-pause)

Describing the merits of praising God, he says, "They who praise the eternal (God) also become eternal and (God's) eternal Name becomes their sole support. Being imbued with the eternal God, they live a truthful life. (They see God) pervading everywhere like a true king, whose writ no one can erase. On the other hand, the self-conceited people (who do not follow Guru's advice) never attain to God's mansion, and these false ones are deceived by falsehood."(2)

Next, Guru Ji comments upon the world in general and says, "Absorbed in egoism, the entire world is perishing (spiritually). Without (the guidance of) the Guru, there is only the pitch darkness (of ignorance). Driven by attachment for *Maya*, the world has forgotten (God) the Giver of joy. However, they who serve (and follow) the true Guru, and keep the eternal (God) enshrined in their hearts, are saved. But only by (His) grace can we obtain God, and reflect on the (Guru's) eternal word."(3)

Describing the merits of serving the Guru (by following his advice), he says, "When we follow Guru's advice, our mind sheds its ego and lust and becomes pure. By reflecting on the Guru's word, one sheds self-conceit, as if one has died while still alive. Then all one's deeds (in pursuit of *Maya*) are ended, and one is imbued with love for the True One. Those who are dyed in truth carry radiant faces in the true court (of God)."(4)

Finally, reverting to his statement in the beginning of the *shabad*, Guru Ji says, "All the ablutions and charities made in duality (motivated by love for worldly wealth) by those who are not imbued with love for (the Guru's) word and have not accepted the true Guru (as their guide) are wasted, and bring only dishonor or suffering. If God shows His grace they are imbued with the love for (God's) Name. O' Nanak, through infinite love and devotion for the Guru, meditate upon (God's) Name and preserve it in your heart."(5-20-53).

**The message of the *shabad* is that if we do not realize God who is residing right in our own hearts, it would be a tragedy. Therefore, instead of following the dictates of our own mind and running after worldly riches, we should truly reflect and act upon the word of the Guru (Granth Sahib Ji), and shedding our ego, we should meditate upon God's Name with true love and devotion.**



isrlrḡumhl w 3 ]

sireeraag mehlāa 3.

iksu hau syl ikAw j pu krl sqgr pCau  
jwie ]

kis ha-o sayvee ki-aa jap karee satgur poochha-o  
jaa-ay.

sqgr kw Buxw mllh l el ivchuAwpugvie ]

satgur kaa bhaanaa man la-ee vichahu aap  
gavaa-ay.

ehw syw ckril nmuvslmin Awie ]

ayhaa sayvaa chaakree *Naam* vasai man aa-ay.

nmvhl qysKupmelAysclsbid shwie ]1]

*Naamai* hee tay sukh paa-ee-ai sachai sabad  
suhaa-ay. ||1||

mn myrAnidnuj ḡuhir cjq ]

man mayray an-din jaag har chayt.

Apxl Kql rik l Ykḡ pVḡl Kjq ]1]

aapnee khaytee rakh lai koo<sup>N</sup>j parhaigee khayt. ||1||  
rahaa-o.

rhau ]

mn kIAw iCw pḡIAw sbid rihAw Brpḡr ]

man kee-aa ichhaa pooree-aa sabad rahi-aa  
bharpoor.

BY Bwie Bgiq krih idnu rḡl hir j lau vḡV  
sdw hdḡr ]

bhai bhaa-ay bhagaṭ karahi din raatee har jee-o  
vaykhai sadaa hadoor.

scḡsbid sdw mnurwqW BḡugieAw srlrhu  
dḡr ]

sachai sabad sadaa man raataa bharam ga-i-aa  
sareerahu door.

inrml uswihbupwieAw swcw ḡxl ḡlru ]2]

nirmal saahib paa-i-aa saachaa gunee gaheer. ||2||

j oj ḡgsyabryslḡygeymhwie ]

jo jaagay say ubray sootay ga-ay muhaa-ay.

scw sbdun pCwx E spnw ḡieAw ivhwie ]

sachaa sabad na pachhaani-o supnaa ga-i-aa  
vihaa-ay.

stḡyGr kw pḡhkwij auAwieAw iqauj wie ]

sunjay ghar kaa paahunaa ji-o aa-i-aa ti-o jaa-ay.

pḡw 35

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mnmk j nmu ibrQw ḡieAw ikAw mhu dḡl  
jwie ]3]

manmukh janam birthaa ga-i-aa ki-aa muhu daysee  
jaa-ay. ||3||

sB ikCu Awpḡ Awip hḡ hamḡ ivic khnu n  
jwie ]

sabh kichh aapay aap hai ha-umai vich kahan na  
jaa-ay.

ḡr kḡsbid pCwx lAḡdKuhamḡivchugvie ]

gur kai sabad pachhaanee-ai dukh ha-umai vichahu  
gavaa-ay.

sqgrusyin Awpw hauiqn kḡl ḡgaupwie ]

satgur sayvan aapnaa ha-o tin kai laaga-o paa-ay.

nnk dir scḡsicAw hih hau iqn bil hrḡ  
jwau ]4]21]54]

naanak dar sachai sachiaar heh ha-o tin  
balihaarai jaa-o. ||4||21||54||

## SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji commented that the entire world is dying (and suffering grievously) because it is afflicted with ego. Naturally the question arises: “What should one do, if one wants to save one self from this suffering?”

In this *shabad*, Guru Ji answers this question by saying, “(When I ask my Guru) whom I should serve, and what I should meditate upon (I receive the answer that) dispelling my ego from within, I should submit to the true Guru’s will. This is the real service and devotion, through which God’s Name comes to reside in the heart. From the eternal (God’s) Name itself do we obtain peace, and through the eternal word (of the Guru), we become (spiritually) embellished.”(1)

Now citing the example of flamingoes, who many times suddenly ruin a crop if it’s owner is not always watchful, Guru says, “O’ my mind, always remain wakeful (from the attacks of evil impulses), and meditate upon God’s Name. In this way, protect the crop (of your spiritual life), lest the flamingoes (of death) suddenly invade the field (of your body and nullify all your spiritual endeavors).”(1-pause)

Stating the benefits of meditating upon God's Name, he says, "They whose heart remains filled with the word (of the Guru), all their desires are fulfilled. Day and night, they worship (God) in a state of divine awe and love, and always see God manifest before them. Their mind is always dyed with the true word (of the Guru), and all doubt goes out of their body. They have obtained the eternal Treasure of merits."(2)

Guru Ji therefore states, "They who remain watchful (about the onslaughts of *Maya*, the worldly temptations) are saved, but they who remain asleep (unaware of these temptations) are robbed. They do not realize the eternal word (of advice of the Guru), and their life passes in vain like a dream. Like a guest in a deserted house, they leave the world as empty-handed as they came into it. In this way, the life of these self-willed people is wasted. With what face will they go to God's court?"(3)

Finally, enunciating the underlying principle, Guru Ji says, "(God by) Himself is all in all, but in our ego we cannot say this. However, if through the Guru's word (of advice) we recognize Him, we can remove the malady of ego from within us. Therefore, I fall at the feet of those who serve their true Guru (and follow his advice). O' Nanak, such people are judged to be true (and worthy of honor) at the door of the eternal (God), and I am a sacrifice unto them."(4-21-54)

**The message of the *shabad* is that before we are afflicted with old age, or struck by death, we should humbly study and follow the word of the Guru (Granth Sahib). Shedding our ego, we should always meditate upon God's Name with love and devotion. So that in His mercy, God may bestow His grace upon us and unite us with Him.**

isrlrīgumhl w 3 ]

sireeraag mehlāa 3.

j yvjl w vKquvlcwrlAYqw ikquvjl w Bgiq  
hīe ]  
AnidnunmyriqAw scyscl sōe ]  
iekuiql uipAw w ivsrYBgiq iknjl hīe ]  
mnuqnsuql usw isausisun ibrQw  
kīe ]1]

jay vaylaa vakhaṭ veechaaree-ai ṭaa kiṭ vaylaa bhagat  
ho-ay.  
an-din Naamay raṭi-aa sachay sachee so-ay.  
ik ṭil pi-aaraa visrai bhagat kinayhee ho-ay.  
man ṭan seṭal saach si-o saas na birthaa ko-ay. ||1||

myrnmn hir kw nwmuiDAwīe ]  
swcl Bgiq qw QIAVj w hir vsYmin Awīe ]1]  
rhwau]

mayray man har kaa NaamDhi-aa-ay.  
saachee bhagattaa thee-ai jaa har vasai man aa-ay.  
||1|| rahaa-o.

shjyKql rwhlAYscunwublj upwīe ]  
Kql j hl Agl l mnAw rj w shij sBwīe ]  
gr kw sbduAlmṭuhYij quplqYiqK j wīe ]  
iehumnusw sic rqw scyrihAw smwīe ]2]

sehjay khaytee raahee-ai sach Naam beej paa-ay.  
khaytee jammee aglee manoo-aa rajaa sahj  
subhaa-ay.  
gur kaa sabad amrit hai jīt peṭtai tikh jaa-ay.  
ih man saachaa sach raṭaa sachay rahi-aa samaa-ay.  
||2||

AwKxuvYxubd xw sbdyrihAw smwīe ]  
bwcl vj l chuj gl scōscuswīe ]  
hamYmrw rih gieAw scYl ieAw iml wīe ]  
iqn kaumhl uhdṭr hYj osic rhyil v  
l wīe ]3]

aakhan vaykhan bolnaa sabday rahi-aa samaa-ay.  
baṇee vajee chahu jūgee sacho sach sunaa-ay.  
ha-umai mayraa reh ga-i-aa sachai la-i-aa milaa-ay.  
ṭin ka-o mahal hadoor hai jo sach rahay liv laa-ay.  
||3||

ndrl nwmuiDAwīeAYivxukrmw pwīeAw n  
j wīe ]  
pṭYBwig sqsṭij l hYsqgruBṭYij suAwīe ]  
AnidnunmyriqAw dKuibiKAw ivchuj wīe ]  
nwnk sbid iml wVw nwmym  
smwīe ]4]22]55]

nadree NaamDhi-aa-ee-ai vin karmaa paa-i-aa na  
jaa-ay.  
poorai bhaag saṭsangat lahai saṭgur bhaytai jis aa-ay.  
an-din Naamay raṭi-aa dukh bikhi-aa vichahu jaa-ay.  
naanak sabad milaavṛhaa Naamay Naam samaa-ay.  
||4||22||55||

**SIRI RAAG MEHLA 3**

According to Bh. Vir Singh Ji, it appears that Guru Ji uttered this *shabad* in response to a question regarding the most appropriate time for meditating upon God's Name. In this *shabad*, Guru Ji first clarifies the whole concept of God's Name, and then answers the question regarding the most appropriate time.

He says, "If we ponder (and try to find out, if there is any particular time for worshipping God), then we won't find any time in which (God's) worship can be done. (The fact is that we cannot fix any particular time for God's worship). By being always imbued with God's love, we become like the eternal God, and obtain eternal glory. That is no (true) devotion, in which one forsakes the beloved (God) even for a moment. (True worship is that) when not even a single breath goes to waste (without remembering God). Being attuned to the eternal (God), both mind and body become serene and calm."(1)

For this reason, Guru Ji says to himself (and us), "O' my mind, meditate upon God's Name. True worship is performed only if God comes to abide in the heart."(1-pause)

Guru Ji illustrates his point with the example of a farmer. He says, "If in a state of mental composure, we cultivate the farm (of our body) and sow the seed of (God's) Name, then we reap an abundant crop and the mind is imperceptibly satiated. The Guru's word (of advice) is like nectar, by drinking which all one's thirst (for *Maya*) goes away. Then the mind (of such a person) imbued with love for the eternal God, becomes ever stable and remains merged in the eternal (God)."(2)

After describing the mental state of God's true lovers, Guru Ji comments on their conduct and behavior. He says, "Such people see, speak, and utter everything as testified by the word (of the Guru). Their utterance becomes famous in all the four ages, and they preach nothing but truth. Their ego and sense of 'mine-ness' goes away, and the eternal (God) unites them with Him. (In short), they who remain attuned to the eternal (God) always see the mansion (of God) in front of them."(3)

Finally, lest we forget God or be overtaken by egoistic thoughts, Guru Ji says, "It is only by God's grace that we meditate upon (God's) Name. Without good fortune (God's) Name cannot be obtained. It is only through perfect good fortune that a person meets the true Guru and obtains the company of saintly persons. Then day and night he remains imbued with God's Name, and all the malady of evil is removed from within him. O' Nanak, it is only the Guru's word (*Gurbani*) which unites us with the Name, and it is only through the Name that we merge (in God)."(4-22-55)

**The message of the *shabad* is that instead of worrying about the most appropriate times for God's worship, we should always remain imbued with His Name. Secondly, in all our actions, we should be guided by the Guru's word (*Gurbani*). Only then will we merge in the True Name (God).**

isrlrūgumhl ॥ 3 ॥

sireeraag mehlāa 3.

Awp̄xw Bauiqn p̄wieEnuij n gr̄ kw sbdu  
blc̄wir ]

sqs̄l̄q̄l sdw imil rhyscykyḡx swir ]  
d̄ibDw m̄l uck̄uelAnuhir r̄uikAw ar D̄wir ]

scl̄ b̄w̄l scumin scyn̄uīl ip̄Auru]1]

mn̄ myrham̄Ym̄l uBr̄ n̄uīl ]  
hir inrml̄ usdw̄ sh̄xw sbid sv̄r̄x̄huru]1]  
rh̄w̄au]

sc̄Ys̄bid m̄num̄h̄Aw p̄r̄B̄ Awpyl̄ eyiml̄ w̄ie ]

Anidnun̄myriq̄Aw j̄q̄l j̄iq̄ sm̄w̄ie ]  
j̄q̄l h̄lp̄Buj̄ w̄pdw̄ ibn̄usq̄gr̄ b̄w̄ n̄ p̄w̄ie ]

ij̄ n̄ kaup̄r̄ib̄ il̄ iK̄Aw sq̄gr̄uB̄jt̄Aw̄iqn̄  
Aw̄ie ]2]

iv̄xun̄w̄Ys̄B̄ f̄m̄xl̄ d̄j̄ YB̄w̄ie K̄Aw̄ie ]  
iq̄suib̄nuḠVl̄ n̄ j̄lv̄dl̄ d̄kl̄ r̄fx̄ iv̄h̄w̄ie ]

aap̄naa b̄ha-o tin paa-i-on jin gur kaa sabad̄  
beechar.

sātsanḡtee sad̄aa mil rahay sachay kay gun̄ saar.  
d̄ubiD̄haa mail chukaa-ee-an har raak̄hi-aa ur  
D̄haa.

sachee ban̄ee sach man sachay naal pi-aar. ||1||

man mayray ha-umai mail b̄har naal.  
har nirmal sad̄aa sohn̄aa sabad̄ savaaran̄haar.  
||1|| rahaa-o.

sachai sabad̄ man mohi-aa parabh̄ aapay la-ay  
milaa-ay.

an-din *Naamay* rat̄i-aa jōtee jōt̄ samaa-ay.  
jōtee hoo parabh̄ jaap̄daa bin satgur booj̄h na  
paa-ay.

jin ka-o poorab lik̄hi-aa satgur b̄hayti-aa tin aa-ay.  
||2||

vin̄ naavai sab̄h̄ dum̄nee doojai b̄haa-ay k̄hu-aa-ay.  
tis̄ bin ghar̄hee na jeev̄dee duk̄hee rain̄ vihaa-ay.

Brīm Bī wāw Aḥī wī Pīrī Pīrī Aḥī jīe ]  
 nḁir kṛpBūAḥī Pīrī Aḥī jīe ]3]

bharam bhulaanaa anDhulaa fir fir aavai jaa-ay.  
 nadar karay parabh aapnee aapay la-ay milaa-ay.  
 ||3||

pñw 36

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sBuikCuskdw vKdw ikaumkir pieAw  
 j wie ]  
 pwpopwukmw dypwypcih pcwie ]  
 sopBundir n Awel mnmiK bU n pwie ]  
 ij suvKw ysel vKInnk grmiK  
 pwie ]4]23]56]

sabh kichh sundaa vaykh-daa ki-o mukar pa-i-aa  
 jaa-ay.  
 paapo paap kamaavday paapay pacheh pachaa-ay.  
 so parabh nadar na aavee manmukh boojh na  
 paa-ay.  
 jis vaykhaalay so-ee vaykhai naanak gurmukh  
 paa-ay. ||4||23||56||

## SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that instead of worrying about the most appropriate times for God's worship, we should always remain imbued with His Name. Secondly, in all our actions we should be guided by the Guru's word (or *Gurbani*). But before we are motivated to meditate upon God's Name, it is necessary that in our mind there should be fear (respect) and love for God.

Guru Ji begins this *shabad* by telling us how we reach this first stage, and what happens afterwards. He says, "God instills His fear (and respect) in those who reflect on the Guru's word. By reflecting on the merits of the eternal (God), they always remain united with the company of saintly persons. They have kept God enshrined in their hearts (who have) dispelled the dirt of double-mindedness. They utter true words (from their tongue), the true (God) resides in their mind, and they are in love with the eternal (God)." (1)

Commenting on God's power, Guru Ji says, "O' my mind, the world is filled with the dirt of ego. But God is immaculate, and is therefore always beautiful. Through the word (of the Guru, He) is capable of embellishing the mortals." (1-pause)

Now describing what happens when a person's mind is attracted to the holy word, he says, "God Himself unites those people with Him, whose minds have been charmed by the true word (of the Guru). By being absorbed day and night in God's Name, their light merges in (God's) light. It is only through inner light that God is revealed. We cannot recognize this (inner) light without the true Guru's (guidance). But the true Guru comes to meet only those who are so pre-destined." (2)

Guru Ji further observes, "Without the Name, the entire world is engrossed in double-mindedness, and being in love with worldly riches (instead of God) gets ruined. Without that (Name), it cannot enjoy even a single moment of (peaceful) life, and all its time passes in misery. Therefore, the blind (person) lost in (the darkness of) doubt continues coming and going (from this world) again and again. However, if God shows His mercy, then on His own He unites people with Him." (3)

In closing, Guru Ji says: "God sees and hears everything (we do or say), so how can we deny (our deeds and thoughts). They who continue committing sin after sin are ultimately consumed by these sins. (Because of their sins), they don't see (or realize the presence of) God, and the self-conceited person cannot understand (this thing). O' Nanak, that person alone sees Him to whom God reveals Himself, and through the Guru such a person obtains (God)." (4-23-56)

**The message of the *shabad* is that we should seek and join the congregation of saintly persons. In this way, we should wash off the dirt of our ego by reflecting on the immaculate word of the Guru. By meditating upon God, we should make ourselves pure both in our deeds and our thoughts, so that we may become worthy of union with Him.**

strigumhl w 3 ]

sareeraag mehlaa 3.

ibnugr rgun qitel hamVpIV n j wie ]  
 gr prsdl min vsYnmYrhYsmwie ]  
 gr sbdl hir pweIAY ibnu sbdY Brim  
 Bil wie ]1]

bin gur rog na tut-ee ha-umai peerh na jaa-ay.  
 gur parsadee man vasai Naamay rahai samaa-ay.  
 gur sabdee har paa-ee-ai bin sabdai bharam  
 bhulaa-ay. ||1||

It is the same light

mn ryinj Gir vwswhie ]  
 rwn nmuswl iih qliPir Awvx j wkun hie ]1]  
 rhwa]

man ray nij ghar vaasaa ho-ay.  
 raam *Naam* saalaahi too fir aavan jaan na ho-ay.  
 ||1|| rahaa-o.

hir iekodwvrqdw djj wAvrun kie ]  
 sbid swl iih min vsYshj yhl sKuhie ]  
 sB ndrI AMir vKdw j YBwYqYdje ]2]

har iko daataa varatdaa doojaa avar na ko-ay.  
 sabaḍ saalaahē man vasai sehjay hee sukh ho-ay.  
 sabh nadree andar vaykh-daa jai bhaavai tai  
 day-ay. ||2||

hamYsBw gxq hYgxqYnausKunwih ]  
 ibKukl kwr kmwvxl ibKuhl mwih smwih ]  
 ibnunwYTaurun pwenl j mpir dK shwih ]3]

ha-umai sabhaa ganat hai gantai na-o sukh naahi.  
 bikh kee kaar kamaavnee bikh hee maahi samaahi.  
 bin naavai tha-ur na paa-inee jam pur dookh  
 sahaahi. ||3||

j laupfiusBuiqs dw iqsYdw AuDuru]  
 gir prsidi buIAYqw pweymK dAuru]  
 nwnk nmu slwih qm Amu n  
 prwvru]4]24]57]

jee-o pind sabh tis daa tisai daa aaDhaar.  
 gur parsadee bujhee-ai taa paa-ay mokh du-aar.  
 naanak *Naam* salaahi tooN ant na paaraavaar.  
 ||4||24||57||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that we should seek and join the congregation of saintly persons. In this way, we should wash off the dirt of our ego by reflecting on the immaculate word of the Guru. By meditating upon God, we should make ourselves pure both in our deeds and our thoughts, so that we may become worthy of union with Him. In this *shabad*, he describes in greater detail how the malady of ego can be cured, and tells us how this cure leads to salvation.

Guru Ji says, “Without (the guidance of) the Guru, the painful affliction of ego does not dissipate. It is through the Guru’s grace that God’s Name is enshrined in our mind, and one remains absorbed in His Name. It is through the Guru’s Word (*Gurbani*) that one obtains God, and without the (guidance of the) Guru’s word, one is lost in doubts and illusions.”(1)

Therefore addressing his mind, Guru Ji says, “O’ my mind, keep praising God’s Name, so that you may not have to go through (the process of) coming and going (in and out of this world) again, and you may have your abode in your own home (in God’s palace).”(1-pause)

Describing the divine knowledge which one obtains upon reaching the above stage, Guru Ji says: “(In this stage, one realizes that) God alone is the one Giver, who pervades everywhere, and there is no second (Giver like Him). By praising Him through the Guru’s word (*Gurbani*), He comes to abide in our heart and we effortlessly attain peace. God oversees all this with His gracious glance, and gives (the gift of His Name) to the person whom He likes.”(2)

Guru Ji now cautions us against counting or measuring our charities, prayers, or other ritualistic deeds. He says, “All counts are in fact manifestations of ego, and by counting (our good deeds), we can never attain peace. (Because doing deeds in ego is like) doing deeds (filled with) poison, (and by doing such deeds), we are consumed in poison itself. Without meditating upon (God’s) Name, people don’t obtain any rest, and suffer pain in the city of death.”(3)

Summarizing the way to salvation, he says, “(O’ my friends, realize that) our body and soul belong to (God), and He is the mainstay of all. If through the Guru’s grace one understands this (fact), then one attains the door to salvation. Therefore O’ Nanak always praise God’s Name, who has no end or limit.”(4-24-57)

**The message of the *shabad* is that if we want to cure ourselves of the evil of ego, and have a blissful union with God, we should follow the Guru’s advice (the *Gurbani* as contained in the Guru Granth Sahib) and praise God.**



isrlrūgumhl w 3 ]

iqnw Añdusdw skuhYij nw scunwmuAwDuru]

gr sbdl scupwieAw dK invrxhuru]  
sdw sdw swcygk gwih swYnwie ipAwru]

ikrpw kir kYApxl idqnuBgiq Blfuru]1]

mn rysdw Añdugk gwie ]  
scl bwxl hir pweAYhir isaurhYsmwie ]1]  
rhau]

scl Bgql mnul w uQIAw rqw shij sBwie ]

gr sbdl mnumohAw khxw kCUn j wie ]

ij hvw rql sbid scYAlmūpvlYris gk gwie ]

grmiK ehū rlgū pweAY ijs no ikrpw kry  
rj wie ]2]

sBw iehusBwruhYsiqAw rYx ivhwie ]  
ieik ApwxYBwxYkiF l ieAnuApyl ieEnuiml wie ]

Apyhl Awp min visAw mwieAw mhuckwie ]

Awp vfiel idqlAnugrmik dje bulwie ]3]

sBnw kw dwqwekuhYBil Aw l eysmJwie ]

ieik ApyAwp KAwieAnudjYCifAnul wie ]

grmqi hir pweAYjql j iq iml wie ]  
AnidnunwryiqAw nwnk nwim smwie ]4]25]58]

sireeraag mehlā 3.

tinaa anand sadāa sukh hai jinaa sach Naam  
aaDhaar.

gur sabdee sach paa-i-aa dookh nivaaranhaar.  
sadāa sadāa saachay gun gaavahi saachai naa-  
ay pi-aar.

kirpaa kar kai aapnee diṭon bhagat bhandaar.  
||1||

man ray sadāa anand gun gaa-ay.

sachee banee har paa-ee-ai har si-o rahai  
samaa-ay. ||1|| rahaa-o.

sachee bhagtee man laal thee-aa raṭaa sahj  
subhaa-ay.

gur sabdee man mohi-aa kahnāa kachhoo na  
jaa-ay.

jihvaa raṭee sabad sachai amrit peevai ras gun  
gaa-ay.

gurmukh ayhu rang paa-ee-ai jis no kirpaa  
karay rajaa-ay. ||2||

sansaa ih sansaar hai suṭi-aa rain vihaa-ay.

ik aapnai bhaanai kadh la-i-an aapay la-i-on  
milaa-ay.

aapay hee aap man vasi-aa maa-i-aa moh  
chukaa-ay.

aap vadaa-ee diṭee-an gurmukh day-ay  
bujhaa-ay. ||3||

sabhnaa kaa daataa ayk hai bhuli-aa la-ay  
samjhaa-ay.

ik aapay aap khu-aa-i-an doojai chhadi-an  
laa-ay.

gurmatee har paa-ee-ai joṭee joṭ milaa-ay.

an-din Naamay raṭi-aa naanak Naam samaa-ay.  
||4||25||58||

### SIRI RAAG MEHLA 3

In the concluding lines of the previous *shabad*, Guru Ji advised us to realize that our body and soul belong to (God), and He is the mainstay of all. If through the Guru's grace one understands this (fact), then one can attain salvation. In this *shabad*, he describes in detail the blessings enjoyed by those who make (God's) eternal Name their only support.

He says, "They whose main support is (God's) eternal Name, are always in peace and bliss. Through the Guru's word, they have attained the eternal (God), the destroyer of all sorrows. (In gratitude), they constantly sing praises of the eternal (God), and remain imbued with the love for His eternal Name. (God has become pleased with them, and) in His mercy He has given them the storehouse of His devotion."(1)

Therefore, Guru Ji says to himself, "O' my mind, always remain in a state of bliss by singing (God's) praises. Through the true word (of the Guru) we obtain God, and remain absorbed in Him."(1-pause)

Elaborating on the merits of God's true worship and devotion, Guru Ji says, "Through true worship and devotion (of God), one's mind (becomes imbued with His love, as if it has been) imperceptibly dyed red (in His love). Through the Guru's word, one's mind is so captivated that nothing can be said about it. In this state (of bliss), one's tongue remains imbued with the love of the eternal word (of God). By singing God's praises with relish, one keeps drinking the nectar (of God's Name). But only by following the Guru's guidance can we obtain such a love (and only that person obtains this guidance) on whom God bestows His mercy, as per His will."(2)

Guru Ji however, observes, “This world remains in illusion and wastes away its night (of life) in sleep (consumed by the pursuit of worldly temptations). According to His will, God wakes and pulls some out of this illusion (or sleep), and unites them with Himself. He Himself comes to abide in their mind, and rids them of their attachment to *Maya* (the worldly riches). He Himself grants them glory by conferring (true) realization upon them through the Guru.”(3)

Guru Ji concludes, “God alone is the Giver of all. He corrects those who go astray. But it is God Himself who makes some go astray, by attaching them to duality (the love of material things instead of God). It is through the Guru’s instruction that we attain God, and unite our light with (God’s) Light. In short, O’ Nanak, by remaining imbued with love of (God’s) Name one merges in that Name itself.”(4-25-58)

**The message of the *shabad* is that if we want to enjoy an everlasting state of bliss and peace, we should make the eternal Name of God our only support, and continuously sing His praises with true love and devotion.**

isrlrwgumhl w 3 ]

sireeraag mehlā 3.

gukvhl scupwieAw iqbnwqij ivkur ]  
gr sbdl mnurllgAw rsnw pñ ipAwir ]

gunvanteē sach paa-i-aa tarisnaa taj vikaar.  
gur sabdēe man rangi-aa rasnaa paraym pi-aar.

phw 37

SGGS P - 37

ibnusiqgr iknñn pwieE kir vkhumin  
vlcwir ]  
mnmk ml un aqrñij crugr sbid n kry  
ipAwru ]1]

bin satgur kinai na paa-i-o kar vaykhu man  
veechaar.  
manmukh mail na utrai jichar gur sabad na karay  
pi-aar. ||1||

mn myrsiqgr kYBwYcl u]  
inj Gir vsih Alñku plvih qw sk l hih  
mhl u ]1] rhau]

man mayray satgur kai bhaanai chal.  
nij ghar vseh amrit peevēh taa sukh laheh mahal.  
||1|| rahaa-o.

Aagukvhl gukonhl bhix n iml Yhdñr ]  
mnmiK sbdun j wel Avgix sopBudñr ]  
ij nl scupCwixAw sic rgyBrpñr ]  
gr sbdl mnubjDAw pBuimil Aw Awip  
hdñr ]2]

a-ugunvanteē gun ko nahee bahan na milai  
hadoop.  
manmukh sabad na jaan-ee avgan so parabh door.  
jinee sach pachhaani-aa sach ratay bharpoor.  
gur sabdēe man bayDhi-aa parabh mili-aa aap  
hadoop. ||2||

Apyrñix rñgEnusbdyl ieEnuiml wie ]  
scw rñun aqrñj osic rgyil v l wie ]  
cwrykñw Biv QkymnmK bñ n pwie ]

aapay rangā rangi-on sabday la-i-on milaa-ay.  
sachaa rang na utrai jo sach ratay liv laa-ay.  
chaaray kundaa bhav thakay manmukh boojh na  
paa-ay.  
jis satgur maylay so milai sachai sabad samaa-ay.  
||3||

ij susiqgrumñ ysoiml YscYsbid smwie ]3]

imqrGxrykir Qkl myr dKukñtYkñe ]

mitar ghanayray kar thakee mayraa dukh kaatai  
ko-ay.

imil plqm dKukitAw sbid iml wwhñe ]  
scuKtxwscurñis hYscyscl sñe ]  
sic imly sy n ivCñih nñk gurmik  
hñe ]4][26][59]

mil pareetam dukh kati-aa sabad milaavaa ho-ay.  
sach khatnaa sach raas hai sachay sachēe so-ay.  
sach milay say na vichhurheh naanak gurmukh  
ho-ay. ||4||26||59||

### SIRI RAAG MEHLA 3

In many earlier *shabads*, Guru Ji described the conduct of Guru’s followers, and the kinds of blessings received by them. In contrast, he also commented on the conduct of self-conceited people, and the sufferings endured by them. In this *shabad*, he again describes the state and fate of these two types of persons by comparing the Guru’s followers with meritorious wedded wives, and the self-willed with merit less deserted women.

He says, "The meritorious (soul bride who follows the Guru) has attained to the eternal (God) by shedding her (worldly) desire and (other such) vices. Her mind is imbued with the love of the Guru's word, and her tongue is imbued with the love and affection (for God. However), you may reflect (in your mind, and see for yourself that) without the (guidance) of the true Guru, no one has (ever) attained to God. The filth (of the evil thoughts) of a self-willed person isn't removed until that person loves the Guru's word."(1)

Therefore, Guru Ji says, "O' my mind, act according to the true Guru's will. Only then will you come to abide in your real home. You will drink the nectar (of God's Name), and find (God's) mansion, the abode of peace."(1-pause)

Now Guru Ji comments on the conduct of a merit less (conceited) woman. He says, "The self-willed (wife) has no merit. She (cannot realize God, and is therefore) not allowed to sit in the presence (of the beloved Spouse). Such apostates do not realize the value of the Guru's word, and being full of faults, they remain distanced from God. (On the other hand), they who have recognized the eternal God, remain filled with the love of the eternal (God). Through the Guru's word, their heart is pierced with love for God and He Himself comes to meet them."(2)

However, Guru Ji notes that, "God Himself has imbued (some) with His love by immersing them in the vessel of His love, and has united them (with Him) through the (Guru's) word. The true love of those never fades who remain imbued with the love of the eternal God by keeping their mind attuned to Him. But in spite of growing exhausted after wandering in all the four corners of the world, the self-willed people cannot understand (the right way of life. Because) only whom God unites with the true Guru is united (with Him), and remains merged in the true Word (of the Guru)."(3)

Guru Ji concludes the *shabad* by putting himself in the place of a person who has tried to befriend many people, but has found no real friend except the true Guru. He says, "I have exhausted myself making many friends (so that) someone may remove my pain (of separation from God). It is only after meeting the beloved (Guru) that my malady has been cured, and through (his) word I have been united with God. (I have realized that) to earn the capital of the eternal (God's) Name is (to earn) the true wealth, and true is the reputation of such a truthful person. O' Nanak, by becoming Guru's followers, they who are united with the eternal (God) are not separated (from Him again)."(4-26-59)

**The message of the *shabad* is that we should always live according to the will of the Guru (and follow his advice). We should remain absorbed in singing God's praises and meditating upon His Name, so that one day God may bestow His grace upon us, and unite us with Himself forever.**

isrlrgumhl w 3 ]

sireeraag mehlāa 3.

Apykwxukrqw kryisBīt dYAWip  
apwīe ]

aapay kaaran kartāa karay sarisat daykhai aap  
upaa-ay.

sB ekoiekuvrqdw Al Kun l iKAw j wīe ]  
ApypBūdieAwl uhlApydjē buwīe ]

sabh ayko ik varatdaa alakh na lakhī-aa jaa-ay.  
aapay parabhoō da-i-aal hai aapay day-ay  
bujhaa-ay.

girmql sd min visAw sic rhyil v l wīe ]1]

gurmatēe sad man vasi-aa sach rahay liv laa-ay. ||1||

mn mrygr kl mīh lYrj wīe ]  
mnu qnu slqlu sBu QIAV nmu vsY min  
Awīe ]1] rhwau ]

man mayray gur kee man lai rajaa-ay.  
man tan seetāl sabh thee-ai Naam vasai man  
aa-ay. ||1|| rahaa-o.

ij in kir kwxuDirAw sēl sw krjē ]  
gr kYsbid pCwIAVj w Apyndir krjē ]

jin kar kaaran Dhaari-aa so-ee saar karay-i.  
gur kai sabad pachhaanee-ai jaa aapay nadar  
karay-i.

syj n sbdyshxyiquscYdrbwir ]  
girmik scYsbid rgyAwip mY ykrqwr ]2]

say jan sabday sohnay tit sachai darbaar.  
gurmukh sachai sabad ratay aap maylay kartaar.  
||2||

girmql scusl ihxw ijs dw Almun purwuru ]  
Git Git Apyhkim vsYhkmykryblcūru ]

gurmatēe sach salaahnāa jis daa ant na paaraavaar.  
ghat ghat aapay hukam vasai hukmay karay  
beechar.

gr sbdl swl whIAVhamVivchuKōe ]  
sw Dn nwYbwhrl AvgxvMl rie ]3]

gur sabdee salaahēe-ai ha-umai vichahu kho-ay.  
saa Dhan naavai baahree avganvante ro-ay. ||3||

scusl whl sic l gw scYnwie iqbiq hie ]

sach salaahē sach lagaa sachai naa-ay taripat  
ho-ay.

gx vlwrl gx sljhw Avgx kFw Dōe ]

gun veechaaree gun sangrahaa avgun kadhaa  
Dho-ay.

Apymyl iml wiewiPir vCw n hie ]

aapay mayl milaa-idaa fir vaychhorhaa na ho-ay.

nwnk guru swl whl Apxw ij dU pael pBū  
sīe ]4]27]60]

naanak gur saalaahē aapnaa jidoo paa-ee parabh  
so-ay. ||4||27||60||

### SIRI RAAG MEHLA 3

Many theories exist about the creation, evolution, and origin of the universe. The most popular is the Big Bang theory, according to which, first an explosion of some kind occurred. Then planets including the earth emerged, and life evolved subsequently. But even about this most popular theory the question is: what or who caused this big bang? In this *shabad* Guru Ji provides the answer to all such questions.

He says, "The Creator Himself creates the cause, and looks after the universe, which He Himself creates. (It is the same) one (God) alone, who pervades everywhere, but that indescribable (God), cannot be described. (However), when God Himself becomes gracious, then on His own, He makes us comprehend (Him). Following Guru's instruction, they in whose heart God always resides, remain attuned to that eternal (God)." (1)

Therefore, advising himself (and us), Guru Ji says, "O' my mind, obey the will of the Guru. This way the body and soul will be soothed, and (God's) Name will come to abide in the mind." (1-pause)

Guru Ji reiterates, "He who initiated the cause to create the universe takes care of it also. When He Himself shows His grace, we realize (this truth) through the Guru's word. By following the Guru's advice, such people look beautiful in that eternal (God's) court. The Creator Himself unites such Guru's followers who are imbued with the love of the eternal word (in praise of) God." (2)

Guru Ji therefore advises us, "Following Guru's instruction, we should praise that God who has no end or limit. According to His will, God abides in all hearts, and as per His will ponders over (the care of His creatures). Shedding our ego from within, we should praise Him through the Guru's word. The soul (bride) who remains without God's Name becomes full of vices, and she suffers and cries (in pain)." (3)

Finally, Guru Ji prays for himself (and indirectly advising us) says, "I wish that I may always keep praising the eternal (God), and remain attached to that eternal (God). Because only through the eternal (God's) Name the mind is satiated. I wish that I may gather virtues by reflecting on His merits, and drive out all my faults. When He unites a person with Him, after that no separation happens. (Finally, I) Nanak (pray) that I may keep praising my Guru, through whom I may attain union with that God." (4-27-60)

**The message of the *shabad* is that if we want to know the secrets of the universe and the best way to lead our lives, we should follow the advice of Guru (Granth Sahib Ji), and meditate on God's Name.**

isrlrwgmhl w 3 ]

sireeraag mehlā 3.

six six km ghj leyikAw cl ih bwh l fwie ]

sun sun kaam gahaylee-ay ki-aa chaleh baah  
ludaa-ay.

Apxw iprun pCwxhl ikAw mhdysih j wie ]

aapnaa pir na pachhaanhee ki-aa muhu dayseh  
jaa-ay.

ij nl sKl' kMupCwxAw hauqn kYl w gau  
pwie ]

jinee sakhee<sup>N</sup> kant pachhaani-aa ha-o tin kai  
laaga-o paa-ay.

iqn hl j 'l Ql rhw sqslj iq mj l iml wie ]1]

tin hee jaisee thee rahaa satsangat mayl milaa-ay.  
||1||

## pMw 38

mDykV mTl kVAwir ]  
 iprupBusicw shxw pweIAygr blcwr ]1]  
 rhwaui]

mnmiK kMun pCuxel iqn ikaurIx ivhwe ]

grib AtIAw iqBnw j l ih dKupwih dJ YBwie ]

sbid rqlAw shhgxl iqn ivchuhamYj wie ]

sdw iprurwih Apxw iqnw sKysik  
 ivhwe ]2]

igAwn ivhkl ipr mqlAw iprmun pweAw  
 j wie ]

AigAwn mql ADrhYibnuipr dKyBK n  
 j wie ]

Awhuiml hushY lhomYiprudhuiml wie ]  
 pYBwig siqgruiml YiprupweAw sic  
 smwie ]3]

syshIAw shhgxl ij n kaundir krje ]  
 KsmupCuxih Apxw qnumnuAngYdje ]

Gir vrupweAw Apxw hamYdOr krje ]  
 nwnk sBwMIAw shhgxl AnidnuBgiq  
 krje ]4]28]61]

## SGGS P - 38

munDhay koorh muthee koorhi-aar.  
 pir parabh saachaa sohnaa paa-ee-ai gur beechaar.  
 ||1|| rahaa-o.

manmukh kant na pachhaan-ee tin ki-o rain  
 vihaa-ay.  
 garab atee-aa tarisnaa jaleh dukh paavahi doojai  
 bhaa-ay.  
 sabad ratee-aa sohaaganeer tin vichahu ha-umai  
 jaa-ay.  
 sadaa pir raaveh aapnaa tinaa sukhay sukh  
 vihaa-ay. ||2||

gi-aan vihooneer pir muttee-aa piram na paa-i-aa  
 jaa-ay.  
 agi-aan matee anDhayr hai bin pir daykhay bhukh  
 na jaa-ay.  
 aavhu milhu sahayleeho mai pir dayh milaa-ay.  
 poorai bhaag satgur milai pir paa-i-aa sach  
 samaa-ay. ||3||

say sahee-aa sohaaganeer jin ka-o nadar karay-i.  
 khasam pachhaaneh aapnaa tan man aagai  
 day-ay.  
 ghar var paa-i-aa aapnaa ha-umai door karay-i.  
 naanak sobhaavantee-aa sohaaganeer an-din  
 bhagat karay-i. ||4||28||61||

## SIRI RAAG MEHLA 3

Five hundred years ago, the women of India were socially and economically very much dependent upon men. A woman's main objective used to be to win her husband's love and favor. Faithful wives used to win their spouse's favor through genuine love and service, while the unfaithful ones used to fulfill their sexual desire by enchanting men other than their husbands. In this *shabad*, Guru Ji compares our soul to a woman gone astray, and tries to bring us back to the right path. He even assumes the role of a more mature woman of the time who is trying to offer good advice to her misguided younger friends.

He says, "Listen, O' women, driven by lust, why are you wandering about swinging your arms in joy? You have not realized your own Groom; how would you face Him, when you go (to His court after death)? I touch the feet of those (Guru's followers) who have realized their Groom. I wish that by joining their saintly company, I too may become (virtuous) like them." (1)

Continuing this metaphor, Guru Ji says, "O' false woman, you have been cheated by illusion. (You cannot meet God, your Groom in this way). We obtain that eternal handsome Groom by reflecting upon the Guru's word." (1-pause)

Guru Ji further comments, "The self-willed (soul) brides do not recognize their spouse (God). How can they pass the night (of their life) in comfort? Being filled with ego, these conceited (souls) burn in (the fire of) desire and suffer pain because of duality (love of worldly riches). But those bride (souls), who are imbued with the word (of the Guru) are free from ego, and are united with (their Groom). They always enjoy the company of their Spouse, and pass their entire night (of life) in comfort and happiness." (2)

Commenting further on the fate of those soul-brides who are bereft of proper guidance, Guru Ji says, "Those (human bride souls) who are without the divine knowledge (of the Guru's word) cannot unite with their beloved Spouse. Being intoxicated with ignorance, they remain in darkness. Without seeing their

Groom, their (worldly) desires do not go away. Therefore, O' my (saintly) friends, please come and unite me with my Spouse. (I do realize that it is only by) perfect destiny that one meets the true Guru, and through him one merges with the eternal (God).”(3)

In conclusion, Guru Ji says, “Those friendly bride (souls) are the united wedded brides, upon whom (God) casts His gracious glance. They realize their Spouse, and surrender their body and soul to Him. Dispelling their ego, they find their Groom in their own heart. In short, O' Nanak, such bride (souls) who day and night remain devoted to their Spouse are truly wedded and honorable.”(4-28-61)

**The message of the *shabad* is that we should listen to the advice of our true friend and guide (Guru Granth Sahib), and act upon his advice. We should remain devoted to our Spouse (God) day and night. In this way, we will not only win God's favor, but also obtain eternal union with Him.**

isrlrīgumhl ॥ 3 ॥

sireeraag mehlāa 3.

ieik iprurwih Aṁpxw haukYdir pCauj wie ]

ik pir raaveh aapṇaa ha-o kai dar poochha-o  
jaa-ay.

siqgrusyl Bṁaukir mYiprudhuiml wie ]

satgur sayvee bḥaa-o kar mai pir dayh milaa-ay.

sBṁapweyAṁpyvYiksunYViksudḥr ]

sabh upaa-ay aapay vaykhai kis nayrhai kis door.

ij in ipruslgyj iixAw iprurwysdw hḍḥr ]1]

jīn pir sangay jaanī-aa pir raavay saḍaa hadoor.  
||1||

mḍyqlcl ugr kYBwie ]

munDhay too chal gur kai bḥaa-ay.

Anidnurwih ipruAṁpxw shjysic smwie ]1]

an-dīn raaveh pir aapṇaa sehjay sach samaa-ay.

rhṁau]

||1|| rahaa-o.

sbid rqlAwshgxl scYsbid slgṁir ]

sabad ratee-aa sohaaganeē sachai sabad  
seegaar.

hir vrupwiein Gir AṁpxYgr kYhjṁ ipAṁir ]

har var paa-in ghar aapṇai gur kai hayt pi-aar.

sj shṁwl hir rṁg rvYBgṁq BryBḥṁir ]

sayj suhaavee har rang ravai bḥagaṭ bḥaray  
bḥandaar.

sopBuplqmumin vsYij sBsYdje ADṁru]2]

so parabh pareetam man vasai je sabhsai day-ay  
adhaar. ||2||

ipru smḥhin Aṁpxw iqn kY hau sd bil hṁrY  
jṁau]

pir saalaahan aapṇaa tīn kai ha-o saḍ balihaarai  
jaa-o.

mṁuqnuArpl isrudḍl iqn kYl ugwṁwie ]

man tan arpe sir day-ee tīn kai laagaa paa-ay.

ij nl iekupCṁxAw dYw Bṁauckwie ]

jinee ik pachhaanī-aa doojaa bḥaa-o chukaa-ay.

gṁmḥK nṁmupCṁxAYnṁnk sic

gurmukhNaam pachhaaneē-ai naanak sach

smwie ]3]29]62]

samaa-ay. ||3||29||62||

### SIRI RAAG MEHLA 3

In this beautiful *shabad*, Guru Ji compares himself to a lonely bride (of God). Seeing her other friends enjoying the company of their spouses, she wonders whom she should ask to help her attain union with her spouse (God). Indirectly, Guru Ji is telling us what kind of love and longing we should have for our spouse (God), and who our true friend and guide is, who can show us the right path in this endeavor?

Guru Ji says, “(I see) many (bride souls) who are enjoying the company of their Groom. (I wonder), to whose door may I go to ask (for guidance to meet my Love? I think) I should serve my true Guru with devotion, and request him to unite me with my Spouse. (But my Guru tells me that God) has created all, and He takes care of them all. To some He appears near, to others He seems far. They who realize the Groom in their company always enjoy His presence.”(1)

Upon hearing this advice, Guru Ji says to his soul (and indirectly us), “O' young bride (soul), live as per the Guru's will. Then you would enjoy the company of your Groom day and night, and you would imperceptibly merge in Him.”(1-pause)

Guru Ji then comments, “The bride souls who are happily united (with their Spouse) remain imbued and adorned with the true word (of the Guru). Through love for the Guru, they find their spouse (God) in their



heart (itself). Their Spouse lovingly enjoys the beautiful bed (of their heart), whose storehouses are filled with devotion. In their mind resides that beloved Spouse who provides sustenance to all.”(2)

For this reason, Guru Ji says, “I am always a sacrifice to such bride (souls) who praise their Groom. I offer them my body, soul, and head, and touch their feet (in reverence, because forsaking the love for the other (worldly riches and power, they) have realized the one (God). In short, O’ Nanak, by following the Guru’s word (of advice) we can realize (God’s) Name and merge in the eternal (God).”(3-29-62)

**The message of this *shabad* is that instead of grieving like abandoned brides, we should follow the Guru's advice, love God, and meditate upon His Name with true love and devotion. One day God may come to reside in our heart also, and we may also enjoy the ecstasy of blissful union with Him.**

isrlrūgmhl ॥ 3 ॥

sireeraag mehlā 3.

hir j l scw scuqlsBuikCuqrYclrY]  
I K caruwlh qrsdyiPryibnugr BtyplrY]

har jee sachaa sach too sabh kichh tayrai cheerai.  
lakh cha-oraaseeh tarasday firay bin gur bhaytay peerai.

hir j laubKsybKis l eysK sdw srlrY]

har jee-o bakhsay bakhas la-ay sookh sadaa sareerai.

gr prsdl sy krl scugihg gBlrY][1]

gur parsadee sayv karee sach gahir gambheerai.  
||1||

mn myrnim rqysKuhie ]  
girmql nwmusl whlAYdlj w Avrun kie ]1]  
rhwa]

man mayray Naam ratay sukh ho-ay.  
gurmatee Naam salaah-ai doojaa avar na ko-ay.  
||1|| rahaa-o.

Drm rwie nohkmuhybih scw Drmublcwr ]

Dharam raa-ay no hukam hai bahi sachaa Dharam bechaar.

dlj YBwie dstuAwqm w Ehuqr l srkr ]  
AiDAwqml hir gk qsumin j pih ekumrwr ]

doojai bhaa-ay dusat aatmaa oh tayree sarkaar.  
aDhi-aatmee har gun taas man jaapeh ayk muraar.

plw 39

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iqn kl syw Drm rwie krYDMusvrxhru][2]

tin kee sayvaa Dharam raa-ay karai Dhan savaaranhaar. ||2||

mn kyibkr mnih qj Ymin cKymhuAiBmru]

man kay bikaar maneh tajai man chookai moh abhimaan.

Awqm rwmupCuxAw shjynim smru]  
ibnusiqr mkiq n pnelAYnmik iPrY  
idvru]

aatam raam pachhaani-aa sehjay Naam samaan.  
bin satgur mukat na paa-ee-ai manmukh firai divaan.

sbdun clnYkQnl bdnI kryibiKAwmih  
smru][3]

sabad na cheenai kathnee badnee karay bikhi-aa maahi samaan. ||3||

sBuikCuApyAwp hYdlj w Avrun kie ]  
ij aubd weyiqaubd lAYj w Awp bl weysie ]  
girmik bwl blhmuhYsbid iml ww hie ]  
nwnk nwmusmil qlj qusjvAYsKu  
hie ]4][30][63]

sabh kichh aapay aap hai doojaa avar na ko-ay.  
ji-o bolaa-ay ti-o bolee-ai jaa aap bulaa-ay so-ay.  
gurmukh banee barahm hai sabad milaavaa ho-ay.  
naanak Naam samaal too jit sayvi-ai sukh ho-ay.  
||4||30||63||

### SIRI RAAG MEHLA 3

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad* in response to a question regarding the role and authority of *Dharam Raj* (the Righteous Judge, who is believed to decide a person’s fate after death).

Guru Ji begins his answer with a humble prayer to God, and says, “O’ God, You are truly eternal, and everything is under Your control. (You are only obtained through the Guru). Without meeting (and

obtaining the guidance of Guru) the spiritual guide, the creatures of millions of species keep longing (for Your union). But by His grace, whom (God) has forgiven, their bodies are always in comfort. By the Guru's grace, they serve the eternal profound (God) "(1)

Therefore Guru Ji says to himself, "O' my mind, by being imbued with God's love, peace is obtained. Therefore, through the Guru's instruction we should praise God's Name, because there is no other (way to obtain God's Name)." (1-pause)

Now referring to the role and authority of *Dharam Raja* (the Righteous Judge), Guru Ji says, "The Righteous Judge is under the orders (of God), that sitting (on his chair), he should administer true justice. Those evil souls, which are in love with duality (the love of worldly riches and power), are under his jurisdiction. (He can award them appropriate punishment). But the spiritually inclined people, who in their minds meditate upon God (the treasure of merits, and slayer of demons), the Righteous judge serves them, and says, Blessed is (that God) who has embellished them (with such spiritual merits)." (2)

Next, Guru Ji tells us how one can become spiritually inclined, and obtain divine wisdom. He says, "When one dispels the evil thoughts from one's mind, worldly attachment and arrogance are (also) driven out of the mind. Such a person recognizes the all-pervading God within, and quite naturally merges in (God's) Name. However, without the true Guru's guidance one cannot get rid (of those evil tendencies); therefore the self-willed people continue wandering like fools. They do not reflect on the (Guru's) word, make useless prattle, and are consumed in the poison (of *Maya*)." (3)

Finally describing the viewpoint of a Guru's follower. Guru Ji says, "God is all in all, and there is no other like Him. When He makes us speak, we speak and say whatever He wants us to say. The word of the Guru's followers is the word of God, and it is through their word that one is united (with God). Therefore O' Nanak, you should remember the Name of God, by serving whom we obtain bliss." (4-30-63)

**The message of the *shabad* is that deeming the word of the Guru as the word of God, we should sincerely act upon it. Following the Guru's advice, we should give up all our evil tendencies and meditate upon God's Name. By doing so, we shall stand redeemed before the Righteous Judge and enjoy the bliss of eternal union with God.**

isrlrūgmhl w 3 ]

j ig hamYmI udKupwīAw ml ul wgl dī YBwīe ]

ml uhamYDql ikvYn aqrYjysauqlrQ nwie ]

bhuibiD krm kmwdydki ml ul wgl Awīe ]

piVAymI un aqrYpChuigAmIAwjwīe ]1]

mn mrygr srix AwYqw inrml uhīe ]

mnmk hir hir kir QkymI un skl Dīe ]1]

rhwaū ]

min ml YBgiq n hvel nmun pwīAwjwīe ]

mnmk ml yml ymēj j sin piq gwīe ]

gr prsūdl min vsYmI uhamYjwīe smīe ]

ij auADYdIpkuBml IAYiqaugr igAwin AigAwnu  
qjwīe ]2]

hm klAw hm krhgyhm mlK gwīr ]

krxYvmI wivsirAw dī YBwīe ipAwnu ]

mwīAwjYfudKunhl siB Biv QkysBūru ]

girmql sKupwīAYscunmuar Dīr ]3]

sireeraag mehlāa 3.

jag ha-umai mail dukh paa-i-aa mal laagee  
doojai bhaa-ay.

mal ha-umai Dhotee kivai na utrai jay sa-o  
tirath naa-ay.

baho biDh karam kamaavday doonee mal  
laagee aa-ay.

parhi-ai mail na utrai poochhahu gi-aanee-aa  
jaa-ay. ||1||

man mayray gur saran aavai taa nirmal ho-ay.

manmukh har har kar thakay mail na sakee  
Dho-ay. ||1|| rahaa-o.

man mailai bhagat na hova-ee *Naam* na paa-i-  
aa jaa-ay.

manmukh mailay mailay mu-ay jaasan pat  
gavaa-ay.

gur parsadee man vasai mal ha-umai jaa-ay  
samaa-ay.

ji-o anDhayrai deepak baalee-ai ti-o gur gi-aan  
agi-aan tajaa-ay. ||2||

ham kee-aa ham karhagay ham moorakh  
gaavaar.

karnai vaalaa visri-aa doojai bhaa-ay pi-aar.

maa-i-aa jayvad dukh nahee sabh bhav thakay  
sansaar.

gurmatee sukh paa-ee-ai sach *Naam* ur  
Dhaar. ||3||

ij s nomj ysoiml Yhauiqsubil hwrYj wau]  
 eymn Bgql riqAw scubwkl inj Qwau]  
 min rqij hwr rql hir gk scygmaw]  
 nwnk nwmun vlsrYscymwih smwau]4]31]64]

jis no maylay so milai ha-o tis balihaarai jaa-o.  
 ay man bhagtee rati-aa sach banee nij thaa-o.  
 man ratay jihvaa ratee har gun sachay gaa-o.  
 naanak Naam na veesrai sachay maahi  
 samaa-o. ||4||31||64||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that we should act upon the Guru's word, and deem it as the word of God. Following the Guru's advice, we should give up all our evil tendencies, and meditate upon God's Name. One of the worst, and in fact the root cause of all evil tendencies is our ego or self-conceit. In this *shabad*, Guru Ji explains the problems caused by ego and how can one get rid of it.

He says, "Due to the love for the other (worldly riches, rather than God), the world is smeared with the filth (of ego). Because of this filth, the world is suffering in pain. Even bathing at hundreds of holy places cannot wash off this filth of ego. People perform many rituals to remove this filth but (instead of getting washed off) they are afflicted with much more filth. Even by reading (holy books), this dirt is not removed: you may go and ask the learned."(1)

Next telling himself (and others) the way to get rid of this filth, Guru Ji says, "O' my mind, when one seeks the refuge of the Guru, then one becomes immaculate. The self-conceited people have grown tired of repeating God's Name (without the Guru's guidance), but they could not wash off this dirt."(1-pause)

Explaining why it is so, Guru Ji says, "(This is an accepted principle: that) God's devotion cannot be done and God's Name cannot be obtained when the mind is impure (and full of ego). So the self-conceited persons (who do not care for the guidance of the Guru) remain polluted, die polluted, and they would depart (from the world), losing their honor. (When) through the Guru's grace God's Name comes to abide in one's heart, the filth of ego is dispelled and one merges (in God). Just as, when we light a lamp in the dark (the darkness goes away), similarly the (light of) Guru's (divine) knowledge dispels the darkness of (spiritual) ignorance."(2)

Guru Ji further comments, "They who keep on claiming that they have done this (thing), or they would do that, they are ignorant fools. Being in love with the other (worldly riches and power), they forget the real Doer. There is no greater malady than (the attachment) to *Maya*. All have exhausted themselves in running after (worldly wealth). It is only by following the Guru's instruction, and enshrining the eternal (God's) Name in the heart, that we obtain peace."(3)

However, Guru Ji concludes the *shabad* by reminding us, "(There is nothing in the control of mortals, because) whom God wants to unite (with Him, that person alone) meets Him: I am a sacrifice (to such a person)."

Next, addressing his own mind, (and indirectly us), Guru Ji says: "O' my mind! Only by being imbued with the love of God's devotion (can we hear God's) eternal word, and attain to our own place (God's mansion). In this state, both the mind and the tongue are imbued with God's love and sing His Praises. O' Nanak, (in such a state), they never forsake the Name, and merge in the eternal (God)."(4-33-31-64)

**The message of the *shabad* is that the world is suffering due to ego, and pursuit of *Maya*. This suffering can only be ended by seeking the Guru's refuge, following his advice, and not by performing any rituals.**

isrlrīgumhl w 4 Gru1 ]

sireeraag mehlāa 4 ghar 1.

mYmin qin ibrrhuAiq Agl w ikauplqmuiml Y  
 Gir Awie ]

mai man tan birahu at aglaa ki-o pareetam milai  
 ghar aa-ay.

j w dYw pBuAwpwxw pB djKAYdKuj wie ]

jaa daykhaa parabh aapnaa parabhdaykhi-ai dukh  
 jaa-ay.

j wie pCw iqn sj xw pBu ikqu ibiD iml Y  
 iml wie ]1]

jaa-ay puchhaa tin sajnāa parabh kit biDh milai  
 milaa-ay. ||1||

myrsiqgrw mYqW ibnuAvrun kIe ]  
hm mIK mgD srwgql kir ikrpw mY yhir  
sIe ]1] rhau]

mayray satiguraa mai tujh bin avar na ko-ay.  
ham moorakh mugaDh sarnaagatee kar kirpaa  
maylay har so-ay. ||1|| rahaa-o.

siqgru duqw hir nwm kw pBu Awip iml wI  
sIe ]

satgur daataa har Naam kaa parabh aap milaavai  
so-ay.

siqgir hir pBu biJAw gr j yfu Avru n  
kIe ]

satgur har parabh bujhi-aa gur jayvad avar na  
ko-ay.

haugr srxeI Fih pvw kir dieAw mY y pBu  
sIe ]2]

ha-o gur sarnaa-ee dheh pavaa kar da-i-aa maylay  
parabh so-ay. ||2||

mnhiT iknY n pwieAw kir apw Qky sBu  
kIe ]

manhath kinai na paa-i-aa kar upaav thakay sabh  
ko-ay.

phw 40

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shs isAwpx kir rhymin krYrhun hIe ]  
kIV kpit iknYn pwieE j oblj YKwYsIe ]3]

sahas si-aanap kar rahay man korai rang na ho-ay.  
koorh kapat kinai na paa-i-o jo beejai khaavai  
so-ay. ||3||

sBnw qri Aw s pBusB j IA qryqrhIis ]

sabhnaa tayree aas parabh sabh jee-a tayray too<sup>N</sup>  
raas.

pB qDhuKw I konhl dir gurmKw nosbuis ]

parabh tuDhhu khaalee ko nahee dar gurmukhaa  
no saabaas.

ibKu BajI fbdy kiF IY j n nink kl  
Ardwis ]4]1]65]

bikh bha-ojal dubday kadh lai jan naanak kee  
ardaas. ||4||1||65||

#### SIRI RAAG MEHLA 4 GHAR 1

In the previous *shabad* (3-29-62), Guru Ji compared himself to a lonely soul-bride (of God), who sees her friends enjoying the company of their spouses and wonders whom she should ask the way to gain union with her spouse (God). He uses the same beautiful metaphor in this *shabad* to express the pain of separation from his beloved God, and shares his innermost thoughts regarding ways to reunite with Him. Actually, he tells us how we can also reunite with God.

Using the analogy of a loving and lonely bride who has been separated from her beloved spouse, Guru Ji says, "In my mind and body is an extremely sharp pain of separation (from my beloved God. I worry) how and when my darling would come into the house (of my heart), and meet me. (I know that) as soon as I would see my God, all my pain would depart. I (think, I should) go and ask my friend (the Guru) how can God be met, or can he unite (me with Him)." (1)

Next sharing with us what he is thinking of saying to his Guru, he says, "O' my true Guru, except you I don't have anyone as my own. We the foolish and ignorant ones have sought your refuge. Please show mercy, and unite me with that God." (1-pause)

Explaining why the Guru's help is essential in this regard, he says, "The true Guru is the Giver of God's Name, and God Himself causes us to meet such a true Guru. The true Guru has understood God; no one equals the Guru (in merit). Therefore, I think that I should fall at the feet of the Guru, so that showing his mercy he may unite me with that God." (2)

Giving more reasons for seeking the Guru's shelter, he says, "No body has found God through obstinacy of mind (by doing penances, or practicing austerities). Many have grown tired of making such efforts. Some have tried hundreds of clever techniques (to obtain God), but their minds remained blank, and didn't embrace any (divine) love. No one has ever met (God) through falsehood and deceit. (Rather, they suffer in pain, because) one reaps what one sows." (3)

After finding joy and peace upon meeting his beloved God, Guru Ji's heart goes out in sympathy for the rest of suffering humanity. Therefore, making a sincere and humble prayer to God, he says, "O' God, You are the hope of all. All beings are Yours, and You are their spiritual capital. O' God, nobody returns

empty-handed from Your door. The Guru's followers receive (special) honor at Your door. But slave Nanak prays: "Please (save) them also who are drowning in the ocean of (worldly) poison."(4-1-65)

**The message of the *shabad* is that only by seeking the Guru's shelter and following his advice we can save ourselves from the endless worldly sufferings, and enjoy blissful union with our beloved God.**

isrlrīgumhl w 4 ]

sireeraag mehlāa 4.

nmuiml YmnuibqqlAYibnunmYiDgij lvwsu]

Naam milai man taripat-ee-ai bin Naamai Dharig jeevaas.

kel grmiK sj xuj yiml YmYdsypBūgūqsu]

ko-ee gurmukh sajan jay milai mai dasay parabh guntaas.

hauisuiivthucauKMAIYmYnm kryprgwsu]1]

ha-o tis vitahu cha-o khannee-ai mai Naam karay pargaas. ||1||

myrptqmw hauj lvw nmuidAwie ]

mayray pareetamaa ha-o jeevaa Naam Dhi-aa-ay.

ibnunwYj lvxunw QIAmyrsiqgr nmuidAwie ]1]  
rhuau]

bin naavai jeevan naa thee-ai mayray satgur Naam drirh-aa-ay. ||1|| rahaa-o.

nmuAmd kurqnuhYpYsiqgr pws ]  
siqgr syYl igAw kiF rqnudyYprgws ]

Naam amolak raṭan hai pooray satgur paas. satgur sayvai lagi-aa kadh raṭan dayvai pargaas.

DhuvfBūgl vf BūglAw joAwie iml ygr pws ]2]

Dhan vadbhaagee vad bhaagee-aa jo aa-ay milay gur paas. ||2||

ij nw siqgruprKun BjTE syBūghlx vis kul ]

jinaa satgur purakh na bhayti-o say bhaagheen vas kaal.

Eie iPir iPir j on BvmeIAih ivic ivstwkir  
ivkrwl ]

o-ay fir fir jon bhavaa-ee-ah vich vistaar kar vikraal.

Enw pws dAwis n iBtIAYij n Amir kDucfml ]3]

onaa paas du-aas na bwhite-ai jin antar kroDh chandaal. ||3||

siqgruprKuAlmly srufvBūgl nwih Awie ]

satgur purakh amrit sar vadbhaagee naaveh aa-ay.

an j nm j nm kl ml uaqryinrml nmuidAwie ]

un janam janam kee mail utrai nirmal Naam drirh-aa-ay.

j n nwk aqm pdupwieAw siqgr kl il v  
Iwie ]4]2]66]

jan naanak utam pad paa-i-aa satgur kee liv laa-ay. ||4||2||66||

#### SIRI RAAG MEHLA 4

In the previous *shabad*, Guru Ji told us that the true Guru is the giver of God's Name. In this *shabad*, he describes the importance of God's Name (the divine enlightenment) and how keenly he longs for it.

So addressing God, he says, "(O' my Beloved), if I am blessed with Name, my mind gets satiated (all its worldly desires are fulfilled). But without God's Name, one's life is accursed (because in that state worldly desires remain unfulfilled, and one remains unhappy). If I find a Guru following friend who can guide me to God the treasure of virtues, and enlighten God's Name in me, I will sacrifice my life for him."(1)

Therefore, next addressing his Guru in the most reverential and entreating terms, Guru Ji says, "O' my beloved, (bless me that) I may live meditating on (God's) Name. There can be no (real) life without the Name. O' my true Guru, please instill God's Name in me."(1-pause)

Describing in greater detail the significance of the Guru in obtaining the invaluable commodity of God's Name, Guru Ji says, "God's Name is (like) an invaluable jewel, but it is with the perfect Guru. Upon dedicating ourselves to the service of the true Guru, he enlightens our mind with the light of divine knowledge, and bestows (this jewel upon us). Therefore, blessed are those most fortunate people who come and meet the Guru."(2)

Now commenting upon the state and fate of those who do not care for the Guru's guidance, he says, "Those unfortunate people who have not met the true Guru are in the grip of the demon of death. Again and again, they are made to wander around in existences, and are kept as abhorrent filthy worms. We should not touch or go anywhere near such people within whose mind abides the demon of anger (because of the absence of God's Name)." (3)

In conclusion, Guru Ji says, "True Guru, the supreme being is like a pool of nectar (of divine *Name*). Fortunate are they who come to bathe in this pool. By (following the Guru's advice, and thus) bathing in this pool, their filth (of evil) of myriad of births is cleansed, (because the Guru) instills His immaculate Name in them. In short, O' Nanak, by being imbued with the true Guru, the devotees obtain the supreme state of bliss (of union with God)." (4-2-66)

**The message of the *shabad* is that we should pray to the Guru for blessing us with God's Name, so that our worldly desires are quenched, and instead of suffering repeated cycles of birth and death, we may attain the supreme state of union with God.**

isrlrgumhl w 4 ]

sireeraag mehlā 4.

gk gww gk ivQrw gk bl l myl mie ]

gun gaavaa gun vithraa gun bolee mayree maa-ay.

grmiK sj xugxkwlAw imil sj x hir gk gwie ]

gurmukh sajan gunkaaree-aa mil sajan har gun gaa-ay.

hlyhluimil bjDAw rlg cl l ynwie ]1]

heerai heer mil bayDhi-aa rang chaloelai naa-ay. ||1||

myrgivlw gk gww iqbiq min hie ]

mayray govindaa gun gaavaa taripat man ho-ay.

Amir ipAws hir num kl gruqis iml wlsie ]1]  
rhwa]

antar pi-aas har Naam kee gur tus milaavai so-ay. ||1|| rahaa-o.

mnurghuvfBughogruqitw krypswa]

man rangahu vadbhaageeho gur tuthaa karay pasaa-o.

grunmuidwmyrly isauhausiqgr kybil j wa]

gur Naam drirh-aa-ay rang si-o ha-o satgur kai bal jaa-o.

ibnu siqgr hir numun l Bel l K ktl krm  
kmwa]2]

bin satgur har Naam na labh-ee lakh kotee karam kamaa-o. ||2||

ibnu Bwgw siqgru nw iml Y Gir bTAW inkit inq  
pwis ]

bin bhaagaa satgur naa milai ghar baithi-aa nikat nit paas.

Amir AigAwn dKu Brmu hly ivic pVdw dlr  
pelAwis ]

antar agi-aan dukh bharam hai vich parh-daa door pa-ee-aas.

ibnu siqgr Bty kltnu nw QIAYmnmkul hublw byl  
pwis ]3]

bin satgur bhaytay kanchan naa thee-ai manmukh lohu boodaa bayrhee paas. ||3||

siqgrubihQahir nw hlykquibiD ciVAw jwie ]

satgur bohith har naav hai kit biDh charhi-aa jaa-ay.

siqgr kyBwxlyjocl yivic bohQ bTWAwie ]

satgur kai bhaanai jo chalai vich bohith baithaa aa-ay.

Dmu Dmu vfbgl nwnkw ij nw siqgru ley  
iml wie ]4]3]67]

Dhan Dhan vadbhaagee naankaa jinaa satgur la-ay milaa-ay. ||4||3||67||

#### SIRI RAAG MEHLA 4

In previous *shabad* (4-1-65), Guru Ji described the importance of the Guru. In the previous *shabad* (4-3-67), he told us about the importance of God's Name. In this *shabad*, by describing his own conduct he explains the duty of a Guru's follower.



He says, “O’ my mother (my mind craves that) I may sing, describe, and utter the merits (of God). (I realize that) upon meeting with a benevolent Guru’s follower, one sings the praises (of God). Just as a diamond pierces another diamond, (similarly upon meeting the Guru) one’s mind becomes imbued with deep love for God’s Name.”(1)

Therefore Guru Ji prays, “O’ my God (bless me, that) I may sing Your praises, and my mind may be satiated. Within me is thirst for God’s Name, and I pray that in his kindness the Guru may unite me (with You).”(1-pause)

Now Guru Ji advises his saintly friends (indirectly us) and says, “O’ fortunate ones, imbue your mind with love, so that the Guru may be pleased and shower his blessings (upon you as well). With great love, the Guru implants (God’s) Name (in the mind of the devotee), and I am a sacrifice to such a true Guru. Without (the guidance of) the true Guru, God’s Name is not obtained, even if one may perform millions (of ritualistic) deeds.”(2)

Next, Guru Ji tells us why, in spite of being near God, we still are unable to meet Him. He says, “Without a (pre-ordained) destiny, the true Guru (God) is not realized, even though He always resides near us in the house (of our heart. Because) within our hearts is the darkness of ignorance and doubt, which acts like a curtain (between God) and us. Without meeting (and following the guidance of) the true Guru, the iron (like) conceited person cannot become (immaculate like) gold, therefore in spite of being near the boat (in the form of the true Guru), such a person is drowned (in the worldly ocean).”(3)

Finally, Guru Ji explains how we can obtain the guidance of the true Guru. He says, “The true Guru is like the ship of God’s Name. (If you ask), how to board this ship? (The answer is, that) the one who leads one’s life according to the true Guru’s instruction or guidance feels, as if already sitting aboard that ship. Therefore, O’ Nanak, extremely blessed are those whom the true Guru unites with himself.”(4-3-67)

**The message of the *shabad* is that if we wish to enjoy the bliss of God’s union, then we should devotedly listen to and follow the advice of our Guru (Granth Sahib Ji). So that the Guru may unite us with him, and by yoking us to God’s Name, may unite us with God also.**

ੴ 41

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isrlrīgumhl ੴ 4 ]

sireeraag mehlāa 4.

haup᳚᳚᳚᳚᳚ inq KVI kēl pBudsyiqin j ੴ

ha-o panth dasaa-ee nit kharhee ko-ee parabh dasay tin jaa-o.

ij nl myrw ipAwrw rwiAwiqn pCYI wig iPrwau]

jinee mayraa pi-aaraa raavi-aa tin peechhai laag firaa-o.

kir imliq kir j dVI mYpBuiml xYkw cwau]1]

kar minat kar jod-rhee mai parabh milnai kaa chaa-o. ||1||

myrBuel j nw kēl mokauhir pBumjl iml wie ]

mayray bhaa-ee janaa ko-ee mo ka-o har parabh mayl milaa-ay.

hausiqgr ivthuvirAw ij in hir pBudlAw idKwie ]1] rhwau]

ha-o satgur vitahu vaari-aa jin har parabh dee-aa dikhaa-ay. ||1|| rahaa-o.

hōe inmwkl Fih pvw p᳚ysiqgr pwis ]

ho-ay nimaanee dheh pavaa pooray satgur paas.

inmwixAw grumwuhYgrusiqgrukrystwīs ]

nimaani-aa gur maan hai gur satgur karay saabaas.

haugrusw wih n rj alYmYl yhir pBupwis ]2]

ha-o gur saalaahi na raj-oo mai maylay har parabh paas. ||2||

siqgr nosB kol edw j ᳚w j ᳚᳚᳚᳚᳚Bukōe ]

satgur no sabh ko lochdaa jaytaa jagat sabh ko-ay.

ibnuB᳚᳚᳚᳚᳚ drsnunw QIAyB᳚᳚᳚᳚᳚ bih rōe ]

bin bhaagaa darsan naa thee-ai bhaagheen bahi ro-ay.

j ohir pB B᳚᳚᳚᳚᳚ soQIAw Dir il iKAw n mY᳚᳚᳚᳚᳚ ]3]

jo har parabh bhaanaa so thee-aa Dhur likhi-aa na maytai ko-ay. ||3||

ਅਪਸਿਗਰੁ ਅਪਿ ਹਿਰ ਅਪਮ੍ਰਿਤਿ ਮਿਲੀਐ ]  
ਅਪਿ ਦੀਅਕਿਰਿ ਮ੍ਰਿਤਿ ਸਿਗਰਿ ਪ੍ਰਿਧੀਐ ]

ਸਬ੍ਰਜਿ ਗ੍ਰਿਹਿ ਨਹੀਐ ਅਪਿ ਹ੍ਰਿਦੈ ਜਿਹੀਐ  
ਸਮੀਐ ]੪੪]੬੮]

aapay satgur aap har aapay mayl milaa-ay.  
aap da-i-aa kar maylsee gur satgur peechnai  
paa-ay.  
sabh jagjeevan jag aap hai naanak jal jaleh  
samaa-ay. ||4||4||68||

#### SIRI RAAG MEHLA 4

In this *shabad*, Guru Ji takes the example of a lonely separated bride longing to meet her beloved groom, to show us how and with what intensity of sincere love we should seek to meet our beloved God.

He says, "I stand on the wayside every day, searching for someone who can tell me about the guide, who may lead me to God. I will follow those who have enjoyed the company of my beloved (God), and I will humbly beg them to unite me with Him."(1)

Summarizing his longing for a fulfilling union with God, Guru Ji says, "O' my dear brothers, let someone unite me with God. I am a sacrifice to the true Guru, who has shown me God Almighty."(1-pause)

Expressing gratitude to his Guru, he says, "The Guru is the honor of the honor less, and the true Guru encourages the discouraged. I feel that in utter humility I should bow to the perfect true Guru. I do not tire of praising the true Guru who unites me with God, who is close (to me, but I cannot see Him without the Guru's guidance)."(2)

Guru Ji observes, "Everybody longs for the true Guru. But without good fortune, his sight is not obtained. Therefore, unfortunate ones sit and cry. Whatever is God's will, that happens, and no one can erase God's preordained writ."(3)

Guru Ji concludes by stating the basic principle about the relationship between God, the true Guru, and the world. He says, "God Himself is the true Guru. He Himself unites a person with Him. Through His grace, He would unite us by making us follow the true Guru. O' Nanak, He Himself is the life of the entire universe, and ultimately all merge in Him just as water merges in water."(4-4-68)

**The message of the *shabad* is that we should have such an intense longing to unite with God that we should pray daily to Guru (Grant Sahib), to guide and help us meet Him. So that, showing mercy, the Guru may enlighten us with divine wisdom and reveal to us our Beloved, residing in our heart.**

ਸਿਰੀ ਰਾਗ ਮੇਹਲਾ ੪ ]

sireeraag mehlaa 4.

ਰਸੁ ਅਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅੰਤਿਕੁ ਬਿੰਦੁ ਮਿਲੈ ਰਸੁ  
ਕੀਐ ]

ਜੀਐ ਪ੍ਰਚੁਸ਼ਟੁ ਕ੍ਰਿਪਾ ਕਾਕਿਰਿ ਮਿਲੈ ਅਪ੍ਰਿਧੀਐ ]

ਏਏ ਵਪ੍ਰਵਾਹੁ ਨ ਬੰਨ੍ਹਿ ਹਮਿਲਿ ਮਿਲੈ ਧ੍ਰਿਗਿ  
ਪ੍ਰਿਧੀਐ ]੧]

ਬਹਿਰਿ ਰਿਮਿਲਿ ਸ੍ਰੀ ਅੰਤਿਕੁ ਸ੍ਵਰਿ ]  
ਸ੍ਰੀ ਅੰਤਿਕੁ ਰੁਪੁ ਕੁਯਦੁ ਕੁਯਦੁ ਫਿਰਿ ਯਮ੍ਰਿਤੁ ]੧]  
ਰਹਿਐ ]

ਗੁਰਮੁਖਿ ਅੰਤਿਕੁ ਰਿਪੁ ਦੀਅਪੇਲਿ ਮਿਲੈ ਅੰਤਿਕੁ ]

ਸਿਗਰਿ ਵਚਨੁ ਰੁਪੁ ਰੁਪੁ ਮਿਲੈ ਅੰਤਿਕੁ ਰਸੁ ਕੀਐ ]

ਸ੍ਰੀ ਅੰਤਿਕੁ ਰੁਪੁ ਰੁਪੁ ਅੰਤਿਕੁ ਰੁਪੁ ਰਸੁ ਕੀਐ ]੨]

ras amrit Naam ras ant bhalaai kit bind milai ras  
khaa-ay.

jaa-ay puchhahu sohaaganeet usaa ki-o kar mili-  
aa parabhaa-ay.

o-ay vapparvaah na bolnee ha-o mal mal Dhovaa  
tin paa-ay. ||1||

bhaa-ee ray mil sajan har gun saar.  
sajan satgur purakh hai dukh kadhahi ha-umai  
maar. ||1|| rahaa-o.

gurmukhee-aa sohaaganeet tin da-i-aa pa-ee man  
aa-ay.

satgur vachan raatan hai jo mannay so har ras  
khaa-ay.

say vadbhagee vad jaanee-ahi jin har ras  
khaaDhaa gur bhaa-ay. ||2||

iehu hir rsu vix iqix sBqu hY Bughlx nhI  
Kwie ]

ibnusiqqir pl Ynw pvYnmK rhyibl I wie ]

Eie siqqir AngYnw invih Enw AMjir kOu  
bl wie ]3]

hir hir hir rsuAwip hYAwpyhir rsuhie ]  
Awip dieAwkir dySl gurmik AMmqucie ]  
sBu qnu mnu hirAw hieAw nwnk hir visAw min  
sie ]4]5]69]

ih har ras van tin sabhat hai bhaagheen nahee  
khaa-ay.

bin satgur palai naa pavai manmukh hay  
billaa-ay.

o-ay satgur aagai naa niveh onaa antar kroDh  
balaa-ay. ||3||

har har har ras aap hai aapay har ras ho-ay.

aap da-i-aa kar dayvsee gurmukh amrit cho-ay.

sabh tan man hari-aa ho-i-aa naanak har vasi-aa  
man so-ay. ||4||5||69

#### SIRI RAAG MEHLA 4

In the previous *shabad*, taking the example of a lonely separated bride longing to meet her beloved groom, Guru Ji showed us how and with what intensity of sincere love we should long to meet our beloved God. When we are blessed with love and longing for God, we enjoy a unique kind of delight, which is called the delight of (God's) Name.

In this *shabad*, he tells us the merits of this unique ecstasy. Posing himself as a seeker of this joy, he shares with us his personal experiences. He says, "Delight in the immortalizing nectar of His Name is exquisite. But how can one obtain it and enjoy it? When I asked those united wedded brides of God, (His blessed devotees) who have obtained union with Him, 'What was the technique you used that God came to meet you (and you are enjoying the bliss of His love), the carefree (saints) would not answer, even though I would wash their feet repeatedly.'"(1)

But then on their own, they felt pity and said to me, "O' dear brother, go and see your true friend (the Guru), and meditate on the attributes of God. It is the true Guru who is the real friend, who dispels all pain by first driving out ego (from your heart)." (1-pause)

Guru Ji humbly says, "It was the result of compassion in the hearts of those Guru's followers united with God, who favored me (with such an immaculate advice). They told me that that the word (of advice) of the true Guru is the jewel. He who has full faith in it tastes the delight of (union with) God. So we should consider as fortunate those who have enjoyed this delight by living according to the Guru's will." (2)

Regarding the availability of the delight of God's Name, Guru Ji clarifies and says, "The elixir (of God's Name) is contained in every blade and straw of the universe. But the unfortunate persons cannot enjoy it.

Without the guidance of the true Guru, one cannot obtain this elixir, and the self-willed keep wailing. They do not bow before the true Guru, because the demon of anger is in their hearts."(3)

Finally, explaining how God's bliss pervades everywhere, Guru Ji says, "God Himself is bliss, and He pervades everywhere as this bliss. Showing mercy on His own, He blesses us with this nectar. But only through the Guru, does He bless some with the nectar of His Name. O' Nanak, when He comes to reside in some one's heart, that one's body and mind bloom."(4-5-69)

**The message of the *shabad* is that if we want to taste the elixir of God's Name, we should seek the guidance of the Guru. Under his guidance we should cast off our ego, and meditate on God's Name.**

isrlrūgumhl w 4 ]

idnsucWiPir AwQvYrYx sbwEl j wie ]  
Aw GtYnrnw bYiniq mBw l j utkwie ]

gWuimTwmwieAw psirAw mnmkul ig mKl pcl  
pcwie ]1]

BwEl rymYmlqusKw pBusie ]  
pqukl qumhuibKuhYAMq bY l kie n hie ]1]  
rhwaU]

sireeraag mehlaa 4.

dinas charhai fir aathvai rain sabaa-ee jaa-ay.  
aav ghatai nar naa bujhai nit moosaa laaj  
tukaa-ay.

gurm mithaa maa-i-aa pasri-aa manmukh lag  
maakhee pachai pachaa-ay. ||1||

bhaa-ee ray mai meet sakhaa parabh so-ay.  
put kalat moh bikh hai ant baylee ko-ay na  
ho-ay. ||1|| rahaa-o.

gurmīq hir il v abryAil pqrhysrxwīe ]

gurmat̃ har liv ubray alipat̃ rahay sarnaa-ay.

pñw 42

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Enl cl xusdw inhwil Aw hir Krcul lAwpiq pwīe ]

onee chalañ sadāa nihaali-aa har kharach lee-aa pat̃ paa-ay.

gurmīK drgh mñIAih hir Awip l eygil l wīe ]2]

gurmukh̃ dargeh manee-ah har aap la-ay gal laa-ay. ||2||

gurmKw nopñuprgtw dir Tk n kēl pwīe ]

gurmukh̃aa no panth̃ pargataa dar̃ thaak na ko-ee paa-ay.

hir nwmustl whin nwmumin nwm rhin il v l wīe ]

har Naam salaahan Naam man Naam rahan liv laa-ay.

Anhd Dnl dir vj dydir scYsBw pwīe ]3]

anhad̃ Dhunee dar̃ vajday dar̃ sachai sobhaa paa-ay. ||3||

ij nl gurmīK nwmustl whAw iqnw sB kōkhYsubwīs ]

jinee gurmukh̃ Naam sahaali-aa tinaa sabh̃ ko kahai saabaas.

iqn kl slñiq djh pB mYj wick kl Ardwis ]

tiñ kee sangat̃ deh̃ parabh̃ mai jaachik kee ardaas.

nwnk Bwg vfyiqnw gurmKw ij n Amīr nwmu prgwīs ]4]33]31]6]70]

naanak̃ bhaag vaday tinaa gurmukh̃aa jin añtar Naam pargaas. ||4||33||31||6||70||

#### SIRI RAAG MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to taste the exquisite elixir of God's Name, we should seek the guidance of the Guru. Under his guidance, we should remove our ego and meditate on God's Name. But the problem is that we remain so much involved in worldly affairs and in false pleasures, we forget that our life is getting shorter everyday. We often depart from the world without tasting the bliss of God's love or His Name.

In this *shabad*, Guru Ji portrays our life and cautions us against neglecting God's Name. He says, "A day rises, turns into evening, and then the entire night passes away. In this way life decreases day by day, but one does not realize this. Time is eating away one's life like a rat slowly nibbling at a rope. Like flies clinging to molasses (and getting caught), those who are conceited cling to worldly riches (or *Maya*) and are consumed by it."(1)

Guru Ji therefore advises us, "O' my dear brothers, (and sisters remember that) God is our only true friend. Attachment to sons (children) and wives (spouses) is false, because in the end no one is going to help the mortal."(1-pause)

Now Guru Ji describes the way of life of those who follow the Guru's teachings, and while still living in the world, remain detached from its temptations. He says, "Following the Guru's advice, they who embrace love for God and remain detached from the world (even though physically living in it), are saved. They always keep death in their mind, and amass the wealth of God's Name, (the only currency) which is honored on their journey (to the next world). These Guru's followers are recognized at the entrance to the divine mansion, and God Himself takes them in His embrace."(2)

Reflecting on the comforts and facilities enjoyed by the Guru's followers, he says, "The divine path is revealed to the Guru's followers, and no hurdles are put in their way: they praise God's Name and keep attuned to His Name at all times. In their hearts rings the flowing melody of His Name. When they reach the (divine) gate, they are received with honor." (3)

In conclusion, Guru Ji says, "Everybody praises those who under the Guru's instruction meditate upon His Name. O' God, please grant me also the company of such (holy) persons. This is the supplication of mine, a beggar (at Your door). Nanak (says), supremely fortunate are those, whose heart is illumined by the Light of (God's) Name."(4-33-31-6-70)

**The message of the *shabad* is that we should remember that our life is getting shorter every day. Therefore, without wasting any more time, we should seek the Guru's refuge. Under his instruction we should meditate on God's Name, which will be our only helper on our journey to the next world.**

isrlrṁgumhl w 5 Gru1 ]

ikAw qUrqw dYK kYpṁRkl qRslgw ]  
rs Bḡih KslAw krih mṁxih rṁg Apw ]  
bhṁqkrih Pṁmiesl vrqih hie APw ]  
krqw iciq n Awel mnmK AD gvir ]1]

myrṁn sKdṁqwhir sṁe ]  
gr prsṁdl pṁelAY krim prṁpiq hie ]1]  
rhṁau]

kpiV Bḡ l pṁtṁeAw sienw rṁw Kuku ]  
hṁr gṁr bhurṁgkleyrQ AQuk ]  
iks hl iciq n pṁwhl ibsirAw sB suk ]  
isrj xṁhr Bḡ wṁeAw ivxunwYṁpuk ]2]

l ṁw bd dṁwṁe qṁmṁeAw krih iekq ]  
ij s noqṁpqlAwedw sosxuqṁYainq ]  
Ahṁkṁrṁkrih AhṁkṁrṁlAwivAwṁmn kl  
miq ]  
iqin pṁB Awṁp Bḡ wṁeAw nw iqsuj wiq n  
piq ]3]

siḡḡir priK iml wṁeAwiekosj xusie ]  
hir j n kṁw rṁKw ekṁhṁYikAw mṁxs hamYṁe ]

johir j n BwYsokrydir Pṁun pṁYkṁe ]

nṁnk rṁw rṁg hir sB jg mih cṁnxu  
hie ]4]1]71]

sireeraag mehlā 5 ghar 1.

ki-aa too raṁaa daykh kai puṁar kaṁtar seegaar.  
ras bhogeh khusee-aa karahi maaneh rang apaar.  
bahuṁ karahi furmaa-isee vareh ho-ay afaar.  
kaṁtaa chiṁ na aavee manmukh anDh gavaar.  
||1||

mayray man sukh-daaṁa har so-ay.  
gur parsaadee paa-ee-ai karam paraapaṁ ho-ay.  
||1|| rahaa-o.

kaparh bhog lapṁaa-i-aa su-inaa rupaa khaak.  
haivar gaivar baho rangay kee-ay rath athaak.  
kis hee chiṁ na paavhee bisri-aa sabh saak.  
sirjanhaar bhulaa-i-aa viṁ naavai naapaak. ||2||

laidaa bad du-aa-ay tooN maa-i-aa karahi ikaṁ.  
jis no tooN paṁtee-aa-idaa so san tujhai anit.  
ahaNkaar karahi ahaNkaaree-aa vi-aapi-aa man  
kee maṁ.  
tin parabh aap bhulaa-i-aa naa tis jaat na paṁ.  
||3||

satgur purakh milaa-i-aa iko sajan so-ay.  
har jan kaa raakhaaa ayk hai ki-aa maanas  
ha-umai ro-ay.  
jo har jan bhaavai so karay dar fayr na paavai  
ko-ay.  
naanak raṁaa rang har sabh jag meh chaanan  
ho-ay. ||4||1||71||

### SIRI RAAG MEHLA 5 GHAR 1

In the previous *shabad*, Guru Ji cautioned us against being ignorant about the daily shortening span of our life. He also told us how, like flies becoming caught in molasses, we are caught in the pursuit of worldly riches and power.

This *shabad* appears to be addressed to a rich person who was intoxicated with pride in his big family, wealth, and power. Here, Guru Ji warns us against such egoistic things, which are false and transitory.

He says: “(O’ man), why are you intoxicated upon seeing your son, and your wife in her ornaments. You enjoy delicacies, make merry, and indulge in infinite pleasures. O’ you self-conceited, blind, ignorant fool, you give many commands and act haughtily, but you do not remember the Creator.”(1)

But before saying anything more, Guru Ji addresses himself, and says, “O’ my mind, God alone is the giver of joy and peace. But it is through the Guru’s grace and good fortune that He is attained.” (1-pause)

Now addressing that rich man in particular (and others in general), Guru Ji says, “(O’ man), you are engrossed in wearing fine clothes and amassing gold and silver, which will one day be reduced to dust. You have gathered horses, elephants, and multi-colored swift chariots. You are so absorbed in these things that you have forgotten even your near and dear ones. Without God’s Name, you are so impure that the Creator has forsaken you from (His mind).” (2)

Guru Ji next reminds us that when we collect wealth or power through dishonest means, we earn the curses of the innocent and the poor, and lose our honor. He says, “(O’ man), you amass wealth (by foul means), and incur the curses (of the innocent). But you don’t realize that the family whom you want to please with your (ill-gotten) wealth will perish along with you. O’ you proud man, engrossed in (false) intellect you indulge in pride (of your wealth. But remember that persons like you are forsaken by God), and they whom God forsakes lose both their caste and honor.”(3)

Guru Ji concludes this *shabad* by describing how God loves and protects those who follow the Guru's advice, and rise above false worldly temptations. He says, "They whom the noble true Guru has united with God, for those devotees, God is their only true friend and protector. No egoistic persons can harm them. Such persons cry (and repent) trying to harm the devotees. God loves His devotees so much that) whatever the devotees wish for, He grants without any delay. In short, O' Nanak, the one who is dyed with God's love shows light to the entire world (and becomes a role-model for others)." (4-1-71)

**The message of this *shabad* is that instead of being engrossed in false worldly enjoyments, we should follow the Guru's guidance, and imbue ourselves with God's love. This way we would not only embellish our life, but would also provide guidance to others and become a role model for them.**

isrlrwgumhl w 5 ]

sireeraag mehlā 5.

min ibl wsubhurhGxw idBt Bhl KslAw ]

man bilaas baho rang ghanaa darisat bhool khusee-aa.

CqDw bwdshlAw ivic shsyprlAw ]1]

chhatarDhaar baadisaah-e-e vich sahsay paree-aa. ||1||

Bwl rysKusDslg pweAw ]

bhaa-ee ray sukh saaDhsang paa-i-aa.

il iKAw l xuiqin priK ibDwYdKushsw imit gieAw ]1] rhwau]

likhi-aa laykh tin purakh biDhaata dukh sahsaa mit ga-i-aa. ||1|| rahaa-o.

j pyQwn Qnqrw qpyBiv AwieAw ]

jaytay thaan banantaraa taytay bhav aa-i-aa.

Dn pwql vf BhlAw myl myl kir pirAw ]2]

Dhan paa<sup>tee</sup> vad bhoomee-aa mayree mayree kar pari-aa. ||2||

hkmucl weyinslg hie vrqYAPirAw ]

hukam chala-ay nisang ho-ay var<sup>tai</sup> afri-aa.

sBukovsgiq kir l ieEnuibunwYKukuril Aw ]3]

sabh ko vasga<sup>t</sup> kar la-i-on bin naavai khaak rali-aa. ||3||

kot qpls sykw isD swDk dir KirAw ]

kot taytees sayvkaa siDh saaDhik dar khari-aa.

igrDwrl vf shbl sBunink spnuQlAw ]4]2]72]

girambaaree vad saahbee sabh naanak supan thee-aa. ||4||2||72||

#### SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of being engrossed in false worldly enjoyments,, we should seek and follow the Guru's guidance and imbue ourselves with God's love.

In this *shabad*, he tells us why worldly pleasures are really no good. He says, "Although worldly recreations and revelries seem to provide great pleasure to the mind, they are deceiving one's eye (because these are short-lived). Even an emperor with a royal canopy over his or her head remains caught in anxiety (due to the fear of losing that kingdom)." (1)

Therefore Guru Ji says, "O' brother, those in whose destiny God has written the company of the holy have found peace, and all their anxiety and suffering has been erased." (1-pause)

On the basis of his experience and observation, he further states, "(Even if a person) has visited all the beautiful places and spots (of the world), is very wealthy, and a big landlord, (still such a person) dies crying, "this is mine, that is mine" (2)

Elaborating on the above concept, Guru Ji says, "(Casting aside all morality and fear), one may be unhesitatingly issuing commands and acting haughtily. One might have subdued all, (yet) without God's Name one mingles in dust." (3)

Finally Guru Ji says, "(I have concluded that) even if a person has at his (or her) command and service millions of gods, men of miracles, and holds dominion over mountains, oceans, and vast empires, (still without God's Name), all disappears like a dream." (4-2-72)

**The message of the *shabad* is that real happiness does not lie in worldly riches, or pleasures. All these are illusory, and any one engrossed in them always remains worried about losing them. True happiness is obtained by meditating on God's Name, for which one should always pray to God.**



pñw 43

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isrlrñgumhl w 5 ]

sireeraag mehlāa 5.

BI kyaiT ppI lAivxubwlymgD Ajñix ]

bhalkay uth papolee-ai vin bujhay mugaDh  
ajaan.sopBuiciq n AwieE Cñtñl bñwix ]  
siqgr syI icqul ñe sdw sdw rñgumñix ]1]so parabh chit na aa-i-o chhutaigee baybaan.  
satgur saytee chit laa-ay sadaa sadaa rang  
maan. ||1||pñxl qñAwieAw l ñhw l ñx ]  
l gw ikqukPKVysB mñkdl c l l rñx ]1] rhñau]paraanee tooN aa-i-aa laahaa lain.  
lagaa kit khufkarhay sabh mukdee chalee rain.  
||1|| rahaa-o.

kñdm krypsupñlAw idsññhl kñl u]

kudam karay pas pankhee-aa disai naahee  
kaal.EqññiQ mñKuhñPñQñ mñieAw jñil ]  
mñqysñl Bñl lAñh ij scw numusmñil ]2]otai saath manukh hai faathaa maa-i-aa jaal.  
muktay say-ee bhaalee-ah je sachaa Naam  
samaal. ||2||j oGruCif gñvñxw sñl gñmñ mñih ]  
ij Qñj ñe qñDvñrñxw iqs kl icññwññih ]jo ghar chhad gavaavñaa so lagaa man maahi.  
jithai jaa-ay tuDh vartañaa tis kee chintaa  
naahi.

PñQysñl inkl ijñ gr kl pñl pñih ]3]

faathay say-ee niklay je gur kee pairee paahi.  
||3||kñl riK n skel dññw kon idKñie ]  
cñrykññw Bñl kñAwie pieAw srxñie ]ko-ee rakh na sak-ee doojaa ko na dikhāa-ay.  
chaaray kundaa bhaal kai aa-ay pa-i-aa  
sarnāa-ay.

nñnk scñpñiqsññh fñbdw l ieAw kññie ]4]3]73]

naanak sachai paatīsaah dubdāa la-i-aa  
kadhaa-ay. ||4||3||73||

## SIRI RAAG MEHLA 5

In one of the previous *shabads* (4-33-31-6-70), Guru Ji cautioned us against forgetting the fact that our life is decreasing day by day. He also told us that just as flies become caught in molasses, we are caught in the pursuit of worldly wealth and power. In this *shabad*, Guru Ji once again reminds us of these facts.

He says, “(O’ human being), getting up each morning, you begin pampering your body. But without understanding the purpose of life you remain thoughtless and ignorant. (However, if you) do not remember God (your body) would be abandoned in wilderness. (Therefore, instead of the body) attune your mind with the true Guru, and enjoy eternal bliss.”(1)

Reminding us of life’s real purpose, Guru Ji says, "O’ human being, you came (into this world) to earn the profit (of God’s Name). But what useless tasks are you engaged in? The night of your life (span in the world) is about to end!"(1-pause)

Comparing human beings with birds and animals, Guru Ji says, “(O’ human beings), you sport about like birds and animals, but you are unaware of death (hovering over you). You are caught in the snares of *Maya* (worldly entanglements). Only those persons who meditate on the true Name (of God) are liberated (from this web).” (2)

Commenting further on our foolishness, Guru Ji says, “(O’ my friends), you are attached to that home (in this world), which you have to leave one day. But you do not worry about the home (in the next world) where you must go and live (permanently). Caught (in worldly entanglements), only those persons are liberated who fall at the feet of the Guru.” (3)

It is the same light

In conclusion, Guru Ji says, “(O’ my friends), I cannot think of any other (except God) who can save you (from getting caught in worldly entanglements). After searching all the four corners (of the world, the person who has) ultimately come to the refuge of the Guru, O’ Nanak, the true Sovereign has saved that drowning person.”(4- 3-73)

**The message of the *shabad* is that instead of wasting our time in embellishing and pampering our body, or indulging in false worldly pleasures, we should remember God under the Guru’s guidance.**

isrlrūgumhl w 5 ]

sireeraag mehlā 5.

GVI mñq kw pñhkw kuj svwxhuru]

gharhee muhaṭ kaa paahunaa kaaj  
savaaranhaar.

mñeAw kuim ivAwipAw smJYñhl gwvuru]

maa-i-aa kaam vi-aapi-aa samjhai naahee  
gaavaar.

aiT cil Aw pCñieAw pirAw vis j Mwr ]1]

uṭh chali-aa pachhuta-i-aa pari-aa vas  
jandaar. ||1||

ADyqñbT w kñl pñh ]

anDhay tooN baithaa kanDhee paahi.

jyheñ pñib il iKAw qw gr kw bcñukmñh ]1]  
rhwañ]

jay hovee poorab likhi-aa ṭaa gur kaa bachan  
kamaahi. ||1|| rahaa-o

hrl nñhl nh fñrl pkl vFxhw ]

haree naahee nah daduree pakee vadhanhaar.

I YI Ydñq pñiqAw I wykir qelAwru]

lai lai daat pahuṭi-aa laavay kar ṭa-ee-aar.

j w hñAw hñmuikrsñx dw qw I ñx imixAw Kpñuru]2]

jaa ho-aa hukam kirsaan daa ṭaa lun mini-aa  
khayṭaar. ||2||

pihl w phruDñYgieAw dñ YBir sieAw ]

pahilaa pahar DhanDhai ga-i-aa doojai bhar  
so-i-aa.

qlj YJwK JKñieAw cañYBruBieAw ]

teejai jhaakh jhakhaa-i-aa cha-uthai bhor  
bha-i-aa.

kd hl iciq n AwieE ij in j laupñfudlAw ]3]

kaḍ hee chit na aa-i-o jin jee-o pind dee-aa.  
||3||

swDsñjiq kauvñirAw j lauklAw kñbñxw]

saaDhsangat ka-o vaari-aa jee-o kee-aa  
kurbaan.

ij s qysñl min pel imil Aw prKusj wñx]

Jis ṭay sojhee man pa-ee mili-aa purakh  
sujaan.

nwnk ifTw sdwnñl hir AMñrj wñl j wñx]4]4]74]

naanak dithaa sadaa naal har antarjaamee  
jaan. ||4||4||74||

#### SIRI RAAG MEHLA 5

In the second stanza of the previous *shabad*, Guru Ji warned us and said, “O’ human being, you came here (into this world) to earn the profit (of God’s Name). But what useless tasks are you engaged in when the night of your life (span in the world) is about to end!” In this beautiful *shabad* studded with so many metaphors, Guru Ji once again gives us a wake-up call, and warns us against being complacent about realizing and fulfilling our real purpose in life.

He begins by comparing a human being in this world to a guest in a house, and says, “(One) comes to this (worldly) house like a guest for a very short period. But, (deeming himself to be its owner, one assumes the role of) the accomplisher of its tasks. Engrossed in the affairs of the world, the foolish person doesn’t understand (the purpose of human) life. So when the time of death comes, and one sees one self) in the grip of the messengers of death, (then) one repents, while rising up to depart from here.”(1)

Reminding us that death can overtake us any moment, Guru Ji says, “O’ blind fool, your state in this world is like that of a tree on the bank of a river (which can be uprooted any moment). If such is pre-written in your destiny, act upon the Guru’s utterance (and meditate on God’s Name).”(1-pause)

Most of us remain indifferent to our spiritual goals, thinking that we can do these things in our old age, (but we don’t realize, that we could die earlier). Therefore, to remove these false assumptions from our

minds, Guru Ji takes the example of a farmer and his crop. He says, “(Just as in the case of a farm, neither the crop which is) green, nor the half ripe, nor the ripe (crop has any guarantee that it may not be harvested before its time. Whenever the owner deems fit, preparing his croppers with sickles in their hands, he arrives at the farm. When so ordered by (the owner), they harvest the entire farm. (Similarly, when ordered by God, the demons of death arrive and take away mortals without any consideration).” (2)

Now commenting on the ways, we let our life go waste; he compares human life with the four periods of the night. He says, “The first part of (human) life is wasted in the affairs of the world; the second part is wasted in sleep (attachment to worldly riches and power). The third part (of life) a human being wastes in useless fights and struggles, and in the fourth part, the day dawns (and the human being dies. The end result is that) a human being never remembers God, who gave the human body and soul.” (3)

Guru Ji concludes this *shabad* by sharing with us his own personal experience. He says, “I am a sacrifice to the company of the saintly persons, through whom I realized (the self) and met the wise God. Thus, I Nanak, have seen the ever manifest God, who knows the essence of all things.” (4-4-74)

**The message of the *shabad* is that our stay in this world is limited. Any moment death may overtake us. Therefore, we should act on the advice of the true Guru, and meditate on God’s Name without postponing it for a later period.**

isrlrūgumhl w 5 ]

sBygl w ivsrnuiekoivsir n j vau]  
Dw sBuj l iē kYgir nmudlAw scusAvau]

Ans sByl iē kYiekw Ans kmvau]  
ij nl siqgrusjvAw iqn AgYimil Aw Qvau]1]

mn mrykrqynosw iē ]  
sByCif isAwpxgr kl pYl pūh ]1] rhvau]

dk BK nh ivAupel jysKdwqmin hie ]

ikq hl klh n iCj lAYj w ihrdYscw sōe ]

ij suqurKih hQ dyiqsumir n skYkie ]  
sKdwq grusylAYsib Avgx kFYDie ]2]

syw mlysykol w elAwApnl sy ]

plw 44

swDusthūmskqyqTYpww dy ]  
sBuikCuvsgiq swihbYAwpykrx kry ]  
siqgr kYbil hwrYmnsb sB plY ]3]

iekoidsYsj xōiekoBwēl mlqu]  
ieksYdl smgrl ieksYdl hYrlq ]  
ieks isaumnuminAw qw hAw inhcl uclqu]  
scuKuxw scuPhxw tK nink scu  
klqu]4]5]75]

sireeraag mehlaa 5.

sabhay galaa visran iko visar na jaa-o.  
DhanDhaa sabh jalaa-ay kai gur Naam dee-aa  
sach su-aa-o.  
aasaa sabhay laahi kai ikaa aas kamaa-o.  
jinee satgur sayvi-aa tin agai mili-aa thaa-o. ||1||

man mayray kartay no saalaahi.  
sabhay chhad si-aanpaa gur kee pairee paahi.  
||1|| rahaa-o.

dukh bhukh nah vi-aapa-ee jay sukh-daaṭa man  
ho-ay.  
kit hee kamm na chhijee-ai jaa hirdai sachaa  
so-ay.  
jis tooN rakheh hath day tis maar na sakai ko-ay.  
sukh-daaṭa gur sayvee-ai sabh avgan kadhai  
Dho-ay. ||2||

sayvaa mangai sayvko laa-ee-aaN apunee sayv.

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saaDhoo sang maskatay tooṭhai paavaa dayv.  
sabh kichh vasgat saahibai aapay karan karayv.  
satgur kai balihaarnai mansaa sabh poorayv.  
||3||

iko disai sajno iko bhaa-ee meet.  
iksai dee saamagree iksai dee hai reet.  
ikas si-o man maani-aa taa ho-aa nihchal cheet.  
sach khaanaa sach painnaa tayk naanak sach  
keet. ||4||5||75||

**SIRI RAAG MEHLA 5**

In the last stanza of the previous *shabad*, Guru Ji said, “I am a sacrifice to the company of the saintly persons, through whom I have realized (the self) and have met the wise God. Thus, I Nanak have seen the ever manifest God, who knows the essence of all things.” In this *shabad*, Guru Ji prays for himself (and advises us accordingly).

He says, “It does not matter if I forget everything else, but I should never forget the one (God). Having delivered me from all entanglements, the Guru has bestowed upon me His Name, the true objective of life. (He has instructed me to) give up all other hopes, and have only one hope (of meeting God. Therefore), whosoever serves the true Guru finds a place (of honor) in the world hereafter.”(1)

Advising himself, Guru Ji says, "O' my mind, forsaking all your cleverness, humbly seek the Guru's guidance and praise the Creator."(1-pause)

Describing the benefits of following the above advice, Guru Ji says, “No pain or hunger afflicts us if we have (God), the Giver of comforts in our mind. When the eternal God abides in our heart, we do not fail in any undertaking (and we say: “O’ God), no one can harm the person whom You protect.” Therefore, we should always meditate upon the peace-giving Guru, who drives out all our demerits.”(2)

Describing the conduct and attitude of a true servant of God, Guru Ji says, “A servant (of God) always asks God for the service of serve those servants whom He has yoked in His service. (He prays), ‘O’ God, if You show Your kindness, then please bless me with the of association and service of saints.’ But everything is in the power of God, and He Himself is the doer. We should always be a sacrifice to the eternal Guru, who fulfills all our desires.” (3)

Describing the state of mind of such a servant, Guru Ji says, “(Such a person says): “I see the one (God) alone as my friend, brother, and mate. All the wealth and capital of the world belongs to the one God, and His law alone prevails. When my mind reposed trust in the one God, it became immovable. O’ Nanak, for (such a person, God’s) true Name is the (spiritual) food, clothing, and support.”(4-5-75)

**The message of the *shabad* is that following the advice of the Guru; we should repose full faith in God, and pray to Him to always keep us yoked in His service. In this way, we would get rid of all our worldly pains and desires, remain contented in His will, and would always consider God’s Name as our true support.**

isrlrīgumhl ॥ 5 ]

sireeraag mehlāa 5.

sByQk prpqjyAwYiekuhiQ ]  
j nmupdwQusPI uhYjyscw sbdukiQ ]  
gr qymhl uprpqyij suil iKAw hWYmiQ ]1]

sabhay thok paraapaṭay jay aavai ik hath.  
janam padaarath safal hai jay sachaa sabad kath.  
gur ṭay mahal paraapaṭay jis likhi-aa hovai math.  
||1||

myymn eks isaucqul wie ]  
eks ibnusB DDUhYsB imiQAw mhumwie ]1]  
rhau]

mayray man aykas si-o chit laa-ay.  
aykas bin sabh DhanDh hai sabh mithi-aa moh  
maa-ay. ||1|| rahaa-o.

I K KsIAw pūqsūhlAw jysiqgrundir krje ]  
inmK ek hir nmudje mywmnuqnusql uhie ]  
ijs kauprib il iKAw iqin siqgr crn ghy]2]

lakh khusee-aa paatīsaahē-aa jay satgur nadar  
karay-i.  
nimakh ayk har Naam day-ay mayraa man tan  
seetal ho-ay.  
jis ka-o poorab likhi-aa tin satgur charan gahay.  
||2||

sPI mltqusPI ॥ GVI ij quscynil ipAwru]  
dkusmpun I gel ij suhir kw nmwADuru]  
bwh pkiV gir kwFAw sel aqirAw pwr ]3]

safal moorat saflaa gharhee jit sachay naal  
pi-aar.  
dookh santap na lag-ee jis har kaa Naam  
aDhaar.  
baah pakarh gur kaadhi-aa so-ee utri-aa paar.  
||3||

Qunushw pivquhYij QYsM sBw ]  
 Fel iqs hl noiml Yij in pthw grUl Bw ]  
 nwnk bDw GruqhWij QYimrqun j nmu  
 j rw ]4]6]76]

thaan suhaavaa pavit hai jithai sant sabhaa.  
 dho-ee tis hee no milai jin pooraa guroo labhaa.  
 naanak baDhaa ghar tahaaN jithai mirat na  
 janam jaraa. ||4||6||76||

### SIRI RAAG MEHLA 5

In stanza (2) of the previous *shabad*, Guru Ji told us “No pain or hunger afflicts us if we have (God), the Giver of comforts in our mind. When the eternal God abides in our heart, we do not fail in any undertaking. (We say: ‘O’ God), no one can harm the person whom You protect.’ Therefore, we should always meditate upon the peace-giving Guru, who drives out all our demerits.” In this famous *shabad*, Guru Ji tells us that if we meditate on God’s Name (with true love in our mind), then we would have so much happiness of mind, as if we have the pleasures of millions of kingdoms.

He begins this *shabad* by saying, “If some how we can get hold of that one (God), all our desires are fulfilled. Our precious life becomes fruitful with the utterance of His eternal Name. If it is so ordained in our destiny, then through the Guru, we attain the mansion (of God).”(1)

Therefore, advising himself (and us), Guru Ji says, “O’ my mind, fix your attention on the one (God). Without the (love of) one (God), all else is useless strife. All attachment to *Maya* (the worldly affairs) is false.”(1-pause)

Then Guru Ji declares: “(O’ my friends), if the true Guru casts his merciful glance of grace, (one feels as if one has obtained) millions of joys and kingdoms. If (the Guru) blesses me with even a fragment of God’s Name, both my mind and body are soothed. (But only that person in whose destiny it has been so) pre-written holds fast to the Guru’s feet.” (2)

Elaborating on the merits of being truly devoted to the eternal God, Guru Ji says, “Fruitful is the moment, and fruitful the hour, which is passed in love and devotion to the eternal God. No pain or torment afflicts a person who has the support of God’s Name. In fact, only that person is truly saved whom the Guru pulls out (of the worldly ocean of *Maya*).” (3)

In conclusion, Guru Ji says, “Holy, beauteous, and immaculate is the place where saints assemble. However, only that person obtains support (in this assembly), who has found the perfect Guru. O’ Nanak, such a person (lives in a state of complete peace, and has no worry. It is as if that person has) built his or her home where there is neither death, nor birth, nor old age.”(4-6-76)

**The message of the *shabad* is that if we wish to live in such a state of mind, as if we are enjoying the pleasures of millions of kingdoms, and have no fear of, birth, death, or old age, then we should take the shelter of the Guru (Granth Sahib Ji) and meditate on God’s Name with true love and devotion.**

slrgumhl w 5 ]

sareeraag mehlaa 5.

sel iDAweIAYj IAVyisir shWpwisshu]  
 iqs hl kl kir Aws mn ij s kw sBsuvsu]  
 siB isAwpxw Cif kYgr kl crxl pwhu]1]

so-ee Dhi-aa-ee-ai jee-arhay sir sahaaN  
 paatisaahu.  
 tis hee kee kar aas man jis kaa sabhas  
 vaysaahu.  
 sabh si-aanpaa chhad kai gur kee charnee  
 paahu. ||1||

mn mrysk shj spl j ip nrau]  
 AwT phr pBuiDAwe qllgx gibM inq gwau]1]  
 rhau]

man mayray sukh sahj saytee jap naa-o.  
 aath pahar parab Dhi-aa-ay tooN gun go-ind  
 nit gaa-o. ||1|| rahaa-o.

iqs kl srnl prumw ij suj yfuAvrun kie ]

tis kee sarnee par manaa jis jayvad avar na  
 ko-ay.

ij suismrq sKuhie Gxw dKudrdun ml yhie ]

jis simrat sukh ho-ay ghanaa dukh darad na  
 moolay ho-ay.

sdw sdw kir ckrI pBusihbuscw sie ]2]

sadaa sadaa kar chaakree parab saahib  
 sachaa so-ay. ||2||

suDsljhiq hie inrml w ktIAVj m kl Pns ]  
 sKduqW BYBj noiqsuAngYkir Ardhis ]  
 imhr kryij suimhrvnuqWkurj uAwYris ]3]

saaDhsangat ho-ay nirmalaa katee-ai jam kee  
 faas.  
 sukh-daata bhai bhanjno tis aagai kar ardaas.  
 mihar karay jis miharvaan taaN kaaraj aavai  
 raas. ||3||

bhupobhquvKwIAVat:atw Qwau ]  
 vrnw ichnw bhrw klmiq kih n skwau ]  
 nwnk kaupB mieAw kir scudyhuApkw  
 nwau ]4]7]77]

bahuto bahut vakhaanee-ai oocho oochaa  
thaa-o.  
 varnaa chihnaa baahraa keemat kahi na  
 sakaa-o.  
 naanak ka-o parabh ma-i-aa kar sach dayvu  
 apunaa naa-o. ||4||7||77||

### SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain all the joys and blessings of the world, we should take the shelter of the Guru, and meditate on God's Name with true love and devotion.

He begins this *shabad* by advising himself, and saying, "O' my mind, worship only that (God) who is the King of all kings. O' my mind, pin your hope only in (that) God in whom all have faith. Forsaking all cleverness, go and seek the refuge of the Guru (because only the Guru can unite you with God)." (1)

But Guru Ji wants to caution us that we don't have to put ourselves into any hardship or penance to meditate on God's Name. We must do it in a natural way. He says, "O' my mind, with peace and poise meditate on the Name of God. At all times remember God's Name, and daily sing His praises." (1-pause)

Clarifying further, he tells us that we don't need to seek the shelter of any human being, god or goddess; we only have to seek the support of the one Supreme God. He says, "O' my mind, seek the protection of that (God), whom no one equals in greatness, and by worshipping whom immense peace prevails, and there is no pain or affliction at all. Ever and forever, serve that God who is our eternal Master." (2)

Now explaining how to serve that God, Guru Ji says, "It is in the society of saints that one becomes immaculate, and the noose of death is cut off (one is liberated from the cycle of birth and death). Therefore, pray before that (God) who is the giver of peace and destroyer of fear. The person upon whom the merciful God becomes kind the task (or objective of that person's life) is accomplished." (3)

Guru Ji concludes this *shabad* by commenting on God's greatness. He says, "(That) God is said to be the greatest and His abode is believed to be the highest. He is without color or form, and His inestimable worth is beyond me to describe." (Therefore I pray): "O' God, please show mercy on Nanak, and bestow Your eternal Name (on him)." (4-7-77)

**The message of the *shabad* is that we need not go through any austerities or penances to meditate on God's Name. All we have to do is to keep remembering God and singing His praises at all times, with true love, ease, and poise.**

slrgumhl w 5 ]

sareeraag mehlaa 5.

nmuiDAweysosKI iqsumKualj l uhie ]  
 ptygr qypwIAVprgtusBnl l ie ]  
 suDsljhiq kYGir vsYekoscw sie ]1]

Naam Dhi-aa-ay so sukhee tis mukh oojal ho-ay.  
 pooray gur tay paa-ee-ai pargat sabhnee lo-ay.  
 saaDhsangat kai ghar vasai ayko sachaa so-ay. ||1||

plhw 45

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myrnm hir hir nmuiDAwie ]  
 nmushwiel sdw slig AngYl eyCfwie ]1]  
 rhwau ]

mayray man har har Naam Dhi-aa-ay.  
 Naam sahaa-ee sadaa sang aagai la-ay chhadaa-ay.  
 ||1|| rahaa-o.

It is the same light



dnIAw kIAw vifAwelAw kvnYAwvih kwm ]  
 mwieAw kw rñjusBuiPkW j wqoibnis indwin ]  
 j w kYihrdYhir vsYsopñw prDnu ]2]

dunee-aa kee-aa vadi-aa-ee-aa kavnai aavahi kaam.  
 maa-i-aa kaa rang sabh fikaa jaaṭo binas nidaan.  
 jaa kai hirdai har vasai so pooraa parDhaan. ||2||

suDUkl hñurykñw Apñw ApñiqAwig ]  
 apñw isApñp sgl Cif gr kl crxl l wgu ]  
 iqsih prñpiq rñnuhñe ij sumsqik hñv  
 Bñgu ]3]

saaDhoo kee hohu raynukaa apñaa aap ti-aag.  
 upaav si-aanap sagal chhad gur kee charnee laag.  
 tiseh paraapaṭ raṭan ho-ay jis mastak hovai bhaag.  
 ||3||

iqsYprñpiq Bñelhoij sudYpBñAwip ]  
 siqgr kl syw sokryij suibnsYhamYqñpu ]  
 nwnk kaugruBñtAw ibnsysgl  
 skñp ]4]8]78]

tisai paraapaṭ bhaa-eeho jis dayvai parabh aap.  
 saṭgur kee sayvaa so karay jis binsai ha-umai taap.  
 naanak ka-o gur bhayti-aa binsay sagal santaap.  
 ||4||8||78||

### SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji stressed upon the way of God's Name or *Naam Maarag*. It is very difficult to exactly define or describe what is truly meant by *Naam*. The closest definition is that it is a state of constant awareness, remembrance, and love for God. It is like the love of a mother for her child, or of a faithful bride for her groom. In this *shabad*, Guru Ji summarizes the blessings received by a person who meditates on God's Name, and tells how, where, and from whom one can obtain this invaluable gift.

Briefly describing the merits of meditating on God's Name, Guru Ji says, "The person who meditates on (God's) Name always remains happy, and his face becomes radiant (glowing with love and happiness). But God's Name (or the state of love for God) can only be obtained through the Guru, and the one who receives this gift becomes famous in all the worlds. Further, that one eternal God resides in the home (or congregation) of saintly persons." (1)

Therefore, advising himself (and us), Guru Ji says, "O' my mind, contemplate on God's Name, because God's Name will always be with you and will save you (even) in the next world." (1-pause)

Cautioning us against becoming entangled in the short-lived glories of the world, Guru Ji says, "(O' my mind), of what use are the glories of the world? The temporary color (of pleasure or honor) resulting from the acquisition of *Maya* (worldly riches) would fade away in the end. On the other hand, one who keeps God in the heart obtains true greatness, and is recognized everywhere as a very important person." (2)

Now describing how and from where one can obtain this gift, Guru Ji says, "(O' my friend) forsake your ego and become a humble servant of the saint (Guru). Abandon all other efforts, and seek the refuge of the Guru. The one in whose destiny it is so preordained obtains the jewel of God's Name (from the Guru)." (3)

Finally, Guru Ji says, "O' brothers (and sisters), only they receive the gift (of His Name), upon whom God Himself bestows it. Only that person serves the Guru whose malady of ego has vanished. Nanak has met the Guru (God), and all his sufferings have ended." (4-8-78)

**The message of the *shabad* is that instead of running after short-lived worldly pleasures, we should try to obtain the eternal bliss of God's Name. For this, we must abandon our ego, humbly seek the refuge and guidance of the Guru, and try to love and remember God in our heart at all times.**

isrlñgumhl w 5 ]

sireeraag mehlaa 5.

iekupCñxñlj IA kw iekorKxñwru ]  
 ieks kw min Añsrw iekopñx ADñru ]  
 iqsusrxñel sdw skñpñrbñmukrqñru ]1]

ik pachhaano jee-a kaa iko rakhanhaar.  
 ikas kaa man aasraa iko paraan aDhaar.  
 tis sarnaa-ee sadaa sukh paarbarahm karṭaar. ||1||

mn mrysgl apñw iqAwgu ]  
 grñpñw AñrwñD inq ieksukl il v l wgu ]1]  
 rhñau ]

man mayray sagal upaav ti-aag.  
 gur pooraa aaraaDh niṭ ikas kee liv laag. ||1||  
 rahaa-o.

iekobwiel imquiekuiekomwq ipqw ]  
 ieks kl min tk hYij in j laupMuidqw ]  
 sopBumnhun ivsrYij in sBuikCuviss  
 klqw ]2]

Gir iekobwihir iekoQwn Qnqir Awip ]  
 j lA j M siB ij in kleyAwT phr iqsuj wip ]  
 ieksusgl riqAw n hwl sg skwpu ]3]

purbhmapBuejkuhYdJw nhl kie ]  
 j laupMuisBuiqs kw j oiqsuBwYsuhie ]  
 gir pYpYpYpY BieAw j ip nwnk scw  
 sie ]4]9]79]

iko bhaa-ee mit ik iko maat pitaa.  
 ikas kee man tayk hai jin jee-o pind ditaa.  
 so parabh manhu na visrai jin sabh kichh vas  
 keetaa. ||2||

ghar iko baahar iko thaana thanantar aap.  
 jee-a jant sabh jin kee-ay aath pahar tis jaap.  
 ikas saytee rati-aa na hovee sog santaap. ||3||

paarbarahm parabh ayk hai doojaa naahee ko-ay.  
 jee-o pind sabh tis kaa jo tis bhaavai so ho-ay.  
 gur poorai pooraa bha-i-aa jap naanak sachaa  
 so-ay. ||4||9||79||

### SIRI RAAG MEHLA 5

In times of difficulty, we often run to our friends and relatives for help and protection. Sometimes they help us, if their involvement is not too much and it does not put them to any personal risk or inconvenience. But when their help may mean any real sacrifice on their part, then they generally try to avoid us, and sometimes even refuse to recognize us. In this *shabad*, Guru Ji tells us who our real friend or relative is, on whose help we can always depend, and who would never refuse or desert us.

He says, “(O’ my friends), only one (God) is the knower of the soul, and there is only one savior. Therefore, my mind depends only on the support of the one (God), believes that only one God is the sustainer of our life, and that there is everlasting peace in the refuge of that God and Creator.” (1)

So Guru Ji advises himself (and us), “O’ my mind, forsake all other efforts. Every day remember the perfect Guru, and keep attuned to the one God (alone).” (1-pause)

Elaborating further, Guru Ji says, “The one (God) alone is my brother, friend, mother, and father. My mind depends upon the support of that one (God), who has given me body and soul. (Therefore, I wish that) from my mind I may never forsake that one (God), who has kept everything under His control.” (2)

Now telling us where we can find that true friend and protector, Guru Ji says, “Both within and without our hearts and in every place and space is the one God. (O’ mortal), day and night worship Him, who has created all human beings and creatures. By being imbued with that One, no grief or sorrow remains.” (3)

Finally, cautioning us against seeking the help of any lesser gods, goddesses, or other powers, Guru Ji says, “There is only one supreme God and there is no other (equal to Him). Our body and soul belong to Him, and whatever He wills, that happens. (The person who meditates on God) through the perfect Guru himself becomes perfect (by merging in God). Therefore O’ Nanak, worship that eternal God.” (4-9-79)

**The message of the *shabad* is that instead of depending upon our relatives or friends, or worshipping other gods and goddesses, we should depend upon one God alone for help in all matters.**

isrlrwgumhl w 5 ]

sireeraag mehlaa 5.

ij nw siqgr isauicqul wieAw syptYprDwn ]  
 ij n kau Awip dieAw u hie iqn apjY min  
 igAnnu]  
 ij n kaumsqik il iKAw iqn pwieAw hir  
 nwnu ]1]

jinaa satgur si-o chit laa-i-aa say pooray parDhaan.  
 jin ka-o aap da-i-aal ho-ay tin upjai man gi-aan.  
 jin ka-o mastak likhi-aa tin paa-i-aa har Naam. ||1||

mn myekonwuiDAwie ]  
 srb skw sk apj ih drgh pDw j wie ]1]  
 rhwaui]

man mayray ayko Naam Dhi-aa-ay.  
 sarab sukhaa sukh oopjahi dargeh paiDhaa  
 jaa-ay. ||1|| rahaa-o.

j nm mrx kw BaugieAw BwauBgiq gpw ]

janam maran kaa bha-o ga-i-aa bhaa-o bhagat gopaal.

swDuskgiq inrml w Anip kryptqpwl ]

saaDhoo sangat nirmalaa aap karay partipaal.

j nm mrx kl ml uktlAlygr drsnudjK  
inhwl ]2]

janam maran kee mal katee-ai gur darsan daykh nihaal. ||2||

Qwn Qngir riv rihAw pwrblhmupBusie ]

thaan thanantar rav rahi-aa paarbarahm parabh so-ay.

sBnw dwqw ekuhYdJ w nuhl kie ]

sabhnaa daataa ayk hai doojaa naahee ko-ay.

iqsusrxwcl CtlAYklqw l Mysuhie ]3]

tis sarnaa-ee chhutee-ai keetaa lorhay so ho-ay. ||3||

ij n min visAw pwrblhmusypfypDin ]

jin man vasi-aa paarbarahm say pooray parDhaan.

iqn kl sBw inrml l prgtuBel j hn ]

tin kee sobhaa nirmalee pargat bha-ee jahaan.

ij nl myw pBu iDAwieAw nwnk iqn  
kurbwn ]4]10]80]

jinee mayraa parabh Dhi-aa-i-aa naanak tin kurbaan. ||4||10||80||

### SIRI RAAG MEHLA 5

Guru Ji concluded the last *shabad* with the remark that the person who meditates on God through the perfect Guru himself becomes perfect (by merging in God). In this *shabad* he elaborates on this concept.

He says, "They who have attuned their mind to the true Guru are perfect and supreme. (But only they) on whom God is merciful are blessed with divine knowledge. (In short), they in whose destiny it is so ordained obtain the gift of God's Name (and remain in a state of love and devotion for God)." (1)

Advising his own mind (and indirectly us), Guru Ji says, "O' my mind, meditate on the Name of the one (God) alone. (By doing so), all kinds of pleasures and comforts arise in that person's life, (and such a person) goes to the court of God with honor." (1-pause)

Elaborating on the blessings received by those who meditate on God's Name, Guru Ji says, "The person who is imbued with the love and fear of God, that person's fear of life and death goes away. By remaining in the company of the saintly persons, such a person becomes pure, and God Himself nurtures that person. By seeing the sight of the Guru, (listening to and acting on the Guru's advice), the person is blessed. The dirt of (the sins, which subject that person to the pains) of birth and death is removed." (2)

Next, elaborating on the nature of God and His abode, Guru Ji says, "(O' my friends), God pervades in all places and spaces. He Himself is the Giver of all, and there is no second. It is only by seeking His refuge that we can be saved (from our sins). Everything happens as God wishes and wills." (3)

Guru Ji concludes the *shabad* by stressing upon his opening remarks, and says, "Perfect and supreme are they in whose heart resides the exalted God. Pure is their glory, which is known throughout the world. (I) Nanak am a sacrifice to those who have meditated on my (beloved) God." (4-10-80)

**The message of the *shabad* is that if we want to enjoy perfect happiness, attain honor, and go to God's court with honor, then we should listen to and act upon the advice of the Guru (Granth Sahib Ji), and meditate on God's Name with true love and devotion.**

plw 46

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isrlrūgmhl w 5 ]

sireeraag mehlāa 5.

imil siqgr sBudKugieAw hir sKuvisAwmin  
Awie ]

mil satgur sabh dukh ga-i-aa har sukh vasi-aa man aa-ay.

Amir j iq pBwslAw eksuisaul v l wie ]

antar jot pargaasee-aa aykas si-o liv laa-ay.

imil swDumKualj l w pBrib il iKAw pwie ]

mil saaDhoo mukh oojlaa poorab likhi-aa paa-ay.

gx govml inq gwxyinrml swcYnwie ]1]

gun govind nit gaavnay nirmal saachai naa-ay. ||1||

myrnm gr sbdl sKuhie ]  
gr pthyl ckril ibrQw jwie n kie ]1] rhau]

mayray man gur sabdee sukh ho-ay.  
gur pooray kee chaakree birthaa jaa-ay na ko-ay.  
||1|| rahaa-o.

mn kIAw ieCWpHIAw pwieAw nwmuinDnu]  
AMrj wml sdw sllg krXhrupCnu]  
gr prsdl mKualj l w j ip nwmudinuesnwnu]  
kwmukDul BuibnisAw qij Aw sBuAiBmnu] 2]

man kee-aa ichhaaN pooree-aa paa-i-aa Naam  
niDhaan.  
antarjaamee sadaa sang karnaihaar pachhaan.  
gur parsadee mukh oojlaa jap Naam daan  
isnaan.  
kaam kroDh lobh binsi-aa taji-aa sabh abhimaan.  
||2||

pwieAw l whw l wBunwupl'n heykm ]  
kir ikrpw pIB mjl Aw dIAw Apxw nwmu]  
AwX j wXw rih gieAw Awip hAw imhrvnu]  
scumhl uGrupwieAw gr kw sbdupCnu] 3]

paa-i-aa laahaa laabh Naam pooran ho-ay kaam.  
kar kirpaa parabh mayli-aa dee-aa apnaa Naam.  
aavan jaanaa reh ga-i-aa aap ho-aa miharvaan.  
sach mahal ghar paa-i-aa gur kaa sabad  
pachhaan. ||3||

Bgg j nw kauriKdw Apxl ikrpw Dvir ]  
hl iq pl iq mK alj l yswcykygk swir ]  
AwT phr gk swdyrqrllg Apw ]  
pwrblmu sk swgro nwnk sd  
bil hwr ]4]11]81]

bhagat janaa ka-o raakh-daa aapnee kirpaa  
Dhaar.  
halat palat mukh oojlay saachay kay gun saar.  
aath pahar gun saarday ratay rang apaar.  
paarbarahm sukh saagro naanak sad balihaar.  
||4||11||81||

#### SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji urged us to seek and act upon the advice of our Guru, and meditate on God's Name with love and devotion. In this *shabad*, he tells us the benefits of meeting the Guru and following his advice.

Guru Ji says, "They who have met the Guru (and acted upon his advice, they) have rid themselves of all pain, and their mind has been filled with the joy of God's (Name). By attuning themselves to the one God, their mind has been illuminated with (divine) light. In short, by meeting the saint (Guru, and acting upon his advice), they have obtained glory. (It is, as if they have) realized their pre-ordained destiny. (But still), singing the praises of God remains their daily routine, and they become immaculate by meditating on the immaculate Name of the eternal (God)."(1)

Therefore advising himself (and us), Guru Ji says, "O' my mind, (by following) the Guru's word (of advice) peace is obtained. The service of the Guru (following his advice) never goes waste."(1-pause)

Elaborating on the blessings received by those who follow the Guru's advice, he says, "(The person) who has obtained the treasure (of God's) Name, all the wishes of (that person's) heart are fulfilled. (Such a person) sees the knower of all hearts, who is always with him or her, and that person, recognizes (that God, who is) the Doer (of all things). By meditating on His Name, developing compassion (in the mind), and by purifying oneself (from both inside and out), by Guru's grace one has obtained honor (in God's court). Such a person's lust, anger, and greed has been destroyed, and that person has shed ego."(2)

But that is not the end of the blessings received by Guru's followers. Guru Ji says, "(In addition to the benefits mentioned above, one who has followed the Guru's advice) has obtained the profit of God's Name, and all one's (worldly and spiritual) tasks have been accomplished. Showing mercy, God has bestowed His Name and has united that person (with Himself). God Himself has become kind, and that person's coming and going (the rounds of birth and death) has ended. In short, by recognizing (truly understanding and following) the Guru's word, (such a person) has obtained the mansion of the eternal (God, right in the heart)." (3)

Guru Ji concludes this *shabad* by summarizing the innate relationship between God and His devotees. He says, "Showing His grace, God protects His devotees. (On the other hand), by reflecting on the merits of the eternal God (the devotees) obtain honor in this world and the next. Imbued with the love of the

limitless God, they keep reflecting upon His merits. Nanak, the all-pervading God is like an ocean of peace, and (His devotees are) always a sacrifice unto Him.” (4-11-81)

**The message of the *shabad* is that we should follow the advice of the Guru, meditate on God's Name, develop compassion for others, and purify ourselves both inside and out. By doing so, God would bless us with peace and pleasure in this world, and honor and glory in the next.**

isrlrūgmhl ॥ 5 ]

sireeraag mehlāa 5.

pṭw siqgruj yiml ॥ pṭwēlāysbduinDinū ]  
kir ikrpṭw pṭw Aupxl j plāYAlmṭ nṃmū ]  
j nm mrx dKukutlāYl vglshij iDAnū ] 1 ]

pooraa satgur jay milai paa-ee-ai sabad niDhaan.  
kar kirpaa parabḥ aapṇee japee-ai amrit Naam.  
janam maran dukḥ kaatee-ai laagai sahj Dhi-aan.  
||1||

mrymn pṭw srxwēl pṭwē ]  
hir ibnudj ॥ konhl eḥkonmuidAwē ] 1 ]  
rhaw ]

mayray man parabḥ sarnaa-ee paa-ay.  
har bin doojaa ko nahee ayko Naam Dhi-aa-ay. ||1||  
rahaa-o.

klmiq khxun j wēlāYsigrugxl AQṭhu ]  
vfbṭgl iml usṭgl scw sbduivsihu ]  
kir syw sK sigrYisir suhw pwiqsihu ] 2 ]

keemaṭ kahan na jaa-ee-ai saagar gunee athaahu.  
vadḥaagee mil sangtee sachaa sabad visaahu.  
kar sayvaa sukh saagrai sir saahaa paatisaahu. ||2||

crx kml kw Ausrw dṭw nhl Twau ]  
mYDr qrl pwrblm qrlqix rhaw ]  
inmwAxw pBumwuxqlqYsṭg smaw ] 3 ]

charan kamal kaa aasraa doojaa naahee thaa-o.  
mai Dhar tayree paarbarahm tayrai taan rahaa-o.  
nimaani-aa parabḥ maan tooN tayrai sang  
samaa-o. ||2||

hir j plāYAnūDIAAnT phr gōvṭhu ]  
j lA pṭx qnuDnurKykir ikrpṭw nkl ij ṭhu ]

har japee-ai aaraaDhee-ai aath pahar govind.  
jee-a paraan tan Dhan rakhay kar kirpaa raakhee  
jind.

nwnk sgl ydK anqirAnupBupwrblm  
bKisṭhu ] 4 ] 12 ] 82 ]

naanak saglay dokh utaari-an parabḥ paarbarahm  
bakhṣind. ||4||12||82||

#### SIRI RAAG MEHLA 5

In the previous several *shabads*, Guru Ji advised us to meditate on God's Name. But the gift of His Name can only be obtained from the Guru, and one meets a true Guru only if God is kind and gracious. Therefore in this *shabad*, Guru Ji shows us how to pray to God to unite us with the Guru, and tells us what kinds of blessings we can obtain through him.

Guru Ji begins this *shabad* by praying to God and says, "If we meet the perfect Guru, we can get from him the treasure of the word (or divine knowledge). Therefore, O' God, please show Your mercy, and make us meet the Guru so that we may meditate on Your nectar (like) Name. (By meditating on Your Name), we may cure our malady of birth and death, and our mind may imperceptibly get attuned (to You)."(1)

Therefore, instructing his own mind (and indirectly us), Guru Ji says, "O' my mind, seek the shelter of God, because except God, there is no one else (who can help us). Therefore, meditate on the Name of the one (God) alone."(1-pause)

Guru Ji then comments, "(O' my mind), the worth of God cannot be described. He is (like) an unfathomable ocean of virtues. O' my fortunate mind, go and sit in the company of saintly persons, and acquire (from them the commodity) of His true Name. (Then through that Name) serve (God, who is) the ocean of bliss and the King of kings."(2)

Next, entering into prayer mode, Guru Ji addresses God and says, "O' God, I lean only on You. You are my only support, and I live only by depending upon You. O' God, You are the honor of those who are humble. Please show mercy to me, so that I may always remain merged in Your company."(3)

In closing, Guru Ji says, "(O' my mind), day and night we should meditate on God, the cherisher of the world. He preserves (our ) soul, body and wealth, and mercifully protects (our) life. In short, O' Nanak, the merciful God is ever-forgiving, and He washes away all the sins (of His devotees)."(4-12-82)

The message of the *shabad* is that we should pray to God to unite us with the true Guru, so that we may be able to obtain the gift of God's Name, which is the treasure of all peace, poise and bliss.

isrlrūgumhl w 5 ]

pliq l gl iqsusc isaumrYn AwYj wie ]  
nw vCivAw ivCMYsB mih rihAw smwie ]

dln drd dK Bñnw syk kYsq Bwie ]  
Acrj rñuinrñnogir my wieAw mwie ]1]

Bwel rymIqukrhupBusie ]

plhw 47

mwieAw mh prliq iDgusKI n dlsYkie ]1]  
rhwaU]

dwnw dūq sll vñuinrml urñuApuru ]  
sKw shwel Aiq vfw alñvfw Apuru ]  
bwl kuibrīd n j wñIAYinhcl uiqsudrvuru ]  
j omñIAYsel pweIAYinDwv AwDwru ]2]

ij supKq ikl ivK ihrih min qin hñYsñq ]  
iek min ekuiDAweIAYmn kl l iñh Brñq ]  
gñ inDunuvqnsdw pñn j w kl dñq ]  
sdw sdw AwvDIAYidnuivsrhunhl rñq ]3]

ij n kaupñib il iKAw iqn kw sKw gñvñu ]  
qnumnuDnuArpl sBosgl vñrIAYieh ij ñu ]  
dñYskYhdñr sd Git Git bñmurivñu ]

AikrqGxw nopw dw pñ nwnk sd  
bKisñu ]4]13]83]

sireeraag mehlā 5.

pareet lagee tis sach si-o marai na aavai jaa-ay.  
naa vaychhorhi-aa vichhurhai sabh meh rahi-aa  
samaa-ay.  
deen darad dukh bhanjnaa sayvak kai sat bhaa-ay.  
achraj roop niranjano gur maylaa-i-aa maa-ay.  
||1||

bhaa-ee ray meet karahu parabh so-ay.

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maa-i-aa moh pareet Dharig sukhee na deesai  
ko-ay. ||1|| rahaa-o.

daanaa daataa seelvant nirmal roop apaar.  
sakhaa sahaa-ee at vadaa oochaa vadaa apaar.  
baalak biraDh na jaanee-ai nihchal tis darvaar.  
jo mangee-ai so-ee paa-ee-ai niDhaaraa aaDhaar.  
||2||

jis paykhat kilvikh hireh man tan hovai saaNt.  
ik man ayk Dhi-aa-ee-ai man kee laahi bharaaNt.  
gun niDhaan navtan sadaa pooran jaa kee daat.  
sadaa sadaa aaraaDhee-ai din visrahu nahee raat.  
||3||

jīn ka-o poorab likhi-aa tīn kaa sakhaa govind.  
tan man Dhan arpee sabho sagal vaaree-ai ih jind.  
daykhai sunai hadoor sad ghat ghat barahm  
ravind.  
akirat-ghanaa no paaldaa parabh naanak sad  
bakhsind. ||4||12||83||

#### SIRI RAAG MEHLA 5

In this world, it seems that everybody is in love with someone or something. But many times it so happens that our beloved betrays us at a very critical moment and then we feel utterly devastated. In this *shabad*, Guru Ji tells us about that love and that Beloved (who never betrays), so that we may also enjoy such a pain-free love of that faithful Beloved.

He says, “(Now) I am imbued with the love of that eternal (God), who neither dies, nor comes and goes. (He is always present. He is such a sincere friend that) even if one tries to separate from Him, He doesn't get separated, because He pervades in all. He is the destroyer of pains and woes of the meek, and deals with His devotees with good will. Wondrous is the form of that immaculate (God. Yes), O' my mother, the Guru has united me with (such a wonderful God).”(1)

Therefore, Guru Ji lovingly advises us and says, “O' my brother, make that God your friend. Accursed is attachment and love of wealth, for no person in love with (wealth) is seen happy.”(1-pause)

Elaborating on the merits of his beloved God, Guru Ji says, “(O' my friends, my companion God) is wise, beneficent, tender-hearted, immaculate, and infinitely handsome. He is an extremely great friend and companion, and highest of the high. We should never think of Him as old or young, and everlasting is His court. Whatever we ask from Him we receive; He is the support of the support less.”(2)



So advising us, Guru Ji says, “(O’ my friends), shedding all our doubts, we should meditate on that God. Upon seeing Him, all our sins are destroyed, and our mind and body become calm. Ever and forever, we should remember that God, who is the treasure of virtues, is ever young, and whose gifts are perfect. We should not forsake Him, neither during the day nor at night.”(3)

Guru Ji concludes this *shabad* by saying, “(Only those fortunate persons), who are so predestined, have God as their friend. We should dedicate our body, soul, wealth and even our very life to Him. God pervades everywhere hears everything sees every action (and knows even our secret thoughts). O’ Nanak, (He is so kind, and forgiving that) He sustains even the ungrateful human beings.”(4-13-84)

**The message of the *shabad* is that even if we have been ungrateful to God, and have depended on our worldly friends, we should still seek His love and friendship. He may still forgive our sins, bless us with true and everlasting happiness, and end our painful rounds of births and deaths.**

isrlrūgumhl ॥ 5 ]

sireeraag mehlāa 5.

mnuqnuDnuj in pB dIAw riKAw shij svir ]

man tan Dhan jin parabh dee-aa rakhi-aa sahj savaar.

srb kl ॥ kir OnipAw AMir j iq Apur ]

sarab kalaa kar thaapi-aa antar jot apaar.

sdw sdw pBuismlIAyAMir rKuar Dvir ]1]

sadaa sadaa parabh simree-ai antar rakh ur Dhaar. ||1||

myymn hir ibnuAvrun kie ]

mayray man har bin avar na ko-ay.

pB srxiel sdw rhudKun ivApYkie ]1]  
rhau]

parabh sarnaa-ee sadaa rahu dookh na vi-aapai ko-ay. ||1|| rahaa-o.

rqn pdwrQ mwxkw sienw rpw Kuku]

rajan padaarath maankaa su-inaa rupaa khaak.

mwx ipqw sq bDpw kUysBysik ]

maat pitaa sut banDhpaa koorhay sabhay saak.

ij in klqw iqsih n j wxel mnmK psunipik ]2]

jin keetaa tiseh na jaan-ee manmukh pas naapaak. ||2||

AMir bwhir riv rihAw iqs noj wYdUr ]

antar baahar rav rahi-aa tis no jaanai door.

iqBnw l wgl ric rihAw AMir hamYkUr ]

tarisnaa laagee rach rahi-aa antar ha-umai koor.

Bgql nwm ivhUxAw Awih vMih pUr ]3]

bhagtee Naam vihoonj-aa aavahi vanjahi poor. ||3||

ruiK l jupBukrxhr j IA j M kir dieAw ]

raakh layho parabh karanhaar jee-a jant kar da-i-aa.

ibnupB kie n rKnhwumhwibkt j m BieAw ]

bin parabh ko-ay na rakhnanhaar mahaa bikat jam bha-i-aa.

nwnk nwm n vlsrau kir Apni hir  
mieAw ]4]14]84]

naanak Naam na veesra-o kar apunee har ma-i-aa. ||4||14||84||

#### SIRI RAAG MEHLA 5

In the third stanza of the previous *shabad*, Guru Ji advised us to shed all our doubts and meditate on God, who destroys all our sins and calms our mind and body. We should always remember God, who is the treasure of virtues, whose gift is perfect, and who is ever young. We should neither forsake Him during the day nor at night. Guru Ji begins this *shabad* by listing still more reasons why we should be grateful to God and meditate on Him.

He says, “(O’ my friends, it is) God who has given us our mind, body and wealth, and has sustained us in such a beautiful and perfect way. He has equipped our body with power, and placed within it His infinite light. Forevermore, we should meditate on that God by always keeping Him enshrined in our heart.”(1)

Reminding himself (and us), Guru Ji says, “O’ my mind, except God, there is no one else (who can help us). You should always abide in the shelter of God, so that no sorrow ever afflicts you.”(1-pause)

Regarding our worldly riches and relationships, Guru Ji cautions us: “(O’ my friend), these precious stones, commodities, and all the gold and silver will ultimately be like dust (for you at the time of your death. Similarly, all relationships like that of) mother, father, son and other relatives are false (and short-lived). The conceited person, who does not recognize His Creator, is like an unholy animal.”(2)

Commenting on the fate of the conceited persons, Guru Ji says, “Though God pervades both inside and out, the egocentric person deems Him far. Such a person is afflicted with the craving (for wealth), and in that person’s heart are ego and falsehood. Devoid of devotion and without the (enlightenment of) His Name, crowds of such people continue coming and going.”(3)

But Guru Ji cannot bear the pitiable plight of even such people. In his compassion, he prays on their behalf and says, “O’ God, the Creator, please show mercy to Your creatures and save them (from the fire of desire). There is none other than You who can save them from the terrible and dreadful demon of death. O’ Nanak, (pray to God and say, “O’ God), show mercy that I may never forget Your Name.”(4-14-84)

The message of the *shabad* is that we should be grateful to God, who has given us everything, including our body, mind, and life. Instead of being engrossed in worldly wealth, or being overly attached to our family and friends, we should imbue ourselves with love and devotion for God.

isrlrwgumhl w 5]

sireeraag mehlaa 5.

myrw qnuAruDnumy rwj rþ mYdsu]  
sq durw binqw Ank bhqurly Aruvys ]  
hir nmuirdYn vsel kwrij ikqYn l jK ]1]

mayraa tan ar Dhan mayraa raaj roop mai days.  
 sut daaraa banitaa anayk bahut rang ar vays.  
 har Naam ridai na vas-ee kaaraj kitai na laykh.  
 ||1||

mrym hir hir nmuDAwie ]  
kir sliq inq siD kl gr crxl icquI wie ]1]  
rhvau ]

mayray man har har Naam Dhi-aa-ay.  
kar sangat\_ niṭ\_ saaDh kee gur charṇee chiṭ\_ laa-ay.  
||1|| rahaa-o.

nimuinDunuiDAwelaYmsqik hōYBwgu]  
kurj siB svwrIAih gr kl crxl l wgu]  
hamYrguBhuktIAynw AwYynw j wgu] 2]

Naam niDhaan Dhi-aa-ee-ai mastak hovai bhaag.  
 kaaraj sabh savaaree-ah gur kee charnee laag.  
 ha-umai rog bharam katee-ai naa aavai naa jaag.  
 ||2||

kir s<sup>u</sup>iq q<sup>u</sup>s<sup>u</sup>D kl ATsiT q<sup>u</sup>lrQ n<sup>u</sup>au]  
j laup<sup>u</sup>ix mnuqnuhrys<sup>u</sup>icw eh<sup>u</sup>usA<sup>u</sup>au]

kar sangat too saaDh kee athsath tirath naa-o.  
jee-o paraan man tan haray saachaa ayhu su-aa-o.

**pHw 48**

**SGGS P - 48**

ADYiml ih vfielAw drqih pwwih Qwau] 3]

aithai mileh vadaa-ee-aa dargahi paavahi thaa-o.  
||3||

krykrweyAwip pBusBuikCuiqs hl hwiQ ]

karay karaa-ay aap parabh sabh kichh tis hee  
haath.

mir Apyj lvm dw Almir bñhir sniQ ]  
nwnk pB srwxgql srb Gtw kynwQ ]  
4]15]85]

naanak.  
 maar aapay jeevaaldaa antar baahar saath.  
 naanak parabh sarnaagatee sarab ghataa kay  
 naath. ||4||15||85||

**SIRI RAAG MEHLA 5**

In the second stanza of the previous *shabad*, Guru Ji told us that all our wealth, relatives and friends would ultimately be like dust (for us, after we die). Yet still most of us continue taking false pride in our possessions and our relatives.

Guru Ji begins this *shabad* with the comment, “(O’ my friend, you may think and say): ‘I have such a handsome body, I have so much wealth, I rule over such a vast territory. I have so many sons and wives and I enjoy so many revelries and clothes.’ But all these things are of no use if God’s Name does not reside in your heart.”(1)

For this reason, Guru Ji says to himself (and us), "O' my mind, contemplate on God's Name. Associate with the company of saints, fix your mind on the Guru's feet (and follow the Guru's advice)."(1-pause)

However, Guru Ji notes, "We meditate on the valuable treasure of (God's) Name only if it is so written in our destiny. By following the advice of the Guru, all our tasks are accomplished and all our desires are fulfilled. The person who does this, (that person's malady of) ego is cured, and as a result such a person neither comes (again to the world) nor goes."(2)

Therefore, Guru Ji advises us and says, "(O' my friend), join the company of the saint (Guru). This is like bathing at all the sixty-eight holy places. (By doing so), your body, soul, and life would bloom (with spiritual enlightenment), which is the real purpose of human life. (In this way), you would obtain honor here (in this world), and obtain a place there in (God's court)."(3)

In closing, Guru Ji says, "(O' my friends), God Himself does and gets done all things. Everything is under His control. He Himself gives life and Himself gives death, and is with us both inside and out. Therefore, Nanak always seeks the shelter of that God who is the Master of all beings."(4-15-85)

**The message of the *shabad* is that we should never feel proud of our wealth, power or relatives. Instead, following Guru's advice, we should always meditate on God, (the cause behind all causes).**

isrlrgumhl w 5 ]

sireeraag mehlā 5.

srix peypB AwpxygruhAw ikrpwl u]  
sqgr kYapdjsAYibnsysrb j jwl ]  
AMrul gw rum naim Almbj ndir inhwl u]1]

saran pa-ay parabh aapnay gur ho-aa kirpaal.  
satgur kai updaysi-ai binsay sarab janjaal.  
andar lagaa raam Naam amrit nadar nihaal. ||1||

mn myrsiqgr syw swru]  
krydieAw pBuAwpxl iek inmk n mnhuivswru]  
rhwa]

man mayray satgur sayvaa saar.  
karay da-i-aa parabh aapnee ik nimakh na manhu  
visaar. rahaa-o.

gx givM inq gwIAih Avgx ktxhr ]  
ibnuhir nwn n skuhie kir ifTyibsQwr ]  
shjyisPql riqAw Bvj l uagrypwir ]2]

gun govind nit gavee-ah avgun katanhaar.  
bin har Naam na sukh ho-ay kar dithay bisthaar.  
sehjay siftee rati-aa bhavjal utray paar. ||2||

qlrQ vrq l K sJl mw pmeIAYsUDUDir ]  
l lk kmwYiks qyj w vKYsdw hdlir ]  
Qwn Qnqir riv rihAw pBumyBw Brplir ]3]

tirath varat lakh sanjmaa paa-ee-ai saaDhoo  
Dhoor.  
look kamaavai kis tay jaa vaykhai sadaa hadoor.  
thaan thanantar rav rahi-aa parabh mayraa  
bharpoor. ||3||

scupwiqsihl Amruscuscyscw Quru]  
scl kdriq DwrIAnusic isrij Enuj hwnu]  
nwnk j plAYscunmuhausdw sdw  
kurbnu]4]16]86]

sach paatisaahee amar sach sachay sachaa  
thaan.  
sachee kudrat Dhaaree-an sach sirji-on jahaan.  
naanak japee-ai sach Naam ha-o sadaa sadaa  
kurbaan. ||4||16||86||

#### SIRI RAAG MEHLA 5

Guru Ji concluded the previous *shabad* with the comment that he always seeks the shelter of God, (the Master of all beings). In this *shabad* he shares with us the blessings he received upon seeking the shelter of God.

He says, "(When) I sought the shelter of my God, the Guru became kind to me. By following the instructions of the true Guru, all my (worldly) entanglements were destroyed. By the nectar-like glance of (the Guru), my inner self was attuned to (God's) Name."(1)

Therefore, reminding his own mind (and ours), Guru Ji says, "O' my mind, always remember to serve the true Guru (by following his advice. When you serve the Guru), God shows His mercy on you. (Therefore), you should not forsake (the Guru's service) from your mind, even for a moment."(1-pause)

Describing the benefits of singing God's praises and meditating on God's Name, Guru Ji says, "When we daily sing praises of God, all our faults are removed. I have tried all the ostentations of *Maya* (worldly

riches and power, and have concluded) that without meditating on God's Name, peace (of mind) is not attained. By remaining imperceptibly imbued (in singing God's) praises, (people have) crossed over the worldly ocean.”(2)

Some people still believe in performing rituals, such as going on pilgrimages, observing fasts, or practicing austerities. However, Guru Ji says, “(O’ my friends), in the dust of the feet (the humble service) of the saints, we obtain all the merits of going on pilgrimages, keeping fasts, and practicing millions of austerities. (God is not impressed with any such outer shows of righteous deeds, because) He is always in the company of His creatures (and sees even their secret deeds). So from whom can (one) try to hide one's evil deeds, because my God is pervading in all nooks and corners (of the world)?” (3)

Guru Ji concludes this *shabad* by commenting on the eternal nature of God and His kingdom. He says: “(O’ my friends), eternal is God's kingdom, and eternal is His command and His seat. Eternal is the nature, which that eternal (God) has created. O’ Nanak, we should meditate on the eternal Name, to which I am a sacrifice forever.” (4-16-86)

**The message of the *shabad* is that instead of practicing ritualistic deeds (such as visiting holy places or observing fasts), we should humbly listen to and act upon the advice of the Guru (Granth Sahib), and meditate on God's Name. Then God Himself would shower His mercy on us, and bless us with His union. He would give us the true understanding to refrain from any wrong doings.**

isrlrūgmhl w 5 ]

sireeraag mehlā 5.

andmukir hir j p x w v f B u g l D n u k w i t ]

udam kar har jaapnaa vadbhaagee Dhan khaat.

sklsig hir ismr x w m l u j n m j n m k l k w i t ] 1 ]

saṭsang har simranaa mal janam janam kee kaat. ||1||

mn myr y r m n m u j i p j u p u ]

man mayray raam Naam jap jaap.

mn ieCyPI B l t q l s B u c k l s g u s h u p u ] r h w a u ]

man ichhay fal bhunch too sabh chookai sog santaap. rahaa-o.

ij sukwrix qnuDw r Aw sopBuifTw n w i l ]

jis kaaran tan Dhaari-aa so parabh dithaa naal.

j i l Q i l m h l A i l p i r A w p B u A w p x l n d i r i n h w i l ] 2 ]

jal thal mahee-al poori-aa parabh aapnee nadar nihaal. ||2||

mnuqu n i n r m l u h i e A w l u g l s u c u p r l i q ]

man tan nirmal ho-i-aa laagee saach pareet.

c r x B j y p w r b h m k y s i B j p q p i q n h l k l i q ] 3 ]

charan bhajay paarbarahm kay sabh jap tap tin hee keet. ||3||

r q n j v h r m i x k w A l m h u h i r k w n w a u ]

raṭan javayhar maanikaa amrit har kaa naa-o.

s k s h j A w n d r s j n n n k h i r g u x g w a u ]

sookh sahj aanand ras jan naanak har gun

4]17]87]

gaa-o. ||4||17||87||

#### SIRI RAAG MEHLA 5

In the previous many *shabads*, Guru Ji advised us to meditate on God's Name. In this *shabad*, he again stresses on this point.

Advising us in very friendly way, Guru Ji says, “O’ fortunate (person), make an effort and earn the wealth of meditating (on God's Name). By meditating on God in the company of saints, wash off the dirt (of the sins) of myriad births.”(1)

Next, advising himself (and indirectly us), he says, “O’ my mind, do the worship of repeating God's Name. By doing so, you will obtain the fruits of your heart's desire, and all your woes and worries will be over.”(1-pause)

Describing the blessings obtained by those who have followed the above advice, he says, “(They who have meditated on His Name) have achieved the purpose for which they had assumed a human body, and seen God in their company. (They have realized that God pervades) in all water and lands, and is looking upon all with His gracious glance.” (2)

But that is not the end of their blessings. Guru Ji says, “The mind and body of such persons becomes immaculate, and they are imbued with love for the eternal God. (In truth), by meditating at the feet of God (by meditating on His Name with true love and devotion), they have earned the merits of having performed all worships and penances.” (3)

In conclusion, Guru Ji says, “Invaluable like jewels, diamonds and pearls is the immortalizing nectar like Name of God. Therefore, O’ Nanak, you should also enjoy the peace, poise and bliss of singing praises of God.” (4-17-87)

**The message of the *shabad* is that if we want to wash off the sins of millions of our births, and enjoy everlasting peace, poise and bliss, we should meditate on God’s Name and sing His praises.**

isrlrūgumhl w 5 ]

sēl swsqsasakusie ij quj plāYhir nwaū ]  
crx kml gīr DnudiAw imil Aw inQwvyQwau ]

swcl pjl scusjmoAwT phr gūx gwau ]

kir ikrpw pBuBjtAw mrxun Awvxuj wau ] 1 ]

myymn hir Bjusdwiek rllg ]  
Gt Gt Amīr riv rihAw sdw shwēl slg ] 1 ]  
rhwaū ]

sKw kl imiq ikAw gxl j w ismrl gōvMū ]  
ij n cūKAw syiqbqūisAw ah rsuj wYij Mū ]

pMw 49

slw slhīq min vsYpBuplqmubKisMū ]

ij in sjvAw pBuAwpw sēl rwj nirMū ] 2 ]

Aasir hir j sugūx rmx ij qukōt mj n iesnwū ]  
rsnw acrygūvql kīe n pjYdwū ]  
idBīt Dwir min qin vsYdieAwl pKūimhrvū ]

j lauplMūDnuiqs dw hausdw sdw kurbwū ] 3 ]

imil Aw kdyn ivCwYj omjAw krqūir ]  
dws w kybDn kitAw swclisrj xhwir ]  
Bū w mwrīg pwēEnugūx Avgūx n blcwir ]

nwnk iqsu srxūgql ij sgl Gt w  
AwDwū ] 4 ] 18 ] 88 ]

sireeraag mehlāa 5.

so-ee saasat sa-un so-ay jīt japee-ai har naa-o.  
charan kamal gur Dhan dee-aa mili-aa nithaavay  
thaa-o.  
saachee poonjee sach sanjamo aath pahar gun  
gaa-o.  
kar kirpaa parabh bhayti-aa maran na aavan  
jaa-o. ||1||

mayray man har bhaj sadaa ik rang.  
ghat ghat antar rav rahi-aa sadaa sahaa-ee  
sang. ||1|| rahaa-o.

sukhaa kee mit ki-aa ganee jaa simree govind.  
jin chaakhi-aa say tariptaasi-aa uh ras jaanai  
jind.

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santaa sangat man vasai parabh pareetam  
bakhsind.

jin sayvi-aa parabh aapnaa so-ee raaj narind.  
||2||

a-osar har jas gun raman jīt kot majan isnaan.  
rasnaa uchrai gunvatee ko-ay na pujai daan.  
darisat Dhaar man tan vasai da-i-aal purakh  
miharvaan.  
jee-o pind Dhan tis daa ha-o sadaa sadaa  
kurbaan. ||3||

mili-aa kaaday na vichhurhai jo mayli-aa kartaar.  
daasaa kay banDhan kati-aa saachai sirjanhaar.  
bhoolaa maarag paa-i-on gun avgun na  
beechar.

naanak tis sarnaagatee je sagal ghataa aaDhaar.  
||4|| 18 || 88 ||

#### SIRI RAAG MEHLA 5

It is a common practice among Hindus to arrange special readings of Zodiac charts, and consult astrologers to find out the most auspicious moment for starting a new business, solemnizing a marriage, or undertaking any other important task. In this *shabad*, Guru Ji tells us what is the best thing to do, and what is the most auspicious moment for performing important tasks.

He says, “(For me) that alone is the *Shastra* (the holy book), and that alone is the auspicious omen, which inspires me to meditate on God’s Name. The Guru has given me the wealth of his lotus feet (his immaculate word, and with that wealth, I feel as if) a shelter less person has found a shelter. (The Guru has blessed me with) true wealth, and true austerity of singing God’s praises at all times. (As a result), showing His mercy God has revealed Himself (to me), and I am now no longer subject to death, or cycles of coming and going (from this world).” (1)

Therefore, Guru Ji says to himself (and us), “O’ my mind, always meditate on God with single-minded (devotion and love). He pervades every heart, and is always with us as our helper.”(1-pause)

Elaborating on the blessings of meditating on God, Guru Ji says, “I cannot describe the worth of happiness which ensues when I meditate on God. Only that soul knows the delight (of this pleasure), which has

tasted and been satiated (by the nectar of God’s Name). Through the company of saintly persons, the all-merciful God comes to abide in our heart. The person who has served (and meditated on God, has obtained such pleasure, as if) that person was a king and an emperor.” (2)

Next, comparing the merits of meditating on God’s Name with other faith rituals, Guru Ji says, “When we sing praises of God, we gain the merit of bathing at millions of holy places. No charity equals the merit of our meritorious tongue singing God’s praises. Then casting His gracious glance, the kind and merciful God comes to abide in our mind and body. (As for myself, I feel that) all my body, mind, and life are His, and I am a sacrifice to Him forevermore.”(3)

Guru Ji concludes this *shabad* by saying: “The person whom God unites with Himself is never separated from Him. The eternal Creator has snapped the bonds of His devotees (and has liberated them from worldly entanglements). Without taking into account his merits or demerits, He has put that person on the right (spiritual) path who had lost his (or her) way. Therefore, I Nanak, seek the shelter of that (God) who is the support of all beings.”(4-18-88)

**The message of the *shabad* is that instead of consulting zodiac charts or astrologers to find auspicious moments, we should engage ourselves in earning the wealth of God’s Name, and singing God’s praises at all times with true love and devotion. This will bring supreme pleasure and bliss, beyond any description.**

isrlrūgumhl ॥ 5 ]

siree raag mehlāa 5.

rsnw scw ismrlAYmnuquuinrml uhie ]  
mwx ipqw sūk Agl iqsuibnuAvrun kie ]  
imhr kryjyAwxl csw n ivsrYsie ]1]

rasnaa sachaa simree-ai man ṭan nirmal ho-ay.  
maatṭ piṭaa saak aglay ṭis bin avar na ko-ay.  
mihar karay jay aapnee chasaa na visrai so-ay.  
||1||

mn mrysucw sjv ij cruswsu]  
ibnuscysB kVuhYAMyhiē ibnwsu]1] rhwau]

man mayray saachaa sayv jichar saas.  
bin sachay sabh koorh hai antay ho-ay binaas.  
||1|| rahaa-o.

swihbumywinrml w iqsuibnurhxun j wie ]  
myYmin qin BK Aiq Agl l kel Anix iml wY  
mwie ]  
cwrykfw Bwl lAw sh ibnuAvrun j wie ]2]

saahib mayraa nirmalaa ṭis bin rahan na jaa-ay.  
mayrai man tan bhukh at aglee ko-ee aan milaavai  
maa-ay.  
chaaray kundaa bhaalee-aa sah bin avar na jaa-ay.  
||2||

iqsuAngYArdis kir j omj ykrqru]  
siqgrudicw nwm kw pthw ij suBlfuru]  
sdw sdw sm whlAYAmun pwrwru]3]

ṭis aagai ardaas kar jo maylay kartaar.  
satgur daataa Naam kaa pooraa jis bhandaar.  
sadaa sadaa salaahē-ai ant na paaraavaar. ||3||

prvdgurusw whlAYij s dycl q Ank ]  
sdw sdw AwrDIAYehw miq ivsK ]  
min qin imTw iqsul gYij sumsqik nwnk  
l K ]4]19]89]

parvardagaar salaahē-ai jis day chalat anayk.  
sadaa sadaa aaraaDhee-ai ayhaa maatṭ visaykh.  
man ṭan mithaa ṭis lagai jis mastak naanak laykh.  
||4||19||89||



**SIRI RAAG MEHLA 5**

In the previous *shabad*, Guru Ji advised us that we should engage ourselves in earning the wealth of God's Name, and sing God's praises at all times with true love and devotion. This will bring supreme pleasure and bliss beyond any description. In this *shabad*, he again stresses upon this advice by listing more benefits, and offering additional reasons for meditating on God's Name.

Guru Ji says: "By uttering God's Name with our tongue, both our mind and body become immaculate. (We may have) our mother, father, and numerous other relations, but none other than God will stand by us (till the end. Therefore), if God shows His mercy, then one doesn't forsake Him even for an instant."(1)

Therefore instructing his own mind, Guru Ji says, "O' my mind, serve (and remember) the eternal God as long as there is breath or life in you; except the eternal (God), all else is false (and short-lived), and perishes in the end."(1-pause)

Next, describing his state of mind, he says, "My Master is immaculate; I cannot live without Him. Within my body and mind is the intense desire that may somebody come and unite me with Him. I have searched all the four corners of the world, and have concluded that without God, I have no place of rest."(2)

Thinking of a person who might help him in his search, Guru Ji advises himself (and us): "(O' my mind), supplicate before that person who can unite you with the Creator. (That person is) the true Guru; the dispenser of God's Name, whose treasure is full (of that wealth. Therefore, seeking the Guru's refuge) we should forever sing praises of God, whose limit or extent cannot be ascertained."(3)

Summarizing his message, Guru Ji says, "We should sing the praises of that Sustainer, whose wonders are innumerable. The wisest thing is to meditate on Him constantly. (However, nothing is under human control, because) O' Nanak, (God's Name) appears sweet only to the mind and body of that person in whose destiny it is so written." (4-19-89)

**The message of the *shabad* is that we should always repeat God's Name with our tongue, because God alone is our real and everlasting support. All others, including our parents and relatives are transitory. We should seek the help and guidance of the Guru, who can unite us with our God.**

isrlrgumhl w 5 ]

sk j nhuimil Buelhoscw nwmusmil ]  
qsw bDhuj IA kw AQYEQYnwl ]  
gr pthypwielAYApxl ndir inhwl ]  
krim prpiq iqsuhwYij s nohte dieAw u]1]

myrnm gr j yfuAvrun kie ]  
dj w Qwaun koswYgr myl yscusie  
]1] rhwau]

sgl pdwrQ iqsuimlyij in grufTwjw ie ]  
gr crxl ij n mnul gw syvfBwgl mwie ]  
grudwq smrQugrugrusB mih rihAw smwie ]  
gruprmsrupwrbhmugrufbdw l eyqrwie ]2]

ikqumiK grusw whlAYkrx kurx smrQu]  
symQyinhcl rhyij n gir DwirAw hQu]  
gir AlhmK nwmuplAw l Aw j nm mrn kw pQu]  
gruprmsrusjvAw BYBJ nudK l Qu]3]

sireeraag mehlaa 5.

sant janhu mil bhaa-eeho sachaa Naam samaal.  
tosaa banDhhu jee-a kaa aithai othai naal.  
gur pooray tay paa-ee-ai apnee nadar nihaal.  
karam paraapat tis hovai jis no hou-ay da-i-aal.  
||1||

mayray man gur jayvad avar na ko-ay.  
doojaa thaa-o na ko sujhai gur maylay sach  
so-ay. ||1|| rahaa-o.

sagal padaarath tis milay jin gur dithaa jaa-ay.  
gur charnee jin man lagaa say vadbhaagee  
maa-ay.  
gur daataa samrath gur gur sabh meh rahi-aa  
samaa-ay.  
gur parmaysar paarbarahm gur dubdaa la-ay  
taraa-ay. ||2||

kit mukh gur salaah-ai karan kaaran samrath.  
say mathay nihchal rahay jin gur Dhaari-aa hath.  
gur amrit Naam pee-aali-aa janam maran kaa  
path.  
gur parmaysar sayvi-aa bhai bhanjan dukh lath.  
||3||

pHw 50

SGGS P - 50

siqgrugihR gBlruhYsK sigrUAGKmfu]  
 ij in grusjvAw AwpXw j mdh n l wYfifu]  
 gr nwl qil n l gel Kij iFTw bhmifu]  
 nmU inDnu siqgUr dIAw sKu nwnk mn mih  
 mifu]4]20]90]

satgur gahir gabheer hai sukh saagar agh-khand.  
 jin gur sayvi-aa aapnaa jamdoot na laagai dand.  
 gur naal tul na lag-ee khoj dithaa barahmand.  
 Naam niDhaan satgur dee-aa sukh naanak man  
 meh mand. ||4||20||90||

## SIRI RAAG MEHLA 5

In stanza (3) of the previous *shabad*, Guru Ji said, "O' my mind, supplicate before that person who can unite you with the Creator. (That person is) the true Guru, who is the dispenser of God's Name; his treasure is full (of that wealth). But that is not all; the whole Sikh philosophy lays stress upon the importance of the Guru for giving true worldly and spiritual guidance to human beings, inspiring them to love God's Name, and ultimately unite with God.

Guru Ji begins this *shabad* by very affectionately addressing us all. He says, "O' my saintly brothers, gather together and remember (God's) true Name. Acquire the capital (of God's Name) for your soul, which would accompany you both in this world and the next. (But remember), you can get (the capital of God's Name) only through the perfect Guru, when God casts His glance of grace. By God's grace, only that person receives (this capital) on whom He becomes merciful." (1)

Again stressing the importance of the Guru, he advises himself (and us), "O' my mind, there is no one as great as the Guru. Except the Guru, I can think of no other shelter. Only the Guru can unite us with that eternal (God)." (1-pause)

Describing the blessings obtained by those who have sought the shelter of the Guru and acted upon his advice, Guru Ji says, "They who went to the Guru and had a glimpse of him (listened to and acted upon his advice) obtained all his blessings. Therefore, O' my mother, (I say) that those persons are very fortunate whose mind is attuned to the Guru's feet (his advice). The benefactor Guru is all-powerful, and pervades in all beings. The Guru is the manifestation of the supreme God, and the transcendent Master, and the Guru can save the (one) drowning (in this worldly ocean)." (2)

The praises of the Guru are so limitless that Guru Ji wonders and says, "(I wonder), with what words we should praise the Guru, who is capable of doing and getting (everything) done. They (whom the Guru has blessed by placing his hand on their brows) have become calm and stable. The Guru has administered the immortalizing nectar of (God's) Name, which is the cure for the malady of birth and death. They have served the Guru-God, who is the destroyer of dread and dispeller of sorrows." (3)

In order to remove our doubts about the Guru being praised so much that he is equated with God Himself, Guru Ji clarifies: "The true Guru (being completely merged in love for God, is a fathomless ocean of peace and destroyer of sins. Just as a river falling into the sea acquires all its qualities, similarly by merging with God, acquires His merits). Therefore whosoever have served their Guru, they are not punished by the demon of death. I have searched the entire universe, but no one seems equal to the Guru. O' Nanak, whom the true Guru has blessed with the treasure of (God's) Name, that person has gathered bliss in the mind." (4-20-90)

**The message of the *shabad* is that if we wish to rid ourselves of all our sufferings and live in a permanent state of peace and bliss, we should humbly follow the advice of the Guru (Granth Sahib Ji), and meditate on God's Name at all times.**

isrlrUgumhl w 5 ]

sireeraag mehlaa 5.

imTw kir kYKnieAw kaWw apij Aw sWdu]  
 BwEl mlq sird kleyibiKAw ricAw bWdu]

mithaa kar kai khaa-i-aa ka-urhaa upji-aa saad.  
 bhaa-ee meet surid kee-ay bikhi-aa rachi-aa  
 baad.

j Wdyibl m n hvel ivxunwYibsmWdu]1]

jaaNday bilam na hova-ee vin naavai  
 bismaad. ||1||

myrnm sqgr kl syw l wgu]  
j odisYsoivxsxw mn kl miq iqAwgu]1] rhwau]

mayray man satgur kee sayvaa laag.  
jo deesai so vinṣanaa man kee maṭ ti-aag. ||1||  
rahaa-o.

ij aukkruhrkweAw DwYdh ids j wie ]  
I BI j lqun j wkel BKuABKusB Kwie ]

ji-o kookar harkaa-i-aa Dhaavai dah dis jaa-ay.  
lobhee janṭ na jaan-ee bhakh abhakh sabh  
khaa-ay.

kwm kØ mid ibAwipAw iPir iPir j nI pwie ]2]

kaam kroDh maḍ bi-aapi-aa fir fir jonee paa-ay.  
||2||

mwieAw j w upswirAw Blqir ceg bxwie ]

maa-i-aa jaal pasaari-aa bheetar chog  
baṇaa-ay.

iqBnw pKI PwisAw inksun pweymwie ]

ṭarīsnāa pankhee faasi-aa nikas na paa-ay  
maa-ay.

ij in klqw iqsih n j wkel iPir iPir AwVj wie ]3]

jin keeṭaa ṭiseh na jaan-ee fir fir aavai jaa-ay.  
||3||

Aink pkwrl mihAw bhuibiD iehusBwru]

anik parkaaree mohi-aa baho biDh ih sansaar.

ij s norKIsorhYsImDuprKuApwru]

jis no rakhai so rahai samrith purakh apaar.

hir j n hir il v aDry nink sd

har jan har liv uDhray naanak saḍ balihaar.

bil hru]4]21]91]

||4||21||91||

#### SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji advised us not to get entangled in the pursuit of *May* (worldly riches and power). All these things seem very pleasing and enticing, but ultimately lead to disappointment and pain. In this *shabad*, he again warns us against false worldly allurements, and tells us the secret of real and everlasting happiness.

He says, “(Just as sometimes one may eat food thinking it to be sweet, but later find that it is actually bitter or harmful, similarly) considering worldly pleasures sweet, one may indulge in them but later find them to be painful. One might have developed love for one’s brothers and friends, but in the end discovers that he or she had built nothing but a network of poison (or pain and suffering). It does not take any time for this network to disappear. Without God’s Name, one is left bewildered and in distress.” (1)

For this reason, Guru Ji says to himself and us, “O’ my mind, engage in the service of the true Guru (and follow his advice). Give up the habit of following your own mind (and abandon attachment to worldly attractions), because whatever you see is perishable.”(1-pause)

Commenting further on human nature, Guru Ji says, “Just as a rabid dog runs and wanders about in all directions, similarly the greedy person heeds nothing and eats everything, be it edible or inedible (and indulges in all kinds of pursuits without concern for their evil consequences). Therefore, engrossed in lust, anger and ego, that person falls into existences again and again.” (2)

Explaining the reason why a human being is so easily misled, Guru Ji says, “Just like a hunter, (God) has spread the net of *Maya*, and in it He has placed the bait (of worldly riches and power). Like a bird driven by the fire of desire, a human being is caught in this net (of *Maya*), and cannot get out of it. (One can escape this net if one follows the Guru’s advice, and realizes one’s Creator). But ordinarily a human being does not realize the Creator. Therefore, a human being cannot escape (the rounds of existences), and therefore dies (to take birth again), and keeps coming and going (in and out of this world) repeatedly.” (3)

In conclusion, Guru Ji comments, “This world has been enticed and misled in various ways and on various accounts. Only that person is saved whom the limitless and all-powerful God Himself saves. Nanak is always a sacrifice to the devotees of God, who are saved by their attachment to Him.”(4-21-91)

**The message of the *shabad* is that if we want to save ourselves from the net of worldly *Maya* (which appears very pleasing, but ultimately brings pain), we should follow the Guru’s advice and have true love for God.**



The message of the *shabad* is that our stay in this world is very limited. Any time we may be asked to depart. Therefore, instead of wasting our time in collecting worldly riches for short-lived happiness, we should try to earn the wealth of God's Name, which would buy us everlasting bliss.

isrlrwgumhlw5]

**sireeraag mehlaa 5.**

iqcrusih shj Vl ij crusvQl nnil ]  
j w svQl aTl cil Aw qw Dn Kukulvnil ]1]

tichar vaseh suhaylrhee jichar saathee naal.  
jaa saathee uthee chali-aa taa Dhan khaakoo  
raal. ||1||

min bYnguBieAw drsnudyKxYkw cwaU]

man bairaag bha-i-aa darsan daykh-nai kaa  
chaa-o.

**Dh**usugyrw Qwnu]1] rhwau]

Dhan so tayraa thaan. ||1|| rahaa-o.

ij cruvisAw kMuGir j lau j lausiB khwiq ]

jichar vasi-aa kant ghar jee-o jee-o sabh  
kahaat.

j w a u l c l s l k l v w q w k i e n p c y q r l b w q ] 2 ]

jaa uthee chalsee kant-rhaa taa ko-ay na  
puchhhai tayree baat. ||2||

pylAVshusjv qllshhVsiK vsu]

pay-ee-arhai saho sayv tooN saahurrhai sukh  
vas.

gr imil cjuAcwruisKuqDukdyn l gYdKu]3]

gur mil chaj achaar sikh tuDh kaDay na lagai  
dukh. ||3||

sBnw swhrYvMxw siB mkl wxhwr ]

sabhnaa      saahurai      vanj-naa      sabh  
muklaavanhaar.

**pHw 51**

SGGS P - 51

nink DMushugxl ij n sh nwl ipAuru]4]23]93]

naanak Dhan sohaagane<sup>ee</sup> jin sah naal pi-aar.  
 ||4||23||93||

**SIRI RAAG MEHLA 5**

In the previous *shabad*, Guru Ji told us that our stay in this world is very limited. Any time we may be asked to depart. Therefore, instead of wasting our time in collecting worldly riches for short-lived happiness, we should try to earn the wealth of God's Name, which would buy us everlasting bliss. Therefore, in this *shabad* he stresses upon the necessity of meditating on God's Name while we are alive.

He compares the soul to the husband, and the body to the wife of olden days (when she was utterly dependent on her husband for her economic survival, and her social status became as worthless as dust upon death of her husband). Addressing the body as a bride, Guru Ji says, “O’ body (bride), you would be happy as long as your groom (soul) is with you. But, when your companion (soul) departs from this world, you would roll in dust (you would be treated like a beggar).”(1)

Observing such a humiliating condition of the body (bride), Guru Ji feels a sense of remorse, and longingly prays, “(O’ God), in my mind has arisen pain of separation. In it has welled up a keen desire to see You. O’ God, blessed is the place where You abide.”(1-pause)

Commenting further on the state of the body after the soul departs, Guru Ji says, “As long as the groom (soul) is in the house (of the body), everyone respects the bride (body). But as soon as the soul departs, nobody cares for it.” (1)

Now Guru Ji compares the soul to the bride of ancient days, and God as her groom. Addressing the soul in that metaphor, he says, “O (soul) bride, as long as you are in the house of your father (this world), keep serving your spouse (God, by meditating on His Name. So that you may be able to) live peacefully in your father in law’s house (God’s place). Meeting the Guru, learn proper etiquette and manners, so that you may never suffer pain.” (3)

**It is the same light**

Finally, reminding us all about death, he says, “All (bride souls) must go to the in-laws’ house (God’s place), but O’ Nanak, blessed are those bride (souls) who have true love for (God) the Groom.” (4-23-93)

**The message of the *shabad* is that this world is only our temporary home. If we want to live peacefully in our permanent home with God, we should develop true love for Him, and learn and practice the ways, which He likes (by following the Guru’s advice and meditating on His Name).**

isrlrṁgumhl ॥ 5 Gruṁ 6 ]

sireeraag mehlāa 5 ghar 6.

krx kṁrx eḁuEhl ij in klAw Aṁkuru]  
iqsṁh iDAwḁhumn mṁysrb koAṁDuru]1]

karaṁ kaaraṁ ayk ohee jin kee-aa aakaar.  
ṁtiseh Dḁhi-aavahu man mayray sarab ko  
aaDḁhaar. ||1||

gr kycrn mn mih iDAṁie ]  
Cṁf sgl isAṁxpṁsṁic sbid il v lṁie ]1]  
rhṁau]

gur kay charan man meh Dḁhi-aa-ay.  
chḁhod sagal si-aanṁpaa saach sabad liv laa-ay.  
||1|| rahaa-o.

dKṁkl ṁsun BauibAṁpYgr mḁḁihrdYḁie ]  
kṁt j qṁw kir rhygr ibṁuqirE n kṁie ]2]

dukh kalays na bḁha-o bi-aapai gur manṁar  
hirdai ho-ay.  
kot jatṁnaa kar rahay gur bin ṁari-o na ko-ay.  
||2||

djK drsnumṁsuDṁrYpṁp sgl yj wih ]  
hauiqn kYbil hṁrxYij gr kl pḁl pṁih ]3]

daykh darsan man saDḁhaarai paap saglay  
jaahi.  
ha-o tin kai balihaarnai je gur kee pairee  
paahi. ||3||

sṁDsḁḁiq min vsYṁcuhir kw nṁau]  
syvfBḁgl nṁnkṁ ij nṁ min iehuBṁau]4]24]94]

saaDḁsangṁt man vasai saach har kaa naa-o.  
say vadḁhaagee naankaa jinaa man ih bḁhaa-o.  
||4||24||94||

#### SIRI RAAG MEHLA 5 GHAR 6

Since time immemorial, many have wondered: who created this universe? What are the causes of various events in this world? What are the causes behind those causes? What should a person do to avoid the pain and suffering of the world, etc.? Many scientific theories and different religious faiths have tried to answer such questions. In this *shabad*, Guru Ji provides a very concise and practical answer to all these questions.

He says: “(O’ my friends), the one (God) alone is the Cause and Doer (of everything), and He has created this (visible) form (of the universe). O’ my mind, meditate on that (God), who is the support of all.”(1)

However, for meditating on God, he recommends: “(A person) should contemplate in the mind the Guru’s holy feet and shedding all clever ideas, one should attune the mind to the (Guru’s) true word.”(1-pause)

Stressing upon the importance of the Guru, he says: “No pain or sorrow afflicts the person in whose mind abides the Guru’s *shabad* (his advice. People have) tried myriad ways, but without the (guidance of the) Guru no one has ever been saved (from the pains and problems of the world).”(2)

Describing further the blessings of seeking and following the guidance of the Guru, he says: “Upon beholding the sight of the Guru (listening to *Gurbani*), the mind comes to realize the right conduct, and all our sinful tendencies are dispelled. (Therefore), I am a sacrifice to those who seek the refuge of the Guru (and act upon his advice).”(3)

In short, Guru Ji says: “By associating with saintly persons (and following their guidance), the eternal Name of God comes to abide in our mind. Nanak considers those (people) very fortunate, within whose mind is this love (of the eternal Name, and who lovingly listen and act upon the Guru’s advice).”(4-24-94)

**The message of this *shabad* is that we should listen to and act upon the eternal word (of the Guru, as enshrined in the Guru Granth Sahib Ji), and meditate on the one God, who is the Creator of this universe and the Cause and Doer of everything.**



isrlrṁgumhl ॥ 5 ]

sl̥c hir Dnupl̥j siqgruC̥if sgl̥ ivk̥ur ]

ij in q̥l̥swij sv̥irAw hir ismir h̥ie aD̥uru]1]

j ip mn n̥m̥ueḡuAp̥uru]

pl̥n m̥nuq̥nuij nih d̥l̥Aw irdyk̥w ḀD̥uru]1] rh̥wau]

kw̥im k̥ḡD Ah̥k̥ur m̥uḡyivḀwipAw s̥b̥uru]

paus̥k̥ sr̥xl̥ l̥ḡuc̥r̥xl̥ im̥t̥y̥d̥k̥uḀD̥uru]2]

sq̥us̥k̥Kud̥ieAw km̥w̥yeh̥ kr̥xl̥ sw̥r ]

Ḁw̥p̥uC̥if s̥b̥ h̥ie ry̥w̥ ij sud̥je p̥B̥uin̥r̥k̥w̥]3]

j̥od̥ls̥ys̥og̥l̥ q̥l̥ḡps̥irAw p̥is̥uru]

kh̥un̥w̥k̥ gir Br̥m̥uk̥it̥Aw s̥gl̥ b̥hm̥

bl̥cw̥ru]4]25]95]

sireeraag mehlā 5.

sanch har Dhan pooj satgur chhod sagal vikaar.jin too<sup>N</sup> saaj savaari-aa har simar ho-ay uDhaar. ||1||jap man *Naam* ayk apaar.paraan man tan jineh dee-aa riday kaa aaDhaar. ||1|| rahaa-o.kaam kroDh aha<sup>N</sup>kaar maatay vi-aapi-aa sansaar.pa-o sant sarn<sup>ee</sup> laag char<sup>nee</sup> mitai dookh anDhaar. ||2||sat santokhda-i-aa kamaavai ayh kar<sup>nee</sup> saar. aap chhod sabh ho-ay raynaa jis day-ay parabh nirankaar. ||3||jo deesai so sagal too<sup>N</sup>hai pasri-aa paasaar. kaho naanak gur bharam kaati-aa sagal barahm beechaar. ||4||25||95||

## SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should listen to and act upon the eternal word (of the Guru as enshrined in the Guru Granth Sahib Ji). Further we should meditate on the one God, who is the Creator of this universe, and the Cause and Doer of everything. In this *shabad*, in a very concise manner he lists the steps we need to take so that we may obtain salvation, or liberation from the endless cycle of birth and death (and remain eternally united with God).

Guru Ji says: "(O' brother), gather the wealth of God's Name, worship the true Guru, and abandon all your lusts. By meditating on God, who created and embellished you, you will obtain salvation." (1)

Addressing his own mind (and ours), Guru Ji says: "O' my mind, utter the Name of that one limitless (God) who has given you life, soul, and body, and is the support of your heart." (1-pause)

Now listing the next step for our salvation, he says: "(O' my mind), intoxicated with lust, wrath and ego, you have been afflicted with the (enticements of the) world. (In order to save yourself from these evils), seek the refuge of the saint (Guru), so the pain (arising from the lusts) and the darkness of (ignorance in your) mind may be removed." (2)

Moving onto the next step, Guru Ji says: "One should practice charity, contentment and compassion. This is the worthiest conduct of all. The one whom the formless God Himself blesses, sheds self-conceit, and becomes (so humble that one considers oneself) the dust of the feet of others." (3)

Guru Ji concludes the *shabad* by describing the view with which the person blessed with the above qualities sees the world, and its Creator. Such a person says: "O' God, whatever is visible, is all You. Nanak says that the person whose doubt the Guru has removed, deem that You pervade everywhere." (4-25-95)

**The message of the *shabad* is that we should seek the refuge of the Guru, and gather the wealth of God's Name. We should shed our impulses (such as lust, anger, and greed), and instead practice virtues like charity, contentment, compassion and humility. By doing so we will obtain permanent salvation from worldly sorrows and sufferings, and will be eternally united with God.**

isrlrṁgumhl ॥ 5 ]

dik̥ḡ s̥ik̥ḡ m̥ḡys̥b̥rus̥gl̥ w̥w̥ ]

d̥h̥h̥ḡḡyr̥hq̥ B̥ḡqu̥h̥y̥kel̥ iv̥rl̥ w̥j̥ w̥w̥ ]1]

sireeraag mehlā 5.

dukariṯ sukariṯ manDhay sansaar saglaanaa.duhho<sup>N</sup> tay rahat̥ bhaga<sup>t</sup> hai ko-ee vir<sup>l</sup>aa jaanaa. ||1||

It is the same light

Tk<sup>r</sup>usrbysm<sup>w</sup> ]  
ikAw khaus<sup>s</sup>kaus<sup>i</sup>Aw<sup>i</sup> q<sup>u</sup>v<sup>f</sup> pr<sup>k</sup>usj<sup>w</sup> ]1]  
rh<sup>w</sup>au]

th<sup>a</sup>aakur sarbay sama<sup>a</sup>naa.  
ki-aa kaha-o su<sup>a</sup>-o su-aamee tooN vad  
purakh suja<sup>a</sup>naa. ||1|| rahaa-o.

m<sup>w</sup>n AiBm<sup>n</sup> m<sup>d</sup>ysosy<sup>k</sup>un<sup>h</sup>l ]  
qq smdrsl s<sup>h</sup>ukel k<sup>o</sup>t m<sup>d</sup>hl ]2]

maan ab<sup>h</sup>imaan manD<sup>h</sup>ay so sayvak naahee.  
ta<sup>t</sup> samad<sup>r</sup>asee sant<sup>a</sup>hu ko-ee kot  
manD<sup>h</sup>aahee. ||2||

kh<sup>n</sup> kh<sup>w</sup>n iehuk<sup>i</sup>riq k<sup>r</sup>l w ]  
k<sup>Q</sup>n kh<sup>n</sup> qym<sup>k</sup>qw g<sup>r</sup>miK kel iv<sup>r</sup>l w ]3]

kahan kahaavan ih keerat<sup>t</sup> karlaa.  
ka<sup>t</sup>han kahan tay muk<sup>t</sup>aa gurmuk<sup>h</sup> ko-ee  
virlaa. ||3||

giq Aivgiq kCundir n AwieAw ]  
s<sup>h</sup>qn kl r<sup>x</sup>un<sup>w</sup>k d<sup>n</sup>up<sup>w</sup>ieAw ]4]26]96]

ga<sup>t</sup> aviga<sup>t</sup> kach<sup>h</sup> nadar na aa-i-aa.  
sant<sup>a</sup>n kee ray<sup>n</sup> naanak daan paa-i-aa.  
||4||26||96||

### SIRI RAAG MEHLA 5

In the first stanza of the previous *shabad*, Guru Ji said to us: “(O’ brother), gather the wealth of God's Name, worship the true Guru, and abandon all your lusts. By meditating on God who created you, you will obtain salvation.”

He begins this *shabad* by commenting upon the general attitude of the people, and says: “The entire world is engrossed in the rut of good and bad deeds. It is only a very rare devotee who rises above both (and meditates on God alone).” (1)

As for himself, humbly addressing God, Guru Ji says: “O God, You pervade everywhere. What more should I say or hear about You, but that You are the greatest and the wisest?”(1-pause)

Describing the qualities of a true servant of God, Guru Ji says: “The person who cares about worldly honor or dishonor in the world (while serving God) is not a true servant. O’ saints, only one in a million truly realizes the essence (that God pervades everywhere), and treats everyone with the same respect.” (2)

Now Guru Ji comments on the state of those people who consider themselves very learned, and hear and deliver many scholarly lectures. He says: “Delivering lectures or listening to them is also a way (for many persons) to gather self-praise. It is only a rare Guru’s follower who is free from delivering such discourses (without selfish motives).”(3)

Finally, commenting on the nature of a true Guru’s follower, Guru Ji says: “No consideration regarding high or low status, (salvation or bondage) enters the mind (of a Guru’s follower). Nanak has obtained (this) gift from the dust of the saint (Guru’s feet, by humbly acting on his advice).” (4-26-96)

**The message of the *shabad* is that if we want to obtain salvation and unite with God, then without concerning ourselves with good or bad deeds we should serve the Guru, (by following his advice enshrined in the Guru Granth Sahib Ji), and meditating on God’s Name.**

isrl<sup>r</sup>gumhl w 5 Gru7 ]

sireeraag mehl<sup>a</sup>a 5 g<sup>h</sup>ar 7.

q<sup>r</sup>yBr<sup>s</sup>ipA<sup>w</sup>rym<sup>y</sup>l w<sup>f</sup> l f<sup>w</sup>ieAw ]  
B<sup>l</sup> ih ck<sup>i</sup>h b<sup>w</sup>irk q<sup>u</sup>hir ip<sup>q</sup>w m<sup>w</sup>ieAw ]1]

tayrai b<sup>h</sup>arosai pi-aaray mai laad ladaa-i-aa.  
b<sup>h</sup>ooleh chookeh baarik tooN har pi<sup>t</sup>aa maa-i-aa. ||1||

s<sup>h</sup>yl w kh<sup>n</sup>ukh<sup>w</sup>nu ]  
q<sup>r</sup>yw ibK<sup>m</sup>uB<sup>w</sup>nu ]1] rh<sup>w</sup>au]

suhaylaa kahan kahaavan.  
tayraa bi<sup>k</sup>ham b<sup>h</sup>aavan. ||1|| rahaa-o.

haum<sup>w</sup>cuq<sup>w</sup>ukrau<sup>q</sup>y<sup>w</sup> hauj<sup>w</sup> nauA<sup>w</sup>p<sup>w</sup> ]  
sB hl m<sup>i</sup>d sB<sup>i</sup>h qy<sup>b</sup>whir by<sup>n</sup>h<sup>q</sup>q ]  
b<sup>w</sup>p<sup>w</sup> ]2]

ha-o maan taan kara-o tayraa ha-o jaan-o aapaa.  
sab<sup>h</sup> hee maD<sup>h</sup> sab<sup>h</sup>eh tay baahar baymuhtaaj  
baapaa. ||2||

ipqw hauj wnaunhl qrl kvn j ugqw ]

piṭaa ha-o jaan-o naahee ṭayree kavan jugṭaa.

pḥw 52

SGGS P - 52

bḍn mikqusḥumyrl rḥYmmqw ]3]

banḌhan mukaṭ sanṭahu mayree raakhai mamṭaa.  
||3||

Beyikrpḥl Tḥkr rihE Awx j wkw ]

bḥa-ay kirpaal ṭhaakur rahi-o aavan jaanaa.

gr imil nḥnk pḥrbḥmu

gur mil naanak paarbarahm pachhaanaa.

pCḥkw ]4]27]97]

||4||27||97||

### SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation and unite with God, then without concerning ourselves with good or bad deeds, (and salvation or bondage), we should serve the Guru (by following his advice enshrined in the Guru Granth Sahib Ji), and meditating on God's Name.

In this *shabad*, he shows us with what kind of attitude and pure love we should approach God, so that He may ignore our shortcomings and take us into His embrace.

With childlike simplicity, Guru Ji addresses God and says: "(O' my) Beloved, it is on the assurance of Your affection that I have played my child-like antics. (I know that even if) as a child I make mistakes, (You will ignore them) like a mother or father."(1)

At the same time, Guru Ji acknowledges that even though a child may sometimes make innocent mistakes, yet it obeys the parent's command, which is very difficult for adults to do. So Guru Ji says: "(O' God), it is easy to talk about You (as our father), but it is very difficult to accept Your Will (or order)."(1-pause)

Continuing to express his love and devotion for God, Guru Ji says: "(O' God), I take pride in You because You are my strength, and (You are) my own. O' Father of all, You are within and without everyone, yet independent of all."(2)

Disclaiming any special knowledge about God, Guru Ji humbly confesses: "O' dear Father, I do not know which is the way to please You. But O' saints, (I know this much: that) out of His (fatherly) affection, He will liberate me from (worldly) bonds." (3)

Finally, summarizing his relationship with God, he says: "Meeting the Guru, Nanak has realized that God has become merciful to him, and his coming and going (in and out of this world) has ended." (4-27-97)

**The message of the *shabad* is that if we want to obtain salvation and unite with God, then like an innocent child we should approach Him with pure and sincere love, ask Him to forgive all our mistakes like a father or a mother, and take us in His embrace.**

isrlḥgumhl w 5 Gru1 ]

sireeraag mehlāa 5 ghar 1.

sḥj j nḥwimil BḥelAw kitAVw j mkḥl u]  
scw swihbumin vṭw hḥAw KsmudieAw u]  
pḥw siqgruBḥtAw ibnisAw sBuj ḥḥl u]1]

sanṭ janaa mil bḥaa-ee-aa kati-arḥaa jamkaal.  
sachaa saahib man vṭḥaa ho-aa kḥasam ḍa-i-aal.  
pooraa saṭgur bḥayti-aa binsi-aa sabḥ janjaal. ||1||

myrsiqgrw hauqḍuivthukrbḥxw]  
qḥydrsn kaubil ḥwrxḥqis idqw Aḥḥḥ]  
nḥwḥu]1] rhḥwau]

mayray saṭiguraa ha-o ṭuḌh vitahu kurbaan.  
ṭayray ḍarsan ka-o balihaarnai ṭus ḍitaa amrit  
Naam. ||1|| rahaa-o.

ij n qḥsḥvAw Bḥaukir sḥl prK sjḥn ]  
iqnw ipCYCṭIAḥij n Aḥḥir nḥwḥinḌḥwḥu]  
gr j yḥfudḥw konhl ij in idqw Awqm ḍḥwḥu]2]

jīn ṭoon sayvi-aa bḥaa-o kar say-ee purakh sujaan.  
ṭinaa pichḥai chḥutee-ai jīn andar Naam niḌḥaan.  
gur jayvad ḍaataa ko nahee jīn ḍitaa aatam ḍaan.  
||2||

It is the same light

Aweysprvukuhij ij n gruimil AwasBwie ]  
scysqpl riqAw drgh bbsxuj wie ]  
krqyhiQ vifAwelAw pthib il iKAw pwie ]3]

aa-ay say parvaan heh jin gur mili-aa subhaa-ay.  
sachay saytee rati-aa dargeh baisan jaa-ay.  
kartay hath vadi-aa-ee-aa poorab likhi-aa paa-ay.  
||3||

scukrqw scukrxhwruscusihbuscutk ]  
scoscuVkwIAyscobiD ibbk ]  
srb inrMir riv rihAwj ip nwnk j lvV  
ek ]4]28]98]

sach kartaa sach karanhaar sach saahib sach tayk.  
sacho sach vakhaanee-ai sacho buDh bibayk.  
sarab niranter rav rahi-aa jap naanak jeevai ayk.  
||4||28||98||

#### SIRI RAAG MEHLA 5

In so many of the previous *shabads*, Guru Ji advised us to seek and act upon the advice of the Guru, and meditate on God's Name. In this *shabad*, on the basis of his personal experience he tells us the advantages of joining saintly congregations, and associating with other devotees (whom he calls his saintly brothers).

He says: "By associating with saintly people, I have snapped the noose of death. (In their company) I have been blessed with the sight (and guidance) of the true Guru, and (by following his advice) all my worldly entanglements have ended. (God the) Master has become merciful, and has come to reside in my heart."(1)

Expressing his gratitude to the Guru, he says: "O' my true Guru, I am a sacrifice to you. Yes, to your sight I am a sacrifice, because by becoming gracious you have bestowed upon me the nectar (of God's) Name."(1-pause)

Next addressing God, Guru Ji says: "(O' God), most wise are those people who have served (and meditated on You) with (true) love. We are liberated (from the bondage of worldly entanglements) by following those within whom is the treasure of (God's) Name. There is no greater benefactor than the Guru, who has given this gift of self (awakening)." (2)

Elaborating on the merits of meeting the Guru, he says: "Approved is the advent of those whom the Guru has come to meet in a natural way. On meeting the Guru, they start loving God. Being imbued with the love of the eternal God, they obtain a seat in His court. However, all the glory is in God's hands, and one is imbued with His love only if it is so preordained."(3)

Guru Ji concludes the *shabad* in a beautiful poetic style, using the word "True" repeatedly. He says: "True is the Creator, true the Doer, true the Master, and true is His support. We should repeat and describe the Name of the truest of the true, from which comes true realization. Nanak lives by remembering that One who is pervading in all."(4-28-98)

**The message of the *shabad* is that we should always serve the true Guru by following his advice. He will help us develop true love for God, by praising whom we shall obtain a seat in His court.**

isrlrugumhl w 5 ]

sireeraag mehlaa 5.

gruprmpsrupj IAymin qin l wie ipAuru ]  
siqgrudwqj IA kw sBsYdje ADuru ]  
siqgr bcn kmwxysew ehuvlcwru ]  
ibnusuDusliq riqAw mwieAw mhusBuCwru ]1]

gur parmaysur poojee-ai man tan laa-ay pi-aar.  
satgur daataa jee-a kaa sabhsai day-ay aDhaar.  
satgur bachan kamaavnay sachaa ayhu veechaar.  
bin saaDhoo sangat rati-aa maa-i-aa moh sabh  
chhaar. ||1||

myrsuj n hir hir nwmusmil ]  
suDusliq min vsYpLn hwYGm ]1] rhwau]

mayray saajan har har Naam samaal.  
saaDhoo sangat man vasai pooran hovai ghaal.  
||1|| rahaa-o

grusmrQuApwgruvfBgI drsnuhie ]  
gruAgcrunrml w gr j yfuAvrun kie ]  
grukrqw grukrxhwrugrmik scl sie ]  
gr qybhir ikCunhl gruklqwl Mysuhie ]2]

gur samrath apaar gur vadbhaagee darsan ho-ay.  
gur agochar nirmalaa gur jayvad avar na ko-ay.  
gur kartaa gur karanhaar gurmukh sachee so-ay.  
gur tay baahar kichh nahee gur keetaa lorhay so  
ho-ay. ||2||

**It is the same light**

guruqrOugrupwrj uqugrumnsu pñxhuru]  
guruqwr hir nmudje aDrYsBusBuru]

gurusmrOugruinrkurgruakw Agm Apwru]

gr kl mihmw Agm hYikAw kQykQnhuru]3]

ij qVyPI min buCIAih iqqVysiqgr pñs ]  
pñb il Kypwxywunnmudyrñis ]  
siqgr srxl AwieAWbñhV nhl ibñwsu]  
hir nñnk kdyn ivsrauehuj laupñfuqyrw  
sñsu]4]29]99]

gur tñrath gur paarjaat gur mansaa pooranhaar.  
gur daataa har Naam day-ay uDhrai sabh  
sansaar.

gur samrath gur nirankaar gur oochaa agam  
apaar.

gur kee mahimaa agam hai ki-aa kathay  
kathanhaar. ||3||

jñt-rhay fal man baachhee-ah tñt-rhay satgur paas.  
poorab likhay paavnay saach Naam day raas.  
satgur sarnee aa-i-aa<sup>N</sup> baahurh nahee binaas.  
har naanak kaday na visra-o ayhu jee-o pind  
tayraa saas. ||4||29||99||

### SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji told us that we should always serve the true Guru by following his advice. He will help us develop true love for the eternal God, by praising whom we shall obtain a seat in His court.

In this *shabad*, he describes in detail the advantages of loving and worshipping the Guru. He says: "We should worship our Guru-God with love in our body and mind, because the true Guru is the giver of (spiritual) life, and provides support to all. To act on the words (of advice) of the Guru is the wisest philosophy: without being dyed with (the love of) the holy company (of the Guru), all attachment to wealth is as useless as ashes."(1)

Therefore, Guru Ji affectionately advises us: "O' my friend, enshrine the Name of God in your heart (and keep serving your Guru). By remaining in the company of the saint (Guru), God's Name comes to abide in the mind, and your service becomes fruitful."(1-pause)

Now listing the merits of the Guru, he says: "The Guru is all powerful and infinite. It is only by supreme good fortune that his sight (and guidance) is obtained. The Guru is incomprehensible and immaculate, and no one can equal the Guru. The Guru is the manifestation of the Creator and the Doer. It is through the Guru that true glory is obtained. Nothing is beyond (the power of) the Guru. Whatever the Guru desires, (that) comes to pass."(2)

Describing the benefits of going to the Guru, serving him, and seeking his guidance, he says: "The Guru is (like a true) pilgrimage place. He is like the (mythological) *Paarjaat* tree, the fulfiller of our desires. It is the Guru who is the giver of God's Name, whose blessing can redeem the entire world. The Guru is the manifestation of that God, who is the possessor of all powers, is formless, lofty, unfathomable and limitless. (In short), ineffable is the praise of the Guru. What can any writer write (about the Guru)?"(3)

In conclusion, Guru Ji says: "Whatever rewards our mind can seek, the Guru has them all. But only those who are so predestined obtain these (gifts). The Guru gives the capital of God's true Name. Once a person comes into the service of the Guru, that person never dies a spiritual death. Therefore, I Nanak pray: O' God, all this body and soul of mine are Your gifts. Please bless me that I may never forget You."(4-29-99)

The message of this *shabad* is that the Guru is all-powerful to grant all our wishes. Therefore, we should seek his refuge to free us from the bondage of the world, and unite us with God.

isrlrñgumhl w 5 ]

skñ j nhusix BwelhoCñtuswYñwie ]  
gr kyrcx sryxyqlrQ hir kw nñau]  
AwYdrgih mñIAih iml YinQwYQñau]1]

sireeraag mehlāa 5.

sant janhu sunbhaa-eeho chhootan saachai naa-ay.  
gur kay charan sarayvnay tñrath har kaa naa-o.  
aagai dargahi manee-ah milai nithaavay thaa-o.  
||1||

## pHw 53

## SGGS P - 53

Buel rysucl siqgr sy ]  
siqgr qūṭpueIAṭpṭn AI K ABṭ ]1]  
rhṭau]

bḥaa-ee ray saachee saṭgur sayv.  
saṭgur tuṭhai paa-ee-ai pooran alakḥ abḥayv. ||1||  
raḥaa-o.

siqgr ivthuvirAw ij in idqw scunṭau]  
Anidnuscsl iḥxw scykygḥ gṭau]  
scuKṭxw scuṭphxw scyscw nṭau]2]

saṭgur vitahu vaari-aa jin dīṭaa sach naa-o.  
an-dīn sach salaahṇaa sachay kay guṇ gaa-o.  
sach kḥaṇaa sach painṇaa sachay sachaa naa-o.  
||2||

swis igrwis n ivsrṭsPI umṭiq grṭAwip ]  
gr j yṭfṭAvrun idsel Awṭ phr iqsuj wip ]  
ndir kryqw pṭeIAṭscunṭmugḥqṭis ]3]

saas giraas na visrai safal mooraṭ gur aap.  
gur jayvad avar na diṣ-ee aath pahar ṭis jaap.  
naḍar karay ṭaa paa-ee-ai sach Naam gunṭaas. ||3||

grṭprmsrueḥṭisB mih rihAw smṭie ]  
ij n kaupṭib il iKAw sṭl nṭmṭiDAṭie ]  
nṭnk gr srṭxḡḡl mṭṭn Awṭjṭie  
[4]30]100]

gur parmaysar ayk hai sabḥ meh rahi-aa samaa-ay.  
jin ka-o poorab likḥi-aa say-ee NaamDḥi-aa-ay.  
naanak gur sarnāagaṭee marai na aavai jaa-ay.  
||4||30||100||

## SIRI RAAG MEHLA 5

In so many of the previous *shabads*, Guru Ji told us about the merits of the Guru, and what kind of blessings we obtain when we serve him (and follow his advice). In this *shabad* he goes a step further, and tells us why serving the Guru is not just a good idea but is absolutely essential.

He explains: “O’ my dear saints listen! Our release (from evil pursuits) happens only by meditating on the (God’s) Name. Worshipping the feet of the Guru, (by faithfully following his advice), and meditating on God’s Name is like going to a pilgrimage place. (They who follow this advice), obtain the gift of God’s Name, are therefore recognized in God’s court for that, and thus even the shelter-less find shelter.”(1)

For this reason, Guru Ji advises: “O’ brothers, true (and most fruitful) is the service of the true Guru, because if the true Guru is pleased we attain the indescribable and unknowable God.”(1-pause)

Expressing his own gratitude to his Guru, he says: “I am a sacrifice to the true Guru who has blessed me with the eternal Name. Because of him, I praise the eternal (God) day and night, and sing His praises. For me now the eternal Name of God has become my daily (spiritual) food and wear, and I keep meditating on the true Name of the eternal (God).”(2)

Continuing his praise of the Guru, he says: “(O’ my friends), the Guru himself is powerful enough to grant us all kinds of blessings. (I wish that) I may never forget the Guru, even for a single breath or morsel (for any amount of time). To me, no other person or power seems to be equal to the Guru, whom we should always worship. It is only when the Guru casts his merciful glance that we find the Name of the eternal God, the treasure of merits.” (3)

Therefore, Guru Ji concludes the *shabad* by saying: “(O’ my friends), the Guru and God are one, who abides in all. But only those people meditate on His Name who are predestined. In short, Nanak (says), the person who has come to the shelter of the Guru, (and who has completely molded according the advice of the Guru), that person does not suffer any (spiritual) death, nor suffers any more rounds of coming and going (to and from this world).” (4-30-100)

**The message of this *shabad* is that the only way we can be released from the bondage of worldly pains and sufferings of the rounds of births and deaths is by seeking the guidance of the Guru (Granth Sahib), following his advice, and meditating on the Name of God day and night.**

*Detail of shabads M: 1=33, M: 3=31 M: 4= 6 M: 5=30 Total=100*



< > siqgr pBwid ]

ik-o<sup>N</sup>kaar satgur parsaad.

isrlwgmhl w 1 Gru1 AstpdlAw]

sireeraag mehlāa 1 ghar 1 asatpadee-aa.

AniK AniK mnubvwvxw ij auij auj wplvwie ]  
ij s novwie sokwelAlSokyfuikquQwie ]  
AniKx vml yj pVysiB AniK rhyil v l wie ]1]

aakḥ aakḥ man vaavn̩aa ji-o ji-o jaapai vaa-ay.  
jis no vaa-ay sun̩aa-ee-ai so kayvad kiṭ̩ thaa-ay.  
aakh̩an vaalay jayṭ̩-rhay sabh̩ aakh̩ rahay liv laa-ay.  
||1||

biɓw AI hɪAgm Apɪwɪ]  
pɪkɪ nɪɛl pɪk Qwɛ scw prɪvɪdgɪwɪ]1]  
rhɪwɪ]

baabaa alhu agam apaar.  
 paakee naa-ee paak thaa-ay sachaa paravdigaar.  
 ||1|| rahaa-o.

qꝛw hkmun j ꝛpl kꝛVw il iK n j ꝛYkœ ]  
jysausiier mꝛl lAih iql un pꝛjwih rœ ]  
klmiq iknꝛn ꝛuelAw siB six six AwKih  
sœ ]2]

tayraa hukam na jaapee kayt-rhaa likh na jaanai  
 ko-ay.  
 jay sa-o saa-ir maylee-ah til na pujaaveh ro-ay.  
 keemat kinai na paa-ee-aa sabh sun sun aakhhahi  
 so-ay. ||2||

plr pkmr swl k swdk shdyAarushld ]  
sK msiek kuj l ml wdir drvs rsld ]  
brkiq ign kauAgl l pVdyrhin drw [3]

peer paikaamar saalak saadak suhday a-or  
saheed.  
saykh masaa-ik kaajee mulaa dar darvays raseed.  
barkattin ka-o aglee parh-day rahan darood. ||3||

piC n swj ypiC n Fihypic n dyYI je ]  
 Ampxl kulriq Ampyj wYAmprxukrje ]  
 sBnw vKYndir kir j YBnwYqYdje ]4]

puchh na saajay puchh na dhaahay puchh na  
dayvai lay-ay.  
 aapnee kudrat aapay janai aapay karan karay-i.  
 sabhnaa vaykhai nadar kar jai bhaavai tai day-ay.  
 ||4||

Qwww nww n j wxlAih nwww kyfunwau]  
ij QYvsYmyrw pwiqswhusokyfuhYQwau]

thaavaa naav na jaanee-ahi naavaa kayvad naa-o.  
 jithai vasai mayraa paatisaahu so kayvad hai  
 thaa-o.  
 ambarh ko-ay na sak-ee ha-o kis no puchhan  
 jaa-o. ||5||

AbiV kio n skel hauiks noplCix j wau]5]

```
vrnw vrn n Bwnl j yiksYvfw krje ]
vfyhiQ vifAwelAw j YBwYqYdje ]
hkim svuryAwpxYcsw n iFl krje [6]
```

varnaa varan na bhaavnee jay kisai vadaa karay-i.  
vaday hath vadi-aa-ee-aa jai bhaavai tai day-ay.  
*Hukam* savaaray aapnai chasaa na dhil karay-i.  
||6||

sBukoAnKYbhqubhqul kYkYvlwir ]  
kyfudwqW AnKIAYdykYrihAw sunir ]  
nink qöt n Awel qry jugh jugh Bfwr [7]1]

sabh ko aakhai bahut bahut lainai kai veechaar.  
 kayvad daataa aakhee-ai day kai rahi-aa sumaaar.  
 naanak tot na aavee tayray jugah jugah bhandaar.  
 ||7||1||

**SIRI RAAG MEHLA 1 GHAR 1**

**ASHTAPADIAN**

According to Dr. Bh. Vir Singh Ji, this *shabad* seems to have been uttered by Guru Ji during a conversation with a Muslim saint, who thought that only by singing praises of God in the Muslim way could one attain Him.

In his response, Guru Ji says: “We may utter and sing praises of God according to the different thoughts arising in our mind. But we do not know how great He is to whom we address our praise, or where He resides. (This is in spite of the fact that) innumerable are the eulogizers who sing God’s praises with their minds attuned to Him.”(1)

Giving the essence of his own concept of God, Guru Ji respectfully says to that Muslim saint: “O’ my respected sire, *Allah* (God) is limitless, and beyond the grasp of our mental faculties. Pure is His Name, immaculate is His abode, and He is the true sustainer (of the universe).”(1-pause)

Next, going into a prayer mode, Guru Ji addresses God Himself and says: “(O’ God, what can I speak of You as a person)? It is beyond one’s power to know or comprehend the extent of Your command. Even if Your praises (written by hundreds of poets) were to be added up, they would not reach (or describe) even an iota of Your glory and greatness. Nobody has been able to assess Your worth. Everybody speaks about You from hearsay.”(2)

Addressing once again that Muslim saint, Guru Ji says: “There are many saints, prophets, spiritual guides, men of faith, martyrs, Muslim mystics, religious judges, teachers, and holy beggars (who have been able to) reach His door, but only they have been truly blessed who keep uttering His praises.” (3)

Describing God's independence, he says: "God seeks no one's counsel when He creates, nor when He destroys (the world). He neither seeks anybody's permission while giving, nor while taking back. He alone knows His creation, and does what He wants to do. He looks at all with His glance of grace, and gives whatever He wants to give to anybody."<sup>(4)</sup>

Next, commenting upon the views of the Muslim saint regarding God's abode and His true Name, Guru Ji says: "(O' my friend, so great is God's creation, and so many places are in it). We cannot know all those places and their names, nor we can know how great is His Name. We also don't know how great is that place where resides my (God), the King. No one has the power to reach his abode. To whom may I go to ask about it?" (5)

Commenting upon the belief of those who regard themselves as better than others, Guru Ji says: “Whenever God wants to elevate a person, He does not bother about whether that person belongs to a high or low caste. All the honors are in the hands of the great God, and He bestows these on whomsoever He pleases. He exalts His saints by His command, and does not delay it even for a moment.”(6)

In conclusion, Guru Ji comments: “In order to receive (His blessings), everybody calls out to Him for more and more gifts. But how great should we call God, whose gifts (even after so much giving) are beyond reckoning? Therefore I Nanak, say: “(O’ God), so vast are Your storehouses that there is no shortage of Your blessings, even after the passage of ages.”(7-1)

**The message of the *shabad* is that merits of God are indescribable, but we should still try to sing His praises. However, we should never feel a sense of ego, that we are better than others, or that our method of worshipping God is better than that of others.**

mhl w 1 ]

**mehlaa 1.**

By the way, I am a student of the University of the South Pacific.

sabhay kant mahaylee-aa saglee-aa karahi  
seegaar.

**pHw 54**

**SGGS P - 54**

gxq gxwix AvelAw shw vsuivkuru]  
pwKMF plhun pvelAYKdtw pwj uKtAwru]1]

ganat ganaavan aa-ee-aa soohaa vays vikaar.  
pakhand paraym na paa-ee-ai khota paaj khu-  
aar. ||1||

hir j laueauiprurwYnir ]  
qDu Bwin shigxl Apxl ikrpw lTh svnir ]1]  
rhvau]

har jee-o i-o pir raavai naar.  
tuDh bhaavan sohaaganee apnee kirpaa laihi  
 savaar.||1|| rahaa-o.

gr s bdl slgwrlAw qnumnuipr kYpwis ]  
die kr j öV KVI qkYscukhYAr dwis ]  
l w l rql sc BYvsl Bwie rql rllg ruis ]2]

gur sabdee seegaaree-aa tan man pir kai paas.  
du-ay kar jorkhharhee takai sach kahai ardaas.  
laal ratee sach bhai vasee bhaa-ay ratee rang  
raas. ||2||

ipā kl cŕl kŕfIAYl w l mŕnYnau ]  
 swcl pliq n qtel swcymjI iml wau ]  
 sbid rql mnuvjDAw hausd bil hŕYj wau ] 3]

pari-a kee chayree kaa<sup>N</sup>dhee-ai laalee maanai  
 naa-o.  
 saachee pareet na tut-ee saachay mayl milaa-o.  
 sabad ratee man vayDhi-aa ha-o sad balihaarai  
 jaa-o. ||3||

sw Dn rlf n bbel j ysiqgr mŕh smŕie ]  
 iprurIs w UnaqnoswcaumrYn j ŕie ]  
 inq rVshŕgxl swcl ndir rj ŕie ] 4]

saa Dhan rand na bais-ee jay satgur maahi  
 samaa-ay.  
 pir reesaaloo na-oṭano saacha-o marai na  
 jaa-ay.  
 nit ravai sohaagane saachee nadar rajaa-ay.  
 ||4||

swcuDVI Dn mŕfIAYkŕpVuph slgru ]  
 cMnucliq vsŕieAw mMrudsvw dAwru ]  
 dlpkusbid ivgŕisAw rŕm nŕmuar hŕru ] 5]

saach Dharhee Dhan maadee-ai kaaparh paraym  
 seegaar.  
 chandan cheet vasaa-i-aa mandar dasvaa du-aar.  
 deepak sabad vigaasi-aa raam Naam ur haar.  
 ||5||

nŕl AMir shxl msqik mxl ipAwru ]  
 sBw sŕiq shwxl swYpjm Apŕ ]  
 ibnuipr pŕKun j ŕxel swcygr kYhj  
 ipAwir ] 6]

naaree andar sohnee mastak manee pi-aar.  
 sobhaa surat suhaavane saachai paraym apaar.  
 bin pir purakh na jaan-ee saachay gur kai hayt  
 pi-aar. ||6||

inis ANDAwrl sqleyikauipr ibnŕYx ivhŕie ]  
 Alkj l auqnŕj w l AaumnuDnuj il bil j ŕie ]  
 j w Dn klŕq n rŕwIAw qŕ ibrQw j bnŕj ŕie ] 7]

nis anDhi-aaree sutee-ay ki-o pir bin rain  
 vihaa-ay.  
 ank jala-o tan jaalee-a-o man Dhan jal bal jaa-ay.  
 jaa Dhan kant na raavee-aa taa birthaa joban  
 jaa-ay. ||7||

sj Yklŕ mŕh VI slŕl bŕ n pŕie ]  
 hausql ipruj ŕgxw iks kaupCauj ŕie ]  
 siqgr mŕ l Bŕvsl nŕnk pŕhusKŕie ] 8] 2]

sayjai kant mahaylrhee sootee boojh na paa-ay.  
 ha-o sutee pir jaagnaa kis ka-o poochha-o jaa-ay.  
 satgur maylee bhai vasee naanak paraym  
 sakhaa-ay. ||8|| 2||

### MEHLA 1

One of the most favorite examples used by Guru Ji is that of comparing humans to brides and God to the husband and master (whom every bride wants to please and possess). Guru Ji divides these human (brides) into three categories. First are those who are hypocrites: they bedeck themselves with attractive clothes not out of true love, but for the sake of money. (They wear holy garbs not out of true love for God, but for the sake of winning over and deceiving innocent people). The second category is that of faithful brides, or the true devotees: those who have true love for their Spouse. The third category is that of ignorant brides, or people who do not know or realize the significance of the company of their Spouse. They let their valuable human life pass away without enjoying the delight of the love of their Spouse.

Guru Ji first comments on the hypocrites (who adorn themselves with holy garbs, and want to be called saints or devotees of God, but in reality are not). Comparing them to those women who try to wed a man not for true love, but for the sake of money, Guru Ji says: "All are the fiancées of the groom (God), and all of them adorn themselves. They have all come to be counted (as His true beloveds), but their red dress (holy looking garb) is useless. They cannot win the love (of the Groom) by hypocrisy, and ultimately the false show ruins them."(1)

Explaining how a human bride can truly win the love of (God) the groom of all human brides, Guru Ji says: "O' God, a bride can enjoy Your company (if she looks pleasing to You). But only those (human) brides seem pleasing to You whom You embellish by Your grace, (with true devotion)."(1-pause)

Now Guru Ji describes the qualities of a truly faithful bride, (the true devotee) of God. He says: "The (truly faithful bride) is bedecked with the (ornaments) of the Guru's word. She dedicates her body and

mind to the (service of her) Spouse (God). With folded hands (in utter humility), she awaits God's command. (If she herself needs any thing), she makes a true and sincere supplication (to Him). The true (bride) is the one who remains dyed deep red, (totally immersed) in the love of God, and always remains absorbed in truth and fear (of God).”(2)

But the true bride (devotee) of God does not stop loving Him once she has won His favor, or the pleasure of union with Him. Guru Ji says: “The beloved (devotee) who is devoted to God’s Name is known as His hand-maid. Her true love never ends; because of her true love, she always remains united with the eternal (Spouse). The heart of the bride who is thus dyed in the Guru’s word is pierced with love for God (her Spouse). To such a one I am always a sacrifice.” (3)

Next describing the blessings received by the truly wedded and united soul bride of God, Guru Ji says: “(Such a bride soul), who fully merges in the true Guru (and faithfully follows his advice), never becomes a widow (or forsaken by God). The sporting ever-youthful God is immortal. He is neither born, nor dies. Such a wedded bride (the united devotee), who has been bestowed with God’s true glance of grace, always enjoys His blissful company.”(4)

Continuing with the same metaphor, Guru Ji describes how a faithful bride continues to adorn herself even when she has won her Master’s favor (or how a true devotee, even after having been blessed with God’s grace, keeps leading a true, honest and humble life). He says: “(The truly wedded soul bride) bedecks her tresses with the plaits of truth. She wears the ornaments and clothes of God’s love. She applies the perfume of enshrining (God) in the mind, and her temple is the inner conscious mind (where she experiences the glimpse of her God). There she lights the lamp of the Guru’s word (by making the advice of the Guru her guide), and wears the necklace of God’s Name.” (5)

Describing the beauty and glory of such a loving united bride (or true devotee) of God, Guru Ji says: “Such a bride bedecks her forehead with the jewel of God’s love and looks the most beautiful among women. Her glory is that she cherishes in her mind true love for the infinite God. Being guided by love and the guidance of the Guru, she knows none other than her beloved Spouse, (except the one supreme God, she does not worship any other lesser god).” (6)

Now addressing spiritually unaware and oblivious human beings, Guru Ji says: “O’ bride soul, sleeping in dark night (of ignorance), how can you pass your night (of life) without (the company of) your spouse (God)? May that body burn limb by limb, may also burn the mind and wealth, because if a bride (soul) has not enjoyed the bliss of her Groom’s company, her youth goes waste.”(7)

Guru Ji concludes the *shabad* by including himself in the category of such ignorant (human) brides and says: “(In what an unfortunate state we humans live)! The ignorant bride is lying on the bed of her spouse (God), but being asleep, she doesn’t realize this thing, (that God is always with us in our hearts, but we don’t recognize Him. Later when she realizes this fact then she wonders and says to herself, “Me the bride) am sleeping while the groom (God) is awake. To whom may I go and ask for guidance? O’ Nanak, only when the true Guru unites a bride soul with (God), does she learn to live in His fear and loving companionship.”(8-2)

**The message of the *shabad* is that instead of showing ourselves off with beautiful clothes and makeup (holy garbs, false rituals, and ceremonies), we should seek the guidance of the true Guru and sincerely surrender ourselves to God's will and command. Only then can we learn to live in loving respect of our beloved groom (God) and enjoy the bliss of His eternal union.**

isrlrīgumhl ॥ 1 ]

sireeraag mehlāa 1.

Apygk ApykQYApysix vlcirū]  
Apyrqnprik qmApymd uApirū]  
saacauumnumhquqApdyxhru] 1]

aapay gun aapay kathai aapay sun veechaar.  
aapay raṭan parakh too<sup>N</sup> aapay mol apaar.  
saacha-o maan mahat too<sup>N</sup> aapay dayvanhaar. ||1||

hir j lauqkrqwrqurū]  
ijau BwV iqau rVku qm hir nmu imlV  
Ancirū] 1] rhau]

har jee-o too<sup>N</sup> kartaa kartaar.  
ji-o bhaavai ti-o raakh too<sup>N</sup> har Naam milai  
aachaar. ||1|| rahaa-o.

Apyhlrw inrml w Apyrthumj IT ]  
 Apyml aJ l oApyBgq bsiTu]  
 gr kYsbid sl whxwGit Git fITuAfITu]2]

aapay heeraa nirmalaa aapay rang majeeth.  
 aapay moṭee oojlo aapay bhagaṭ baseeth.  
 gur kai sabad salaahn<sup>aa</sup> ghat ghat deeth adeeth.  
 ||2||

ApySugrubihQw ApypruApuw]  
 sucl vnt sj wuxqmsbid l Gwvxhru]  
 nfirAw fruj wIAybWugrUgburu]3]

aapay saagar bohithaa aapay paar apaar.  
 saachee vaat sujaantoo<sup>N</sup> sabad laghaavanhaar.  
 nidri-aa dar jaanee-ai baajh guroo gubaar. ||3||

AsiQrukrqw dKIAYhrukpl AwVj wie ]  
 Apyinrml uekuqUhr bDI DDIYpie ]  
 gir rKysyabrysycisauil v l wie ]4]

asthir kartaa daykhee-ai hor kaytee aavai jaa-ay.  
 aapay nirmal ayk too<sup>N</sup> hor banDhee DhanDhai  
 paa-ay.  
 gur raakhay say ubray saachay si-o liv laa-ay. ||4||

phw 55

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hir j lausbid pCwIAyswic rgygr vvik ]  
 iqqun m l un l gel sc Gir ij suEqku]  
 ndir kryscupwIAybunwYikAw siku]5]

har jee-o sabad pachhaanee-ai saach raṭay gur  
 vaak.  
 tīt tan mail na lag-ee sach ghar jis oṭaak.  
 nadar karay sach paa-ee-ai bin naavai ki-aa saak.  
 ||5||

ij nl scupCwixAw sysKleyj g cwir ]  
 hamYiqBnw mür kYscuriKAw ar Dür ]  
 j g mih l whw ekunmupwIAygr vlcwir ]6]

jinee sach pachhaani-aa say sukhee-ay jug chaar.  
 ha-umai tarisnaa maar kai sach rakhi-aa ur Dhaar.  
 jag meh laahaa ayk Naam paa-ee-ai gur veechaar.  
 ||6||

swcauvKru l wIAy l wBusdw scurwis ]  
 sucl drgh bBel Bgiq scl Ardis ]  
 piq isaul Kw inbVlrm nmuprgwis ]7]

saacha-o vakhar laadee-ai laabh sadaa sach raas.  
 saachee dargeh bais-ee bhagaṭ sachee ardaas.  
 paṭ si-o laykhaa nibrhai raam Naam pargaas. ||7||

altw altawAwKIAyKhaun djKAw j wie ]  
 j h dKw qh ekukmsiqgir dIAwidKwie ]  
 j iq inrMjir j wIAy nink shij  
 sBwie ]8]3]

oochaa oocha-o aakhee-ai kaha-o na daykhi-aa  
 jaa-ay.  
 jah daykhaa tah ayk too<sup>N</sup> satgur dee-aa dikhaa-ay.  
 jot niranṭar jaanee-ai naanak sahj subhaa-ay.  
 ||8||3||

#### SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, this *shabad* seems to have been uttered by Guru Ji during a discussion with some scholar. His point was: If God is everything, and if He is the cause and the doer of every thing, then what is the need for man to do anything at all? In this *shabad*, Guru Ji explains this riddle.

Guru Ji first uses the metaphor of diamonds and pearls to describe the greatness of God. He says: “(O’ my friend, God), Himself has all the merits, and He Himself describes those merits, and hearing (these merits), He Himself ponders over them. O’ God, You Yourself are the Jewel (of Your Name); Yourself its assayer, and You Yourself are its infinite value. You Yourself are the everlasting glory and honor, and You Yourself are the giver (of honor to Your creatures).”(1)

Therefore, Guru Ji prays to God and says: "O’ God, You are the creator and maker of everything. Save me as it pleases You. (My prayer is that) I may be blessed with the life style of devotion to Your Name."(1-pause)

Addressing those who are interested in obtaining the invaluable jewel of God’s Name, Guru Ji says: “(O’ my friends, God) Himself is the pure diamond, and Himself the embodiment of (long lasting love, like the) fast madder dye. He Himself is the shining pearl, and Himself the mediator between the devotee and Himself. Through the Guru’s word, we should praise such a God who is pervading both visibly and invisibly in all hearts.” (2)

It is the same light

Now using another metaphor, Guru Ji says: “(O’ God), You Yourself are the ocean and Yourself the ship; You Yourself are this and the yonder shore. You Yourself are the true path, and You are the wise guide to ferry us across through the (Guru’s) world. We should know that fear (of this worldly ocean) is for those who are not afraid of God, (and do not follow the advice of the Guru). Without (the Guru’s guidance), they live in the pitch darkness (of ignorance).” (3)

Guru Ji then comments: “(O’ my friends), in this universe we see only the Creator, who is eternal. Countless others come and go. O’ God, You Yourself are the only one who is immaculate (and free from worldly entanglements or attachments). You have bound the rest of the universe by yoking them to worldly tasks. They whom the Guru has saved (from these affairs) have been emancipated by cherishing love for the eternal (God).” (4)

Now explaining how we can recognize and realize God, Guru Ji says: “It is by following the Guru’s word, and by being imbued with truth through the Guru’s sermon, that God is realized. The person whose mind is always attuned to the service of God is never soiled with filth (of worldly attachments). It is only when God casts His merciful glance that one obtains His eternal Name, and worldly relationships are of no value without the Name.” (5)

Now describing the blessings enjoyed by those who have realized God, he says: “They who have realized the eternal God enjoy spiritual bliss. Having stilled their ego and desire, they have kept the eternal (God) enshrined in their hearts. Because in this world, the one (true) profit is (God’s) Name, which we obtain by reflecting on the Guru’s word.” (6)

Now directly answering that scholar’s question, Guru Ji indicates what we need to do. He says: “We should acquire the commodity of the True Name. This true (commodity) always yields profit. They who are imbued with true devotion and make a sincere prayer (to God) are granted a seat in God’s court (and are honored there). Being enlightened with God’s Name, their account (of good or bad deeds) is settled with honor. (Because of their divine enlightenment, all their past sins or mistakes are forgiven by God, and they are not subjected to any further rounds of birth or death).” (7)

In conclusion, Guru Ji says: “(O’ God), everybody says that You are higher than the highest. I too say so; but simply by saying (so), You cannot be seen. However, (since the time), the true Guru helped me see You, wherever I look, I see You there. Now I Nanak effortlessly see Your divine light within all.” (8-3)

**The message of the *shabad* is that if we want to enjoy God’s divine presence everywhere and ultimately merge in Him, then we should follow the Guru’s advice and meditate on His Name with true love and devotion.**

isrlrūgumhl w 1 ]

mCil l j w un j nixAw sruKurw Asgūhu]  
 Aiq isAwl sōhl ikauklqvshu]  
 klqykrīx pūkl w un t l Yisrūhu]1]  
 Bwēl ryēauisir j wchukw u]  
 ij aumCl iqamwsw pv/Aiclw j w u]1]  
 rhwau]

sBuj gubwDokw koibnugr kw uAPwru]  
 sic rqsyaabrydibDw Cōf ivkur ]  
 hauiqn kybil hwrYdir scYsicAwr ]2]

slcnyij aupKIaw j w l biDk hwiQ ]  
 gir rKysyaabryhōr PwQycgYswiQ ]  
 ibnunwYcix stlAih kōe n sljl swiQ ]3]

scōscw AnKIAYscyscw Qunu]  
 ij nl scw mlhAw iqn min scuiDAwru]  
 min miK stcyj wclAih grmiK ij nw igAwru]4]

sireeraag mehlāa 1.

machhulee jaal na jaani-aa sar khaaraa asgaahu.  
 at si-aanee sohnee ki-o keeto vaysaahu.  
 keetay kaaran paakrhee kaal na talai siraahu. ||1||  
 bhaa-ee ray i-o sir jaanhu kaal.  
 ji-o machhee ti-o maansaa pavai achintaa jaal.  
 ||1||rahaa-o.

sabh jag baaDho kaal ko bin gur kaal afaar.  
 sach raṭay say ubray dubiDhaa chhod vikaar.  
 ha-o tin kai balihaarnai dar sachai sachiaar. ||2||

seechaanay ji-o pankhee-aa jaalee baDhik haath.  
 gur raakhay say ubray hor faathay chogai saath.  
 bin naavai chun sutee-ah ko-ay na sangee saath.  
 ||3||

sacho sachaa aakhee-ai sachay sachaa thaana.  
 jinee sachaa mani-aa tin man sach Dhi-aan.  
 man mukh soochay jaanee-ahi gurmukh jinaa  
 gi-aan. ||4||



siqgr AgYArdwis kir sij nudje iml wie ]  
 sij in imil AY sKu pwieAw jmdh mey ibKu  
 Kwie ]  
 nwYA Mir hauvsWnauvsYmin Awie [5]

satgur agai ardaas kar saajan day-ay milaa-ay.  
 saajan mili-ai sukh paa-i-aa jamdoot mu-ay  
 bikhkhaa-ay.  
 naavai andar ha-o vasaa<sup>N</sup> naa-o vasai man aa-ay.  
 ||5||

bwJugrUgburuhYibnusbdYbW n pwie ]  
 girmql prgusuhie sic rhYil v l wie ]  
 iqQYkwl un sMrYj ql j iq smwie [6]

baajh guroo gubaar hai bin sabdai boojh na  
 paa-ay.  
 gurmatee pargaas ho-ay sach rahai liv laa-ay.  
 tithai kaal na sanchrai jotee jot samaa-ay. ||6||

qNYsij nuqNsj wcuqWApymj xhuru]  
 gr sbdl swl whIAYAmun prwvru]  
 iqQYkwl un ApVYij QYgr kw sbduApwru [7]

too<sup>N</sup>hai saajan too<sup>N</sup> sujaan too<sup>N</sup> aapay maylanhaar.  
 gur sabdee salaah-ai ant na paaraavaar.  
 tithai kaal na aprhai jithai gur kaa sabad apaar.  
 ||7||

hkml sByapj ih hkml kur kmwih ]  
 hkml kwl Yvis hYhkml swic smwih ]  
 nwnk j o iqsu BwY so QIAY ienw j hYw vis ikCu  
 nwh [8]4]

hukmee sabhay oopjahi hukmee kaar kamaahi.  
 hukmee kaalai vas hai hukmee saach samaahi.  
 naanak jo tis bhaavai so thee-ai inaa jantaa vas  
 kichh naahi. ||8||4||

### SIRI RAAG MEHLA 1

In many previous *shabads*, Guru Ji advised us to seek the Guru's guidance and meditate on God's Name. But still we keep postponing it to some more convenient distant time, like old age. However, we do not know how long we are going to live. We may die even tomorrow in a sudden accident, and then lose this rare opportunity (of human birth) to reunite with God (from whom we have been separated for so long. In this *shabad*, Guru Ji warns us against the false notion that we will die only in old age. Because, any moment unannounced and without warning death can come and cease us. He illustrates this truth by citing many examples from the lives of other creatures.

First, giving the example of a fish, he says: "While living in the fathomless briny ocean, the fish did not pay attention to the net (which fishermen were casting in the ocean). She was extremely wise and beautiful, but why did she trust (the bait)? On account of (her own doing), she was caught, and now death cannot be avoided."(1)

Giving the essence of this *shabad*, Guru Ji warns us and says: "O' brothers (and sisters), remember that death is hovering over your head. Just like fish, without their knowing, the noose of death can fall over (the humans any moment)." (1-pause)

Next, Guru Ji observes that the entire world is subject to death (not once, but countless times. After death, all living beings are born again into some other form or species, and then die again). Stating what kind of people are saved from the perpetual pains of birth and death, he says: "The entire world is bound by (the circle of birth and) death. Without seeking the refuge of the Guru, the fear of death is inevitable. They who forsake duality and sin are imbued with the love of the eternal God, and are saved. I am a sacrifice to such devotees, because they are recognized as true and honest in the court of the eternal (God)." (2)

Guru Ji explains the above point with another beautiful metaphor. He says: "Just as death is hovering over the heads of birds in the form of a falcon in the sky, and on the ground in the form of a hunter with a net in his hand, (similarly death is lurking in various forms to pounce upon humans). Only they who are protected by the Guru are saved. All others die like those birds (along with their feed of worldly allurements). Without God's Name, such (worshippers of *Maya*) are picked up and thrown (into hell). Nobody becomes their friend or helper (who may save them from this punishment)." (3)

Explaining how the ones protected by the Guru are saved, he says: "(To avoid the fear of death, we should always meditate on that God) who is said to be the truest of the true, and whose seat is eternal. They, who accept Him as true, attune their minds to truth. Pure are deemed the minds and tongues of those who, through the Guru, have obtained divine knowledge (and avoid worldly allurements)." (4)

Therefore, in order to save us from all worldly problems, Guru Ji advises: "(O' brothers), pray to the true Guru to unite you with (God) the true friend). Upon meeting this divine friend, you would obtain so much peace (as if) the demon of death has died by eating poison. (In other words, after this life you will be free from the perpetual pain of birth and death. Then you will feel and say): "I wish that I may abide in the Name and the Name may keep abiding in me."(5)

But Guru Ji observes that this concept is beyond the comprehension of a person bereft of the Guru's guidance. Explaining the reason, he says: "Without the Guru, there is pitch darkness (of ignorance). Without the word (of guidance of the Guru) we cannot find our way out of this darkness. Through the Guru's instruction the divine Light shines (in the mind), and the mortal remains absorbed in the eternal (God's) love. In that state of mind, one is beyond the reach of death: because then one's light remains merged in the divine Light (which is immortal)." (6)

Guru Ji now goes into the prayer mode and says: "(O' God!) You are my true friend, You are the wise one and You Yourself are the one who unites (the creatures with Yourself. We praise You through the Guru's word, even though there is no end or limit to Your praise. Death reaches not where abides the infinite word of the Guru."(7)

Finally, Guru Ji comments: "It is by God's will that all are created, and all perform their assigned tasks according to His command. As per His command they are subjected to death, and in His will they merge in the eternal (God). In short, O' Nanak, whatever pleases God that happens: there is nothing in the hands of these mortals."(8-4)

**The message of the *shabad* is that at any time death can overtake us. Therefore, without wasting any more time in false worldly pleasures, we should start living our lives according to the Guru's instruction, in a state of perpetual love and devotion to God. So that showing His mercy, God may unite us also with His divine self, and we may never have to suffer the pain of birth and death again.**

isrlrgumhl w 1 ]

sireeraag mehlāa 1.

min j ॐqin j ॐ hYij hvw j ॐ hie ]

man joothai ॐ tan jooth hai jihvaa joothēe ho-ay.

॥w 56

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miK J ॐYJ ॐubd xw ikaukir sbw hie ]

mukh jhoothai jhooth bolnaa ki-o kar soochaa ho-ay.

ibnuAB sbd n mY IA ॐsacyqyscuhie ]1]

bin abh sabad na maaNjee-ai saachay ॐ sach ho-ay. ||1||

mYygkhlxl sKukjh ]

munDhay gunheenee sukh kayhi.

iprurI AAw ris mwxsl swic sbid sKunjh ]1]  
rhwa]

pir ralee-aa ras maansee saach sabad sukh nayhi.  
||1|| rahaa-o.

ipruprdsI j yQIAyDn vIFi J ॐje ]

pir pardaysee jay ॐ-thee-ai Dhan vaaNdhee jooray-ay.

ij auj il QWYmCil I krx pl w krje ]

ji-o jal ॐthorhai machhulee karan palaav karay-i.

ipr BwYsKupwIAyJ w AwpYndir krje ]2]

pir bhaavai sukh paa-ee-ai jaa aapay nadar karay-i.  
||2||

iprusl whl Awpw sKI shYI nwl ]

pir saalaahēe aapnaa sakheēe sahaylēe naal.

qin shYmnumhAw rql rYg inhl ]

ॐ sohai man mohi-aa ratee rang nihaal.

sbid svrI shxl iprurwYgk nwl ]3]

sabad savaaree sohneēe pir raavay gun naal. ||3||

kwmix kwm n AAwel KdI AvgixAwir ]

kaaman kaam na aavee khotēe avgani-aar.

nw sKupwIAyshYJ ॐ j I I vkwir ]

naa sukh pay-ee-ai saahurai jhooth jalee vaykaar.

AwxuvMxufuKVOCfI kltq ivswir ]4]

aavan vanjan daakh-rho chhōdee kant visaar. ||4||

ipr kl nwir shwxl mql soikquswid ]  
 ipr kykuim n Awel bñ yPwidl ubwid ]  
 dir Gir Fæl nw l hYÇt:l dJ Yswid ]5]

pir kee naar suhaavanee mutēe so kit saad.  
 pir kai kaam na aavee bolay faadil baad.  
 dar ghar dho-ee naa lahai chhootēe doojai saad.  
 ||5||

pllfq vucih pQIAw nw bUih vlcwru ]  
 An kaumql dycl ih mwieAw kw vupuru ]  
 kQnl JŲl j guBvYrhxl sbdususrw ]6]

pandit vaacheh pothee-aa naa boojheh veechaar.  
 an ka-o matēe day chaleh maa-i-aa kaa vaapaar.  
 kathnee jhootēe jag bhavai rahnee sabad so saar.  
 ||6||

kyyppllfq j qkl bñw krih blcwru ]  
 vñid ivrōD sl whxyvñdyAwvxuj wku ]  
 ibnugir krm n Çt:sl kih six AwK  
 vKwku ]7]

kaytay pandit jotkee baydaa karahi beechaar.  
 vaad viroDh salaahnay vaaday aavan jaan.  
 bin gur karam na chhutsee kahi sun aakh  
 vakhaan. ||7||

siB gkvñl AwKIAih mYgkunñhl kēe ]  
 hir vrunñir shwxl mYBwYpBusie ]

sabh gunvantee aakhee-ahi mai gun naahee ko-ay.  
 har var naar suhaavanee mai bhaavai parabh  
 so-ay.

nwnk sbid iml wVw nw vÇw hie ]8]5

naanak sabad milaavrrhaa naa vaychhorhaa ho-ay.  
 ||8||5||

### SIRI RAAG MEHLA 1

In the previous *shabad* Guru Ji advised us that at any time death could overtake us. Therefore, without wasting any more time in false worldly pleasures, we should seek and try to live our lives according to the Guru's instruction, in a state of perpetual love and devotion for God. But many people, while living a life, as per Guru's advice, become allured by the false show of *Maya*, and start sliding towards illusion. Then, in order to amass more and more wealth, they do not hesitate from telling lies, and their minds become completely impure. In this *shabad*, Guru Ji warns us against sliding into such a state of falsehood.

He says: "When there is falsehood in the mind, the body also becomes impure, and from our tongue (also) we speak falsehood. How can a person become pure who from his mouth utters (nothing but) falsehood? Without the water of (Guru's) word, we cannot cleanse our mind. Only through the true (word of the Guru), truth is practiced (in life)." (1)

Comparing human being to a bride and God to her groom, Guru Ji says: "O' (human) bride, how can there be happiness without virtues? Only that bride-soul will enjoy the pleasure of the groom (God's) company who by being in love (with God) through the word (of the Guru) has obtained true peace." (1-pause)

Continuing the metaphor of a bride and groom, Guru Ji comments: "If the groom goes away to a foreign land (if God does not abide in the bride's heart), the separated bride (soul) grieves. Then like a fish in very shallow water, she wails in pain. Then only if it so pleases the groom (God), and when He casts His glance of grace, she obtains peace." (2)

Therefore, Guru Ji advises us: "O' bride (soul), joining the company of your good friends (the saintly persons), praise your Groom. Then your body will become beautiful, your mind will be attached to (God), and being imbued with His love you would behold Him. Yes, the bride (soul) who bedecks herself with the Guru's word, (who molds her conduct according to the Guru's advice) looks beauteous (holy), and by her virtues enjoys the company of her spouse (God)." (3)

Continuing the same metaphor, Guru Ji addresses those merit-less human beings who indulge in misdeeds, and says: "The merit-less evil bride, who is false, is of no use to her groom (God). She neither gets any joy nor peace in her father's house (this world), nor in her in-laws' home (the next world), and keeps burning in falsehood and sinful ways. Being deserted and forgotten by her groom, she continues suffering in the torturous circle of births and deaths." (4)

But, it so happens that sometimes even good persons who are in love with God go astray, and start living their lives like evil persons. Commenting on such people, Guru Ji asks: "(But, I wonder), due to what bad habit, (that woman who) used to be a beautiful (loving) bride (of God), was deserted (by her groom-God)?"

**It is the same light**

The reason is that she indulges in worthless prattle, and is therefore of no use to her spouse (God). Such a bride (soul) who is attracted to other (worldly) pleasures is deserted (by God), and finds no shelter at the door (of God's) mansion." (5)

After discussing the good human beings who some times go astray and suffer, Guru Ji comments on the fate of those scholars and preachers who deliver high-sounding sermons to others, but do not practice what they preach. He says: "The *Pundits* read religious books, but they do not understand their real essence. After preaching to others they depart from the world, because for them (preaching) is a business to earn wealth. (In this way, the entire) world keeps wandering, and indulging in false talk. That living alone is sublime which is in accordance with the word (of the Guru)." (6)

Commenting further on the state of these shallow scholars and preachers, Guru Ji says: "Many *Pundits* and astrologers deliberate over the *Vedas* (and other Hindu scriptures). But they actually remain involved in (useless) discussions and clashes of arguments (over interpretations of texts, instead of practicing the lessons therein). Therefore, they keep on coming and going (in and out of this world. They need to remember that) without following the Guru's advice they cannot be absolved (from the consequences of their) deeds, no matter how much they say, hear, and expound." (7)

Finally, Guru Ji shows us how, without considering ourselves better than others, we should approach God. He says: "O' God, all other (human) brides are called meritorious, but I do not have any merit in me, (by virtue of which I may be able to meet my Groom. I know that) only that bride is beautiful (or virtuous) who is pleasing to God. If I also start feeling love for that God, I (too) shall become His beautiful bride. O' Nanak, it is the word (of the Guru) which can bring about our union with God, and after that there is no separation (from Him)." (8-5)

**The message of the *shabad* is that only by leading our lives in accordance with the guidance of the Guru can we become worthy of eternal union with God, and not by any false shows, or sermons.**

isrlrwgumhl w 1 ]

sireeraag mehlāa 1.

j puqpusj musDIAyqlriQ klcYvwsu]  
pñ dñ cllgAñelAwibñusicyikAw qñsu]  
j hñ rñDyqhñ l ñYibñugñ j nñuivñsu] 1]

jap ñap sanjam saaDhee-ai ñirath keechai vaas.  
punn ñaan chang-aa-ee-aa bin saachay ki-aa ñaas.  
jayhaa raaDhay ñayhaa lunai bin gun janam vinaas.  
||1||

mñdygñ dñsl skñhie ]  
Avgx iqAwig smñelAYgrmiq pñw sñe  
]1] rhñau]

munDhay gun ñaasee sukh ho-ay.  
avgan ñi-aag samaa-ee-ai gurmat pooraa so-ay. ||1||  
rahaa-o.

ivxurñsl vñpñrIAw qkykññw cñir ]  
mñ un bñYApñxñ vsqñrñl Gr bñir ]  
ivxuvKr dñKuAgl w kñV mñl kñVAñir ] 2]

vin raasee vapaaree-aa ñakay kundaa chaar.  
mool na buñhai aapñaa vasat rahee ghar baar.  
vin vakhar dukh aglaa koorh muthee koorhi-aar.  
||2||

lñhw Aihinis naññwprKyrqñuvñcñir ]  
vsqñl hñYir Apñxñl Ykñrj usñir ]  
vxjñrAw isau vxju kir gñrññK bññmu  
blcñir ] 3]

laahaa ahinis na-otanaa parkhay rañan veechaar.  
vasat lahai ghar aapñai chalai kaaraj saar.  
vanjaari-aa si-o vanaj kar gurmukh barahm  
beechar. ||3||

skñwskñiq pñelAYj yñl yñl xñwñu]  
imil Aw hñe n ivCñYij suAññir j ñq Apñr ]  
scñAñsñx sic rhñscñpññ ipAñr ] 4]

santaaN sangat paa-ee-ai jay maylay maylanhaar.  
mili-aa ho-ay na vichhurnhai jis antar jot apaar.  
sachai aasan sach rahai sachai paraym pi-aar. ||4||

ij nñl ApñpCñixAw Gr mñ mñl usññie ]  
scysñl rñqAw scñpl Ypñie ]

jinee aap pachhaani-aa ghar meh mahal suthaa-ay.  
sachay saytee ratñ-aa sacho palai paa-ay.

pñw 57

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iqBvix sopBuj ññlAYññsññcñññññie ] 5]

taribhavan so parabñ jaanee-ai saacho saachai  
naa-ay. ||5||

sw Dn Krl shwxi ij in ipruj wqwsllg ]  
 mhl I mhl bl welaYsoiprurwyrllg ]  
 sic shwgix sw Bl I ipir mhl gx slg ]6]

saa Dhan kharee suhaavane<sub>e</sub> jin pir jaataa sang.  
 mahlee mahal bulaa-ee-ai so pir raavay rang.  
 sach suhaagan<sub>e</sub> saa bhalee pir mohee gun<sub>e</sub> sang. ||6||

Bl I Bl I Qil cVw Qil ciV fghir j wau]  
 bn mih Bl I jyiPrwibnugr bU n pwa]  
 nwwhuBl I jyiPrw iPir iPir Awvauj wau]7]

bhoolee bhoolee thal char<sub>h</sub>aa thal char<sub>h</sub> doogar  
 jaa-o.  
 ban meh bhoolee jay firaa bin gur booj<sub>h</sub> na paa-o.  
 naavhu bhoolee jay firaa fir fir aava-o jaa-o. ||7||

pChuj we pDwaAw cl yckr hie ]  
 rñj nuj wixh Awpxw dir Gir Tk n hie ]  
 nwnk ekò riv rihAw djw Avru n  
 kie ]8]6]

puch<sub>h</sub>ahu jaa-ay paDhaa-oo-aa chalay chaakar  
 ho-ay.  
 raajan jaane<sub>h</sub> aapnaa dar ghar thaak na ho-ay.  
 naanak ayko rav rahi-aa doojaa avar na ko-ay.  
 ||8||6||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that only by leading our lives in accordance with the guidance of the Guru can we become worthy of eternal union with God, and not by any kind of false shows, or sermons. The question arises: what is the use of ritualistic deeds and practicing austerities, such as observing fasts, going on pilgrimages, giving charities etc.?

In this *shabad*, Guru Ji explains his views about such things. He says: “Even if we perform recitations of holy texts, practice austerities and self-restraint, meditate at places of pilgrimage, give donations and alms and do other good deeds, still there is no spiritual benefit without contemplation of the eternal God. As one sows so does one reap, and without (spiritual) merits life is a waste.”(1)

Addressing the human soul as a bride, Guru Ji says: "O' dear bride, peace is obtained by being a slave to spiritual values (by acquiring and steadfastly upholding divine qualities like truth, compassion and contentment). Only by forsaking one's vices and following the Guru's instruction does one merge in the perfect (God)."(1-pause)

Now citing the example of a trader who goes to the market without any money, Guru Ji says: “(Just as, without capital, a trader looks vacantly in all the four directions (and doesn't reap any profit, similarly without the capital of meditation) one doesn't realize one's own real essence, and does not know that the capital (of God's Name) is lying in the house (of one's own heart). Without the commodity (of God's Name), the false bride is deceived by falsehood.”(2)

Next, commenting on the benefit a person obtains, who thoughtfully reflects on the merits of meditating on God's Name (as if he or she is evaluating a jewel), Guru Ji says: “The one who thoughtfully meditates on the jewel of (God's) Name day and night, that one reaps new profit every day. Then one finds the commodity (for which one came into this world), in one's home itself, and in this way one departs (from this world) after accomplishing the purpose (of one's life. Therefore O' my friend), trade with saintly persons (who trade in God's Name) and through the Guru, reflect on the all pervading God.” (3)

Explaining the merits of acting on the above advice, he says: “If God Himself unites us with saintly persons, we obtain (the capital of God's Name) in their company. The person who is thus united (with God), and in whom is the light of the Infinite (God), is never separated (from Him). Through true love and devotion such a person remains attuned to the eternal (God).”(4)

Next, describing the blessings received by those who have realized their own true self, Guru Ji says: “They who have realized their true self, see the beautiful palace of the (God) in their own heart. Being imbued with the eternal (God), they realize the pure truth (about God and this world). In this way, by meditating on the eternal Name they also realize that God is known in all the three worlds (the earth, the skies, and the nether regions).”(5)

Reverting to the metaphor of a bride (for the human soul), Guru Ji describes the merits and blessings of a loving and faithful bride. He says: “That bride is truly beauteous and praiseworthy who always deems the spouse (God) in her company. Such a soul bride is invited to the (God's) mansion, and she enjoys His company. Such a bride (soul) is truly virtuous who is enticed by her beloved Groom's merits.” (6).

Now, Guru Ji comments upon the fate of those people who because of wrong guidance have taken the wrong path to reach God (such as observing fasts, practicing austerities and going on pilgrimages). Guru Ji regards himself as one of such lost women and says: “Lost again and again, I keep on climbing sand dunes, and other tortuous paths. If I have lost the way and am wandering in a forest, without a true guide (the Guru) I will never be able to find (my destination). Similarly, if I have strayed from the (path of) His Name (and remain involved in ritualistic deeds instead of meditating on God), I will keep coming and going (in and out of this world) again and again.”(7)

In conclusion, Guru Ji says: “(O’ my friends), go and ask those (Guru’s followers) wayfarers who have traveled (and lived) like the servants (of God). They recognize God as their king, and face no obstruction while entering His gate or mansion. O’ Nanak, (they realize that) it is the one God alone who pervades everywhere, and there is none other Like Him).” (8-6)

**The message of the *shabad* is that trying to attain God through ritualistic deeds (such as observing fasts, practicing austerities, or going on pilgrimages) is like getting lost in desert sand dunes and dense jungles. If we want to reach God, who is the fountain of eternal peace and happiness, then we should follow the advice of the Guru (Granth Sahib) and meditate on God with love and devotion.**

isrlrīgumhl w 1 ]

sireeraag mehlā 1.

gṛ qyinrml uj ॥AYinrml dh srlru]  
inrml usucomin vsYsoj ॥YAB plr ]  
shj YqysKuAgl onw l wgvj m qlru]1]

gur ṭay nirmal jaanee-ai nirmal ḍayh sareer.  
nirmal saacho man vasai so jaanai abh peer.  
sahjai ṭay sukh aglo naa laagai jam teer. ||1||

Buel rym l unihl inrml j il nwie ]  
inrml usucw ekuqUhrum l uBrl sB j wie ]  
1]rhau]

bhaa-ee ray mail naahee nirmal jal naa-ay.  
nirmal saachaa ayk too hor mail bharee sabh  
jaa-ay. ||1|| rahaa-o.

hir kw mḥruxhwx kIAw krxhūr ]  
riv sis dlp Anḥ j iq iqBvix j iq Apw ]  
hwt ptx gv kṛVI scusadw vupw ]2]

har kaa mandar sohnāa kee-aa karnaihaar.  
rav sas deep anoop jot taribhavan jot apaar.  
haat patan garh koth-rhee sach sa-udaa vaapaar.  
||2||

igAwn AjṇnuBYBṇnw dKuinrṇn Bwie ]  
gpqupḡtusB j ॥AYj ymnurwKYTwie ]  
Aḥw siqgruj yiml Yqw shj yl eyiml wie ]3]

gi-aan anjan bhai bhanjnaa daykh niranjan  
bhaa-ay.  
gupaṭ pargat sabh jaanee-ai jay man raakhai  
thaa-ay.  
aisaa satgur jay milai taa sehjay la-ay milaa-ay.  
||3||

kis ksvtl l ॥AYprKyihquicqul wie ]  
KṛyTar n pwenl KryKj wYpwie ]

kas kasvatee laa-ee-ai parkhay hiṭ chit laa-ay.  
khotay tha-ur na paa-inee kharay khajaanai  
paa-ay.  
aas andaysaa door kar i-o mal jaa-ay samaa-ay.  
||4||

Aws Aḥsw dḥr kir ieauml uj wie smwie ]4]

sK kaumgYsBukodKun mgyKie ]  
sKYkaudKuAgl w mnmiK bW n hie ]  
sK dK sm kir j ॥Aih sbid Bjḍ sKu  
hie ]5]

sukh ka-o maagai sabh ko dukh na maagai ko-ay.  
sukhai ka-o dukh aglaa manmukh boojh na ho-ay.  
sukh dukh sam kar jaanee-ahi sabad bhayd sukh  
ho-ay. ||5||

bdupkuryvucIAybwl bhm ibAwsu]  
min j n syk swDkw nwm rgygqwsu]  
sic rqsYij ix geyhausd bil hrYj wsu]6]

bayd pukaaray vaachee-ai banee barahm bi-aas.  
mun jan sayvak saaDhikaa Naam raṭay gunṭaas.  
sach raṭay say jin ga-ay ha-o sad balihaarai jaas.  
||6||

chuj ig ml yml uBryij n miK nwmun hie ]

chahu jug mailay mal bharay jin mukh Naam na  
ho-ay.

Bgql Bwie ivhḥxAw mhukw w piq Kie ]

bhagtee bhaa-ay vihooni-aa muhu kaalaa pat  
kho-ay.

ij nl nwmuivswirAw Avgx mṛl rie ]7]

jinee Naam visaari-aa avgan muthee ro-ay. ||7||



Kj q Kj q pwieAw frukir iml Yiml wie ]

AwpupCwY Gir vsYhamYiqBnw j wie ]

nwnk inrml aj l yj orwqyhir nwie ]8]7]

khajat khajat paa-i-aa dar kar milai milaa-ay.

aap pachhaanai ghar vasai ha-umai tarisnaa  
jaa-ay.

naanak nirmal oojlay jo raatay har naa-ay. ||8||7||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to reach God, the fountain of eternal peace and happiness, then we should follow the advice of the Guru and meditate on God with true love and devotion. In this *shabad*, he explains why it is necessary to follow the advice of the Guru, and take other steps to enjoy eternal peace and happiness.

He says: “(O’ my friends), it is through the Guru that we know the immaculate God, and our body and soul become pure. Then the immaculate God, who knows the (true) craving of the human heart comes to reside in our mind. This leads to a state of equipoise and immense joy, and then even the arrow (or fear) of death doesn’t hurt us.”(1)

Explaining the benefits of meditating on God’s Name, the essence of Guru Ji’s advice, he says: “O’ my brothers (and sisters), no dirt (of evils) remains (in the mind), when one bathes in the pure water of (God’s) Name. Therefore, you should pray to God and say: “O’ God, You alone are the one true and pure Being. All other places are filled with the dirt (of *Maya*).” (1-pause)

Naturally the question arises: If only God is pure, then does it mean that the entire world is impure? Explaining the original purpose of the world, Guru Ji says: “(O’ my friends, this human body) is a beautiful temple which the Creator has created Himself. In this temple are lighted the incomparably beautiful lamps of the sun and the moon, and His infinite Light pervades in all the three worlds. (He has embellished this world with) shops, cities, forts and houses to conduct true business (to trade in the Name of God, and to learn and teach love for God and His creation).” (2)

But this world became enveloped in the darkness of *Maya* (love for worldly riches and power, rather than God), which has caused great fear and confusion in human beings. In order to see and reach God in such a situation, Guru Ji says: “(O’ my friend, try to) see God (the destroyer of fear), by applying the ointment of (divine) wisdom and love for the Immaculate (God). If we hold our mind fixed at one place (and stop it from wandering), then we can recognize God in all His visible and invisible forms. If we meet such a poise-bestowing true Guru, he easily unites us (with God).” (3)

But before uniting us with Himself, God makes sure that we have become worthy of union with Him. For this, He tests us, just as a goldsmith examines an ornament of gold. Guru Ji explains: “(God) tests us on the touchstone (of purity) and examines us with full attention and love. Then like the coins, the counterfeit (impure hearted humans) do not find any place, while the true ones are put into the treasury (and united with God. Therefore O’ my friend), you should also remove (all) hopes and worries (from your mind). In this way (by meeting the Guru), the dirt of your mind will be removed and you will merge (in God).” (4)

Next, answering the question, how to get rid of hopes and worries, Guru Ji says: “Everybody asks for happiness, no one asks for sorrow. But the self-willed human does not know that worldly happiness (now) would bring immense suffering later, (just as many times wealth becomes the cause of a person’s murder). Therefore, we should deem both pain and pleasure alike, and mold our mind according to the word (of advice) of the Guru to obtain real happiness.” (5)

Referring to the teachings of other holy scriptures in this regard, Guru Ji says: “The sage *Vyas* proclaims that we should study the *Vedas* uttered by (god) *Brahma*. But the true sages, devotees and adepts are those who remain imbued with God’s Name. (In this way, they) who are dyed with the eternal (Name) have won the game of life, and to such persons I am always a sacrifice.” (6)

Stressing the significance of God’s Name, Guru Ji says: “They who do not utter God’s Name with their tongue remain full of filth (of sin) all through the four ages (forever). Yes, they who are without love and devotion (for God) lose their honor and are disgraced in public. In short, they who have forgotten the Name (of God), being robbed by their evil qualities, wail and cry.” (7)

In conclusion, Guru Ji says: “After a great search I have found that by having (loving) fear for (God), we meet Him. By (meeting the true Guru and following his advice, the one who) realizes one’s self abides in one’s own home, (the God’s abode), and all one’s ego and (worldly) desire goes away. In short, O’ Nanak, pure and shining are they who are imbued with the Name of God.” (8-7)

The message of the *shabad* is that if we want to unite with the eternal God, then we must become pure and immaculate like Him. For that, we have to seek the guidance of our Guru. By following this advice, the filth of ego and other sins will be removed from our heart, and we will be able to meditate on the Name of God with love and devotion (which is like a passport to union with God).

isrlrūgumhl w 1 ]

six mn Bll ybwrygr kl crxl l ūgu]  
hir j ip nmmiDAwie qlj mufrrpYdK Būgu]  
dKūGxodhūgxl ikauīQrurhYshūgu]1]

plw 58

Bwel ryAvrunihl mYQau]  
mY Dnu nmu inDnu hY gir dIAw bil j wau]1]  
rhau]

gūmiq piq subwis iqsuiqs kYslg iml wau]  
iqsuibnuGVI n j lvalibnunnwYmir j wau]  
mYADl ynmun vlsrYtk itkl Gir j wau]2]

grūij nw kw ADl w cY ynwhl Twau]  
ibnu siqgr nūw n pūelAY ibnu nūw ikAw  
sūAwau]  
Awie gieAw pCqwxw ij ausMYGir kwau]3]

ibnunnwYdKudhrl ij aukl r kl Bliq ]  
qb l gumhl un pūelAYj b l gusūcun cliq ]  
sbid rpYGrūpūelAYinrbūxl pdunliq]4]

haugr plCauAwpxygr piC kur kmūwau]  
sbid sl uhl min vsYhamYdKuj il j wau]  
shjyhie iml wVw swcysūic iml wau]5]

sbid rgyysinrml yqij km kDūAhkūru]  
nmusl uhin sd sdw hir rūKih ar Dūir ]  
soikaumnhuivsrIAYsB j IAw kw AuDūru]6]

sbid mrYsomir rhYiPir mrYn dY l vūr ]  
sbdYhl qypūelAYhir nūmyl gYipAwru]  
ibnusbdYj guBll w iPrYmir j nmYvūrovūr]7]

sireeraag mehlāa 1.

sun man bhoolay baavray gur kee charnee laag.  
har jap Naam Dhi-aa-ay too jam darpai dukh  
bhaag.  
dookh ghano duhaagane ki-o thir rahai suhaag.  
||1||

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bhaa-ee ray avar naahee mai thaa-o.  
mai Dhan naam niDhaan hai gur dee-aa bal  
jaa-o. ||1|| rahaa-o.

gurmat pat saabaas tis tis kai sang milaa-o.  
tis bin gharhee na jeev-oo bin naavai mar jaa-o.  
mai anDhulay naam na veesrai tayk tikee ghar  
jaa-o. ||2||

guroo jinaa kaa anDhulaa chaylay naahee thaa-o.  
bin satgur naa-o na paa-ee-ai bin naavai ki-aa  
su-aa-o.  
aa-ay ga-i-aa pachhutaavnāa ji-o sunjai ghar  
kaa-o. ||3||

bin naavai dukh dayhuree ji-o kalar kee bheet.  
tab lag mahal na paa-ee-ai jab lag saach na  
cheet.  
sabad rapai ghar paa-ee-ai nirbaanee pad neet.  
||4||

ha-o gur poochha-o aapnay gur puchh kaar  
kamaa-o.  
sabad salaahē man vasai ha-umai dukh jal  
jaa-o.  
sehjay ho-ay milaavhaa saachay saach milaa-o.  
||5||

sabad ratay say nirmalay taj kaam kroDh  
ahaNkaar.  
naam salaahan sad sādāa har raakhahi ur Dhaar.  
so ki-o manhu visaaree-ai sabh jee-aa kaa  
aaDhaar. ||6||

sabad marai so mar rahai fir marai na doojee vaar.  
sabdai hee tay paa-ee-ai har naamay lagai pi-aar.  
bin sabdai jag bhoolaa firai mar janmai vaaro  
vaar. ||7||

sB swl whYAp kauvfhuvfyl hie ]  
nwnk sbid pCuxlAYham/krYn kie ]8]8]

sabh salaahai aap ka-o vadahu vadayree ho-ay.  
naanak sabad pachhaanee-ai ha-umai karai na  
ko-ay. ||8||8||

### SIRI RAAG MEHLA 1

In the previous *shabad* Guru Ji advised us that if we want to unite with the eternal God, then we have to become pure and immaculate like Him. For this we must seek and act upon the guidance of the Guru. In this *shabad*, Guru Ji tells his mind (and indirectly us), why it is necessary to seek the shelter of the Guru and meditate on God's Name. He also tells us, what should be the qualities of the Guru.

He says: "Listen, O' my foolish and misguided mind! Go and humbly seek the shelter (and guidance) of the Guru. (Under his guidance) meditate on God's Name. (By doing so), *Yama* (the demon of death) becomes afraid of you, and the sorrow flees away. (On the other hand), the unfortunate bride (soul who doesn't meditate on God's Name) suffers immense pain, and her wedded life (with God her spouse) doesn't remain secure." (1)

Stressing this point again, he says: "O' (my) brothers (and sisters), for me God's Name is my treasure. It is the Guru who has given me (this treasure, therefore) I am a sacrifice to him. (Except the Guru, there) is no other place for me to go." (1-pause)

Now he tells us what kind of Guru we need. Praying to God, he says: "(O' God), unite me with that Guru, by adopting whose teaching one gains respect and honor. I cannot live without such a Guru even for a moment. Without God's Name, I die (spiritually). Therefore, I wish that such a spiritually blind person as myself may never forget (God's) Name. Leaning on the support (of His Name), I may (safely) reach my home (the abode of God)." (2)

Next, cautioning us against false and ignorant holy guides or gurus, he says: "(The disciples) who's Guru is blind (ignorant), they cannot find any place (where their soul can rest). Without the true Guru we cannot obtain God's Name, and without the Name, there is no purpose of life. (Without God's Name), our coming and departing from (this world) makes us repent like a crow visiting a deserted house." (3)

Stressing further on the importance of God's Name, Guru Ji says: "Without the Name, the body crumbles like a wall of sand and suffers pain. We cannot attain God's palace until we bear the eternal (God) in our heart. It is only by becoming dyed in the (Guru's) word, that we obtain self-realization, and reach the desire-free eternal state." (4)

Recounting the steps in reaching the above state of *Nirvana*, Guru Ji says to himself (and actually us): "(To obtain the desire-free state, I think) I should ask for the advice of my Guru, and after asking I should act upon it. (Then according to his advice), I would praise (God) through the word (of the Guru. In this way), God may come to reside in my heart, and the pain caused by my ego may be burnt down. Then, quite imperceptibly the blissful union (with God) may take place, and through His eternal Name I may get united with the eternal (God Himself)." (5)

Describing how the Guru's word helps us to unite with God, Guru Ji says: "They who are imbued with the (Guru's) word become pure by renouncing their lust, anger and pride. Forever they sing the praises of (God's) Name, and always keep God enshrined in their heart. Why should we forget that God who provides nourishment to all beings?" (6)

Elaborating on the benefits of following the Guru's word or advice, he says: "(O' my friends, the person who by following the Guru's word (becomes so detached, as if he or she has) died (for the world) doesn't die a second time, (doesn't go through the cycle of birth and death again). It is from the Guru's word that love for God's Name is acquired, and God is attained. Without the (Guru's) word the world goes astray, and keeps dying and taking birth again and again. (7)

Guru Ji concludes this *shabad* with a general comment on the way of this world. He says: "Every one praises one self and deems oneself to be the greatest of the great. But without the Guru we cannot know or realize ourselves, and by simply saying and listening, nothing can be attained. O' Nanak, if we realize (and examine) ourselves through the Guru's word, then no one would indulge in ego." (8-8)

The message of the *shabad* is that we should humbly seek the service of the Guru and obtain his guidance. (Under his guidance) we should meditate on God's Name, so that all the dirt of ego, anger and lust is completely washed from our mind. In this way after becoming pure and immaculate, we shall become worthy of everlasting union with the pure and immaculate God.

isrlrūgumhl w 1 ]

sireeraag mehlāa 1.

ibnuipr Dn slgwrIAj bnubid KAwru]  
nw mxyysiK sj VI ibnuipr bid slgwr]  
dKuGxodhūgxl nw Gir sj Bquru]1]

bin pir Dhan seegaaree-ai joban baad khu-aar.  
naa maanay sukh sayjrhee bin pir baad seegaar.  
dookh ghano duhaagane naa ghar sayj bhataar.  
||1||

mn ryrwm j phusKuhie ]  
ibnugr pñun pñelAysbid iml Yrūgūhie ]1]  
rhwa]

man ray raam japahu sukh ho-ay.  
bingur paraym na paa-ee-ai sabad milai rang ho-ay.  
||1|| rahaa-o.

gr syw skupñelAihir vrushij slguru]  
sic mxyipr sj VI gñw hñuipAwru]  
gurmik j iix is\wIAygir mñ l gñw curu]2]

gur sayvaa sukh paa-ee-ai har var sahj seegaar.  
sach maanay pir sayjrhee goorhaa hayt pi-aar.  
gurmukh jaan sinjaanee-ai gur maylee gun chaar.  
||2||

sic iml hvr kmxl ipir mñl rñul wie ]  
mnuqnsuic ivgisAw klmiq khxun j wie ]  
hir vruGir shūgxl inrml sacYñwie ]3]

sach milhu var kaamnee pir mohee rang laa-ay.  
man tan saach vigsi-aa keemat kahan na jaa-ay.  
har var ghar sohaagane nirmal saachai naa-ay.  
||3||

mn mih mñAw j ymrYqw iprurwYñwir ]  
iekquqgYril iml Ygil mñlAn kw hñu ]  
skñ sBw skñalñj Ygurmik nwm ADñru]4]

man meh manoo-aa jay marai taa pir raavai naar.  
ikat taagai ral milai gal motee-an kaa haar.  
sant sabhaa sukh oopjai gurmukh naam aDhaar.  
||4||

iKn mih apjYiKin KpYiKñuAwYiKñuj wie ]  
sbdupCñwYriv rhYñw iqsukñl usññwie ]

khin meh upjai khin khapai khin aavai khin jaa-ay.  
sabad pachhaanai rav rahai naa tis kaal santaa-ay.

pñw 59

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sñhbuAql un qñ lAYkQin n pñieAw  
j wie ]5]

saahib atul na tolee-ai kathan na paa-i-aa jaa-ay.  
||5||

vñpñrl vxjñirAw Añeyvj hñil Kñie ]  
kñr kmñvih sc kl lñhw iml Yrjñie ]  
pññl sñcl grñuiml Yñw iqsuiql un qññie ]6]

vaapaaree vanjaari-aa aa-ay vajahu likhaa-ay.  
kaar kamaaveh sach kee laahaa milai rajaa-ay.  
poonjee saachee gur milai naa tis til na tamaa-ay.  
||6||

gurmik qñl qñ wiesl scuqrñj l qñ u]  
Añsw mñsw mñxl gir Tñkl scñbd u]  
Añp qñ wñyqñl sl pññpññw qñ u]7]

gurmukh tol tolaa-isee sach taraajee tol.  
aasaa mansaa mohnee gur thaakee sach bol.  
aap tulaa-ay tolsee pooray pooraa tol. ||7||

kQñYkhix n CñlAYñw piV pñsqk Bñr ]  
kñieAw sc n pñelAYibñuhir Bgiq ipAw ]  
nñnk nñmun vñsrYññj ygrñkrqñr ]8]9]

kathnai kahan na chhutee-ai naa parh pustak bhaar.  
kaa-i-aa soch na paa-ee-ai bin har bhagat pi-aar.  
naanak naam na veesrai maylay gur kartaar. ||8||9||

#### SIRI RAAG MEHLA 1

People perform various rituals (such as observing fasts, going on pilgrimages, or wearing holy garbs in order to impress others or for their own satisfaction), but without true love for God. In this *shabad*, Guru Ji tells us how all these outer shows of holiness are useless and explains the right way to win God's love.

First giving the example of a bride who is separated from her groom, he says: “To bedeck a bride in her husband’s absence is simply wasting her youth, and subjecting her to distress and suffering. She cannot enjoy the pleasure of her husband’s bed. Without the groom, all her ornamentation goes to waste. She is a deserted bride who suffers great misery, because her spouse doesn’t come to the couch in her home.”(1)

Therefore telling his own mind the way to win the love of (God), our eternal Spouse, Guru Ji says: “O’ my mind, meditate on God, by doing so, you would obtain peace. (But remember that) without the Guru’s (guidance), we cannot become imbued with God’s love: it is only through the Guru’s word that love (for God) wells up (in our mind).”(1-pause)

Explaining the merits of serving the Guru, he says: “By serving the Guru (following his advice) we obtain peace and by decorating ourselves with the ornamentation of spiritual poise, we obtain God as our Groom. Then the bride (soul) who has deep love and affection (for Him) enjoys the blissful company of the eternal God. Such a bride soul is deemed as Guru’s follower, because by blessing her with endearing merits the Guru has united her with God.”(2)

Now addressing us directly, Guru Ji says: “(O’ dear beautiful bride), meet your groom (God) through true (love) and entice your spouse (God) by imbuing yourself with His love. Then your body and mind will be so delighted that its value cannot be described. Through God’s Name, you will become pure and you will realize God in your own heart.”(3)

Explaining further, Guru Ji says: “It is only when the mind dies within the mind itself, (when all the evil thoughts of duality and jealousy in it are ended) that the bride soul enjoys the company of her groom (God). In that state, like pearls in a necklace around the neck, the (bride soul and groom God) are united into one. However, such a spiritual bliss is obtained only in the company of saints, when by the Guru’s grace one leans on the support of (God’s) Name.”(4)

Now describing the general tendencies of the mind and how to control it, Guru Ji says: “In a moment, a thought arises in the mind, and in a moment it goes away. In this way, different thoughts keep arising and then dying in the mind. (In other words, the mind keeps jumping from one thought to another every moment). But if one realizes the (true essence of the Guru’s) word and remains attuned to God, then (the mind becomes stable, and then) even the fear of death doesn’t bother a person. (Then that person also realizes that) the immeasurable God cannot be measured, nor can He be attained by mere talk.”(5)

Guru Ji explains the above idea by giving the example of a door-to-door salesman. He says: “(Just as a traveling salesman comes into a town with the pre-authorized capital or line of credit, similarly all) human beings come into this world with a pre-ordained allowance (of a fixed number of breaths). They who do the deeds of truth (and live a truthful life) earn the profit (of God’s Name) according to God’s will. However, the true Capital (of His Name) is obtained only by those who are blessed with the guidance of the Guru, who has not even an iota of (personal) desire or greed.”(6)

Next Guru Ji describes how a person blessed with the Guru’s guidance conducts him or her self, and keeps benefitting from it. He says: “A Guru’s follower would (always keep examining his or her conduct on the touchstone of truth and the Guru’s teachings, and thus) that person’s wares are weighed in the balance of truth. The Guru, whose utterance is true, restrains (the Guru’s follower’s) hope and desire, which allure (the mind. In the next world), God Himself would weigh (and examine that person’s conduct), then He would find that person of perfect weight (completely worthy of union with Him).”(7)

Summarizing the above ideas, Guru Ji says: “(O’ my friends), we are neither liberated by empty talk, nor by reading loads of books. We cannot obtain (God) by mere ablution of the body, without (true) devotion and love for Him. Therefore Nanak says, the person whom the Creator unites with the Guru never forsakes (meditation on God’s) Name.” (8-9)

**The message of the *shabad* is that only by following the guidance of Guru (Granth Sahib), we can learn to control our mind, purify ourselves, and meditate on God’s Name. It is only in this way that we can become worthy of union with God, and not by any rituals, readings, or ablutions.**

isrlrīgumhl w 1 ]

sireeraag mehlāa 1.

siqgruṭṭw j yiml ʼpweIʼYrqnublcwru]  
mnudlj ʼYgr AwpxyṭweIʼYsrb ipAwru]  
mkikṇ pdwṇQupweIʼAYvgx mṭxhwru]1]

satgur pooraā jay milai paa-ee-ai raṭan beechaar.  
man deejai gur aapnay paa-ee-ai sarab pi-aar.  
mukaṭ padaaraṭh paa-ee-ai avgan maytanhaar. ||1||



BwEl rygr ibnuigAnun hie ]  
pChubhmyrnrdYbdl ibAmsYkie ]1]  
rhwaU]

bhaa-ee ray gur bin gi-aan na ho-ay.  
poo**ch**hahu barahmay naardai bayd bi-aasai ko-ay.  
||1|| rahaa-o.

igAnnu iDAinu Din jwxIAY AkQu khwV  
sie ]

gi-aan **D**hi-aan **D**hun jaanee-ai akath kahaavai so-ay.

sPiI E ibrKuhrlAwI wCw Gxyl hie ]  
Iwl jvYr mwkl gr BfurySie ]2]

safli-o birakh haree-aavlaa **ch**haav **gh**anayree ho-ay.  
laal javayhar maankee gur **b**handaarai so-ay. ||2||

gr BfuryPwElAYinrml nwm ipAnru]  
swcovKrusltIAYpYKrim Apwru]  
sKdwqwdK mytxosiqgruAsr slGuru]3]

gur **b**handaarai paa-ee-ai nirmal naam pi-aar.  
saacho vakhar sanchee-ai poorai karam apaar.  
**suk**h-**daa**ta **duk**h maytno satgur asur sanghaar. ||3||

Bvj I uibKmufrwxonw kDI nw prur]  
nw bYI nw qI hVw nw iqsuvWuml wru]  
siqgruBYkw bihQw ndrI pwir anquru]4]

**b**havjal **bik**ham daraavno naa kan**D**hee naa paar.  
naa bayr**h**ee naa **tul**har**h**aa naa **tis** vanjh malaar.  
satgur **b**hai kaa bohithaa nadree paar utaar. ||4||

iekuiql uipAnrw ivsrYdKuI wYsKuj wie ]  
ij hvw j I auj I wxl nwmun j pYrswie ]  
GtuibnsYdKuAgl oj mupkVpCqwie ]5]

ik **til** pi-aaraa visrai **duk**h laagai **suk**h jaa-ay.  
jihvaa jala-o jalaava**n**ee naam na japai rasaa-ay.  
**gh**at binsai **duk**h aglo jam pak**r**hai pachhu**ta**-ay. ||5||

myl myl kir geyqnuDnuKI qun swiQ ]  
ibnunwYDnubwid hYBl omwrig AwIQ ]  
swcauswihbusylAYgarmiK AkQokniQ ]6]

mayree mayree kar ga-ay **tan** **D**han kalat na saath.  
bin naavai **D**han baad hai **b**hoolo maarag aath.  
saacha-o saahib sayvee-ai gurmuk**h** ak**tho** kaath. ||6||

AwVj wie BwElAYpieAYikriq kmwie ]  
pYib il iKAw ikau mytIAY il iKAw IYu  
rj wie ]  
ibnu hir nwm n CtIAY garmiQ imlY  
iml wie ]7]

aavai jaa-ay **b**havaa-ee-ai pa-i-ai kirat kamaa-ay.  
poorab lik**hi**-aa ki-o maytee-ai lik**hi**-aa lay**kh**  
rajaa-ay.  
bin har naam na **ch**hutee-ai gurmat milai milaa-ay.  
||7||

iqsuibnumyrw konhl ij s kw j lauprunu]  
hamYmmqw j il bl auI Buj I auAiBmwru]  
nwnk sbdu vlcwIAY pwElAY gwl  
inDinu]8]10]

**tis** bin mayraa ko nahee jis kaa jee-o paraan.  
ha-umai mam**ta**a jal bala-o lob**h** jala-o ab**hi**maan.  
naanak sabad veechaaree-ai paa-ee-ai gun**ee**  
ni**D**haan. ||8||10||

### SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji told us that it is only by obtaining the guidance of the Guru and living according to it that we can learn to control our mind, purify ourselves, and meditate on God's Name. Only in this way we can become worthy of union with God, and not by any rituals, readings, or ablutions.

In this *shabad*, he explains how the Guru helps us in achieving union with God. He says: "If we are blessed with the guidance of the perfect true Guru, we obtain the jewel-like thoughtful advice. (That advice is that) when we surrender our mind to the Guru (completely follow his guidance, and not the dictates of our own mind); we obtain (the gift of) loving all. Then we obtain the commodity (of God's Name), which brings us salvation and destroys our demerits."(1)

So stating his fundamental doctrine, Guru Ji says: "O' dear brothers (and sisters), without the Guru, (divine) knowledge is not gained. Ask (god) *Brahma*, *Naarad*, or the sage *Vyas* (the author of *Vedas*. They would say the same thing)." (1-pause)

Elaborating on the merits of the Guru, he says: "(O' my friends, it is only through the technique of) concentration taught by the Guru that we obtain divine knowledge, and meditation on that (God), who is called indescribable. Like a green fruit-bearing tree with abundant shade, the Guru is (the provider of peace, comfort and guidance, whenever we need them). Yes, all the gems, rubies, and pearls (of divine wisdom) are present in the Guru's storehouse."(2)



Describing more explicitly what kinds of blessings we obtain from the holy Guru, he says: "It is only from the store house of the Guru that we obtain love and devotion for the immaculate Name of God. By the grace of the infinite God, we acquire the true capital of His Name. In short, the Guru is the giver of peace, the obliterator of pain, and slayer of demons (like lust, anger, and greed, which are obstacles in our path of happiness and salvation)." (3)

Now explaining why there is no other way to obtain salvation except through the Guru, he says: "This world is (like) a vast dreadful ocean, which has neither this, nor the yonder shore. There is no boat, no raft, no pole, and no boatman to help us cross this ocean. It is only the true Guru, who with his graceful glance, like a boat can take us across this dreadful ocean. (Because this world is full of sinful and treacherous pitfalls and temptations, and only by following the true Guru's advice we can save ourselves)." (4)

Naturally the question arises, what is that unique advice which saves a person from the temptations of this worldly ocean. Guru Ji tells us that the person who follows the Guru's advice is imbued with so much loving devotion for God that he or she does not forget God even for a moment. Describing the state of mind of such a devotee, he says: "(The true devotee feels and says): 'If I forget my beloved (God), even for a moment, peace and comfort depart, and pain sets in. Therefore, may that tongue burn down which does not lovingly utter God's Name, because when the body-pitcher (of a person without Name) breaks, that person suffers great pain, is caught by Death's courier, and then repents in vain.'" (5)

Above was the commentary on those who usually contemplate on God, but may occasionally neglect this duty. Now Guru Ji talks about those who do not care to remember God at all. He says: "Many have departed from the world crying 'this is mine, that is mine,' yet neither their body, nor wealth, nor their wife accompanied them (after death). They didn't realize that without God's Name, worldly wealth is useless, and the one who (runs after it) strays from the right path. Therefore, we should serve the eternal Master, (but only) through the Guru we can describe (and praise) the indescribable God." (6)

But then the next question arises: "Why do human beings keep committing the same mistakes (such as running after worldly wealth), even when they know fully well that this wealth is not going to accompany them to the world hereafter, and they will suffer and repent grievously at that time?" Providing the answer, Guru Ji says: "A human being comes to and goes from this world due to his or her deeds in the previous birth (and continues to do the same wrong acts in every birth). Therefore that person keeps whirling in transmigration. So how can this God-writ destiny, based on one's actions in the previous birth, be erased? (The answer is that) without meditating on God's Name we cannot be saved (from the rounds of birth and death). Only by following the Guru's instruction one obtains God's Name, and united with God." (7)

Guru Ji concludes the *shabad* by describing what does that person say to him or her self, who follows the Guru's advice, and starts loving God. He says: "Without God, I don't have anyone to call my own: to Him belong my body and soul. Let this ego, attachment, greed, and pride be burnt to ashes (which have separated me from my God). In short, O' Nanak, it is only by reflecting on the Guru's advice and acting on it that we can attain God, who is the treasure of all merits." (8-10)

**The message of the *shabad* is that if we want to get out of the vicious circle of births and deaths, then we should reflect and act upon the teachings of the Guru (Granth Sahib Ji), and meditate on the Name of that God who is the treasure of all merits and joys.**

isrlrīgumhl ॥ 1 ]

sireeraag mehlāa 1.

rymn AḶI hir isaupliq kir j ḶI j I kml jh ]

ray man aisee har si-o pareet kar jaisee jal kamlayhi.

I hrl nml pCwIAYBI ivgsYAsnjh ]

lahree naal pachhaarhee-ai bhee vigsai asnayhi.

j I mih j IA apwie kYibnuj I mrxuiqnjh ]1]

jal meh jee-a upaa-ay kai bin jal maran tinayhi. ||1||

plw 60

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mn ryikauCtīh ibnuipAur ]

man ray ki-o chhootē bin pi-aar.

gūmiK AMjir riv rihAw bKsy Bgiq Bfūr ]1]

gurmukh antar rav rahi-aa bakh say bhagat bhandaar. ||1|| rahaa-o.

rhau]

rymn Aʕl hir isaupliq kir j ʕl mCl l nlr ]  
 ij auAidkaiqausKuGxomin qin sWq srlr ]  
 ibnuj l GVI n j lvel pBuj wYAB plr ]2]

rymn Aʕl hir isaupliq kir j ʕl cwiqk mʕ ]  
 sr Bir Ql hrlAwl yiek bll n pvel kʕ ]  
 krim iml YsopwIAVikrqupieAw isir dʕ ]3]

rymn Aʕl hir isaupliq kir j ʕl j l dD  
 hie ]  
 AwtxuAwpYkvYdD kauKpix n dje ]  
 Awpymj l ivClhAw sic vifAwel dje ]4]

rymn Aʕl hir isaupliq kir j ʕl ckvl sʕ ]  
 iKnupl unld n swel j wYdʕr hj ʕr ]  
 mnmiK sʕl nw pvYgrmiK sdw hj ʕr ]5]

mnmiK gxq gxwxl krqw kryshie ]  
 qw kl klmiq nw pvYjyl cYsBukie ]  
 grmiq hie q pwIAysic iml YsKuhie ]6]

scw nhun qitel j ysiqgruBtYsie ]  
 igAwn pdurQupieIAViqBvx sʕl hie ]  
 inrml unmun vlsrYj ygx kw gihkuhie ]7]

Kjl geysypKxʕj ocgdyr qil ]  
 GVI ik mhiq ik cl xw Kjl xuAj uik kil ]  
 ij suqʕmY ih soiml Yj wie scw ipVumil ]8]

ibnugr pliq n apj YhamYmY un j wie ]  
 shMAwupCuxIAysbid Bj d pqlAwie ]  
 grmiK AwupCuxIAVr ik kryknie ]9]

imil Aw kw ikAw mY IAYsbid iml ypqlAwie ]  
 mnmiK sʕl nw pvYvICiV cdtw Knie ]  
 nwnk druGruekuhYAvrun dY j wie ]10][11]

ray man aisee har si-o pareet kar jaisee machhulee neer.  
 ji-o aDhika-o ti-o sukh ghaano man tan saaNt  
 sareer.  
 bin jal gharhee na jeev-ee parabh jaanai abh  
 peer. ||2||

ray man aisee har si-o pareet kar jaisee chaatrik  
 mayh.  
 sar bhar thal haree-aavlay ik boond na pav-ee  
 kayh.  
 karam milai so paa-ee-ai kirat pa-i-aa sir dayh.  
 ||3||

ray man aisee har si-o pareet kar jaisee jal duDh  
 ho-ay.  
 aavtan aapay khavai duDh ka-o khapan na  
 day-ay.  
 aapay mayl vichhunni-aa sach vadi-aa-ee day-ay.  
 ||4||

ray man aisee har si-o pareet kar jaisee chakvee  
 soor.  
 khin pal need na sov-ee jaanai door hajoor.  
 manmukh sojhee naa pavai gurmukh sadaa  
 hajoor. ||5||

manmukh ganat ganaavane kartaa karay so  
 ho-ay.  
 taa kee keemat naa pavai jay lochai sabh ko-ay.  
 gurmat ho-ay ta paa-ee-ai sach milai sukh ho-ay.  
 ||6||

sachaa nayhu na tut-ee jay satgur bhaytai so-ay.  
 gi-aan padaarath paa-ee-ai taribhavan sojhee  
 ho-ay.  
 nirmal naam na veerai jay gun kaa gaahak  
 ho-ay. ||7||

khayl ga-ay say paNkh-noon jo chugday sar tal.  
 gharhee ke muhat ke chalnaa khaylan aj ke kal.  
 jis tooN mayleh so milai jaa-ay sachaa pirh mal.  
 ||8||

bin gur pareet na oopjai ha-umai mail na jaa-ay.  
 sohaN aap pachhaanee-ai sabad bhayd  
 patee-aa-ay.  
 gurmukh aap pachhaanee-ai avar ke karay  
 karaa-ay. ||9||

mili-aa kaa ki-aa maylee-ai sabad milay  
 patee-aa-ay.  
 manmukh sojhee naa pavai veechhurh chotaa  
 khaa-ay.  
 naanak dar ghar ayk hai avar na doojee jaa-ay.  
 ||10||11||

**SIRI RAAG MEHLA 1**

In one of his hymns, the tenth Guru Gobind Singh Ji unequivocally declares: "Listen, O' the entire world, I am telling the Truth, that only those who have loved Him have obtained God." But the question arises: What kind of love should that be? In this *shabad*, Guru Ji gives many beautiful examples to illustrate the sincerity and depth of true love.

He first takes the example of lotus plants, and says: "O' my mind, have that kind of love for God which the lotus has for water. (It is many times) smashed by water waves, but it still blooms forth with love (for water. Like lotuses), God has created some creatures in water (and has so arranged, that) without water they die."(1)

Guru Ji tells his mind (and us): "O' my mind, you cannot be saved without love for God. See how He is abiding in the hearts of Guru's followers, and is blessing them with the treasure of devotion."(1-pause)

Next citing the example of a fish, Guru Ji says to himself (and us): "O my mind, have such a (true) love for God as a fish has for water. The more the water, the happier she feels, and greater is the comfort of her body and peace of mind. (But) without the water, she cannot live even for a moment and only God knows the pain in her heart."(2)

Next, Guru Ji gives the example of chaatrik (a bird, in India, which, many Indian poets believe, keeps on crying for a special drop of rain, without which it cannot survive). Guru Ji says: "O' my mind, have such a love for God, as the *chaatrik* has for rain. Even if all the tanks are brimful with water, and the lands are blossoming in green, they are of no use to it if that (special) raindrop does not fall in its mouth. If God shows His grace, it receives (that rain drop), otherwise, it has to lose its life as per its pre-ordained destiny."(3)

Guru Ji now gives an example from our daily life. He says: "O' my mind, bear love for your God, just as water has for milk. (When heated), the water (in the milk) bears the brunt of heat (and gets evaporated, but) it does not let the milk to burn. God Himself unites such separated (true lovers with Him), and grants them true glory." (4)

Lastly, Guru Ji gives the example of a *chakwi* (The female of a bird species in India, which on being separated from its male partner in the night, keeps waiting for the sun to rise, so that it can be reunited with its partner. Therefore, it has intense love for the sun as well). So Guru Ji says: "O' my mind, have such a love for your God as the *chakwi* has for the sun. It does not sleep even for a moment during the entire night, because it deems the sun as near (even when actually) far away (in the other hemisphere). But the self-conceited person never understands (this kind of love), while a Guru's follower always deems Him in his or her presence (just as the *chakwi*, deems the sun so near it)."(5)

Commenting further on self-willed people, Guru Ji says: "The self willed person tries to show off counting his (so called great) deeds, but he does not know that it is only what the Creator does, only that happens. (He does not understand that), even if all people desire and make efforts, God's worth (power) cannot be ascertained. It is only through *Gurbani* (the Guru's word) that we find Him, and it is only by merging in the true God, that we find (true) peace."(6)

Enumerating the virtues of seeking the true Guru's guidance, he says: "If we meet the true Guru, he will help us to develop such a true love for God that it will never break. Through Guru's guidance we obtain divine knowledge and gain insight into all the three worlds (earth, sky and water). If a person becomes a seeker after merits (of God), he or she will never forget the pure, immaculate Name."(7)

Guru Ji now comments on the state of ordinary human beings, who, remain ignorant of divine knowledge, simply indulge in the affairs and revelries of the world and depart from here as ignorant as before. He says: "(Just as) birds who come to peck near the pool of water and then fly away, similarly, humans in this world are guests for a short hour. After enjoying their play for a day or so, they will also depart from this world (without fulfilling the purpose of their life, meeting God. O' God) only that person is united (with You), whom You Yourself unite, and then that person, finds a seat in the true arena (Your true court)." (8)

Now once again stressing upon the basic principle, Guru Ji says: "(O' my friends), without (the guidance of) the Guru, true love for God does not arise, and the dirt of a person's ego doesn't go away. When one is truly pierced (and fully impressed) with the Guru's word, the mind is fully satiated and realizes its true self. Thus, it is only through the guidance of the Guru that we obtain self-realization. Except for this, no other effort is of any avail." (9)

In conclusion, Guru Ji says: "Those (Guru's followers), who have been satiated by (the Guru's) word, there is no further need to unite them (with God, because) they are already united (with Him). However, the self-conceited person does not understand this; having been separated from God, such a person keeps on suffering. In short, O' Nanak, for a human being, there is but one door to seek, and no other place (where one can go)." (10-11)

The message of this *shabad* is that the true state of peace and bliss lies in eternal union with God. That union can only be obtained when under the Guru's guidance; we develop true love for God.

isrlrūgumhl w 1 ]

mnmiK Bīl YBīl wēlAYBīl I Tār n kīe ]

gīr ibnukon idKīwēl AḌī AwYj wē ]  
igAwn pḍīrQuKīeAw TigAw mīT w j wē ]1]

bwbw mīeAw Brim Bīl wē ]  
Brim Bīl I fūgxl n wīpr AḌk smīe ]1]  
rhwa ]

Bū I iPrYidsMīrī Bū I igūhūqij j wē ]  
Bū I fūgīr Qīl cVYBrmYmnufī wē ]

DīrhuivCḌī ikauimī Ygrib mīTī ibī I wē ]2]

ivCīVAv gūrmī sl hīr rīs nwm ipAwīr ]

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swic shij sBw Gxl hīr gū nwm AḌīr ]  
ij auBwYiqaurKuqūmīqūw ibnukvnuBqūru ]3]

AKr pīV pīV Bīl IAYBīl bhūqūAīBmīnu ]  
qīrQ nūqū ikAw krymn mīh mīl ugnūnu ]  
gīr ibnūkin smJwēlAYmnurūj w sl qūnu ]4]

pīn pḍīrQupīeAYgīrmīK qqūvlcūru ]  
sw Dn AḍpūgvīeAw gīr kYsbiḍ slgūru ]  
Gr hl soīprupīeAw gīr kYhjḍ Apūru ]5]

gīr kl syw cūkrī mīnīnrmīl usKūhīe ]  
gīr kw sbdūmin visAw hāmYivchūKīe ]  
nmupḍīrQupīeAw I uBḍw min hīe ]6]

krim imī Yqūw pūeAYAwīp n I ieAw j wē ]  
gīr kl crxl I ig rhuivchūAḍpūgvīe ]  
scysqī rīqAw scopī Ypīe ]7]

Bīl x AḌīr sBūkoABīl ugrīUkrqūru ]  
gīrmīq mīnūsmJwīeAw I ugw iqsYipAwūru ]  
nwnk swcūn vlsrYmī ysbḍūApūru ]8]12]

sireeraag mehlāa 1.

manmukh bhulai bhulaa-ee-ai bhoolee tha-ur na  
kaa-ay.  
gur bin ko na dikhāava-ee anDhee aavai jaa-ay.  
gi-aan padaarath kho-i-aa thagi-aa muthaa  
jaa-ay. ||1||

baabaa maa-i-aa bharam bhulaa-ay.  
bharam bhulee dohaagānee naa pir ank  
samaa-ay. ||1|| rahaa-o.

bhoolee firai disantree bhoolee garihu taj jaa-ay.  
bhoolee doongar thal charhai bharmāi man  
dolaa-ay.  
Dharahu vichhunnee ki-o milai garab muthee  
billaa-ay. ||2||

vichhurhi-aa gur maylsee har ras Naam pi-aar.

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saach sahj sobhaa ghanee har gun Naam aDhaar.  
ji-o bhaavai ti-o rakh too<sup>N</sup> mai tujh bin kavan  
bhataar. ||3||

akhar parh parh bhulee-ai bhaykhee bahut  
abhimaan.  
tirath naataa ki-aa karay man meh mail gumaan.  
gur bin kin samjaa-ee-ai man raajaa sultaan.  
||4||

paraym padaarath paa-ee-ai gurmukh tat  
veechaar.  
saa Dhan aap gavāa-i-aa gur kai sabad seegaar.  
ghar hee so pir paa-i-aa gur kai hayt apaar. ||5||

gur kee sayvaa chaakree man nirmal sukh ho-ay.  
gur kaa sabad man vasi-aa ha-umai vichahu  
kho-ay.  
Naam padaarath paa-i-aa laabh sadaa man  
ho-ay. ||6||

karam milai taa paa-ee-ai aap na la-i-aa jaa-ay.  
gur kee charnee lag rahu vichahu aap gavāa-ay.  
sachay saytee rati-aa sacho palai paa-ay. ||7||

bhulan andar sabh ko abhul guroo kartaar.  
gurmat man samjhaa-i-aa laagaa tisai pi-aar.  
naanak saach na veسرائ maylay sabad apaar.  
||8||12||

**SIRI RAAG MEHLA 1**

In the previous *shabad*, Guru Ji advised us about the kind of true love we should develop for God. He also commented on the attitude of self-conceited people, who do not care for the Guru's guidance and following the dictates of their own minds, waste their energies in fruitless pursuits. In this *shabad*, he comments further on the fate of self-conceited people, and tells the best way for their redemption.

Comparing the self-conceited person with a woman deserted by her husband, Guru Ji says: "The self-willed soul bride strays from the right path and finds no place of rest. Except the Guru, no one can show her the right path. So blinded by *Maya* (the worldly riches and power), she keeps coming and going (in and out of this world. In this way, whosoever) has lost the sense of (divine) comprehension is robbed and deceived (by worldly enticements)." (1)

Giving the basic reason why humans go astray, Guru Ji says: "O' my friends, it is *Maya* (the worldly temptation), which deceives us with illusion. The unfortunate bride (soul) who gets lost in this illusion cannot unite with (God) her Spouse." (1-pause)

Elaborating on the fate of a deluded conceited person, Guru Ji says: "The conceited soul-bride, abandoning her own home (her inner-self), wanders (in all kinds of risky rituals, and cults, as if) lost in foreign lands. Having strayed from the right path, she (performs difficult pilgrimages and other austerities, as if) climbing mountains and sand dunes. Being in doubt, her mind wavers. Separated from the Primal Being by His command, she cannot unite with Him. Therefore, deluded by her self-conceit, she wails." (2)

But in his compassion, Guru Ji gives hope even to the hopeless, and tells how they can find relief from their misery. He says: "The Guru will unite the separated ones by imbuing them with love and relish for God's Name. By teaching them how to make God's Name their mainstay, they will be enabled to obtain truth, tranquility, and great glory (in God's court. They will humbly pray and say: 'O God), save us in whatever way pleases You, (because) without You, I have no other Master.'" (3)

Once again removing any doubts about the uselessness of religious studies and pilgrimages without the guidance of the Guru, he says: "By continually reading books, human beings commit mistakes or are lost in false belief. They take great pride in wearing diverse religious garbs. Yet what is the use of bathing in holy waters when one's mind is filled with the dirt of ego? How, without (the guidance of) the Guru, can true understanding be imparted to the mind (which in its ego) thinks itself as a king and an emperor, (and regards itself as the wisest of all people)?" (4)

Now describing the blessings obtained by a Guru following bride (soul), Guru Ji says: "By reflecting on the essence of the Guru's advice, one obtains the commodity of love (for the Creator). Such a bride-soul sheds her self-conceit by decking herself with the Guru's word (and following his advice). Through the unlimited (divine) love bestowed by the Guru, she finds her groom (the Creator) in her own heart." (5)

Describing how the Guru's advice leads us to these blessings, he says: "By serving (and following the advice of) the Guru, the mind becomes pure, and one attains peace. When the Guru's word is enshrined in the mind (and it is fully convinced of the Guru's advice), it sheds its ego from within. Then a person acquires the wealth of His Name, and in this way the mind always earns the profit (of spiritual bliss)." (6)

Guru Ji, however, cautions us and says: "It is only by God's grace that God's Name is obtained: it cannot be obtained by one's own efforts. (Therefore, O' my friend), shedding self-conceit, remain attached to the Guru's feet (keep following his advice. Because by remaining imbued with the love of the true (God) awe obtain to the true (God Himself)." (7)

Explaining the above idea further, Guru Ji says: "(O' my friends), everyone is prone to making mistakes; only the Guru God is infallible. Whosoever instructs the mind through the Guru's teachings is imbued with love and devotion for God. O' Nanak, whom the Guru unites with the infinite Word never forsakes the eternal (God)." (8-12)

**The message of the *shabad* is that the delusion of *Maya* (or attachment with worldly wealth and power) is the root cause of human troubles, and of continuous alienation from God. The only way to reunite with our eternal Creator is to cultivate true love for Him (and not to worry about performing rituals and undertaking pilgrimages). This can be acquired only by shedding one's ego and sincerely following the Guru's advice.**

isrlrṁgumhl w 1 ]

iqṣnw mieAw mḥxl sq bḍp Gr nūr ]  
 Din j bin j guTigAw l ib l ðB Ahkūr ]  
 mh Tgal l haumel sw vrqYsḥwir ]1]

mryprṁmw mYqul ibnuAvrun kīe ]  
 mY qul ibnu Avru n Bwēl qḥ Bwih sḥKu  
 hīe ]1] rhvau]

nwmusl whl rḥḡ isaugr kYsbid sḥKu]  
 j odlsYsocl sl kḥw mḥun vḥKu]  
 vwt vtḥalAwieAw inq cl dw sḥQudḥKu]2]

AwKix AwKih kḡVygir ibnubḥ n hīe ]  
 nwmuvfḥel j yiml Ysic rpYpiq hīe ]  
 j oqḍuBwih syBl yKḥw Krw n kīe ]3]

gr srxuel CtḥIAymnḥK Kḥl rḥis ]  
 Ast Duqupiqsḥ kl GVIAysbid ivgḥis ]  
 ApyprKypwrKḥpvYKj wYrḥis ]4]

qYl klmiq nw pvYsB ifTl Tōk vj wīe ]  
 khxYḥuQ n l Bel sic itkYpiq pḥwīe ]  
 gḥmiq qḥ sḥl whxw ḥḥu klmiq khxw  
 n j wīe ]5]

ij quqin nwmun Bwēl iquqin hamYvḥdu]  
 gr ibnuigAmun pḥelAYibiKAw dḡw sḥdu]  
 ibnugḥ kwim n Awel mīeAw Plkw sḥdu]6]

Ansḥ AMir j ḥḥAw Ansḥ rs ks Kḥwīe ]  
 Ansḥ bḥD cl wēlAYmḥmḥh cḥw Kḥwīe ]

Avgix bḍw mḥrIAYCḥYgrmiq nḥwīe ]7]

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srbyQḥel eḥuqḥḡj auBwYiqaurḥKu]  
 gḥmiq sḥcḥw min vsYnwmuBl opiq sḥKu]  
 hamYrgugvḥelAYsbid scYscuBḥKu]8]

Awkḥsl pḥqḥil qḥḡqBvix rihAw smḥwīe ]  
 ApyBgḡl BḥauqḥḡApyiml ih iml wīe ]  
 nwnk nwm n vlsrY ij au BwY iqḥv  
 rj wīe ]9]13]

sireeraag mehlāa 1.

ṭarisnaa maa-i-aa mohṇee suṭ banDḥap ḡhar naar.  
 Dhan joban jag ṭhagi-aa lab loḥḥ aha<sup>N</sup>kaar  
 moh ṭhag-ulee ha-o mu-ee saa varṭai sansaar. ||1||

mayray pareetamaa mai ṭujh bin avar na ko-ay.  
 mai ṭujh bin avar na bḥaav-ee too<sup>N</sup> bḥaaveh suḥḥ  
 ho-ay. ||1|| rahaa-o.

Naam saalaahē rang si-o gur kai sabad sanṭokḥ.  
 jo deesai so chalsee koorḥaa moh na vayḥḥ.  
 vaat vataa-oo aa-i-aa niṭ chaldḥaa saath dayḥḥ. ||2||

aakhḥan aakhahi kayṭ-rḥay gur bin boojh na ho-ay.  
 Naam vadaa-ee jay milai sach rapai paṭ ho-ay.  
 jo ṭuḍḥ bḥaaveh say bḥalay ḥhotaḥ ḥharaa na ko-ay.  
 ||3||

gur sarnaa-ee chḥutee-ai manmukḥ ḥhotee raas.  
 asat Dḥaat paatisaah kee ḡharḥee-ai sabad vigaas.  
 aapay parkḥay paarkḥoo pavai ḥhajaanai raas. ||4||

ṭayree keemaṭ naa pavai sabḥ diṭḥee ṭhok vajaa-ay.  
 kahṇai haath na labḥ-ee sach tikai paṭ paa-ay.  
 gurmatṭ too<sup>N</sup> salaahṇaa hor keemaṭ kahan na jaa-ay.  
 ||5||

jiṭ ṭan Naam na bḥaav-ee ṭiṭ ṭan ha-umai vaad.  
 gur bin gi-aan na paa-ee-ai bikḥi-aa doojaa saad.  
 bin guṇ kaam na aavee maa-i-aa feekaa saad. ||6||

aasaa andar jammi-aa aasaa ras kas ḥhaa-ay.  
 aasaa banDḥ chalaḥ-ee-ai muḥay muhi chotaḥ  
 ḥhaa-ay.  
 avgan baDḥaa maaree-ai chḥhootai gurmatṭ naa-ay.  
 ||7||

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sarbay ṭhaa-ee ayk too<sup>N</sup> ji-o bḥaavai ṭi-o raakh.  
 gurmatṭ saachaa man vasai Naam bḥalo pat saakh.  
 ha-umai rog gavaa-ee-ai sabad sachai sach bḥaakh.  
 ||8||

aakaasee paataal too<sup>N</sup> ṭaribḥavan rahi-aa samaa-ay.  
 aapay bḥagtee bḥaa-o too<sup>N</sup> aapay mileḥ milaa-ay.  
 naanak Naam na veesai ji-o bḥaavai ṭivai rajaa-ay.  
 ||9||13||

## SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji stated that *Maya* (the worldly temptation) deludes the entire world with its illusion. This is why the unfortunate human soul, lost in illusion, cannot unite with her Spouse (God).

In this *shabad*, he elaborates on the attributes of *Maya*, and explains how in different guises it entangles a human being in its web and makes him or her suffer. He says: “The desire for *Maya* is very tempting. In



the guise of sons, relatives, houses, wives, (and husbands) it has entrapped us all. The desire for wealth, youth (beauty), lust, greed and pride has cheated the entire world. This poisonous weed of attachments has spread over the entire world, and it is due to *Maya* that the world is dying in the sense of mine-ness.”(1)

So Guru Ji prays on our behalf, and says: "O' my Beloved (God), except You, I don't have anybody else (who can save me from the poison of *Maya*). Without You, nothing else is pleasing to me. Only when I love You, am I at peace."(1-pause)

So Guru Ji instructs his mind (and us), and says: "(O' my mind, obtain) peace and contentment by praising God's Name through the Guru's word. All that is visible will depart; do not look at the false show. You have come like a wayfarer (in this world). You can see for yourself that your company is passing away each day (and that you will also depart one day)."(2)

Guru Ji further comments: "Many explain religious texts, but without the Master's instruction true realization cannot be found. But if one receives the blessing of God's Name (through the Guru), one is imbued with truth and obtains true honor."

However, Guru Ji wants to acknowledge one basic truth. Addressing God, he says: "(O' God), they alone are good who are pleasing to You. (On his or her own), nobody is good or bad." (3)

Now Guru Ji wants to explain one more fundamental concept. Citing the example of currency in a country, he says: "It is only through the Guru's refuge that one is saved (from the entanglements of *Maya*. No matter how many efforts) a self-conceited person makes, his or her achievement remains unacceptable. It is similar to the way in which, although all the (eight) metals in a country belong to the king, yet it is only the metal that bears the stamp of the King, which is the acceptable currency. Similarly, (in the kingdom of God) it is only the coin of the holy word (uttered by the Guru which is considered true wealth, and) brings pleasure (to the human soul). Furthermore, God Himself examines the human souls and like good coins, He deposits (only the good souls) in His treasury (and unites them with Himself)" (4)

As stated above, God knows the value or worth of each and every one of us. However, regarding the worth of the Creator Himself, Guru Ji says: "O' God, I have seen and tried the entire earth, but Your value cannot be assayed: no one has found Your limit. However, those who have reposed faith in Your Truth have obtained honor. (So for human beings), the Guru's instruction is that they should simply praise You, and acknowledge that Your worth or limit cannot be described." (5)

Listing other basic instructions of the Guru, he says: "The self that does not praise His Name is infested with ego and strife. Without the Guru, divine comprehension is not obtained, and the mind begins craving the poison of *Maya*. Lastly, without spiritual merits nothing else is of any use, and even the pleasures of *Maya* (worldly wealth and power) will taste insipid (worthless) in the end."(6)

Now commenting on the state and fate of an ordinary human being, Guru Ji says: "A human being is born because of the desires (of previous birth), and in this birth also experiences the good and bad results of the desires. It is by these desires that one is bound down, and driven away (into the next world, where) one undergoes severe punishment. It is only by following the Guru's teachings that one finds release."(7)

In order to save ourselves from such punishment, Guru Ji tells us to humbly pray to God and say: "(O' God), everywhere it is You alone (who is the Supreme Master). Please save us, according to Your will. (Please bless us), so that through the Guru's instruction, the eternal (God) will come and abide in our heart. It is in the company of Your good Name that one is received into Your court with honor. By uttering the true Word (Your Name), we are rid of the malady of ego."(8)

Concluding this *shabad* with a humble prayer, Guru Ji says: "(O' God), You are pervading in all the skies, nether regions, and all the three worlds. On Your own, You imbue some with (Your) devotion and love, and on Your own, You unite (them with You). I, Nanak, pray: "You may keep me in any condition (of joy or sorrow), as it pleases You, but bless me that Your Name may never leave my mind" (9-13)

**The message of the *shabad* is that we should remember that attachment to *Maya* (or entanglement in worldly pleasures and desires) is the real cause of our continuous suffering, and repeated births and deaths. In order to get rid of this vicious circle, we should pray to the Timeless One to unite us with the true Guru, and favor us with the blessing of His eternal Name (His true love and devotion).**

isrlrūgmhl w 1 ]

rw m nīm m nūbjDAw Avruik krl vlcrū ]  
 sbd sriq skūabj YpB rūqausK sūru ]  
 ij auBwYiqaurūKuqūmYhir nūmūADwru ]1]

mn rysūcl Ksm rjwē ]

ij in qnu mnu swj slgūirAw iqsu spj il v  
 l wē ]1] rhūau]

q nūbbsūir hūlAYiek rql qūl ktwē ]  
 q nūm nūsmDw jykrl AnidnūAgin j l wē ]  
 hir nūmYqūl n pj el jy lK ktl krm  
 kmwē ]2]

ArD srlrūktwēlAYisir krvquDrwē ]  
 q nūhūhūl gūl lAYBl mn qyrūgn j wē ]

hir nūmYqūl n pj el sB ifTl Tōk  
 vj wē ]3]

klt n kykt dqukr l bhūhYr gYr dūru ]  
 Būm dūnūgaIAw Gxl Bl Akūir grbūgnūru ]

rw m nīm m nūbjDAw gir dIAw scudūru ]4]

mnhT bdl kyIAw kpybpl blcr ]  
 kpybDn j lA kygrmūK mK dūw ]  
 schūErYsBukoapir scuAūwru ]5]

sBukoaltw AnūKIAYnlcūn dlsYkōe ]  
 ieknYBwYswj AYiekucūnūiqhūl ōe ]  
 krim iml YscupwēlAYDūir bKs n mYtY  
 kōe ]6]

suDūiml YsuDūj nYsūKūvsYgr Bwē ]  
 AkQ kQw vlcrūlAYjysiqgr mūh smwē ]

pl AlūmūqūshūKAw drgh pDw j wē ]7]

Git Git vūj Yikūl Anidnūsbid sBwē ]  
 ivrl ykausūl pel grmūK m nūsmJwē ]  
 nūnk nūmūn vlcrYClYsbdūkmwē ]8]14]

sireeraag mehlāa 1.

raam Naam man bayDhi-aa avar ke karee veechaar.  
 sabad surat\_sukh oopjai parabh raata-o sukha saar.  
 ji-o bhaavai ti-o raakh too<sup>N</sup> mai har Naam aDhaar.  
 ||1||

man ray saachee khasam rajaa-ay.  
 jin tan man saaj seegaari-aa tis saytee liv laa-ay.  
 ||1|| rahaa-o.

tan baisantar homee-ai ik raatee tol kataa-ay.  
 tan man samDhaa jay karee an-din agan jalaa-ay.  
 har Naamai tul na puj-ee jay lakh kootee karam  
 kamaa-ay. ||2||

araDh sareer kataa-ee-ai sir karvat Dharaa-ay.  
 tan haimanchal gaalee-ai bhee man tay rog na  
 jaa-ay.  
 har Naamai tul na puj-ee sabh dithee thok vajaa-ay.  
 ||3||

kanchan kay kot dat karee baho haivar gaivar daan.  
 bhoom daan ga-oo-aa ghanee bhee antar garab  
 gumaan.  
 raam Naam man bayDhi-aa gur dee-aa sach daan.  
 ||4||

manhath buDhee kaytee-aa kaytay bayd beechaar.  
 kaytay bandDhan jee-a kay gurmukh mokh du-aar.  
 sachahu orai sabh ko upar sach aachaar. ||5||

sabh ko oochaa aakhee-ai neech na deesai ko-ay.  
 iknai bhaa<sup>N</sup>day saaji-ai ik chaanan tihu lo-ay.  
 karam milai sach paa-ee-ai Dhur bakhas na maytai  
 ko-ay. ||6||

saaDh milai saaDhoo janai santokh vasai gur  
 bhaa-ay.  
 akath kathaa veechaaree-ai jay satgur maahi  
 samaa-ay.  
 pee amrit santokhi-aa dargahi paiDhaa jaa-ay. ||7||

ghat ghat vaajai kinguree an-din sabad subhaa-ay.  
 virlay ka-o sojhee pa-ee gurmukh man samjhaa-ay.  
 naanak Naam na veesrai chhootai sabad kamaa-ay.  
 ||8||14||

## SIRI RAAG MEHLA 1

Guru Ji concluded the previous *shabad* with a prayer to *Akal Purakh* (the Timeless One), saying: “(O’ God), You may keep me in any condition (of joy or sorrow) as it pleases You, but bless me that Your Name may never go out of my mind.”

In this *shabad* he stresses upon the supremacy and efficacy of meditating on God’s Name over all other methods of trying to attain Him. On the basis of his personal experience, he says: “My heart is pierced (completely imbued with the love of) God’s Name; what more do I need to reflect upon? When the (inner) consciousness is attuned to the word (God’s Name), a state of bliss arises. Imbued with the love of God, one

enjoys the essence of all pleasures. (Therefore, O' God, You may) keep me in any state You like, but let Your Name remain my sole support.”(1)

Advising his mind (and all mortals), Guru Ji says: "O my mind, true (and just) is the will of our Master. You should attune yourself to Him who has created and embellished our mind and body.”(1-pause)

Now Guru Ji compares the benefits of meditating on God's Name with other very difficult ritualistic methods, which used to be practiced in the past. He says: “One may cut one's body into (tiny pieces) of miniscule weight and offer them in a sacrificial fire. One may make one's mind and body as ritual firewood, and daily burn it in fire; still these (sacrifices) do not equal the merit of (meditating on God's) Name, even if one performs millions of such ritual acts.”(2)

Continuing the above comparison, he says: “One may have a saw on one's head and have one's body cut into two pieces. Or one may let one's body be frozen to death in the (snows of the) Himalayas. Even then, the malady of ego will not go out of the mind. It has been confirmed that (none of these ritualistic deeds) equal devotion to God's Name.” (3)

After commenting on the ineffectiveness of practicing austerities and performing penances, Guru Ji comments on the merits of giving charities. He says: “One may give away in charity castles of gold, splendid horses and elephants, or may donate land, and many cows, but pride and ego still remain in one's mind. My Guru has given me the true (and most effective) gift, and my mind has been pierced (and completely imbued with the love of God's) Name.”(4)

In summary, Guru Ji says: “There may be many theories advocating rigid discipline of the mind, or reading holy books (such as the *Vedas*) and reflecting on them. There are many other methods that prove to be balms for the soul, but salvation is obtained only by following the Guru's instructions. (Every other method) is unequal to the realization of Truth, but higher still is truthful living (or earning one's livelihood by honest means, and living in accordance with the true Guru's advice, and meditating on the true God's Name).” (5)

However, Guru Ji wants to caution us that we should never let self-conceit enter our mind. We should not consider those inferior who follow spiritual paths different from ours. Rather, he teaches us to be humble and says: “We should consider all others superior to us: nobody should be deemed inferior. (We should remember that it is) the Creator who has fashioned all the (human) pots, and one Light is pervading (in all) three worlds. It is through God's grace alone that we realize this Truth, and nobody can erase that pre-ordained gift.”(6)

Now describing the manner in which a person is blessed with the true way of salvation, Guru Ji says: “When a saint meets a saint, then love for the Master brings contentment to the mind. When one is fully immersed in the (teachings of the) true Guru, one reflects on the One indescribable (God). Then drinking the nectar (of love for the Creator and His creation), one is fully satiated and goes with honor to God's court.”(7)

Guru Ji concludes this *shabad* with the observation that God's grace is showered on all and not just a selected few. But he says: “This flute of the sweet Word (of God's Name) is playing day and night in each and every heart. But only a very rare person, who counsels his mind by following the Guru's advice, becomes aware of this. Therefore, Nanak prays that he may never forsake (God's) Name, because a person is emancipated only by acting on the word (of advice of the Guru).”(8-14)

**The message of the *shabad* is that if we want to obtain salvation from the perpetual pain of birth and death, then instead of subjecting ourselves to various kinds of austerities (such as living in caves or jungles, or torturing our body), we should listen to the advice of the true Guru, recognize the spiritual music of God's love within our heart, and merge in the bliss of God's Name.**

isrlrūgumhl ॥ 1 ]

sireeraag mehlāa 1.

icqyidsih Dail hr bgybll dAwr ]  
kir mn Ksl aswirAw dJ Yhj ipAwir ]  
AMruKml I pñ ibnuFih Fyrl qnuCuru]1]

chitay dīseh Dha-ulhar bagay bank du-aar.  
kar man khusee usaari-aa doojai hayt pi-aar.  
andar khaalee paraym bin dheh dhayree tan chhaar.  
||1||

Bwel ryqnuDnuswQ n hie ]  
rw nnu Dnu inrml o guru duiq kry pBu  
sōe ]1] rhwau]

bhaa-ee ray tan Dhan saath na ho-ay.  
raam Naam Dhan nirmalo gur daat karay parabh  
so-ay. ||1|| rahaa-o.

ram namDnuinrml oj ydyYdyxhuru]  
 AngYpC n hvel ij subY I gnrkrqrur]  
 Awp CfweyCtIAYAwpybKsxhuru]2]

plhw 63

manmKuj wYAwpxyDIAwplh sJlgu]  
 nrwl djK ivgnsIAih nml yhrKusugur]  
 grmiK sbid rJhwly Aihinis hir rsu  
 Bgu]3]

icqucl Yivquj wxosukq fcl fcl wie ]  
 bwhir FFF ivgncIAYGr mih vsqusQwie ]

manmK hamYkir msl grmiK pl Ypwie ]4]

sukq inrgixAmirAwAwpxw mll upCwku]  
 rkquibMukw iehuqnoAgnl pwis iprwku]  
 pvxYkYvis dhrl msqik scunlsWku]5]

bhqw j lvxumhIAymAw n l WYkie ]  
 sK j lvxuiqsuAwKIAvij sugrmiK visAw  
 sie ]  
 nwm ivhky ikAw gxl ij su hir gr drsu n  
 hie ]6]

ij auspnYinis Bil IAYj b l ig indh hie ]  
 ieausrpin kYvis j IAVw AMjir hamYdie ]  
 grmiq hie vlcwIAyspnw iehuj gul ie ]7]

Agin mrYj l upwIAvij aubwrik dBYmie ]  
 ibnuj l kml sunw QIAyibnuj l mlnumwie ]  
 nwnk grmiK hir ris imlYjlvw hir gK  
 gwie ]8]15]

raam Naam Dhan nirmalo jay dayvai dayvanhaar.  
 aagai poochh na hova-ee jis baylee gur kartaar.  
 aap chhadaa-ay chhutee-ai aapay bakhshanhaar.  
 ||2||

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manmukh jaanai aapnay Dhee-aa poot sanjog.  
 naaree daykh vigaasee-ah naalay harakh so sog.  
 gurmukh sabad rangaavlay ahinis har ras bhog.  
 ||3||

chit chalai vit jaavno saakat dol dolaa-ay.  
 baahar dhoondh viguchee-ai ghar meh vasat  
 suthaa-ay.  
 manmukh ha-umai kar musee gurmukh palai paa-ay.  
 ||4||

saakat nirguni-aari-aa aapnaa mool pachhaan.  
 rakat bind kaa ih tano agnee paas piraan.  
 pavnai kai vas dayhuree mastak sach neesaan. ||5||

bahutaa jeevan mangee-ai mu-aa na lorhai ko-ay.  
 sukh jeevan tis aakhee-ai jis gurmukh vasi-aa  
 so-ay.  
 Naam vihoonay ki-aa ganee jis har gur daras na  
 ho-ay. ||6||

ji-o supnai nis bhulee-ai jab lag nidraa ho-ay.  
 i-o sarpan kai vas jee-arhaa antar ha-umai do-ay.  
 gurmat ho-ay veechaaree-ai supnaa ih jag lo-ay.  
 ||7||

agan marai jal paa-ee-ai ji-o baarik dooDhai maa-ay.  
 bin jal kamal so naa thee-ai bin jal meen maraa-ay.  
 naanak gurmukh har ras milai jeevaa har gun  
 gaa-ay. ||8||15||

### SIRI RAAG MEHLA 1

In the previous *shabad* (8-12), Guru Ji told us that the delusion of Maya (attachment to worldly wealth and power) is the root cause of one's troubles, and one's continuous separation from God. The majority of people are still obsessed with amassing more and more wealth, building large mansions, and indulging in all kinds of sinful pleasures. In this *shabad*, Guru Ji comments on such tendencies and tells us what is the best way to obtain eternal happiness.

He says: "(O' human being), you may be seeing these white marble mansions, decorated with murals and white beautiful doors, which you have built for pleasing your mind and out of love for the 'other' (worldly pleasures rather than love for God. But, remember that) without love (for God) in your heart, all these mansions are of no use: one day your body (and all these mansions) will crumble down into heaps of dust." (1)

Advising us lovingly, Guru Ji says: "(O' brother, (O' sister), this body and wealth (of yours) will not accompany you (on your journey to the next world). God's Name is the purest wealth (which will accompany you after death, and this wealth) is obtained only if God bestows this gift on you through the Guru." (1-pause)

Further describing the attributes of the wealth of God's Name, Guru Ji says: "(O' my friend), the wealth of God's Name is immaculate, but one receives it only if the Giver Himself bestows. The person who is blessed with the wealth of His Name (God's love), and whose friend is God the Creator; that person is asked no

It is the same light

questions in the hereafter. But only if (God) Himself saves us (from our attachment to worldly wealth) we are saved, because (God) Himself is the only one who can forgive (all our sins).” (2)

Next, comparing the state of mind of a Guru’s follower with that of a self-willed person or an apostate, he says: “The self-willed person thinks of his (or her) daughters, sons and relatives as his (or her) own. Such a person is elated upon seeing his (or her) spouse (and other relatives. But doesn’t realize that even though these relatives) bring us happiness; (many times they bring us) sorrow as well. Therefore, the Guru’s followers remain dyed in the ecstasy of the (Guru’s) holy Word, and enjoy the elixir of God’s Name day and night.” (3)

Continuing the above comparison, Guru Ji says: “When the self-conceited worshipper of power loses wealth, his (or her) mind is shaken. Such a person does not realize that real wealth (the true source of happiness) is present in one’s own house (the heart). When one tries to find it outside, one suffers. By indulging in ego, the self-conceited (person) is robbed (of this wealth), but the Guru’s follower easily gathers it.” (4)

Guru Ji now draws the attention of the self-conceited worshippers of power to reality. Addressing them directly, he says: “O’ merit-less worshipper of power, recognize your true essence. (Remember that) this body, made of mother’s blood and father’s semen, shall in the end be consigned to flames. This body (of yours) is dependent upon (a predestined number of breaths), and it is certain that you have to die one day.”(5)

Therefore, advising us all, how we can lead this limited life span in peace and happiness, he says: “(We all) ask for a long life; nobody wishes to die (sooner). However, happy is the life of only that person in whose heart abides God by the Guru’s grace. Why count those (unfortunate) ones as living who are without God’s Name, and who never get to see their Guru and God?”(6)

Next, giving the example of dreams, Guru Ji tells us why a human being is always running after worldly wealth. He says: “Just as each night as long as we are asleep, we forget (our reality) in a dream, similarly under the influence of the serpent (of *Maya*), the self remains in the grip of ego and duality. However, when we reflect through the Guru’s instruction, (we realize) that this world is (like) a dream.”(7)

Guru Ji concludes this *shabad* by explaining how the Guru’s instruction helps mortals to understand the reality of the world, restrain worldly desires, and yet live a very peaceful and happy life. He gives very beautiful examples to drive home this point. He says: “Just as a fire is put out when water is poured over it, just as a child’s hunger is satisfied with the mother’s milk, or just as without water the lotus cannot blossom, nor the fish survive, similarly, it is only through the Guru that the life-giving elixir of God is obtained. Therefore I, Nanak, live happily by singing the praises of God.”(8-15)

**The message of this *shabad* is that worldly wealth or long life cannot bring us true happiness. True happiness lies in enjoying the bliss of God’s loving union; that bliss can only be obtained by becoming enlightened, by following the Guru’s instruction, and meditating on God’s Name.**

isrlrūgumhl w 1 ]

sireeraag mehlāa 1.

frudjK frwxoppelAVfrlAmsu]  
altauprbqunKVonw paVl iqqquqsu]  
gurmik AMir j wixAw gir mly l qrlAmsu]1]

doongar daykh daraavno pay-ee-arhai daree-aas.  
oocha-o parbat gaakh-rho naa pa-orhee tit taas.  
gurmukh antar jaani-aa gur maylee taree-aas. ||1||

Bwel ryBvj l uibKmufrVau]  
pVw siqgurris imlYguruqury hir nwaau]1]  
rhwaau]

bhaa-ee ray bhavjal bikham daraa<sup>N</sup>-o.  
pooraa satgur ras milai gur taaray har naa-o. ||1||  
rahaa-o.

cl w cl w jykrl j w xw cl xhuru]  
joAwieAw soci sl Amrusugurkrquru]  
Bl scw swl whxw sclQwin ipAuru]2]

chala chala jay karee jaanaa chalanhaar.  
jo aa-i-aa so chalsee amar so gur kartaar.  
bhee sachaa salaahnaa sachai thaan pi-aar. ||2||

dr Gr mhl w shxypkykt hjw ]  
hsqI GMyprKryl skr l K Apur ]  
iks hl nuil n cilAw Kip Kip may  
Asw ]3]

dar ghar mehlāa sohnay pakay kot hajaar.  
has<sup>tee</sup> ghorhay paakh<sup>ray</sup> laskar lakh apaar.  
kis hee naal na chali-aa khap khap mu-ay asaar.  
||3||



sienw rpw shtAYmml uj ml uj jml u]  
sB j g mih dhl PylAYibnunwYisir km u]  
ipflupVYj lauKj sl bdPI l ikAw hml u]4]

pqw djK ivgsIAYnrl sj Bqur ]  
cAw cmlnul welaykwpVurpulsiguru]  
KhUKh rI welayCif cl YGr buru]5]

mhr ml k khuelAYruj w ruauik Kuru]  
caDrl rwausdweIAYj il bl IAYAiBmun ]  
mmiK nmuivswirAwij aufiv dDw Kuru]6]

hamYkir kir j wiesl j oAwieAwj g mwh ]

phw 64

sBuj gukuj l kAVI qnumudh sAwih ]  
gir rkysyinrml ysbid invrI Bwh ]7]

nwnk qrlAYsic nwm isir shwpiqswhu]  
mYhir nwmun vlsrYhir nmurqnuvshu]  
mmK Baj il pic meygmmK qry  
AQwhu]8]16]

su-inaa rupaa sanchee-ai maal jaal janjaal.  
sabh jag meh dohee fayree-ai bin naavai sir kaal.  
pind parhai jee-o khaylsee badfailee ki-aa haal. ||4||

putaa daykh vigsee-ai naaree sayj bhataar.  
cho-aa chandan laa-ee-ai kaaparh roop seegaar.  
khayhoo khayh rala-ee-ai chhod chalai ghar baar.  
||5||

mahar malook kahaa-ee-ai raajaa raa-o ke khaan.  
cha-uDhree raa-o sadaa-ee-ai jal balee-ai abhimaan.  
manmukh Naam visaari-aa ji-o dav daDhaa kaan.  
||6||

ha-umai kar kar jaa-isee jo aa-i-aa jag maahi.

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sabh jag kaajal koth-rhee tan man dayh su-aahi.  
gur raakhay say nirmalay sabad nivaaree bhaahi.  
||7||

naanak taree-ai sach Naam sir saahaa paatisaahu.  
mai har Naam na veesrai har Naam ratan vaysaahu.  
manmukh bha-ojal pach mu-ay gurmukh taray  
athaahu. ||8||16||

### SIRI RAAG MEHLA 1

In the previous *shabad* Guru Ji told us that worldly wealth or long life couldn't bring us true happiness. True happiness lies in enjoying the bliss of God's loving union, and that bliss can only be obtained by becoming enlightened with the Guru's instruction and meditating on God's Name. The problem is that many faiths say that it is extremely difficult to reach God, and that to meet Him we have to undergo severe penances, austerities and sacrifices. But Guru Ji assures us that if we follow the advice of a true guide, then it is not at all difficult. He begins this *shabad* by comparing the seeker of God with a young bride, who is told that her beloved spouse lives in a high mansion on a hill, surrounded by ocean on all sides. She is terrified at first, but then she finds a true guide who helps her to join her spouse quite easily.

Using the above metaphor to describe a human being's spiritual journey to God, Guru Ji says: "Looking at the dreadful mountain from my parents' house (this world), I was completely terrified. I had no ladder to reach that high and tortuous mountain (where I was told, lived my Spouse). But then I was blessed with the guidance of the Guru. I realized that (God) resides right in my heart, and the Guru united me with (Him. In this way, I easily) crossed the worldly ocean." (1)

So Guru Ji lovingly says to us: "O' my (dear) brothers (and sisters), this world is (like) a dreadful ocean, (which is very difficult for a person to cross). But if a perfect Guru meets (and guides that person), then by blessing the person with God's Name, the Guru ferries him (or her) across (this ocean)." (1-pause)

Guru Ji now wants to educate the mortal further about the reality of life and inevitability of death. It is not enough only to admit and realize that one-day everyone must depart from here. He says: "If I keep on repeating that I have to depart from here, (there is nothing new in this saying. This is a hard fact that) whosoever has come (into this world) has to go (one day). Only the Guru-God is eternal. (In addition to remembering the inevitability of death, one must praise God) with true love (and devotion in the congregation of saintly persons, which is like) the abode of the eternal (God)." (2)

Reminding us about the uselessness of our possessions, if we have no love for God, he says: "Beautiful gate-ways, houses, palaces, thousands of solidly built forts, elephants, horses with their saddles, and limitless armies in millions will not accompany anyone. Many ignorant people have exhausted themselves in their pursuit and died." (3)



Continuing his comments on worldly possessions, Guru Ji says: “We may amass gold and silver, but all these possessions are like entanglements (for our soul). We may proclaim our greatness by the beat of drum in the entire world, but without God’s Name, the fear of death hovers over our heads. When the life’s play is over, the body falls down dead. (Only then we realize), what kind of fate awaits the evil-doers” (4)

Guru Ji adds: “We are pleased upon seeing our sons, (similarly) a woman (is delighted upon seeing) her groom on the couch. We apply scent and sandalwood paste, and deck ourselves with beautiful clothes, (but ultimately our body) is mingled with dust, and leaving our home and hearth behind, (we depart).”(5)

Next, commenting on human egoistic nature, Guru Ji says: “We may be called a chief, a prince, a (Muslim) noble, and a headman, but all this is burning oneself in ego. In this way, the egocentric who has forgotten the Divine Name becomes like a reed burnt in jungle fire.”(6)

Summing up the above, Guru Ji says: “Whosoever comes in this world, (without meditation on God’s Name) will depart from here obsessed with self-conceit. This entire world is like a storehouse of black soot, and passing through this store, the body and mind become stained with ashes (or the darkness of sins and evil). Only those people come out pure or unpolluted (from this black-soot-chamber) whom the Guru saves, and through the Guru’s word, who quench their fire (of lusts and evil temptations).”(7)

Guru Ji concludes the *shabad* by saying: “O’ Nanak, a person swims across (the world-ocean) only by meditating on the True Name of God, who is the King of all kings. (Therefore, I only pray that) I may never forget the divine Name, which is the jewel I have bought and is my real wealth, and on which I can depend. (O’ my friends, remember that) the self-willed are consumed in the dreadful and unfathomable (world) ocean, but the Guru’s followers swim across it.”(8-16)

**The message of this *shabad* is that this world is like a storehouse of black soot; whosoever comes in this world becomes polluted with ego and the darkness of sins. But those who follow the Guru’s advice and meditate on God’s Name, even while living amidst the worldly *Maya*, they come out unpolluted and pure, and easily swim across this worldly ocean. They reunite with God, and enjoy eternal bliss.**

isrlrūgumhl w 1 Gru2 ]

sireeraag mehlāa 1 ghar 2.

mukimukir Gir bēxw inq cl xYkl DK ]  
mukimuw pruj wIAj w rhYinhcl ul k ]1]

mukaam kar ghar baishnaa nit chalnaai kee Dhokh.  
mukaam taa par jaanee-ai jaa rahai nihchal lok. ||1||

dnlAw kYs mukimY]  
kir isdku krxl Krcu buDhu lwig rhu  
nmY ]1] rhvau]

dunee-aa kais mukaamay.  
kar sidak karnee kharach baaDhhu laag rahu  
Naamay. ||1|| rahaa-o.

j gl q Ausxukir bhYml w bhYmkuim ]  
pIfq vKuxih pQIAw isD bhih dy  
sQin ]2]

jogee ta aasan kar bahai mulaa bahai mukaam.  
pandit vakaaneh pothee-aa siDh baheh dayv  
sathaan. ||2||

sr isD gx gDrb min j n sK plr sl w ]  
dir kl klw kir geyAvryiB cl xhw ]3]

sur siDh gan ganDharab mun jan saykh peer salaar.  
dar kooch koochaa kar ga-ay avray bhe chalanhaar.  
||3||

sil qun Kun ml k amrygeykir kir klw]  
GVI mhiq ik cl xw idl smJuqMB  
phlw ]4]

sultaan khaan malook umray ga-ay kar kar kooch.  
gharhee muhat ke chalnaa dil samajh tooN bhe  
pahooch. ||4||

sbdih muih vKuxIAyivrl w q bWYkie ]  
nwnkuvKuxYbnql jil Qil mhiAil sie ]5]

sabdaah maahi vakhaanee-ai virllaa ta boojhai ko-ay.  
naanak vakhaanaai bayntee jal thal mahee-al so-ay.  
||5||

Al wluAl KuAgbukwdruxhrurkrlmu]  
SB dnl Awx j wxl mukimuejkurhlmu ]6]

alaahu alakh agamm kaadar karanhaar kareem.  
sabh dunee aavan jaavnee mukaam ayk raheem.  
||6||

mkwuiqs noAwKIAYij suisis n hwl I Ku]  
AsmnuDrql cl sl mkwmuEhl eku]7]

mukaam tis no aakhee-ai jis sis na hovee laykh.  
asmaan DharTEE chalsee mukaam ohee ayk. ||7||

idn riv cl Yinis sis cl Yqurkw I K pl ie ]  
mkwmuEhl ekuhYnwnkw scubgie ]8]17]

din rav chalai nis sas chalai taarikaalakh palo-ay.  
mukaam ohee ayk hai naankaa sach bugo-ay.  
||8||17||

mhl ypihl ysqurh AstpdIAw ]

mahlay pahilay sataarah asatpadee-aa.

### SIRI RAAG MEHLA 1 GHAR 2

According to Dr. Bh. Vir Singh Ji, this *shabad* seems to be addressed to a Muslim. Perhaps this is why the vocabulary and idiom used is mostly Muslim-oriented. But the message conveyed here regarding the transience or impermanence of the world, and the permanence of God is of universal importance.

Addressing that Muslim friend who is under the false notion that he is going to stay here forever, Guru Ji says: “(O’ my friend), how can a person live in this world thinking that it is his (or her) permanent home, when the fear of departing from here is always nagging that person? This world could only be deemed as one’s (permanent) abode if it were going to last forever.” (1)

Therefore Guru Ji asks: “(O’ brother), this (transitory) world cannot be a human being’s (permanent) home? Therefore, with full faith (in God, you should) amass the capital of (good) deeds as your expense for the journey, and remain attuned to God’s Name.”(1-pause)

Guru Ji observes that in spite of knowing this fundamental truth (about our short-lived stay in this world), we still behave and act as if we are going to live here forever. He says, “A yogi squats in his posture, and *Mullah* (the Muslim scholar) sits on his seat, resting on a pillow. In a similar manner a *Brahman* recites books, and a miracle-man sits in the temple of a god (such as *Shiva*, as if it will be there forever).” (2)

Guru Ji reminds us: “(O’ my friends, what to speak of ordinary human beings, even) gods (living in heaven), adepts, worshippers of god *Shiva*, heavenly musicians, silent sages, spiritual guides, and commanders of armies have all departed, and the others too are under orders to march on (and depart from this world)?”(3)

Continuing his sermon, Guru Ji says: “(Even) kings, chiefs, lords, and nobles, all have departed in succession. Therefore, O’ my mind, realize that you shall also depart (from here) in an hour or two (sooner or later) and deem that you too would reach (the other world, that others have reached before you).” (4)

Next commenting on our knowledge about eternal entities, Guru Ji says: “Through words it is often explained (that we have all to go from here). But it is only a very rare person who truly realizes this fact. Nanak submits that in this world the only everlasting entity is God, and that God pervades all the earth, the water, and the space in between.”(5)

Describing God’s attributes, he says: “Allah is incomprehensible, inaccessible, omnipotent, merciful, and the creator of all the creation. The entire world comes and goes: the only everlasting entity is that merciful God (Himself).”(6)

Stressing his point, Guru Ji says: “God alone can be called everlasting who is not subject to any writ of destiny (to perish or disappear). But even this sky and this earth will one day vanish, and it is God alone who will last forever.”(7)

Guru Ji concludes this *shabad* with the statement: “Nanak speaks the truth, that the sun and moon, night and millions of stars will (all) vanish one day, but it is God alone, who is eternal.”(8-17 Seventeen Ashtpadis by first Guru Ji)

**The message of this *shabad* is that we should realize that everything and everyone in this universe is transitory. God alone is immortal. We all must depart from here sooner or later. Therefore, we should try to gather the capital of good deeds and God's Name, so that our journey to the next world may be stress free and we may not have to come back to this world again.**

isrlrīgumhl w 3 Gru1 AstpdIAw

< > siqgr pBwid ]

girmik ikṇw kry Bgiq kljYibnugr Bgiq n hie ]

AwpYApuiml weybWYqwinrml uhWYkie ]

hir j lauscw scl bwl sbid iml ww hie ]1]

Bwel ryBgiqhlxukihy ig AnieAw ]

pṭy gr kl sy n klnl ibrqw j nmu gvnieAw ]1] rhwau ]

Apyhir j gj lvnudwq AwpybKis iml wey ]

j IA j ṭ eyikAw vcyryikAw koAwik skwey ]

girmik AwpydyvifAwel Awpysy krwey ]2]

djK kutBumih l Bwkw cl idAw nml n j wel ]

pṭw 65

siqgrusjv gw inDunupwieAw iqs kl klm n pvel ]

pBusKw hir j laumyAw Alhyhie skwel ]3]

pṭAVj gj lvnudwq mnmiK piq gvnel ]

ibnusiqgr komgun j wYADyTar n kwel ]

hir sKdwq min nhl visAw Alq gieAw pCqvel ]4]

pṭAVj gj lvnudwq girmiq mṭh vsnieAw ]

Anidnu Bgiq krih idnu rwql hamY mṭh ckwieAw ]

ij suisaurwq qṭohWYscysic smwieAw ]5]

Awpyndir kryBwaul weygr sbdl blwir ]

siqgrusjvAYshj uabj YhamYiqṭnw mṭh ]

hir gwṭdwqsd min vsYscuriKAw ar Dwir ]6]

pBu myrw sdw inrml w min inrml pwieAw j wie ]

nwmuinDunuhir min vsYhamYdKusBuj wie ]

siqgr sbduskwieAw hausd bil hrY j wau ]7]

sireeraag mehlāa 3 ghar 1 asatpadee-aa

ik-o<sup>N</sup>kaar satgur parsad.

gurmukh kirpaa karay bhagat keejai bin gur bhagat na ho-ay.

aapai aap milaa-ay boojhai taa nirmal hovai ko-ay.

har jee-o sachaa sachee banee sabad milaavaa ho-ay. ||1||

bhaa-ee ray bhagtiheen kaahay jag aa-i-aa.

pooray gur kee sayv na keenee birthaa janam gavaa-i-aa. ||1|| rahaa-o.

aapay har jagjeevan daataa aapay bakhsh milaa-ay.

jee-a jant ay ki-aa vachaaray ki-aa ko aakh sunaa-ay.

gurmukh aapay day vadi-aa-ee aapay sayv karaa-ay. ||2||

daykh kutamb mohi lobhaanaa chaldi-aa naal na jaa-ee.

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satgur sayv gun niDhaan paa-i-aa tis kee keem na paa-ee.

parabh sakhaa har jee-o mayraa antay ho-ay sakhaa-ee. ||3||

pay-ee-arhai jagjeevan daataa manmukh pat gavaa-ee.

bin satgur ko mag na jaanai anDhay tha-ur na kaa-ee.

har sukh-daata man nahee vasi-aa ant ga-i-aa pachhuta-ee. ||4||

pay-ee-arhai jagjeevan daataa gurmat man vasaa-i-aa.

an-din bhagat karahi din raatee ha-umai moh chukaa-i-aa.

jis si-o raataa taiso hovai sachay sach samaa-i-aa. ||5||

aapay nadar karay bhaa-o laa-ay gur sabdee beechaar.

satgur sayvi-ai sahj oopjai ha-umai tarisnaa maar.

har gundaataa sad man vasai sach rakhi-aa ur Dhaar. ||6||

parabh mayraa sadaa nirmalaa man nirmal paa-i-aa jaa-ay.

Naam niDhaan har man vasai ha-umai dukh sabh jaa-ay.

satgur sabad sunaa-i-aa ha-o sad balihaarai jaa-o. ||7||

It is the same light

<p>ਅਪਨਾ ਮਨ ਚਿਤ ਕਹੈ ਕਾਹਾ-ਐ ਬਿਨੁ ਗੁਰ ਅਪਨਾ ਜਾ-ਏ ॥</p> <p>ਹਰਿ ਜਲਾਉਗਿ ਵਲਿ ਏਕੁ ਕਰਿ ਕਿਰਪਾ ਮਨਿ ਵਸਾ-ਏ ॥</p> <p>ਨਾਨਕ ਸਬੈ ਸਰਿਕਾ ਦੇ ਪਰਿ ਅਪਾਏ ਗੁਰਮੁਖਿ ਦਾਇਕਾ ॥੮॥੧॥੧੮॥</p>	<p>aapnai man chit kahai kahaa-ay bin gur aap na jaa-ee.</p> <p>har jee-o bhagaṭ vachhal sukh-ḍaata kar kirpaa man vasaa-ee.</p> <p>naanak sobhaa surat day-ay parabh aapay gurmukh day vadi-aa-ee.   8  1  18  </p>
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### SIRI RAAG MEHLA 3

In the previous *shabad*, the first Guru (Nanak Dev Ji) gave us the message that we should realize that everything and everyone in this universe is transitory. God alone is immortal. We all must depart from here sooner or later. Therefore, we should try to gather the capital of good deeds and God's Name, so that our journey to the next world may be stress free and we may not have to come to this world again.

Starting with this *shabad*, third Guru (Amar Das Ji) tells us about the absolute need for the Guru's guidance. According to Dr. Bh. Vir Singh Ji, the following and many other *shabads* in *Gurbani* may seem to be reiterating the same message, but that is their beauty and not their limitation. Although the message may be similar, yet different people need different styles, different ways or different examples to understand, imbibe and act upon a piece of advice. Furthermore, these *shabads* were not written by Guru Sahibs in the form of a book in accordance with some topical arrangement. These *shabads* are not mere poems: these were uttered either spontaneously as divine revelations or inspiration, in response to truth-seekers' queries or doubts, or as spontaneous outpourings of their love and devotion for God. All these divine utterances were recorded in notebooks and passed on from the first Guru Ji to his successors, and were later compiled by the fifth Guru Ji into one big volume called the "Adi Granth," now revered and adored as "Sri Guru Granth Sahib."

Guru Ji starts this *shabad* by stressing upon the importance of the Guru's grace. He says: "(O' my friends), only if the Guru shows his grace that we worship God. Without the (grace of the) Guru, (God's) worship cannot be done. Only if (shedding one's own wisdom, one follows the Guru's guidance, and) merges one self in the Guru, does one's conduct become pure. Eternal is God, and eternal is the Guru's utterance: through (the Guru's) word union with God is achieved." (1)

Therefore, in a very affectionate yet concerned manner, he says: "(O' brother, (O' sister), why did you come (into this world at all, if you had to remain) without the worship of God? If you have not served the perfect Guru (followed his advice and worshipped the Creator), then you have surely wasted your life." (1-pause)

However, Guru Ji recognizes human being's helplessness in this matter, because devotion and worship of God comes as a blessing from Him, rather than by one's own efforts. So in utter humility, he states: "(Actually), He Himself is the life of the world. He Himself mercifully pardons, and unites (a person with Himself. Otherwise), these poor humans cannot do or say anything. It is God Himself who, through the Guru, grants a person the glory (of His Name) and yokes that person to His service." (2)

Now commenting on human nature (and how a person goes astray), Guru Ji says: "Seeing one's family, one is engrossed in their attachment. (But one doesn't realize that they) will not accompany when one departs from this world. However, the person who has served the Guru (and followed his advice, that person has) obtained (God), the treasure of merits, (and then the worth of his glory) cannot be described. (Such a person says): "God alone is my true friend, who will help me in the end." (3)

On the other hand, regarding the self-willed people, Guru Ji says: "In the parental home (this world), the self-conceited person has lost his (or her) honor by forsaking God, the Giver of life. (Such a person doesn't realize that) without the true Guru, no one else knows the right and true path of life. The blind (apostate) doesn't find any place of rest or peace. God, the giver of peace, doesn't abide in that person's mind, so in the end such a person repents when departing (from the world)." (4)

Describing the conduct of the *Gurmukh* (the one devoted to the Guru, and who obediently follows his teachings), Guru Ji says: "(A *Gurmukh*), while living in the parents' house (the world), enshrines the world's Life-Giver in his (or her) heart according to the Guru's instructions. Day and night such a person worships God, and becomes rid of his or her ego and worldly attachment. (The result is that) such a person becomes like Him with whose love that person is imbued, and merges in the eternal Being." (5)

Stressing again upon the importance of God's grace, Guru Ji says: "(O' my friends), only when God casts His glance of grace is a person imbued with His Love, through reflection on the Guru's Word. By serving the true Guru (by following his advice), equipoise develops in a person, and his or her ego and desire are stilled. Then God, the giver of merits, resides in one's heart and one keeps Him enshrined in the mind." (6)

Guru Ji further says: “(O’ my friends), my God is always perfect and immaculate. Therefore, He can be obtained only with a pure mind. If God’s Name (the treasure of all comforts) abides in the heart, then one’s malady of ego goes away (and one’s mind becomes immaculate). I am therefore always a sacrifice to the true Guru who has recited the holy Word (the divine song) to me.” (7)

He concludes the *shabad* by stressing once again upon the importance of the Guru. He says: “Even if one says in one’s own mind that he (or she) has stilled his (or her) ego and makes others also say so, (still) without the Guru’s guidance one’s ego doesn’t depart. God is the lover of His devotees, and the giver of peace. He in His grace comes into the mind. In short, O’ Nanak, God Himself blesses a person with sublime awakening and through the Guru grants that person honor and glory.” (8-1-18)

**The message of the *shabad* is that only through God’s grace and guidance of the true Guru one can purify one’s mind of evils like ego and worldly desires. Then reflecting on God with true love and devotion, one obtains enlightenment and merges in Him.**

isrlrwgumhl w 3 ]

sireeraag mehlāa 3.

hamYkrm kmwvdyj mfmful gYiqn Awie ]

ha-umai karam kamaavday jamdand lagai tin  
aa-ay.

ij siqgrusyin syabryhir sgl il v  
lwie ]1]

je satgur sayvan say ubray har saytee liv laa-ay.  
||1||

mn rygrmiK nmuiDAwie ]

man ray gurmukh Naam Dhi-aa-ay.

Dir pthib krqY il iKAw iqnw grmiq nmim  
smwie ]1] rhau]

Dhur poorab kartai likhi-aa tinaa gurmat Naam  
samaa-ay. ||1|| rahaa-o.

ivxusiqgr prqliq n Awel nmim n l wgoBwau]

vin satgur parteet na aavee Naam na laago  
bhaa-o.

spnYsKun pawel dK mih svYsmwie ]2]

supnai sukh na paav-ee dukh meh savai  
samaa-ay. ||2||

jy hir hir klcY bhqu lclAY ikrqu n mytAw  
jwie ]

jay har har keechai bahu lochee-ai kirat na  
mayti-aa jaa-ay.

hir kw Bwkw Bgql mlhAw sy Bgq pey dir  
Qwie ]3]

har kaa bhaanaa bhagtee mani-aa say bhagat  
pa-ay dar thaa-ay. ||3||

grusbduidVwYrly isauibnuikrpw l ieAw n  
jwie ]

gur sabad dirhaavai rang si-o bin kirpaa la-i-aa na  
jaa-ay.

jysauAlmlyunlrIAYBI ibKuPl ul wgyDwie ]4]

jay sa-o amrit neeree-ai bhee bikh fal laagai  
Dhaa-ay. ||4||

syj n scyinrml yij n siqgr nml ipAwru]  
siqgr kw Bwkw kmwvdyibKuhamYqij ivkuru]5]

say jan sachay nirmalay jin satgur naal pi-aar.  
satgur kaa bhaanaa kamaavday bikh ha-umai taj  
vikaar. ||5||

mnhiT ikqY apwie n CtlAY isimlq svsqRsDhu  
jwie ]

manhath kitai upaa-ay na chhootee-ai simrit  
saastar soDhu jaa-ay.

imil sljiq suDlabrygr kw sbdukmlwie ]6]

mil sangat saaDhuo ubray gur kaa sabad  
kamaa-ay. ||6||

hir kw nmuinDwuhYij suAlmlyun pwrwru]  
grmiK sgl shdyij n ikrpw krykrquru]7]

har kaa Naam niDhaan hai jis ant na paaraavaar.  
gurmukh say-ee sohday jin kirpaa karay kartaar.  
||7||

nwnk dwqwekuhYdJ w Aaurun kie ]  
gr prsudi puelAY krim prpiq hie ]  
8]2]19]

naanak daataa ayk hai doojaa a-or na ko-ay.  
gur parsadee paa-ee-ai karam paraapat ho-ay.  
||8||2||19||

**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji told us that only through the advice of the true Guru, could one purify one's mind of evils like ego and worldly desires. Then reflecting on God with love and devotion, one obtains enlightenment and merges in Him. In this *shabad* also, he lays emphasis upon the primacy of the Guru's guidance, and God's Name over and above all other methods of achieving salvation.

He says: "They who perform prescribed rituals and take pride in them suffer the blows of *Yama* (the demon of death) on their heads (and keep suffering the pains of birth and death. On the other hand), those who serve the Guru (by following his advice) are imbued with God's love, and are (therefore) saved (from such pains)." (1)

Therefore, Guru Ji advises himself and us: "O' my mind, under the guidance of the Guru, meditate on God's Name. (However, only) those who are preordained by the Creator get absorbed in (God's) Name through the Guru's instruction." (1-pause)

Explaining why, one cannot find peace without the Guru's guidance, he says: "Without the Guru's guidance, faith and love for the Name does not arise in one's mind. Therefore, one does not find peace even in dream; such a person remains embroiled in pains." (2)

Next, explaining why we cannot meditate on God's Name without first seeking the Guru's guidance, he says: "Even if we long to repeat God's Name (without the guidance of the Guru, we cannot do so). What is written in one's destiny cannot be erased (and the mind doesn't remain attuned to God). Only those devotees who have accepted God's will (and follow the Guru's guidance) are accepted in God's Court (and their mind easily becomes imbued with the love of God's Name)." (3)

Explaining further how the Guru helps us, he says: "With great love, the Guru enshrines (the mantra of God's) Name in our heart, but without (God's) grace, the Guru cannot be attained. Without the Guru, a person is like a (poisonous) tree which, even if irrigated with nectar a hundred times, still bears poisonous fruit." (4)

Therefore, Guru Ji says: "Those who bear love for the true Guru are truthful and pure. Shedding the poison of ego and evil from within their minds, they act according to the true Guru's will." (5)

Stressing upon the futility of trying to attain salvation through sheer obstinacy of mind, he says: "We may go and consult the *Shastras* and *Simritis* (Hindu holy books; we will find that) we can never find deliverance (from birth and death by practicing austerities, or) through obstinacy of mind. Only those who joined the company of the saintly people and have lived in accordance with the Guru's word have been saved." (6)

Guru Ji therefore states: "God's Name is (such) a treasure, whose merits have no end or limit. (However), only those Guru's followers on whom God showers His Grace obtain this honor." (7)

In conclusion, he says: "O' Nanak, there is only one Giver (of all creatures, and) no other. He is attained only through the grace of the Guru, and it is through pre-ordained good destiny that (the Guru) is met." (8-2-19)

**The message of the *shabad* is that God's Name is the most valuable treasure, which alone can save us from the perpetual pain of birth and death. The one and only way to obtain this treasure is to join the congregation of saintly persons, and live in accordance with the guidance of the Guru.**

pñw 66

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isrlrñgumhl w 3 ]

sireeraag mehlāa 3.

pñl ibriK shñwVñ scucñgYgr Bñie ]

pankhee birakh suhaavrhāa sach chugai gur  
bhaa-ay.

hir rsuplvshij rhñarññ Awñjñie ]

har ras peevai sahj rahai udai na aavai jaa-ay.

inj Gir vñsw pñieAw hir hir nñim  
smñie ]1]nij ghar vaasaa paa-i-aa har har Naam  
samaa-ay. ||1||

mn rygr kl kur kmñie ]

man ray gur kee kaar kamaa-ay.

gr kY BññY jy cl ih qñ Anidñu rññih hir  
nñie ]1] rhñau]gur kai bhaanai jay chaleh taa an-din raacheh har  
naa-ay. ||1|| rahaa-o.



pkI ibrk shwVyalFih chuidis j wih ]  
j yw alFih dK Gxyinq dwih qYibI l wih ]  
ibnugr mhl un j wpl nw Almh PI puih ]2]

pankhee birakh suhaavrhay oodeh chahu dis jaahi.  
jaytaa oodeh dukh ghanay nit daajheh tai billaahi.  
bin gur mahal na jaap-ee naa amrit fal paahi. ||2||

gurmik bhmuhrIAwl w sacyshij sBwie ]  
suKw qlin invrIAwek sbid il v l wie ]  
Almh PI uhir ekuhIApydje Kwie ]3]

gurmukh barahm haree-aavlaa saachai sahj  
subhaa-ay.  
saakhaa teen nivaaree-aa ayk sabad liv laa-ay.  
amrit fal har ayk hai aapay day-ay khavaa-ay.  
||3||

mnmk aBysik geynw PI uiqlw Cwau ]  
iqhlw pwis n bIAIEEnw Grun igrwau ]  
ktIAih qYinq j w l Aih Enw sbdun nwau ]4]

manmukh oobhay suk ga-ay naa fal tinnaa  
chhaa-o.  
tinnaa paas na baisee-ai onaa ghar na giraa-o.  
katee-ah tai nit jaalee-ah onaa sabad na naa-o.  
||4||

hkmykrm kmwxyPieAVikriq iPrwau ]  
hkmydrsnudKxw j h Bj ih qh j wau ]  
hkmyhir hir min vsYhkmysic smwau ]5]

hukmay karam kamaavnay pa-i-ai kirat firaa-o.  
hukmay darsan daykh-naa jah bhayjeh tah jaa-o.  
hukmay har har man vasai hukmay sach samaa-o.  
||5||

hkmun j wih bpYyBl yiPrih gvw ]  
mnhiT krm kmwdyinq inq hoh KAwru ]  
AMir sYiq n Awel nw sic l gYipAwru ]6]

hukam na jaaneh bapurhay bhoalay fireh gavaar.  
manhath karam kamaavday nit nit hohi khu-aar.  
antar saant na aavee naa sach lagai pi-aar. ||6||

gurmKIAw mh shxygr kYhjQ ipAwir ]  
scl Bgql sic rgydir scYsicAw ]  
AwesypvrukhYsB kl kw krih aDuru ]7]

gurmukhee-aa muh sohnay gur kai hayt pi-aar.  
sachee bhagtee sach ratay dar sachai sachiaar.  
aa-ay say parvaan hai sabh kul kaa karahi uDhaar.  
||7||

sB ndrI krm kmwdyndri buhir n kie ]  
j bI ndir kir dKYscw qbw hl kohie ]

sabh nadree karam kamaavday nadree baahar na  
ko-ay.  
jaisee nadar kar daykhai sachaa taisaa hee ko  
ho-ay.

nwnk nwim vfwIAw krim prpiq  
hie ]8]3]20]

naanak Naam vadaa-ee-aa karam paraapat ho-ay.  
||8||3||20||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji gave us the message that God's Name is the most valuable treasure, which alone can save us from the perpetual pain of birth and death. The one and only way to obtain this treasure is to join the congregation of saintly persons, and live in accordance with the guidance of the Guru. But there are still many who instead of Guru's advice follow the dictates of their own mind. In this *shabad*, Guru Ji describes the difference between those who follow the Guru's advice, and the self-willed, who follow their own mind.

Citing the example of a tree and the different kinds of birds perching on it, Guru Ji first describes the state of a Guru's follower. He says: "The Guru-following bird (soul) looks beautiful sitting on the (body) tree, because imbued with love and devotion for the Guru, it pecks at the fruit of truth. It drinks the nectar of God's (Name), and lives in spiritual bliss and peace. It doesn't fly, nor does it come and go (in search of worldly feeds). It has obtained an abode in its own home (where God resides), and always remains absorbed in remembering God."(1)

Therefore, advising himself (and us) to follow the example of such a Guru-following soul, he says: "O' my mind, do what the Guru says, because if you act according to the Guru's will, then day and night you will remain absorbed in God's Name (and would always remain in bliss)."(1-pause)

Now, describing the state of self-willed people using the same metaphor of birds, Guru Ji says: "There are those birds (or human souls) who, even though sitting on beautiful trees (human bodies), fly in all the four directions (and remain pre-occupied with one worldly affair or the other). However, more they fly (after

**It is the same light**

the feed of worldly wealth), more they suffer in pain. Every day they burn (with worldly desires), and bewail. Without (the guidance of) the Guru, they do not behold God's mansion, nor do they obtain the immortal fruit (of God's Name).”(2)

Reverting to the Guru-following person, Guru Ji says: “The Guru-following Sikh is like God's evergreen tree. Such a person remains attuned to God, and absorbed in His love and devotion in a state of spiritual serenity. By always remaining immersed in the one holy Word (or hymn in praise of God), it conquers all the three branches (or qualities of *Maya*; the urges for power, vice, or virtue, called *raajas*, *taamas*, and *saattak*. This person firmly believes that) God's Name is the only nectar (like) fruit, which God bestows in His grace and makes the mortal eat (and absorb in the mind).” (3)

Advising us how to deal with self-willed people, Guru Ji says: “The self-willed people are like those trees which wither away while standing. They neither bear fruit, nor yield shade, (they are of no help to anybody). We should not even sit near them. They do not have any home or place of their own, (they do not have any spiritual knowledge). They are just (like) firewood which are daily cut down and burnt. (They always remain unhappy and miserable), because they have neither the holy Word, (the Guru's guidance), nor God's Name (which can save them).” (4)

Naturally the question arises, why some human beings remain self-conceited? Explaining this mystery, Guru Ji says: “(Actually, there is nothing in the control of human beings) because they act according to God's command, and wander (in the cycles of birth and death, in accordance with their destiny based on) the deeds done by them in previous births. According to God's command, the mortals who are blessed with His sight (remain in attendance in God's service), and according to His orders they go where God sends them (and live in obedience to God's will). According to God's will, His Name abides (in their hearts), and it is in His will that they become merged in the True One.”(5)

Commenting on the conduct of the self-conceited persons, Guru Ji says: “The wretched (self-willed) people do not understand God's will, and remain lost in doubt. (Instead of following the Guru's advice), they perform deeds according to the dictates of their mind: therefore each and every day, they suffer disgrace and distress. They neither attain peace of mind, nor imbibe love for Truth.”(6)

Regarding the Guru's followers, he says: “Being in love with the Guru, the Guru's followers look beautiful. Theirs is the true worship; they are imbued with truth, and are judged true (and are honored in God's court). Approved is their advent into this world, because they not only save themselves, but also save their (entire) lineage.”(7)

However, once again stating the cardinal principle, Guru Ji says: “All people perform different deeds according to God's command. None is outside His command. Whatever kind of grace God bestows on any one, that person becomes of that kind. O' Nanak, all honors come through devotion to God's Name, which is obtained by His grace.”(8-3-20)

**The message of this *shabad* is that although we cannot erase the writ of destiny, yet we should pray to God to bless us with the Guru's guidance. Further we should keep meditating on His Name so that we may become immaculate, and in His mercy God may save us also.**

isrlrūgumhl w 3 ]

sireeraag mehlāa 3.

gurmīk nrmūiDAwēlAYmnmiK bW n pwē ]

gurmukh Naam Dhi-aa-ee-ai manmukh boojh na paa-ay.

gurmīk sdw mK alj lyhir visAw min Awē ]  
shjyhl sKupwēlAYshjyrhYsmwē ]1]

gurmukh sadāa mukh oojlay har vasi-aa man aa-ay.  
sehjay hee sukh paa-ee-ai sehjay rahai samaa-ay.  
||1||

Bwēl rydw sin dws hie ]

bhaa-ee ray daasan daasaa ho-ay.

gr kl syw gr Bgiq hYivr l w pweykōe ]1]  
rhwa ]

gur kee sayvaa gur bhagat hai virlaa paa-ay ko-ay.  
||1|| rahaa-o.

sdw shwugushwgl jycl ih siqgr Bwē ]

sadāa suhaag suhaaganeē jay chaleh satgur  
bhaa-ay.

sdw ipruinhcl upwēlAYnw EhumrYn j wē ]

sadāa pir nihchal paa-ee-ai naa oh marai na  
jaa-ay.

sbid iml l nw vlcwYipr kYAlk smwē ]2]

sabad milee naa veechurhai pir kai ank  
samaa-ay. ||2||

hir inrmlu Aiq aJ l w ibnu gr pwieAw n j wie ] pwTupVWnw bWl BxI Brim Bl wie ] gurmql hir sdw pwieAw rsnw hir rsu smwie ]3]	har nirmal at_oojlaa bin gur paa-i-aa na jaa-ay. paath parhai naa boojh-ee bhaykhee bharam bhulaa-ay. gurmat_ee har sad_aa paa-i-aa rasnaa har ras samaa-ay.   3
mwieAw mhuckwieAw gurmql shij sBwie ] pHw 67	maa-i-aa moh chukaa-i-aa gurmat_ee sahj subh_aa-ay. <b>SGGS P - 67</b>
ibnusbdYj gudKIAw iPrYmnMkw nogel Kwie ] sbdynmwuiDAwIAysbdysic smwie ]4]	bin sabdai jag duk_hee-aa firai manmuk_haa no ga-ee k_haa-ay. sabdai Naam Dhi-aa-ee-ai sabdai sach samaa-ay.   4
mwieAw Bl yisD iPrih smwiD n l gYsBwie ] qInyl A ivAupq hYAiDk rhl l ptwie ] ibnugr mkiq n pwelAYnw dibDw mwieAw j wie ]5]	maa-i-aa bhoolay siDh fireh samaaDh na lagai subh_aa-ay. teenay lo-a vi-aapat_ hai aDhik rahee laptaa-ay. bin gur mukat_ na paa-ee-ai naa dubiD_haa maa-i-aa jaa-ay.   5
mwieAw iks no AwKIAw ikAw mwieAw krm kmwie ] diK siK ehuj laubDuhYhamYkrm kmwie ] ibnu sbdY Brmu n ckel nw ivchu hamY j wie ]6]	maa-i-aa kis no aak_hee-ai ki-aa maa-i-aa karam kamaa-ay. duk_h suk_h ayhu jee-o baDh hai ha-umai karam kamaa-ay. bin sabdai bharam na chook-ee naa vichahu ha-umai jaa-ay.   6
ibnuplql Bgiq n hwel ibnusbdYQwie n pwie ] sbdyhamYmwIAymwieAw kw Bhuj wie ] nmupdwQupwIAygrmiK shij sBwie ]7]	bin pareet_ee bhagat_ na hova-ee bin sabdai th_aa-ay na paa-ay. sabdai ha-umai maaree-ai maa-i-aa kaa bharam jaa-ay. Naam padaarath_ paa-ee-ai gurmukh sahj subh_aa-ay.   7
ibnugr gx n j upnl ibnugx Bgiq n hie ] Bgiq vCl uhir min visAw shij imil AwpBu sie ] nwnk sbdyhir swl whIAykrim prapiq hie ]8]4]21]	bin gur gun_ na jaapnee bin gun_ bhagat_ na ho-ay. bhagat_ vachhal har man vasi-aa sahj mili-aa parabh so-ay. naanak sabdai har salaah_ee-ai karam paraapat_ ho-ay.   8  4  21

**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji described the difference between a Guru-following and a self-conceited person by using the symbolism of birds of different kinds sitting on a tree. In this *shabad*, he elaborates on that difference further by using the metaphor of bride-souls. He also tells us the basic cause of many human beings becoming self-conceited or egoistic.

He begins this *shabad* by saying: "The Guru's followers meditate upon God's Name, but the self-conceited cannot understand (its importance). The Guru's followers are always honored (in God's court), and always bear smiling faces, because God comes to reside in their heart. In this way, (without practicing any austerities) they easily and spontaneously obtain peace, and remain absorbed (in God)." (1)

Then addressing us directly, Guru Ji says: "O brothers (and sisters), live like the slaves of God's slaves. The (true) service of the Guru lies in true devotion to the Guru (and faithfully following his advice). But it is only a rare person who obtains this (service or devotion to the Guru)." (1-pause)

Next, citing the example of (soul) brides, Guru Ji says: “The (soul) brides always remain married (and united with God) if they act according to the will of the true Guru. They obtain the eternal Spouse who never dies or goes away: once united through the (Guru’s) word they never separate from Him, and merge in the embrace of their Groom.”(2)

Now talking about God Himself, Guru Ji says: “God is immaculate and exceedingly bright, but He cannot be attained without the Guru’s guidance. The person who only reads religious books cannot realize Him, and those who put on false garbs (of saintliness) are lost in delusion. It is only by following the Guru’s instructions that God is attained, and the tongue remains permeated with God’s elixir.”(3)

Elaborating upon this idea, Guru Ji says: “The person who follows the Guru’s instructions sheds love for worldly riches easily, and effortlessly merges in God. On the other hand, without the word (the Guru’s instructions), the world keeps wandering in pain (due to its attachment to *Maya*), which has consumed the egoists and the way-wards. It is only through the Guru’s word (or advice) that one meditates on God’s Name (His power and light), and it is only through the Guru’s word that one is absorbed in Truth.”(4)

Commenting on the *Sidhas* (who seek miraculous powers), Guru Ji says: “(What can we speak of ordinary people) when even men of miracle are lost in the pursuit of worldly power? They cannot concentrate on their meditation. *Maya* (the obsession for worldly riches) pervades all the three worlds with its illusion, and it has entangled these completely. Without the (guidance of the) Guru, a human being cannot find liberation, nor is the duality caused by *Maya* removed.” (5)

Now answering the question: what *Maya* really is, he says: “If we ask – what is *Maya* and how does *Maya* work (on the minds of human beings, the answer is that under the influence of *Maya*) a human being remains bound in joy and sorrow (cravings for the former and seeking release from the latter) and acts out of self-conceit or ego. However, without the Guru’s word (or guidance), neither can the doubt (caused by *Maya*) be dispelled, nor can self-conceit in the mind go away.” (6)

Elaborating on the necessity of the Guru’s instruction, he says: “Without (true) love, God’s worship cannot be performed; without the Guru’s word (of guidance), no worship is accepted (in God’s court). It is through the word (the Guru’s instruction) that ego is removed and the illusion of *Maya* lifted. It is through the Guru’s grace that one spontaneously obtains the commodity of (God’s Love), His Name.” (7)

In conclusion, Guru Ji says: “Without the Guru’s guidance, virtues are not revealed, and without virtues, God’s worship cannot be performed. It is only by following the word of the Guru that God (the Lover of devotees) is enshrined in the heart, and is obtained effortlessly. O’ Nanak, only through the Guru’s word can God be praised, and only by His grace God is obtained.” (8-4-21)

**The message of the *shabad* is that only by following the Guru’s advice we can be rid of attachment to *Maya* (the worldly riches and power) and self- conceit. Furthermore, only by acting on the advice of the Guru we can develop true love for God and attain Him.**

isrlrūgumhl w 3 ]

sireeraag mehlāa 3.

mūieAw mōhumYpB klnw AupyBrim Bil wey]

maa-i-aa moh mayrai parabh keena aapay  
bharam bhulaa-ay.

mnmiK krm krih nhl bUih ibrQw j nmugvwey]

manmukh karam karahi nahee boojheh birthaa  
janam gavaa-ay.

gurbwXl iesuj g mih cuxukrim vsYmin  
Awey]1]

gurbaanee is jag meh chaanan karam vasai man  
aa-ay. ||1||

mn rynnūmj phusKuhie ]

man ray Naam japahu sukh ho-ay.

gruphwsul whIAYshij iml YpBusie ]1]  
rhwaau]

gur pooraa salaah-ai sahj milai parabh so-ay.  
||1|| rahaa-o.

BrmugieAw BauBwigAw hir crxl icquI we ]

bharam ga-i-aa bha-o bhaagi-aa har charnee chit  
laa-ay.

gurmik sbdukmeIAYhir vsYmin Awe ]  
Gir mhl sic smweIAYj mkuI un skYKwie ]2]

gurmukh sabad kamaa-ee-ai har vasai man aa-ay.  
ghar mahal sach samaa-ee-ai jamkaal na sakai  
khaa-ay. ||2||

nwmw Clbw kblruj d whw pthyr qygiq pwel ]

bhm kybgyssbdupCuxih hamVj wiq gvnel ]

sir nr iqn kl bwl gwih kie n mytV Buel ]3]

dh pqu krm Drm ikCu sJm n pVY dJw Bwau  
n j wY]

siqgruBjtAVinrml uhAw AnidnunmuvKuxY]

ekopVVeKonwabUydlw Avrun j wY]4]

Ktudrsn jgl slhAmsl ibnugr Brim Bil wey]

siqgru syih qw giq imiq pwih hir j lau mih  
vswey]

scl bwl isaucqul wglAwxuj wkurhwey]5]

plfq piV piV vudu vKuxih ibnu gr Brim  
Bil wey]

I K carush PyupieAw ibnusbdYmkiq n pwey]

jw nmau cpy qw giq pwey jw siqgru mjl  
iml wey]6]

sqsliq mih nmu hir apjY jw siqgru iml Y  
sBwey]

plw 68

mnuqnuArpl Aupugvnel cl w siqgr Bwey]

sd bil hwl gr Apny ivthu ij hir spl icqu  
l wey]7]

sobhm xubhmuj oiblyhir spl rlig ruqw]

pBu inkit vsY sBnw Gt Alir gmiK ivrl Y  
j wq]

nwnk nmuiml YvifAwel gr kYsbid  
pCwq]8]5]22

Naamaa chheebaa kabeer jolaahaa pooray gur tay  
gat paa-ee.

barahm kay baytay sabad pachhaaneh ha-umai  
jaat gavaa-ee.

sur nar tin kee banee gaavahi ko-ay na maytai  
bhaa-ee. ||3||

dait put karam Dharam kichh sanjam na parhai  
doojaa bhaa-o na jaanai.

satgur bhayti-ai nirmal ho-aa an-din *Naam*  
vakhaanai.

ayko parhai ayko naa-o boojhai doojaa avar na  
jaanai. ||4||

khat darsan jogee sani-aasee bin gur bharam  
bhulaa-ay.

satgur sayveh taa gat mit paavahi har jee-o man  
vasaa-ay.

sachee banee si-o chit laagai aavan jaan rahaa-  
ay. ||5||

pandit parh parh vaad vakaaneh bin gur bharam  
bhulaa-ay.

lakh cha-oraaseeh fayr pa-i-aa bin sabdai mukat  
na paa-ay.

jaa naa-o chaytai taa gat paa-ay jaa satgur mayl  
milaa-ay. ||6||

satsangat meh *Naam* har upjai jaa satgur milai  
subhaa-ay.

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man tan arpee aap gavaa-ee chalaat satgur bhaa-  
ay.

sad balihaaree gur apunay vitahu je har saytee  
chit laa-ay. ||7||

so baraaahman barahm jo binday har saytee rang  
raataa.

parabh nikat vasai sabhnaa ghat antar gurmukh  
virlai jaataa.

naanak *Naam* milai vadi-aa-ee gur kai sabad  
pachhaataa. ||8||5||22||

### SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji told us that only by following the Guru's advice could we get rid of our attachment to *Maya* (the worldly riches and power) and our self-conceit. Furthermore, it is only by acting on the advice of the Guru that we can develop true love for God and attain Him. In this *shabad*, he tells us what is the real source of attachment to *Maya*, and what is the best way to be free from its influence.

Guru Ji says: "(O' my friends), It is my God who has created the attachment to *Maya*, and He Himself leads one into illusion. Many self-conceited people perform different deeds (rituals to get rid of this attachment), but they do not understand (the real purpose of such rituals) and they waste their life in vain. The word of the Guru is the light (the source of true knowledge) in this world. But, only through God's grace is it enshrined in one's mind."(1)

For this reason Guru Ji says (to himself and indirectly to us): “O’ my mind, meditate on the Name, so that you may obtain peace. When we eulogize the perfect Guru, we effortlessly obtain that God.”(1-pause)

Explaining the above advice, he says: “By concentrating the mind on God’s feet (His Name), illusion and fear flee away. By leading one’s life according to the Guru’s (teachings or the holy) word, God comes to reside in the heart. When a person is thus merged in the Truth (and attuned to God), even the demon (or fear of) death cannot devour (scare) that person.”(2)

Citing many legendary examples to illustrate his point, Guru Ji says: “*Nam Dev*, the tailor, and *Kabir*, the weaver obtained salvation (by receiving instruction) from the perfect Guru. These knowers of God understood the word (of God), and they completely rooted out their ego and caste-complex (from their minds). As a result, (they became so exalted that) demigods and human beings now sing their hymns, and no one can erase their name, O’ brother.”(3)

Next, giving the example of *Prehlaad*, the son of a demon king *Harnakash*, he says: “*Prehlaad*, the son of a demon (Harnakash), refused to read any religious books, perform faith rituals, or practice austerities (as advised by *Pundits* or his teachers). Except love for God, he did not care for anything. By meeting the true Guru, he became immaculate, and meditated on God’s Name day and night. He read about the praise of only one God, and recognized only one God and none other (so he was saved by God).” (4)

Guru Ji now comments on the fate of those who call themselves great yogis, and sanyasis (ascetics), the followers of all the six monastic orders (mentioned in *Shastras*, the Hindu religious books). He says: “Without the guidance of the Guru, even the followers of six *Shastras*, yogis and recluses remain lost in illusion. Only by serving the true Guru, (by following his instruction) can they find salvation and enshrine God in their heart. When one’s mind gets attuned to the true *Gurbani* (the holy word of the Guru), one’s comings and goings in the world cease.”(5)

Regarding those *Pundits* who claim to be great scholars, Guru Ji says: “By reading and studying (the *Vedas*, and *Shastras*, without understanding their true message), these *Pundits* set afoot controversies. Without the (guidance of the) Guru they are also lost in illusion. They keep wandering through the rounds of 8.4 million (species), and without following the Guru’s word (or instruction), they don’t obtain salvation. It is only when they remember (God’s) Name, and when the true Guru unites them with God, that they attain emancipation.”(6)

Now telling us from where and how we can learn to meditate on God’s Name, he says: “When (by good fortune) in a natural sort of way one meets the true Guru, then by remaining in his saintly company, (devotion to) God’s Name wells up (in one’s mind. Then one says to one self): ‘shedding all my self-conceit from within, I surrender my mind and body to the Guru, and do what pleases the true Guru. Ever and forever I am a sacrifice to the Guru, who attunes my mind to God.’”(7)

Finally, giving his definition of a *Brahman* ( a divine scholar), Guru Ji says: “The true *Brahman* is the one who knows God the Creator, and who is imbued with His love. The Creator actually abides near, in all hearts, but only a few Gurus’ followers realize this. O’ Nanak, it is only by realizing the Creator through the Guru’s word, and by meditating on His Name, that one obtains honor (at the divine portal).”(8-5-22)

**The message of the shabad is that it is only by listening to and following the word of the Guru (Granth Sahib) and meditating on God’s Name that a person is freed from the entanglements of Maya (the worldly riches and power), and obtains salvation: the state of eternal bliss.**

isrlrūgmhl ॥ 3 ]

sireeraag mehlāa 3.

shjYnosB l cdl ibnūgr pwieAw n j wīe ]

sahjai no sabh lochdee bin gur paa-i-aa na  
jaa-ay.

piV piV pllf q j qkl QkyBkl Brim Bl wēy]

parh parh pandit jotkee thakay bhaykhee bharam  
bhulaa-ay.

gr Bty shj u pwieAw Anpxl ikrpw kry  
rj wīe ]1]

gur bhaytay sahj paa-i-aa aapnee kirpaa karay  
rajaa-ay. ||1||

Bwl rygr ibnushj un hīe ]

bhaa-ee ray gur bin sahj na ho-ay.

sbdYhl qy shj u apjYhir pwieAw scusie ]1]  
rhwaU]

sabdai hee tay sahj oopjai har paa-i-aa sach  
so-ay. ||1|| rahaa-o.



shjygvAw Qwie pvYibnushj YkQnl bwiD ]

shjyhl Bgiq aBjYshij ipAwir bYwig ]  
shjY hl qy sK swiq hie ibnu shjY jlvxu  
bwiD ]2]

shij swl whl sdw sdwshij smwiD l gwie ]

shjyhl gK altrYBgiq kryil v l wie ]  
sbdyhl hir min vsYrsnw hir rsuKwie ]3]

shjykw uivfwirAw sc srxiel pwie ]  
shjyhir nmumin visAw scl kur kmwie ]

syvfBwgl ij nl pwieAwshjyrhysmwie ]4]

mwieAw ivic shj un aBjYmwieAw dYjYBwie ]

mnmk krm kmwxyhamYj l Yj l wie ]

j l xumrxun ckel iPir iPir AwYj wie ]5]

iqhugkw ivic shj un pweIAyqKgk Brim  
Bl wie ]  
pVIAyqkIAyikAw kQIAy j w mffhuGQw j wie ]  
caQypd mih shj uhYgurmik pl Ypwie ]6]

inrgK nmuinDnuhYshjyswl hie ]  
gKvhl swl whAw scyscl sie ]  
Bil Awshij iml wiesl sbid iml ww hie ]7]

ibnushj YsBuADuhYmwieAw mhugburu]  
shjyhl swl pel scYsbid Apwir ]  
ApybKis iml wieAnuplygr krqwir ]8]

shjyAidstupCwxIAyirBauj iq inrkuru]  
sBnw j lAw kw iekudiqw j qj j iq iml wxhuru]  
pYsbid sl whIAy j s dw Alqun purwuru]9]

igAwnlAw kw DnunmuhYshij krih vapuru]  
Anidnul whw hir nmul Yn AKut BryBfir ]  
nwnk qot n Awel dleydyxhuir ]10]6]23]

sehjay gaavi-aa thaa-ay pavai bin sahjai kathnee  
baad.  
sehjay hee bhagat oopjai sahj pi-aar bairaag.  
sahjai hee tay sukh saat ho-ay bin sahjai jeevan  
baad. ||2||

sahj saalaahee sadaa sadaa sahj samaaDh  
lagaa-ay.  
sehjay hee gun oochrai bhagat karay liv laa-ay.  
sabday hee har man vasai rasnaa har ras  
khaa-ay. ||3||

sehjay kaal vidaari-aa sach sarnaa-ee paa-ay.  
sehjay har *Naam* man vasi-aa sachee kaar  
kamaa-ay.  
say vadbhaagee jinee paa-i-aa sehjay rahay  
samaa-ay. ||4||

maa-i-aa vich sahj na oopjai maa-i-aa doojai  
bhaa-ay.  
manmukh karam kamaavnay ha-umai jalai  
jalaa-ay.  
jaman maran na chook-ee fir fir aavai jaa-ay.  
||5||

tarihu gunaa vich sahj na paa-ee-ai tarai gun  
bharam bhulaa-ay.  
parhee-ai gunee-ai ki-aa kathee-ai jaa mundhhu  
ghuthaa jaa-ay.  
cha-uthay pad meh sahj hai gurmukh palai  
paa-ay. ||6||

nirgun *Naam* niDhaan hai sehjay sojhee ho-ay.  
gunvantee salaahi-aa sachay sachee so-ay.  
bhuli-aa sahj milaa-isee sabad milaavaa ho-ay.  
||7||

bin sahjai sabh anDh hai maa-i-aa moh gubaar.  
sehjay hee sojhee pa-ee sachai sabad apaar.  
aapay bakhas milaa-i-an pooray gur kartaar. ||8||

sehjay adisat pachhaanee-ai nirbha-o jot  
nirankaar.  
sabhnaa jee-aa kaa ik daataa jotee jot  
milaavanhaar.  
poorai sabad salaahee-ai jis daa ant na  
paaraavaar. ||9||

gi-aanee-aa kaa Dhan *Naam* hai sahj karahi  
vaapaar.  
an-din laahaa har *Naam* lain akhut bharay  
bhandaar.  
naanak tot na aavee dee-ay dayvanhaar.  
||10||6||23||

**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji advised us that it is only by listening to and following the word of the Guru and meditating on God's Name that a person is freed from the entanglements of worldly riches and power, and obtains salvation or the state of eternal bliss and equipoise. In this *shabad*, he tells us how precious this state is, and who is that person through whom this invaluable jewel can be obtained.

He calls this state of bliss and equipoise *Sehaj* and says: "The entire world craves for *Sehaj*, but without the guidance of the Guru it cannot be attained. (What to say of ordinary people, even) scholars and astrologers have grown weary reading about it, and those wearing holy garbs have been lost in delusion (but have failed to attain this state)? It is only when God has shown His grace that mortals have met the Guru (and following his advice, have attained *Sehaj*)."(1)

So Guru Ji says: "O' brother, without the (guidance of the) Guru, *Sehaj* (the state of equipoise) doesn't arise. Only by attuning one's mind to the Guru's word does one attain poise, and meet that eternal (God)."(1-pause)

Commenting on the virtues of *Sehaj*, he says: "Only the singing of God's praises in a state of poise is accepted (in God's Court), and without equipoise all recitation is in vain. Only in a state of equipoise that real devotion emanates, and divine knowledge, God's love, and detachment from the world are achieved. Only in a state of equipoise joy and peace arise: without this tranquility, the entire life is in vain."(2)

Therefore, Guru Ji advises: "(O' my friends), always praise God and meditate upon Him in a state of calmness. One should always sing praises of God in a state of equipoise, and meditate (on God) in a state of *Sehaj*. In this way (by following the Guru's advice) God comes to reside in one's heart, and one's tongue tastes the relish of God." (3)

Elaborating on the merits of *Sehaj*, Guru Ji says: "By taking the refuge of the eternal (God) and attaining *Sehaj* (the state of calmness people have) banished (the fear of) death from their minds. By performing truthful (righteous) deeds, God's Name has easily been enshrined in their minds. So very fortunate are those who have obtained (God's Name), and have imperceptibly remained absorbed in it."(4)

Explaining why *Sehaj* cannot be obtained while being attached to *Maya* (the worldly riches), Guru Ji says: "This state of *Sehaj* (or equipoise) doesn't arise while being attached to *Maya*, because it leads to duality (or love of worldly things instead of love for God). To do deeds in such self-conceit is nothing but burning oneself and others in ego. Therefore, one's cycle of birth and death does not end and one keeps coming and going (from this world) again and again." (5)

Cautioning us against living in any of the three modes of *Maya* (the impulses for vice, virtue, or power), Guru Ji says: "While living under (the influence of) the three modes, the state of *Sehaj* is not obtained, because all the three kinds of impulses make one lost in doubt. How can there be any use of reading, studying, and preaching, when one is going away from the very fundamental concept (of God's Love)? It is only in the fourth stage (called *Turya*), that there is calmness and spiritual bliss, which are obtained by the Guru's grace."(6)

Explaining the blessings obtained by meditating on God's Name, Guru Ji says: "The Name of God, who is above all the modes (of *Maya*), is the true treasure. Its understanding or realization comes only in the state of *Sehaj*. Those meritorious souls who have praised it have also obtained true glory. Merciful God will (one day) imperceptibly unite (with Himself, those) who have gone astray, but this union will happen through the holy word (of the Guru only)."(7)

Elaborating on the importance of *Sehaj*, Guru Ji says: "Without *Sehaj*, it is all darkness, fog, and illusion of attachment to *Maya*. Through the priceless word (of advice of the Guru), some have imperceptibly obtained the realization of the true infinite Creator. Showing His grace, on His own the perfect Guru-God has united them with Him."(8)

Elaborating further on the merits of *Sehaj* (or the state of equipoise), Guru Ji says: "Only in a state of *Sehaj* we recognize the invisible (Creator), and the light of the Formless and Fearless God. He alone is the provider of all created beings, and unites their light with His own (supreme) light. We should praise Him through (*Gurbani*), the word of the perfect Guru, because there is no end or limit (to His greatness)."(9)

Guru Ji concludes this *shabad* by telling us what is true wealth for the divinely enlightened ones, and from where they obtain it. He says: "For the enlightened (ones), God's Name is their true wealth, and they trade in and acquire it in a state of equipoise. Day and night, they reap the profit of His Name. Therefore, their inexhaustible storehouses remain brimful (with the wealth of God's Name, or divine love). O' Nanak, (for them), there is never any shortage of this treasure, which the Giver has bestowed on them." (10-6-23)

The message of this *shabad* is that following Guru's instructions we should praise God and meditate on His Name. So that, we may be united with Him and enjoy a state of *Sehaj*, or eternal bliss.

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isrlrūgmhl w 3 ]

sireeraag mehlāa 3.

siqgīr imil AYPṛun pvYj nm mrx dKuj wē ]

satgur mili-ai fayr na pavai janam maran̄ dukh  
jaa-ay.

pYsbiḍ sB sōl hēl hir nmYrhYsmwē ]1]

poorai sabad̄ sabh̄ sojhee ho-ee har Naamai rahai  
samaa-ay. ||1||

mn mrysiqgīr isaicqul wē ]

man mayray satgur si-o chit̄ laa-ay.

inrml unwmusd nvqnoAwip vsYmin Awē ]1]  
rhwaū ]

nirmal Naam sad̄ navtano aap vasai man aa-ay.  
||1|| rahaa-o.

hir j lau rKhu Apnl srxwēl ij au rKih iqau  
rhxw ]

har jee-o raakhō apunee sarnaa-ee ji-o raakhahi  
ti-o rahnaa.

gīr kYsbiḍ j lvqumrYgirmīK Bvj l uqrxw ]2]

gur kai sabad̄ jeevat̄ marai gurmukh̄ bhavjal  
tarnaa. ||2||

vfYBwig nwaupwēlAYgirmīq sbid shwēl ]

vadai bhaag naa-o paa-ee-ai gurmat̄ sabad̄  
suhaa-ee.

Apymin visAw pBukrqw shj yrihAw  
smwēl ]3]

aapay man vasi-aa parabh̄ kartaa sehjay rahi-aa  
samaa-ee. ||3||

ieknw mnmiK sbdun BwYbDin bīD  
BwēAw ]

iknaa manmukh̄ sabad̄ na bhaavai banDhan banDh  
bhavaa-i-aa.

IK carvsh iPir iPir AwY ibrQw j nmu  
gvwēAw ]4]

lakh̄ cha-oraaseeh fir fir aavai birthaa janam  
gavaa-i-aa. ||4||

Bgqw min AwnduhYscYsbiḍ rllg rwqy ]  
Anidnugx gwih sd inrml shj ynwim  
smwqy ]5]

bhagtaa man aanand̄ hai sachai sabad̄ rang raatay.  
an-din gun̄ gaavahi sad̄ nirmal sehjay Naam  
samaatay. ||5||

girmīK Alīhlt̄ bwxl bī ih sB Awqm rmu  
pCwxl ]

gurmukh̄ amrit̄ banee boleh sabh̄ aatam raam  
pachhaanee.

ekosyīn ekuArūDih girmīK AkQ khwxl ]6]

ayko sayvan ayk araaDheh gurmukh̄ akath̄  
kahaanee. ||6||

scw swihbusyAYgirmīK vsYmin Awē ]  
sdw rllg rwqysc isauApnl ikrpw kry  
iml wē ]7]

sachaa saahib sayvee-ai gurmukh̄ vasai man aa-ay.  
sadaa rang raatay sach si-o apunee kirpaa karay  
milaa-ay. ||7||

ApykrykrwēyApyieknw siqAw dje  
j gwē ]

aapay karay karaa-ay aapay iknaa sutī-aa day-ay  
jagaa-ay.

Apymyl iml wēdw nunk sbid  
smwē ]8][7][24]

aapay mayl milaa-idaa naanak sabad̄ samaa-ay.  
||8||7||24||

**SIRI RAAG MEHLA 3**

In the previous *shabad*, Guru Ji advised us that we should praise God and meditate on His Name so that we may be united with Him, and enjoy an everlasting state of *Sehaj* (or eternal bliss). In this *shabad*, he elaborates on the blessings received by those who follow the Guru's advice, and praise God through the perfect word of the Guru (the *Gurbani*, enshrined in Guru Granth Sahib).

He says: "After meeting the true Guru, one is not made to wander (through myriad of species), and one's pain of birth and death goes away. By reflecting on the perfect word (of the Guru), one obtains full understanding, and remains absorbed in God's Name." (1)

Therefore advising himself (and us), Guru Ji says: "O' my mind, fix your attention on (what) the true Guru (says. By doing so), the ever blissful immaculate Name of God comes to abide in the heart." (1-pause)

Guru Ji therefore prays: "O' God, in whatever state You keep us, we have to remain in that state. (Therefore), please keep us always in Your shelter. (I also believe that) the person who follows the Guru's teachings (and so completely erases his ego, as if that person has) died while alive: such a person swims across the dreadful worldly ocean (and obtains salvation)." (2)

Explaining how beneficial God's Name is, he says: "It is by great good fortune that one obtains the (precious commodity of) God's Name. By following the Guru's wisdom through his word, (one's) life becomes beautiful, and God the Creator Himself imperceptibly comes to abide in one's mind." (3)

Commenting on the self-willed, Guru Ji says: "But there are some egocentrics, to whom the (Guru's) word doesn't sound pleasing. Bound in the chains (of *Maya*, such people) are made to suffer in the cycles of birth and death. They are repeatedly born in millions of species, and they waste their life in vain." (4)

However, regarding the state of devotees, Guru Ji says: "The devotees (of God) always feel bliss in their hearts. They always remain imbued with the love of the eternal word. Day and night, they always sing praises of the immaculate God, and imperceptibly merge in His Name." (5)

Elaborating on the blissful state of the Guru's followers, he says: "The Guru's followers always utter nectar-sweet words, because they recognize God pervading through out all creation. They serve only one God, and meditate only on Him, and they discourse about that God whose story is beyond description." (6)

Therefore, Guru Ji advises: "We should serve (and praise) the eternal Master through (*Gurbani*), the Guru's word, so that He may come to reside in our hearts. They who remain imbued with His love, by His grace are united with Him." (7)

But before concluding the *shabad*, Guru Ji cautions us against any self-conceit about our efforts or success. He says: "(God) Himself does (everything), makes others do (what He wants), and He Himself awakens some from the slumber (of *Maya*). O' Nanak, on His own, God unites a person with Him by absorbing that person in (the Guru's) word." (8-7-24)

**The message of the *shabad* is that we should completely surrender ourselves to the will of God, and also pray to Him to take mercy on us, and by absorbing us in His Name (under the Guru's instruction), bless us also with His union.**

isrlrgumhl ॥ 3 ]

sireeraag mehlaa 3.

siqgīr sjvAymnuinrml ॥ Bēpivqsrīr ]  
min Aṁdusdw sKupīeAw BjīAw gīhr  
gBīru]  
scl sḥiq bḥxw sic nūim mnuDīr ]1]

satgur sayvi-ai man nirmalaa bha-ay pavit sareer.  
man aanand saḍaa sukh paa-i-aa bhayti-aa gahir  
gambheer.  
sachee sangat̃ baisnaa sach *Naam* man Dheer. ||1||

mn rysiqgrusjv insḥu]

man ray satgur sayv nisang.

siqgru sjvAī hir min vsī l gī n mīu  
pqḥu]1] rhwau]

satgur sayvi-ai har man vasai lagai na mail paṭang.  
||1|| rahaa-o.

scYsbid piq aḥjYscyscw nṁau]  
ij nI hamYmīr pCwixAw hauqn bil hūrY  
jṁau]  
mnmK scun jṁnI iqn Tair n kqhl  
Qṁau]2]

scuKwXw scuḥxw scyhl ivic vṁsu]  
sdw scw sṁl whxw scYsbid invṁsu]  
sBuAṁqm rṁupCwixAw gṁmql inj Gir  
vṁsu]3]

scuYKxuscubd xw qnumnuscw hie ]  
scl sṁkl apḍuscuscyscl sie ]  
ij mI scuivswirAw sydKleycl yrie ]4]

siqgruij nI n sjvE syikquAweysṁwir ]  
j m dir bDymwriAih kḥ n sṁYpḥw ]  
ibrQw j nmugvnieAw mir j mih vūrovur ]5]

plṁw 70

ehuj guj I qwḍjK kYBij peysiqr srXw ]  
siqgir scuidVieAw sdw sic sṁim rhXw ]  
siqgr scw hYbīhQw sbdyBvj I uqrXw ]6]

I K carwsh iPrdyrhyibnusiqr mkiq n  
hel ]  
piV piV pṁfḥq mnl QkydjYBie piq kel ]

siqgir sbḍusṁwieAw ibnuscYAvrun  
kel ]7]

j oScI weysysic I gying scl kur krllh ]

iqn inj Gir vṁswṁieAw scYmḥil rhllh]  
nmnk Bgq sKley sdw scl nṁm  
rcllh ]8]17]8]25]

sachai sabad pat oopjai sachay sachaa naa-o.  
jinee ha-umai maar pachhaani-aa ha-o tin balihaarai  
jaa-o.  
manmukh sach na jaanee tin tha-ur na kathoo  
thaa-o. ||2||

sach khaanaa sach painnaa sachay hee vich vaas.  
sadaa sachaa salaahnaa sachai sabad nivaas.  
sabh aatam raam pachhaani-aa gurmatee nij ghar  
vaas. ||3||

sach vaykhan sach bolnaa tan man sachaa ho-ay.  
sachee saakhee updays sach sachay sachee so-ay.  
jinnee sach visaari-aa say dukhee-ay chalay ro-ay.  
||4||

satgur jinee na sayvi-o say kit aa-ay sansaar.  
jam dar baDhay maaree-ah kook na sunai pookaar.  
birthaa janam gavaa-i-aa mar jameh vaaro vaar.  
||5||

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ayhu jag jaltaa daykh kai bhaj pa-ay satgur sarnaa.  
satgur sach dirhaa-i-aa sadaa sach sanjam rahnaa.  
satgur sachaa hai bohithaa sabday bhavjal tarnaa.  
||6||

lakh cha-oraaseeh firday rahay bin satgur mukat na  
ho-ee.  
parh parh pandit monee thakay doojai bhaa-ay pat  
kho-ee.  
satgur sabad sunaa-i-aa bin sachay avar na  
ko-ee. ||7||

jo sachai laa-ay say sach lagay nit sachee kaar  
karann.  
tinaa nij ghar vaasaa paa-i-aa sachai mahal rahann.  
naanak bhagat sukhee-ay sadaa sachai Naam  
rachann. ||8||17||8||25||

### SIRI RAAG MEHLA 3

In stanza (7) of the previous *shabad*, Guru Ji advised us that we should praise the eternal Master through the Guru's word, so that He may come to reside in our hearts. In this *shabad*, he elaborates on the merits of following the true Guru, and how it will make us lead an honest life and unite us with the eternal God.

He says: "By serving the true Guru (by following his advice), the mind becomes immaculate and the body becomes pure, (and one is rid of undesirable tendencies. Being immaculate), the mind experiences a state of bliss and eternal peace, as if it has seen the sight of the unfathomable God. In short, by joining the society of the true (Guru), one's mind is attuned to His eternal Name, which gives one mental peace and tranquility."(1)

Therefore, advising himself (and us), Guru Ji says: "O' my mind, serve the Guru (follow his advice), without any hesitation, because by serving the true Guru, God comes to abide in the heart and one is not polluted by any kind of dirt (or evil influence)."(1-pause)

Elaborating on the blessings obtained by following Guru's teachings, he says: "By acting on the true word (of advice of the Guru), one obtains honor. They alone are the truly (righteous persons) who meditate on the eternal (God's) Name. I am a sacrifice to those who, by stilling their ego (and faithfully following the Guru's advice) have realized God. But the self-conceited egoists do not realize the eternal (God); therefore, they find no support or shelter anywhere." (2)

Describing the traits of those who follow the true Guru's advice, Guru Ji says: "For the Guru's followers, the true Guru's Name is their (spiritual) food, and for them the true Name is their dress (or honor). Therefore, they always remain absorbed in the true One. Their duty is to continually praise the true One, and their mind always remains fixed on the true word. They recognize the divine Soul pervading everywhere, and by following the Guru's advice, their mind remains fixed in their own inner consciousness." (3)

Elaborating further on the character of such people, Guru Ji says: "(The Guru's followers) see the true One in all, and they always speak the truth. Therefore, their body and mind (also) become pure and true. They narrate true stories, give true sermons, and truth is the honor of these truly (honest) people. (But), they who forsake the Truth (the true One); they depart (from the world) crying and wailing." (4)

Now commenting on the pitiable condition of the self-conceited persons, who do not care to listen to the advice of the Guru and meditate on the Name of the True One, Guru Ji says: "Why have those people, who have not served the true Guru, come into this world at all? Bound at the door of the demon of death, they will be beaten, and nobody will listen to their cries and wailings. Such people waste their lives in vain. They die and are born again and again." (5)

Yet this is not the state of only a few; people in general are suffering due to their worldly pursuits. Seeing this state, some people run to the shelter of the Guru, and start acting on the Guru's advice. Regarding such people, Guru Ji says: "Seeing the world burning in the fires (of desire), some (people) run to the shelter of the Guru. The Guru guides them to realize the truth, and gives them a lesson in simple and honest living. (By following this advice, the Guru's followers are saved from all common lusts and the consequent sufferings. Therefore, it will be justifiable to say that) the true Guru is like a true ship, riding which one can cross this worldly ocean (of *Maya*)." (6)

Elaborating on the above point, Guru Ji says: "People have been wandering through myriads of existences, but they have never found salvation without (following) the true Guru. *Pundits* (or religious scholars) and silent sages have grown tired of reading (the *Vedas*, and *Shastras*), but even they have lost their honor due to their love for duality (or *Maya*). The true Guru has uttered the word (and decisively stated) that without the eternal (God) there is none other (to save a human being. Therefore, we must seek His shelter)." (7)

Guru Ji concludes this *shabad* by once again describing the lifestyle of those who have been attuned to the true One. He says: "They whom the true (God) has yoked to truth, they have engaged in truth, and they daily perform only true (or honest) deeds. These people have found God's abode in their own self, (and have obtained self-realization. In short), O' Nanak, the devotees enjoy peace, because they always remain imbued with the Name of the true One." (8-17-8-25)

**The message of the *shabad* is that if we want to find true peace and tranquility, then instead of running after our worldly desires, we should listen to the advice of the Guru (Granth Sahib): we should live a life of truth, honesty, and simplicity, while meditating on the Name of the True One.**

isrlrūgmhl ॥ 5 ]

sireeraag mehlāa 5.

j ॥ kaurmskl ॥ Aiq bxYFæl kîe n dje ]  
I ॥ gUheydsrnw suk iB Bij Kl y]  
sBoBj YAnsru ckYsBuAsrwau]  
iciq AwYEsupirbhmul gYn qql vīau] 1]

jaa ka-o muskal at̤ banai dho-ee ko-ay na day-ay.  
laagoo ho-ay dusmanaa saak bhe bhaj khalay.  
sabho bhajai aasraa chukai sabh asraa-o.  
chit̤ aavai os paarbarahm lagai na t̤tee vaa-o.  
||1||

sūhbūinqūxaw kw qūxū]  
Awie n jwēl iQrusdw gr sbdl scu jwū] 1]  
rhawū]

saahib nītaani-aa kaa taan.  
aa-ay na jaa-ee thir sadaa gur sabdee sach jaan.  
||1|| rahaa-o.



j ykohlYdbI w ng Bk kl plr ]  
dmVw pl Ynw pvYnw kodyYDir ]  
sAwQusAWaun kokrynW ikCuhWYkuj u]

iciq AwYEsuPwrbhmuqW inhcl uhWYrj u]2]

j w kauicWw bhqubhqudhl ivAwYrgu]  
igbiq ktWb pl jtAwkdyhrKukdysgu]  
gaWukrychukW kw GVI n bSxusie ]

iciq AwYEsuPwrbhmuqnumnusql uhie ]3]

kwim krD mOh vis klAw ikrpn l oB ipAwru]  
cwryikl ivK ain AG kleyhAw Asr sWru]

pQl glq kivq ikCukdyn krin DirAw ]  
iciq AwY Esu Pwrbhmu qW inmK ismrq  
qirAw ]4]

sWsq isWmW byd cwir mKugr ibcry]  
qpyqpsr j glAwqlriQ gvnukry]  
Ktukrmw qydgypj w krqW nwie ]  
rWgun l gl Pwrbhmu qW srpr nrkyjwie ]5]

rWj iml k iskdwIAw rs Bgx ibsQw ]  
bwg shWysShxycI YhkmuAPw ]  
rWj qmWsybhuiBdl cwie l ig rihAw ]  
iciq n AwieE Pwrbhmu qW srp kl j Wn  
gieAw ]6]

bhquDnwI F AcwrvWusBw inrml rliq ]  
mwq ipqw sq BwIAw swj n sWg prliq ]  
l skr qrksbW bW j lau j lausgl l klq ]

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iciq n AwieE Pwrbhmu qW Kiv rswqil  
dlq ]7]

kwieAw rgun iCdlikCunW ikCukWw sgu]

imrqun Awl iciq iqsuAihinis BgYBgu]  
sB ikCuklqnuAwpXw j lie n sW DirAw ]  
iciq n AwieE Pwrbhmu jmkkr vis  
pirAw ]8]

ikrpw kryij supwrbhmuWYsWUsWu]  
ij auj auEhuvDwIAyiqauqauhir isaurWu]  
dhw isirAw kw KsmuAwip Avrun dW w Qwau]

siqgr qWYpWieAw nWnk scw nWau ]9]1]26]

jay ko hovai dublaa nang bhukh kee peer.  
damrhaa palai naa pavai naa ko dayvai Dheer.  
su-aarath su-aa-o na ko karay naa kichh hovai  
kaaj.  
chit aavai os paarbarahm taa nihchal hovai raaj.  
||2||

jaa ka-o chintaa bahut bahut dayhee vi-aapai rog.  
garisat kutamb palayti-aa kaday harakh kaday sog.  
ga-on karay chahu kunt kaa gharhee na baisan  
so-ay.  
chit aavai os paarbarahm tan man seetal ho-ay.  
||3||

kaam karoDh mohi vas kee-aa kirpan lobh pi-aar.  
chaaray kilvikh un agh kee-ay ho-aa asur  
sanghaar.  
pothee geet kavit kichh kaday na karan Dhari-aa.  
chit aavai os paarbarahm taa nimakh simrat  
tari-aa. ||4||

saasat simrit bayd chaar mukhaagar bichray.  
tapay tapeesar jogee-aa tirath gavan karay.  
khat karmaa tay dugunai poojaa kartaa naa-ay.  
rang na lagee paarbarahm taa sarpar narkay  
jaa-ay. ||5||

raaj milak sikdaaree-aa ras bhogan bisthaar.  
baag suhaavay sohnay chalai hukam afaar.  
rang tamaasay baho biDhee chaa-ay lag rahi-aa.  
chit na aa-i-o paarbarahm taa sarap kee joon  
ga-i-aa. ||6||

bahut Dhanaadh acharvant sobhaa nirmal reet.  
maat pitaa sut bhaa-ee-aa saajan sang pareet.  
laskar tarkasband band jee-o jee-o saglee keet.

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chit na aa-i-o paarbarahm taa kharh rasaatal deet.  
||7||

kaa-i-aa rog na chhidar kichh naa kichh kaarhaa  
sog.  
mirat na aavee chit tis ahinis bhogai bhog.  
sabh kichh keeton aapnaa jee-ay na sank Dhari-aa.  
chit na aa-i-o paarbarahm jamkankar vas pari-aa.  
||8||

kirpaa karay jis paarbarahm hovai saaDhoo sang.  
ji-o ji-o oh vaDhaa-ee-ai ti-o ti-o har si-o rang.  
duhaa siri-aa kaa khasam aap avar na doojaa  
thaa-o.  
satgur tuthai paa-i-aa naanak sachaa naa-o.  
||9||1||26||

**SIRI RAAAG MEHLA 5**

After reading and understanding Guru Granth Sahib, many people come to the conclusion that the most repeated message of the Guru Granth Sahib is to meditate on God's Name, (remember God with love and devotion). In this famous *shabad*, Guru Ji tells us how meditation on God's Name is not only necessary for one's spiritual guidance, but is also a panacea for all one's physical, social, and economic problems. On the other hand, no matter how rich, learned, or powerful one may be, but without meditating on God's Name, one is bound to come to grief.

Guru Ji first refers to the state of a person who is surrounded by all kinds of problems and troubles, and can find no help anywhere. He says: "One may find oneself in utter distress, with no one to support: enemies may be after him, and even the relatives have deserted. (In short), all one's props have given way and all one's hopes of help may have ended, yet even then if that person remembers the all pervading God, that person will not be touched by even a whiff of hot air (suffer the slightest harm)." (1)

Therefore urging us to remember a cardinal fact, Guru Ji says: "(O' my friends), our Master is the strength of those who have no strength. He never comes and goes, and is eternal. Through the Guru's word, realize this truth." (1-pause)

Taking another situation, in which a person finds oneself in feeble health, utter poverty, and without the ability to provide for even the basic necessities of life for one's family, Guru Ji says: "One may be weak and poor, afflicted with hunger and nakedness, may not have a single penny in the pocket, and nobody there to console or fulfill that person's desire; yet even then if such a person contemplates God, that person may be blessed with the everlasting kingdom." (2)

Guru Ji now refers to the situation when a person is surrounded by all kinds of stresses, anxieties, diseases, family problems, and is continuously running from place to place. He says: "The one who is troubled by great anxiety, the body is afflicted with many ailments, and is so involved in the household and family (affairs) that one sometimes experiences pain and sometimes pleasure. One may keep wandering in all the four directions, without any peace or rest. Even then if one contemplates the transcendent God, the body and mind would attain perfect calm and peace." (3)

Above is the assurance given by Guru Ji to those who find themselves plagued with some problem? Yet he wants to assure us here that not only the innocent, but also the worst of sinners can find relief, if they remember God earnestly. He says: "A person may be completely in the grip of lust, anger, (worldly) attachment, and being a miser always in love and greed (for money). He or she may have committed all the four cardinal sins and might have become like a demonic murderer, and may have never listened to any sacred books, hymns or poetry. (Yet even such a sinner) is saved if the transcendent God comes into the mind and that person (truly) meditates on God, even for an instant." (4)

Now Guru Ji takes the other side and tells us how without remembering God, all other efforts may prove counter-productive. He says: "A person may recite all the (six) *Shastras*, (twenty seven) *Simritis*, and four *Vedas* (all the Hindu scriptures). Like a great ascetic and yogi, one may visit sacred bathing spots and perform the six holy rituals, and offer double worship after sacred baths. Yet if one is not imbued with God's love, one would surely go to hell." (5)

Next, Guru Ji comments upon the fate of those rich and powerful people who remain engrossed in worldly pleasures, and do not meditate on God. He says: "One may have kingdoms, principalities and vast estates. One may enjoy all kinds of worldly pleasures; may possess magnificent gardens, and one's orders may be obeyed without any challenge. One may remain indulged in revelries and entertainments of many kinds. But if one does not contemplate the transcendent God, one will be reborn as a snake." (6)

Regarding the fate of those who, by virtue of their wealth and philanthropy, become very popular in the eyes of the public, enjoy a great family life, and command large armies and servants, Guru Ji says: "One may be very rich, and be known as a person of civilized conduct and of spotless character. One may enjoy the love of mother, father, sons, brothers and friends. One may possess fully equipped armies, who salute again and again, but if one does not contemplate God, one shall be dragged and lodged in hell." (7)

Finally, Guru Ji comments on the fate of those who enjoy such excellent health that they never think of death, and keep enjoying all sorts of worldly comforts. He says: "A person may never suffer even a single ailment of the body, or any worry or fear. (A person may be so happy) that the thought of death never even enters the mind, and day and night enjoys pleasures (of all kinds). One may have acquired every kind of worldly possession, and have no fear of any kind in one's mind. But if one does not contemplate God, one is subjected to the tortures of the demon of death." (8)

Guru Ji concludes this *shabad* by telling us how a person can take the right path, and meditate on the divine Name, the cure of all worldly problems and maladies. He says: “The person on whom the all-pervading God shows mercy obtains the company of saintly persons (and starts reading and listening to *Gurbani*). More such a person keeps the holy company (and increases devotion to God), more that person is imbued with God’s love. (Such a person realizes that) God is the Master of both this and the next world, and there is no other place (where one can find any peace or comfort. However) O’ Nanak, it is only when the true Guru is pleased that one can attain the true Name (which alone can save a person from every kind of suffering, and bestow everlasting bliss).” (9-1-26)

**The message of the *shabad* is that no matter how big the problem, disease, or bad circumstances we may be facing, if we remember God, we will ultimately suffer no harm, and will enjoy peace and bliss. On the other hand, howsoever rich, powerful, knowledgeable, healthy and happy we may be, if we forget God, we will surely go to hell.**

isrlrūgumhl w 5 Gru5 ]

sireeraag mehlāa 5 ghar 5.

jwnaunhl BwYkvn bāq̃w ]  
mn Kij murgu ]1] rhau ]

jaan-o nahee bhaavai kavan baatāa.  
man khoj maarag. ||1|| rahaa-o.

iDAwnl iDAwnul wih ]  
igAwnl igAwnukmwih ]  
pBuikn hl jūq̃w ]1]

Dhi-aanee Dhi-aan laaveh.  
gi-aanee gi-aan kamaaveh.  
parabh kin hee jaatāa. ||1||

Bgaql rhq jūq̃w ]  
jūl khq mkq̃w ]  
qpsl qpih rūq̃w ]2]

bhag-utēe rahat jugtāa.  
jogee kahaṭ mukṭāa.  
tapsee tapeh raatāa. ||2||

monl mōnDurl ]  
sinAwnl bhm̃cwl ]  
adwsl adwis rūq̃w ]3]

monee moniDhaaree.  
sani-aasee barahamchaaree.  
udāasee udāas raatāa. ||3||

Bgiq nvYprkwrw ]  
pūfquvdpkwrw ]  
igrsq̃l igrsiq Drmūq̃w ]4]

bhagat navai parkaaraa.  
pandit̃ vayḍ pukaaraa.  
girsatēe girsat̃ Dharmaatāa. ||4||

iek sbdl bhur̃lp AvDh̃q̃w ]  
kūpVI kaq̃y jūgh̃q̃w ]  
ieik qlriQ nūq̃w ]5]

ik sabḍee baho roop avDhootāa.  
kaaprhee ka-utay jaagootāa.  
ik tirath naatāa. ||5||

inrhwr vrql Auprsw ]  
ieik l̃lk n dyih drsw ]  
ieik mn hl igAūq̃w ]6]

nirhaar varṭee aapasaa.  
ik look na dayveh darsaa.  
ik man hee gi-aatāa. ||6||

Gūt n ikn hl khūeAw ]  
sB khqyhYpūeAw ]  
ij suml ysoBgq̃w ]7]

ghaat na kin hee kahaa-i-aa.  
sabh kahtay hai paa-i-aa.  
jis maylay so bhagtāa. ||7||

sgl akiq apūw ]  
iqAūgl srin pūw ]  
nwnkugr crix prūq̃w ]8]2]27]

sagal ukat̃ upaavaa.  
ti-aagee saran paavaa.  
naanak gur charañ paraatāa. ||8||2||27||

#### SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji told us that no matter how big the problem or how bad the circumstances we may be faced with, if we contemplate on God all our problems would be solved. But the question arises: how to remember and attain Him? In this *shabad*, Guru Ji puts this question to himself. After studying all the ways adopted by different faiths, he comes to his own conclusion and shares them with us.

Addressing his own mind, Guru Ji says: "I do not know what (method or technique) pleases God. Therefore O' my mind, (research this topic and) find out the (right) way (to please God)." (1-pause)

Starting with those who believe in contemplation and acquiring knowledge, he says: "The meditators practice meditation. Scholars acquire more and more knowledge, but rare are those who realize God." (1)

Next commenting on the ways of *Bhagauties*, worshippers of (god) *Vishnu*, the yogis, and the ascetics, Guru Ji says: "The *Bhagauties* follow (their prescribed) way. The yogis claim that they have obtained salvation (through their postures and exercises). Similarly, the ascetics remain engaged in penances." (2)

Listing other Hindu ascetic sects, he says: "A silent sage keeps observing his silence, a recluse remains celibate, and a stoic remains detached (from worldly affairs)." (3)

Next, describing the life-conduct of the followers of other Hindu sects, he says: "Some devotees (of God) perform nine different kinds of worship (such as singing praises of *Vishnu*, offering flowers, and going on pilgrimages). The pundit reads aloud the *Vedas*, and the householder remains involved in family life." (4)

Commenting further on the conduct of yogis and followers of other similar sects, Guru Ji says: "There are some who utter only one word: *Alakh* (indescribable). Some wear many garbs, some wander naked (or smear ashes on their bodies), some wear only a particular kind of gown (to show their devotion to God). Some are showmen, some keep awake during night, and there are others who bathe at pilgrim stations." (5)

Listing still more Hindu sects, he says: "There are some who go without food, and others who do not let anyone touch them. There are some who remain hidden in caves and don't let anybody see them, and still others who in their own minds consider themselves wise." (6)

Commenting on the one common thing among the followers of the above-mentioned sects, Guru Ji says: "No one says that his or her method (of attaining God) is inferior (to that of other sects). Rather, all claim (that by practicing their method of worship) they have realized (God). But the true devotee of God is the one whom He unites with Himself." (7)

After considering and reflecting on all the above methods of worshipping God, Guru Ji says: "Abandoning all these (methods of worshipping God), I have concluded that it is only by seeking the shelter (of the Guru) that one can realize God. Therefore, (I) Nanak, have fallen at the feet of the Guru (and humbly sought his guidance)." (8-2-27)

**The message of the *shabad* is that if we truly want to realize God and become one with Him, then instead of performing any rituals, or following disciplines and ways preached by yogis, *Pundits*, or any other sectarians, we should follow Guru (Granth Sahib Ji) and meditate on God's Name.**

< > siqgr p̄s̄id ]

ik-oNkaar satgur parsaad.

isrl̄rgumhl̄ w 1 Gru3 ]

sireeraag mehlā 1 ghar 3.

j̄ gl̄ AMir j̄ gl̄Aw ]

jogee andar jogee-aa.

q̄Bgl̄ AMir Bgl̄Aw ]

toon̄ bhogee andar̄ bhogee-aa.

q̄rw̄ AMun̄ p̄ieAw̄ sriḡ miC̄ p̄ieAw̄l̄ j̄ lau]1]

tayraa ant̄ na paa-i-aa surag machh̄ pa-i-aal  
jee-o. ||1||

hauv̄rl̄ hauv̄rx̄Ykr̄b̄x̄uq̄ryn̄w̄ no]1] rh̄au]

ha-o vaaree ha-o vaarn̄ai kurbaan̄ tayray naav  
no. ||1|| rahaa-o.

q̄D̄us̄B̄ruap̄ieAw̄ ]

tuDh̄ sansaar upaa-i-aa.

is̄ryis̄ir̄ D̄D̄yl̄ w̄ieAw̄ ]

siray sir̄ Dhan̄Dhaȳ laa-i-aa.

v̄K̄ih̄ kl̄q̄w̄ Aup̄x̄w̄ kir̄ kud̄riq̄ p̄ws̄w̄ F̄w̄il̄ j̄ lau]2]

vayk̄heh̄ keet̄aa aap̄naa kar̄ kudrat̄ paasaa  
dhaal̄ jee-o. ||2||

pr̄git̄ p̄h̄w̄r̄Yj̄ up̄d̄w̄ ]

pargat̄ pahaaraī jaap̄daa.

s̄Bun̄w̄Yn̄opr̄q̄p̄d̄w̄ ]

sabh̄ naavaī no part̄aap̄daa.

siqgr̄ b̄w̄Jun̄ p̄ieĒ s̄B̄ m̄hl̄ m̄w̄ieAw̄ j̄w̄il̄ j̄ lau]3]

satgur̄ baajh̄ na paa-i-o sabh̄ mohee maa-i-aa  
jaal̄ jee-o. ||3||

siqgur kaubil j welAY]  
ij quimil AYprn giq pweIAY]

## phw 72

sir nr min j n l edyso siqgur dIAw bulwie  
j lau]4]

sqshtiq kbl j wIAY]  
ij QYekonwuvKwIAY]  
eko nwmu hikmu hY nwnk siqgur dIAw bulwie  
j lau]5]

iehu j gquBrim Bil wieAw ]  
Awp huqDuKiAwieAw ]  
prqpul gw dhugxl Bug ij nw kynwih j lau]6]

dhugxl ikAw nIsuIwAw ]  
KsmhuGQIAw iPrih inmwIwAw ]  
ml yvs iqnw kmxl dKI rfx ivhwie j lau]7]

shugxl ikAw krmukmwieAw ]  
phtib il iKAw PI upwieAw ]  
ndir krykYAwpxl Awpyl eyiml wie j lau]8]

hikmuj nw nomnwieAw ]  
iqn Alir sbduvswieAw ]  
shIAw syshugxl ij n sh nil ipAwuj lau]9]

ij nw Bixykw rsuAwieAw ]  
iqn ivchuBrmuckwieAw ]  
nwnk siqgruAkw j wIAY] osBsYI eyiml wie  
j lau]10]

siqgur imil AYPI upwieAw ]  
ij in ivchuAhkrxuckwieAw ]  
dirmiq kw dKu kitAw Bugu bT w msqik Awie  
j lau]11]

Almhuqyl buwIwAw ]  
qjrAw Bgqw irdYsmwIwAw ]  
sK syw Alir riKAYAwpxl ndir krih insqir  
j lau]12]

siqgruimil Aw j wIAY]  
ij quimil AYnmuvKwIAY]  
siqgur buJun pweE sB QkI krm kmie j lau]13]

hausiqgur ivthuGmwieAw ]  
ij in Blm Bil w mwig pwieAw ]  
ndir kryjYAwpxl Awpyl eyrl wie j lau]14]

satgur ka-o bal jaa-ee-ai.  
jit mili-ai param gat paa-ee-ai.

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sur nar mun jan lochday so satgur dee-aa  
bujhaa-ay jee-o. ||4||

satsangat kaisee jaanee-ai.  
jithai ayko Naam vakhaanee-ai.  
ayko Naam hukam hai naanak satgur dee-aa  
bujhaa-ay jee-o. ||5||

ih jagat bharam bhulaa-i-aa.  
aaphu tuDh khu-aa-i-aa.  
partaap lagaa duhaagane bhaag jinaa kay  
naahi jee-o. ||6||

duhaagane ki-aa neesaanee-aa.  
khasmahu ghuthee-aa fireh nimaanee-aa.  
mailay vays tinaa kaamnee dukhee rain vihaa-  
ay jee-o. ||7||

sohaagane ki-aa karam kamaa-i-aa.  
poorab likhi-aa fal paa-i-aa.  
nadar karay kai aapnee aapay la-ay milaa-ay  
jee-o. ||8||

hukam jinaa no manaa-i-aa.  
tin antar sabad vasaa-i-aa.  
sahee-aa say sohaagane jin sah naal pi-aar  
jee-o. ||9||

jinaa bhaanay kaa ras aa-i-aa.  
tin vichahu bharam chukaa-i-aa.  
naanak satgur aisaa jaanee-ai jo sabhsai la-ay  
milaa-ay jee-o. ||10||

satgur mili-ai fal paa-i-aa.  
jin vichahu ahkaran chukaa-i-aa.  
durmat kaa dukh kati-aa bhaag baithaa  
mastak aa-ay jee-o. ||11||

amrit tayree baanee-aa.  
tayri-aa bhagtaa ridai samaanee-aa.  
sukh sayvaa andar rakhi-ai aapnee nadar  
karahi nistaar jee-o. ||12||

satgur mili-aa jaanee-ai.  
jit mili-ai Naam vakhaanee-ai.  
satgur baajh na paa-i-o sabh thakee karam  
kamaa-ay jee-o. ||13||

ha-o satgur vitahu ghumaa-i-aa.  
jin bharam bhulaa maarag paa-i-aa.  
nadar karay jay aapnee aapay la-ay rala-ay  
jee-o. ||14||

qŏsBnw mŭh smŭeAw ]  
iqin krqYApul kŭeAw ]  
nwnk grmŭk prgtuhŭeAw j w kau j ŭq DrI krqŭr  
j lau]15]

ApyKsim invŭj Aw ]  
j lauipŭdysŭj Aw ]  
Apxysŭk kl pŭ rKIAw dŭe kr msqŭk Dwŭr  
j lau]16]

siB sŭm rhyisAŭpw ]  
mŭw pBŭsBuikCuj ŭxdw ]  
pŭt pŭpŭvŭrŭeE sBul kŭkrŭj kŭrŭj lau]17]

mŭrgŭk Avgn n blcŭrAw ]  
pŭB Apxw ibrduŭmŭrAw ]  
kŭt I ŭe kŭriKENul gŭn qql vŭauj lau]18]

mŭmin qin pBŭiDAŭeAw ]  
j lie ieiCAVw Pl upŭeAw ]  
sŭh pŭqsŭh isir Ksmuqŭj ip nwnk j lvŭnwau  
j lau]19]

plhw 73

qDuApyApuapŭeAw ]  
dŭj w Kŭ ukir idKl ŭeAw ]  
sBŭscŭcŭvrqdw ij suBwŭiqsŭbŭŭe j lau]20]

gr prsŭdl pŭeAw ]  
iqQŭmŭeAw mŭhŭckŭeAw ]  
ikrpw kir kŭAŭpxl Apyl eysmŭe j lau]21]

gpl nŭgŭAw IAw ]  
qDuApygŭe aŭŭw IAw ]  
hkml Bŭfŭsŭj Aw qŭApyBŭh svŭr j lau]22]

ij n siqgr isauicŭl ŭeAw ]  
iqnl dŭj w BŭaŭckŭeAw ]  
inrml j ŭq iqn pŭxIAw Eie cl yj nmusvŭr  
j lau]23]

qŭIAw sdw sdw clŭgAŭeIAw ] mŭ rŭiq idhŭ  
vifAŭeIAw ]  
AxmŭlgAw dŭnu dyxw khu nwnk scu smŭl  
j lau]24]1]

toon sabhnaa maahi samaa-i-aa.  
tin kartai aap lukaa-i-aa.  
naanak gurmukh pargat ho-i-aa jaa ka-o jot  
Dharee kartaar jee-o. ||15||

aapay khasam nivaaji-aa.  
jee-o pind day saaji-aa.  
aapnay sayvak kee paj rakhee-aa du-ay kar  
mastak Dhaar jee-o. ||16||

sabh sanjam rahay si-aanpaa.  
mayraa parabh sabh kichh jaandaa.  
pargat partaap vartaa-i-o sabh lok karai  
jaikaar jee-o. ||17||

mayray gun avgan na beechaari-aa.  
parabh apnaa birad samaari-aa.  
kanth laa-ay kai rakhi-on lagai na tatee vaa-o  
jee-o. ||18||

mai man tan parabhoo Dhi-aa-i-aa.  
jee-ay ichhi-arhaa fal paa-i-aa.  
saah paatisaah sir khasam toon jap naanak  
jeevai naa-o jee-o. ||19||

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tuDh aapay aap upaa-i-aa.  
doojaa khayl kar dikhlaa-i-aa.  
sabh sacho sach varatdaa jis bhaavai tisai  
bujhaa-ay jee-o. ||20||

gur parsaadee paa-i-aa.  
tithai maa-i-aa moh chukaa-i-aa.  
kirpaa kar kai aapnee aapay la-ay samaa-ay  
jee-o. ||21||

gopee nai go-aalee-aa.  
tuDh aapay go-ay uthaalee-aa.  
hukmee bhaaNday saaji-aa toon aapay bhann  
savaar jee-o. ||22||

jin satgur si-o chit laa-i-aa.  
tinee doojaa bhaa-o chukaa-i-aa.  
nirmal jot tin paraanee-aa o-ay chalay janam  
savaar jee-o. ||23||

tayree-aa sadaa sadaa chang-aa-ee-aa. mai  
raat dihai vadi-aa-ee- aaN.  
anmangi-aa daan dayvnaa kaho naanak sach  
samaal jee-o. ||24||1||

### SIRI RAAG MEHLA 1 GHAR 3

It appears that earlier Guru Ji expressed different aspects of his love, wonder, and praise for God. He explained the best ways to attain Him in relatively shorter *shabads*, touching on one or two aspects at a time. But here Guru Ji appears to be pouring out all his love and admiration for God, and his advice to mortals in a single *shabad* (or hymn).



First going into rapture over the presence of God in all beings, he says: "(O' God), it is You who is doing the yoga in the Yogi (or ascetic), and it is (also) You, who is enjoying (the pleasure) in an enjoyer (of the pleasures of the world. But) no one on earth, heaven, or in the nether worlds has found Your limits."(1)

Marveling at God's greatness, he says: "O' God, I am a sacrifice to You and to Your Name."(1-pause)

Acknowledging God as the creator and controller of the world, Guru Ji says: "O' God, it is You who has created this world, and yoked each and every mortal to his or her task. By Your might, You manage and control Your creation as a player moves the pawns after throwing the dice."(2)

Describing how God can be seen or attained, Guru Ji says: "O' God, You are seen pervading in this workshop (of the universe), and everybody longs for Your Name (and for enlightenment). But the entire world is entangled in the net of *Maya* (worldly riches and power). Therefore, no one has ever realized You without (the guidance of) the true Guru." (3)

Therefore, he advises: "We should be a sacrifice to the true Guru, upon meeting whom we find the highest state of bliss. (God's Name), which all the sages of heaven and earth crave, the true Guru has made us realize (that)."(4)

The question arises: Where should one find a true Guru (a real spiritual guide)? The answer is that it is in the true congregation (of saintly persons) that one can find the true Guru. Describing the qualities of such a congregation, Guru Ji says: "(If you ask me) what a true congregation is; (my answer is) that the true congregation is that where we discourse on nothing but the Name of one (God). The true Guru has made me realize that dwelling upon God's Name is the sole divine command."(5)

Commenting on the state of the rest of the world, Guru Ji says: "This world is lost in illusion. (Because, O' God, by creating the temptation of *Maya*), You Yourself lead men astray. The unfortunate bride (soul) in whose destiny (the blessing of Your Name) is not written is afflicted with the pain of duality (because of her love for worldly things)." (6)

Explaining the distinctive marks of deserted bride (souls), he says: "(If you ask) what are the signs of those unfortunate bride-souls who are deserted by their spouse (God; the answer is that the unfortunate bride souls are those) who have gone astray from their spouse (God). Becoming support-less, they wander in dishonor. Dirty are their clothes (and corrupted with vices are their countenances), and they pass their night (of life) in distress." (7)

Regarding the wedded bride-souls who are united with God, Guru Ji says: "(If you ask): what did the wedded soul-brides do (to enjoy a blissful union with God? The answer is that) they are enjoying the fruit of their pre-ordained destiny (based on their past good deeds). Showing His grace, God Himself unites them with Him."(8)

Continuing to describe the qualities of such souls, he says: "(The main quality of such bride-souls is that they) always obey or accept God's Will. Such souls) whom God makes them obey (His) command enshrine the holy word (God's Name) in their heart. Yes, those are the truly wedded bride-souls who always bear love for their groom (God)." (9)

Describing further the merits of those who not only obey God's command, but also feel pleasure in doing so, Guru Ji says: "They who have reached the stage of finding joy in obeying God's will have dispelled all illusion from within. O' Nanak, we should consider that person to be the true Guru who unites (with God all those who come to His shelter)." (10)

Listing further the blessings received by such persons, Guru Ji says: "On meeting the true Guru, they obtain the fruit of God's Name, with which they root out egoism from within them. Therefore, they are rid of the malady of evil intellect; their destiny shines forth (and they lead a pious and peaceful life)." (11)

Singing God's praises, Guru Ji says: "Ambrosial is Your word (O' Master). It always abides in the minds of Your devotees, who find eternal peace in Your service and are liberated through Your grace." (12)

Describing the signs of the person who has really met the true Guru, he says: "One should be considered to have really met the true Guru when (after such a meeting), one begins discoursing on God's Name.

Without (the guidance of) the true Guru, no one has been able to realize God. The world has needlessly exhausted itself in performing rituals.”(13)

Expressing his gratitude to the Guru, he says: “I am a sacrifice to the true Guru who has shown the right path to the one who had gone astray. If God shows His grace, He Himself unites the mortals with Himself (through the Guru).”(14)

Now directly addressing the Creator, Guru Ji says: "(O' God, my Guru has taught me that) even though You have hidden Yourself, yet You are pervading in all. (I) Nanak, say that through the Guru You become visible to those in whom You install Your (divine) light (or knowledge).”(15)

Describing the blessings obtained by those in whom God has manifested His light, Guru Ji says: “The Master has Himself blessed His devotee with glory. By giving body and mind, He has created (and embellished the devotee. He has always) saved the honor of His devotee by placing both His hands on the forehead (and providing the devotee with His full protection).” (16)

Being himself blessed with Divine grace, Guru Ji shares his experience with the world and says: “All austerities or clever efforts (to meet the Creator) are futile. My God knows everything (about my state, and what He wants me to do). He has spread my glory all around, and all people acclaim me.”(17)

But instead of letting any egoistic thought enter his mind, Guru Ji humbly confesses and says: “God did not take into account any of my merits or demerits. He just honored His own tradition (of protecting His servants), and embraced me to His bosom. He absolutely made sure that no harm came to me.”(18)

Now expressing his gratitude and continued devotion to God, he says: “With (full concentration and devotion of) my body and mind I have meditated on God, and have obtained the fruit of my heart’s desire. O’ God, You are above kings and emperors. Nanak lives by meditating on Your Name only.”(19)

Acknowledging the divine knowledge obtained as a result of God’s blessings on him, he says: “(O’ God), You Yourself have created (the universe), and You Yourself have manifested the play of *Maya* (or duality- the love of worldly things). The True Creator pervades everywhere, but this realization is obtained only by him whom He Himself makes to understand (this secret).” (20)

Describing further the merits of understanding the mystery of God, he says: “The person who, through the Guru’s grace, has understood the mystery of the omnipresence of God sheds attachment to *Maya* (or worldly riches). Showering Your mercy on them, You merge them in Yourself.”(21)

Once again wondering at the greatness of God, and referring to Hindu mythology, Guru Ji says: "O’ God, You Yourself are *Krishna*’s milk-maids, the *Yamuna* river, and *Krishna* the herdsman. You Yourself are providing support to the earth. By Your order all (human) vessels are fashioned, and You Yourself break (and kill) them, or embellish them (with glory).”(22)

Therefore, Guru Ji states: “They who have attuned their mind to the true Guru are purged of worldly love. Immaculate is the soul of such mortals. They depart (from the world) after fulfilling the mission of their life.”(23)

Guru Ji concludes this *shabad* by expressing his gratitude with a prayer. He says: “(O’ God), day and night, I praise Your eternal excellences. You bestow unasked-for gifts; (please bless) Nanak (that he) may always reflect on You.” (24-1)

**The message of this *shabad* is that the wonderful God pervades everywhere. It is He who has created the entire universe (and us). Therefore, we should happily accept His Will and following the Guru’s guidance, we should day and night keep reflecting on the wonders of this wonderful God.**

isrlrūgumhl ॥ 5 ॥

sireeraag mehlāa 5.

pYpwe mnnel sōe j lau]  
siqgr priK iml weAwisuj yfuAvrun kōe  
j lau]1] rhau

pai paa-ay manaa-ee so-ay jee-o.  
satgur purakh milaa-i-aa tis jayvad avar na  
ko-ay jee-o. ||1|| rahaa- o.

gswel imhfw ieTVw ]  
Aḥ AbayQwvhuimTVw ]  
Bk Buel siB sj xw qDuj hw nhl kōe j lau]1]

gosaa-ee mihandaa ith-rhaa.  
amm abay thaavhu mith-rhaa.  
bhain bhāa-ee sabh sajnāa tuDh jayhaa naahee  
ko-ay jee-o. |1||

qYhkmYswxuAwieAw ]  
 mYsq kw hl uj AwieAw ]  
 nwaublj x l gw AAs kir hir bhl bKs j mwie  
 j lau]2]

haugr imil iekupCuxdw ]  
 dKw kugl uiciq n j wdw ]  
 hir iekqYkwYl wieEnuij auBwYiqvYinbwh  
 j lau]3]

qsl BighuBmhuBwelho ]  
 gir dlbwix kvie phweE ]  
 hauhAw mihruipf dw blh Andypfj srik  
 j lau]4]

hauAwieAw smhghfIAw ]  
 pfj ikrswx mj yimhifAw ]  
 khukel kiF n hGel nwnk vtW GiG igrwau  
 j lau]5]

hauvri Gm j wdw ]  
 iek sww qDuDAwiedw ]  
 aj VuQhuvswieE hauqD ivthukrbwuj lau]6]

hir ieTYinq iDAwiedw ]  
 min icMl soPl upwiedw ]  
 sBykuj svvirAnul whlAnumn kl BK j lau]7]

mYCifAw sBoDDVw ]  
 gswel syl scVw ]  
 nauiniD nwmuinDunhir mYpl YbDw iCik j lau]8]

mYsKI hmsKupwieAw ]  
 gir Amir sbduvswieAw ]  
 siqgir priK ivKul Aw msqik Dir kYhQu  
 j lau]9]

mYbDI scuDrm swl hY ]  
 grisKw l hdw Bwl kY ]  
 pY DwwPKw Prydw iqsuiniv iniv l gw pwie  
 j lau]10]

plw 74

six gl wgr pih AwieAw ]  
 nmudnwiesnmuidVwieAw ]  
 sBumkquhAw sSwVw nwnk scl bYl ciV  
 j lau]11]

sB isBit syidnurwiq j lau]  
 dykMusxhuArdwis j lau]  
 Tdk vjwie sB ifTIAw qis Apy l ieAnu Cwie  
 j lau]12]

tayrai hukmay saavan aa-i-aa.  
 mai sat kaa hal jo-aa-i-aa.  
 naa-o beejan lagaa aas kar har bohal bakhas  
 jamaa-ay jee-o. ||2||

ha-o gur mil ik pachhaandaa.  
 duyaa kaagal chit na jaandaa.  
 har iktai kaarai laa-i-on ji-o bhaavai tinvai  
 nibaahi jee-o. ||3||

tusee bhogihu bhunchahu bhaa-eeho.  
 gur deebaana kavaa-ay painaa-ee-o.  
 ha-o ho-aa maahar pind daa bann aaday panj  
 sareek jee-o. ||4||

ha-o aa-i-aa saamaiH tihandee-aa.  
 panj kirsaan mujayray mihdi-aa.  
 kann ko-ee kadh na hangh-ee naanak vuthaa  
 ghugh giraa-o jee-o. ||5||

ha-o vaaree ghummaa jaavdaa.  
 ik saahaa tuDh Dhi-aa-idaa.  
 ujarh thayhu vasaa-i-o ha-o tuDh vitahu  
 kurbaan jee-o. ||6||

har ithai nit Dhi-aa-idaa.  
 man chindee so fal paa-idaa.  
 sabhay kaaj savaari-an laahee-an man kee  
 bhukh jee-o. ||7||

mai chhadi-aa sabho DhanDh-rhaa.  
 gosaa-ee sayvee sachrhaa.  
 na-o niDh Naam niDhaan har mai palai baDhaa  
 chhik jee-o. ||8||

mai sukhee hoon sukh paa-i-aa.  
 gur antar sabad vasaa-i-aa.  
 satgur purakh vikhaali-aa mastak Dhar kai hath  
 jee-o. ||9||

mai baDhee sach Dharam saal hai.  
 gursikhaa lahdhaa bhaal kai.  
 pair Dhovaa pakhaa fayrdaa tis niv niv lagaa  
 paa-ay jee-o. ||10||

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sun galaa gur peh aa-i-aa.  
 Naam daan isnaan dirhaa-i-aa.  
 sabh mukat ho-aa saisaarrhaa naanak sachee  
 bayrhee chaarh jee-o. ||11||

sabh sarisat sayvay din raat jee-o.  
 day kann sunhu ardaas jee-o.  
 thok vajaa-ay sabh dithee-aa tus aapay la-i-an  
 chhadaa-ay jee-o. ||12||

hix hkmuhAw imhrvwx dw ]  
 pykie n iksYr\wxdw ]  
 sB sKwI l vIrwAw iehuhAw hl ml ruj uj lau]13]

iJlm iJlm Almkjvrsdw ]  
 bd wieAw bd l Ksm dw ]  
 bhumwuklAw qDuapryqAwpywieih Qwie  
 j lau]14]

qjrAw Bgqw BK sd qyrlAw ]  
 hir l cw ptn myrlAw ]  
 dhudrsusKdwqAw mYgl ivic l huiml wie  
 j lau]15]

qDuj yfuAvrun BwI Aw ]  
 qDdp l A pieAwI Aw ]  
 qDQin Qnqir riv rihAw nwnk Bgqw scu ADwru  
 j lau]16]

haugswel dw pihl vwnVw ]  
 mYgr imil ac dwnl Vw ]  
 sB hel iCw iekTlAw dXubTw vYAwip j lau]17]

vwq vj in tllk BrlAw ]  
 ml l Qyl YyPrIAw ]  
 inhqypj j Aw n mYgr Qwpl idql klf j lau]18]

sB iekTyhie AwieAw ]  
 Gir j wsin vnt vtwieAw ]  
 grmiK l whw l YgeymnmK cl yml ugwie  
 j lau]19]

qDvrnw ichnw bhrw ]  
 hir idsih hwj ruj whrw ]  
 six six qwYiDAwiedyqyBgq rgygkqisu  
 j lau]20]

mYj ig j ig dXysyVI ]  
 gir ktl imhfl j yVI ]  
 hau bwhiV iCw n ncal nwnk Aasru l Dw BwI  
 j lau]21]2]29]

hun hukam ho-aa miharvaan daa.  
 pai ko-ay na kisai ranjaandaa.  
 sabh sukhaalee vuthee-aa ih ho-aa halaymee  
 raaj jee-o. ||13||

jhimm jhimm amrit varasdaa.  
 bolaa-i-aa bolee khasam daa.  
 baho maan kee-aa tuDh upray tooN aapay paa-  
 ihi thaa-ay jee-o. ||14||

tayri-aa bhagtaa bhukh sad tayree-aa.  
 har lochaa pooran mayree-aa.  
 dayh daras sukh-daati-aa mai gal vich lai hu  
 milaa-ay jee-o. ||15||

tuDh jayvad avar na bhaali-aa.  
 tooN deep lo-a pa-i-aali-aa.  
 tooN thaana thanantar rav rahi-aa naanak  
 bhagtaa sach aDhaar jee-o. ||16||

ha-o gosaa-ee daa pahilvaanrhaa.  
 mai gur mil uch dumaalrhaa.  
 sabh ho-ee chhinjh ikthee-aa da-yu baithaa  
 vaykhai aap jee-o. ||17||

vaat vajan tamak bhayree-aa.  
 mal lathay laiday fayree-aa.  
 nihtay panj ju-aan mai gur thaapee ditee kand  
 jee-o. ||18||

sabh ikthay ho-ay aa-i-aa.  
 ghar jaasan vaat vataa-i-aa.  
 gurmukh laahaa lai ga-ay manmukh chalay  
 mool gavaa-ay jee-o. ||19||

tooN varnaa chihnaa baahraa.  
 har diseh haajar jaahraa.  
 sun sun tujhai Dhi-aa-iday tayray bhagat ratay  
 guntaas jee-o. ||20||

mai jug jug da-yai sayvrhee.  
 gur katee mihdee jayvrhee.  
 ha-o baahurh chhinjh na nach-oo naanak a-osar  
 laDhaa bhaal jee-o. ||21||2||29||

#### SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that the wonderful God is pervading everywhere. We should seek the guidance of the true Guru, happily accept His Will, and keep reflecting day and night on the wonders of God. According to Dr. Bh. Vir Singh Ji, in this *shabad* Guru Ji describes how his Guru helped him overcome his own limitations, and then guide others to meditate on God's Name (to conquer their weaknesses and obtain salvation). Guru Ji describes this process in the form of a story about himself, using different metaphors to describe his spiritual journey.

But according to tradition, before starting the narration Guru Ji utters a prayer and says: "To win God's favor I worship Him by falling at His feet. The true Guru has united me with that supreme Being, of whom there is no equal."(1-pause)

Affectionately expressing his full trust in God, Guru Ji says: “My Master is very dear to me. He is dearer to me than my mother and father. (O’ God, I love) all my brothers, sisters, and friends, but none is (dear) like You.”(1)

Now Guru Ji begins his story. First he uses the metaphor of a farmer. He says: “O’ God, by Your command, (like) *Saavan* (the month of rains, the Guru) came (into my life). After applying the plough of truth (to the farm of my body), I started sowing the (seeds of Your) Name, with the great expectation that in Your mercy You may bless me with a rich and plentiful crop (of Your Name).”(2)

Expressing his faith in God, he says: “(O’ God), after meeting the Guru (and receiving his instruction), I recognize only one (God). I do not have account of any other in my mind. You have yoked me to the one task (of growing the crop of Name). Now, as it pleases You, help me accomplish this task.”(3)

Continuing to use the same metaphor, Guru Ji tells us that he was blessed with such a rich crop (of His Name), and God was so much pleased with him that He made him the leader of the entire (body) village. Inviting his Sikh brothers to come and share his harvest of God’s Name, he says: “Go ahead my brothers, enjoy and relish this (food of God’s Name). The Guru has adorned me with the robe of honor in God’s court. Now I have bound down (fully controlled) my five rivals (of lust, anger, greed, illusion and pride). Therefore, I have become the master of the (body) village.” (4)

Instead of letting any egoistic thought enter his mind, Guru Ji says humbly: “(O’ God), since the time I have come to Your refuge, the five cultivators (the senses of touch, taste, smell, sight, and hearing, now so work under my control, as if they) have become my tenants. None of these (can get out of my control or) dare raise their head against me, and now the deserted (body) village of Nanak has become densely populated (with virtues).”(5)

Expressing his gratitude to God (and indirectly showing us the way to conduct our life), Guru Ji says: “O’ God, I am a sacrifice unto You. You have re-populated my deserted village (by abiding in my heart). I am a sacrifice unto You.”(6)

Next, sharing with us the blessings he is now enjoying, he says: “(Now) at all times, I meditate (on God, and by doing so) all the desires of my heart are being fulfilled. God has accomplished all my tasks and satisfied all my hungers.”(7)

Describing his new way of life, and new attitude of mind, Guru Ji says: “I have forsaken all my worldly involvements. I simply remember the true Master of the Universe. (Now for me, God’s) Name contains all the nine treasures (of wealth), which I have firmly enshrined in my heart.”(8)

Sharing with us the blessings he is enjoying as a result of obtaining the treasure of God’s Name, he says: “(Since the time) the Guru has enshrined the holy Word (and firmly implanted the essence of his advice) in my mind, I have gained supreme joy. Placing his hand on my brow (and bestowing his kindness), the true Guru has shown me the sight of God.” (9)

After receiving such enlightenment and bliss, unlike yogis and ascetics, Guru Ji does not remain in seclusion. Rather, he wants to share his spiritual joy and true knowledge with others. Therefore, he says: “I have set up the temple of truth (the true divine knowledge). (In order to help me run this temple), I have assembled *Gursikhs* (God’s devotees) after careful search. But (I do not rule over them as if they are my employees. Instead I treat them with so much respect that) I wash their feet, wave fans over them, and bow to them again and again.”(10)

Describing the blessings received by those who have come to this temple, Guru Ji says: “(Upon hearing about the glories of the Guru, whosoever has) come to the Guru’s (congregation) the Guru has firmly indoctrinated him in the principle of God’s Name, charity, and purity (or worship, compassion and honesty). In this way O’ Nanak, by boarding the boat of truth (and true guidance, so many have been blessed, as if) the entire world has (crossed the dreadful worldly ocean and) achieved salvation.”(11)

But Guru Ji does not want to take any credit for doing so much good to humanity. Instead he humbly prays to God: “O’ God, please listen carefully to my prayer. The entire world serves (and meditates upon)

You, day and night. I have fully examined (all claims made by different persons), and have come to the conclusion that only You Yourself, and no one else, has liberated anyone (from the bonds of *Maya*).” (12)



Now Guru Ji describes how the entire society blessed with God's grace has become like a kingdom of God. He says: "Now such is the command of the merciful God that nobody shall oppress an other. All shall live in peace, and this is how the rule of humility and compassion shall be established." (13)

Describing what kind of discourses he delivers to the devotees who come to this temple of truth (the kingdom of God), Guru Ji says: "Slowly and steadily rains the (divine) nectar (in my mind, and) whatever my Master makes me say, I utter (those words. O' God), I take great pride in You, and You Yourself would approve (what I utter)." (14)

But once again expressing his deep love, he says: "O' God, please fulfill this desire of mine, that Your devotee may always remain hungry for Your love. O' Giver of peace, show me Your sight and take me in Your embrace." (15)

Continuing his prayer, he says: "O' God, I have not found anyone equal to You. You pervade all the continents, worlds, and underworlds. You permeate all places and interspaces. Nanak says that Your devotees always depend upon Your true support." (16)

Now Guru Ji uses the metaphor of an arena (for this world), in which he is participating as a humble wrestler sponsored by God. He shows how he defeats great champions like Lust, Anger, and Greed. He Says: "I am but a lowly wrestler of God. But after meeting the Guru (and receiving his blessing), I am wearing the high headgear of a champion. All the crowd has gathered around this arena, and God Himself is also sitting to watch." (17)

Describing the scene before the start of this spiritual wrestling match, Guru Ji says: "Trumpets, bugles, drums, and flutes are being played. The wrestlers have entered the arena and are moving around. After receiving a blessing from the Guru, I have floored (and defeated) the five youthful wrestlers (Lust, Anger, Greed, Attachment, and Ego)." (18)

Above was the description of his own match; now Guru Ji observes that actually all people (souls) have come into this world to fight their own battles, and tells us who would return as losers, and who as winners. He says: "All have come and gathered in this world arena. All of them would go back after (playing their turn, or completing their worldly journey). The Guru's followers shall depart from here after earning the profit (of God's Name), but the self-conceited would return having lost even their principal (or whatever merit they had earned in their previous births)." (19)

Now going once again into a prayer mode, he addresses God and says: "O' God, You are beyond any colors or forms, and yet Your presence is felt everywhere. O', the treasures of merits, hearing Your excellences and imbued with Your love, Your devotees meditate on You." (20)

Guru Ji concludes this *shabad* by expressing his gratitude (and indirectly showing us how, we can also win the battle of life). He says: "I pray that God may bless me with His service (with meditating on His Name) for ages to come. The Guru has snapped my fetters (of worldly attachments). Now I am not going to come again into this arena (of the world) and fight any battles (because) by Guru's grace, (I) Nanak, have found the opportunity (to meditate on God and reunite with Him)." (21-2-29)

**The message of the *shabad* is that if we want to win the battle of life, then like Guru Ji we should sow the seed of God's Name in the farm of our body, and irrigate it with the water of good deeds. Following the Guru's advice, we should obtain victory over our worldly vices (such as Lust, Greed, and Anger etc.). Then God would Himself bestow His kindness on us and, by liberating us from the bonds of *Maya*, He would reunite us with Himself.**

Details of Ashtpadis M: 1=17, M: 3= 8, M: 5= 2, M: 1= 1, M: 5= 1 Total=29

< > siqgr pñid ]

ik-o<sup>N</sup>kaar satgur parsaad.

isrlñgumhl ॥ 1 phryGru1 ]

sireeraag mehlāa 1 pahray ghar 1.

pihl ॥ phryrTx kYvxj ॥ irAw imqñ hkim pieAw  
grBis ]

pahilai pahrai rain kai vanjaari-aa mitraa hukam  
pa-i-aa garbhāas.

arD qpu Amjir kry vxj ॥ irAw imqñ Ksm sgl  
Ardwis ]

uraDh tap antar karay vanjaari-aa mitraa khasam  
saytee ardaas.

Ksm sgl Ardwis vKwxY arD iDAwin il v  
lwgw ]

khasam saytee ardaas vakhaanai uraDh Dhi-aan liv  
laagaa.



nw mrjdu AwieAw kil Blqir bhiV jwsl  
nwgw ]  
j l kl m vwl hYmsqik q l j IAVypwis ]  
khu nwnk plxl pihY phrY hkim pieAw  
grBwis ]1]

plhw 75

djY phrY rYx kY vxj wirAw imql ivsir gieAw  
iDAwnu ]  
hQohiQ ncwIAVvxj wirAw imql ij auj sdw Gir  
kwnu ]  
hQohiQ ncwIAVplxl muq khYsqumyrw ]  
cjQ Acq mW mn myrAlq nhl kCuqrw ]  
ij in ric ricAw iqsih n j wYmn Blqir Dir  
igAwnu ]  
khunwnk plxl djY phrY ivsir gieAw  
iDAwnu ]2]

qljY phrY rYx kY vxj wirAw imql Dn j bn isau  
icqu ]  
hir kw nmun cyhl vxj wirAw imql bDw Ctih  
ij qu ]  
hir kw nmun cyYplxl ibkl uBieAw slg  
mwieAw ]  
Dn isaurqw j bn mqw Aihl w j nmugvwieAw ]

Drm sgl vupurw klqokrmun klqoimqu ]

khu nwnk qljY phrY plxl Dn j bn isau  
icqu ]3]

caQY phrY rYx kY vxj wirAw imql lwl AwieAw  
Kqu ]  
jw j im pkiV clwAw vxj wirAw imql iksY n  
imil Aw Bqu ]  
Bqu cyqu hir iksY n imil E jw j im pkiV  
clwAw ]  
JTw rdnuhAw dAw YiKn mih BieAw  
prwieAw ]  
swel vsqurpiq hel ij suisaul wAw hqu ]  
khu nwnk plxl caQY phrY lwl lixAw  
Kqu ]4]1]

naa marjaad aa-i-aa kal bheetar baahurh jaasee  
naagaa.  
jaisee kalam vurhee hai mastak taisee jee-arhay  
paas.  
kaho naanak paraanee pahilai pahrai hukam  
pa-i-aa garbhaas. ||1||

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doojai pahrai rain kai vanjaari-aa mitraa visar  
ga-i-aa Dhi-aan.  
hatho hath nachaa-ee-ai vanjaari-aa mitraa ji-o  
jasudaa ghar kaan.  
hatho hath nachaa-ee-ai paraanee maat kahai sut  
mayraa.  
chayt achayt moorh man mayray ant nahee kachh  
tayraa.  
jin rach rachi-aa tiseh na jaanai man bheetar Dhar  
gi-aan.  
kaho naanak paraanee doojai pahrai visar ga-i-aa  
Dhi-aan. ||2||

teejai pahrai rain kai vanjaari-aa mitraa Dhan  
joban si-o chit.  
har kaa Naam na chaythee vanjaari-aa mitraa  
baDhaa chhuteh jit.  
har kaa Naam na chaytai paraanee bikal bha-i-aa  
sang maa-i-aa.  
Dhan si-o rataa joban mataa ahilaa janam  
gavaa-i-aa.  
Dharam saytee vaapaar na keeto karam na keeto  
mit.  
kaho naanak teejai pahrai paraanee Dhan joban  
si-o chit. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa laavee  
aa-i-aa khayt.  
jaa jam pakarh chala-i-aa vanjaari-aa mitraa kisai  
na mili-aa bhayt.  
bhayt chayt har kisai na mili-o jaa jam pakarh  
chala-i-aa.  
jhoothaa rudan ho-aa do-aalai khin meh bha-i-aa  
paraa-i-aa.  
saa-ee vasat paraapat ho-ee jis si-o laa-i-aa hayt.  
kaho naanak paraanee cha-uthai pahrai laavee  
luni-aa khayt. ||4||1||

SIRI RAAG MOHALLA 1 GHAR 1

PAHREY

According to Dr. Bh. Vir Singh Ji, this *shabad* and the next were uttered by Guru Ji to provide solace to a family of *Vanjaaraas* (the gypsies who move from one place to another to sell merchandise) who had recently lost their son. But since these hymns have a universal appeal, these were included in the Guru Granth Sahib Ji.

In this beautiful *shabad*, addressing the human being as a peddler (the petty door to door salesman), Guru Ji describes the story of his life, and cautions him to be vigilant lest he may suffer a big loss (in his spiritual business). He compares human life to the four watches (periods of night), and describes how in each watch or stage, instead of acquiring the wealth of God's Name a human being keeps becoming more and more entangled in *Maya* (the worldly riches).

Referring to the first stage or watch of human life, Guru Ji says: "O' my peddler friend, in the first part of the night (of your life), under God's orders you came into the womb (of your mother). There, hanging upside down, with your mind fixed on God you performed penance and prayed to Him for your release. (A person) comes out naked into the world, and in the end departs also naked. One is born with such destiny as has been inscribed on one's forehead. O' Nanak, this is how in the first watch of the night (stage of life), as per (God's) command, a human being is cast into the womb."(1)

Commenting on the second part of life, Guru Ji says: "O' merchant friend, in the second watch of the night (or stage of your life), as soon as you come out of the womb you become oblivious to God. (Then as a small child), you are fondled (lovingly, as if you are god) *Krishna* in the home of (his foster mother) *Jasodha*. Yes, O' mortal, you are tossed about in the arms of your parents and relatives, and your mother proudly claims you as her son."

Observing the state of the child: how it has become forgetful of God (on whom it was meditating in the mother's womb), Guru Ji reminds himself and says: "O' my ignorant mind, remember God, because at the end no one (including parents and relatives) shall be yours. You are not thinking in your mind about Him who created this body of yours. In short, O' Nanak, a human being gives up God's meditation in the second watch (or stage of life)."(2)

Next, commenting on the third stage of life (youth and middle age), Guru Ji says: "O' my peddler friend, in the third stage of life your mind becomes engrossed in riches and the pleasures of youth. You do not meditate on God's Name, which can deliver you from the bondage (of *Maya*). The mortal does not meditate on God's Name, and becomes confounded with worldly things. Being in love with wealth, and intoxicated with youth, you waste your valuable (human) life. You did not trade in righteous values (or meditation of God's Name), nor did you perform any virtuous deed. (In short), O' Nanak, in the third watch (or stage of life) your mind remained absorbed in worldly riches and youth."(3)

Guru Ji compares the fourth stage (or the old age of a human being) to the crop that is ripe and ready to be harvested. He says: "In the fourth watch (or stage of life, just as) the crop grows to maturity and becomes fit for harvesting (similarly you become old and ready to depart). O' peddler friend, when the messenger of death catches hold of you and drives you away, the secret (place, where you are being taken) is never revealed. Yes, when the demon of death drives it away (from the body), nobody will discover the secret of the soul's destination. Then some false show of crying and weeping takes place (around your dead body, and) in a moment you become a stranger (to all your friends and relatives. In the next world), you receive only that in which your mind was interested. (Therefore, once again instead of salvation or union with God, you are made to go through worldly affairs and rounds of birth and death). O' mortal, Nanak says this is how in the fourth stage of life (old age), the ripe field is harvested (and human's life ended)."(4-1)

**The message of this *shabad* is that instead of wasting our life in worldly pursuits and pleasures, we should meditate on God and earn the wealth of God's Name, so that that we do not continue to suffer in endless circles of births and deaths.**

isrlrūgmhl ॥ 1 ]

pihl ȳphrȳrȳx kȳvxj wīrAw imq̃l bwl k biD  
Acq̃u]  
KīruplAYKȳ ȳelAYvxj wīrAw imq̃l mūq̃ ipqw sūq̃  
h̃q̃u]  
mūq̃ ipqw sūq̃ n̄huGnyrw mūieAw m̄husbwel ]  
s̄j̄l̄gl AwieAw ikrq̃ukm̄ieAw krxl kwr k̄r̄el ]  
rwm nwm ibnumkiq n h̄el bl̄f̄l d̄j̄ ȳh̄jq̃ ]  
khunw̄nk p̄lx̄l pihl ȳphrȳC̄tihḡw hir c̄jq̃ ]1]

sireeraag mehlāa 1.

pahilai pahrai rain̄ kai van̄jaari-aa miṭraa baalak  
buDh̄ achayṭ.  
k̄heer pee-ai k̄haylaa-ee-ai van̄jaari-aa miṭraa  
maat̄ piṭaa suṭ̄ hayṭ.  
maat̄ piṭaa suṭ̄ nayhu ḡhanayraa maa-i-aa moh  
sabaa-ee.  
sanjogee aa-i-aa kirat̄ kamaa-i-aa kar̄nee kaar  
karaa-ee.  
raam *Naam* bin mukaṭ̄ na ho-ee boodee d̄oojai  
hayṭ.  
kaho naanak paraanee pahilai pahrai  
chhootahigaa har chayṭ. ||1||

djYphrYrYx kYvxj wAw imqB Bir j bin mYniq ]

Aihinis kwm ivAwPaw vxj wAw imqB ADd ynmu  
n iciq ]

rmw nmwGt Aljir nhl hr jwxYrs ks mITy]

igAnuiDAnugx sJImunhl j nim mrhgyJYy]

qlrQ vrq sic sJImunhl krmuDrnunhl pjw ]

nwnk Bwie Bgiq insqurw dibDw ivAwYdjw ]2]

qljYphrYrYx kYvxj wAw imqB sir hB ad QVY  
Awie ]

j bnuGtYj rAw ij xYvxj wAw imqB Aw GtYidnu  
j wie ]

plw 76

Alit kwil pCqusi ADd yjw j im pkiV cl wieAw ]

sBu ikCu Apnw kir kir rwiKAw iKn mih BieAw  
prwieAw ]

biD ivsrj l gel isAwpx kir Avgx pCqwie ]

khunwnk plxl qljYphrYpBucphuil v l wie ]3]

caQYphrYrYx kYvxj wAw imqB ibriD BieAw qnu  
Klxu]

AKl ADun dlsel vxj wAw imqB khl skYn vk ]

AKl ADuj IB rsunhl rhyprwkauxw ]

gx Aljir nhl ikausKupwYmnmK Awvx jwxw ]

KVupkl kiV BjYibnsYAwie cl YikAw mwux]

khunwnk plxl caQYphrYgirmik sbdupCuxu]4]

EVku AwieAw iqn swihAw vxj wAw imqB j ru  
j rvwxw khl ]

iek rql gx n smwxAw vxj wAw imqB Avgx  
KVsin blh]

gx sJIm jwYcdt n KwYnw iqsuj bxumrxw ]

kw uj wl uj muj oh n sukYBwie Bgiq BYqrxw ]

piq sgl jwYshij smwYsgl ydK imtwY]

khunwnk plxl girmik CltYsicypiq pwY]5]2]

doojai pahrai rain kai vanjaari-aa mitraa bhar  
joban mai mat.

ahinis kaam vi-aapi-aa vanjaari-aa mitraa  
anDhulay Naam na chit.

raam Naam ghat antar naahee hor jaanai ras  
kas meethay.

gi-aan Dhi-aan gun sanjam naahee janam  
marhugay jhoothay.

tirath varat such sanjam naahee karam Dharam  
nahee poojaa.

naanak bhaa-ay bhagat nistaaraa dubiDhaa vi-  
aapai doojaa. ||2||

teejai pahrai rain kai vanjaari-aa mitraa sar  
hans ultharhay aa-ay.

joban ghatai jaroo-aa jinai vanjaari-aa mitraa  
aav ghatai din jaa-ay.

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ant kaal pachhutaasee anDhulay jaa jam pakarh  
chala-i-aa.

sabh kichh apunaa kar kar raakhi-aa khin meh  
bha-i-aa para-i-aa.

buDh visarjee ga-ee si-aanap kar avgan  
pachhuta-ay.

kaho naanak paraanee teejai pahrai parabh  
chaytahu liv laa-ay. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa  
biraDh bha-i-aa tan kheen.

akhee anDh na dees-ee vanjaari-aa mitraa  
kannee sunai na vain

akhee anDh jeebh ras naahee rahay paraaka-o  
taanaa.

gun antar naahee ki-o sukh paavai manmukh  
aavan jaanaa.

kharh pakee kurh bhajai binsai aa-ay chalai ki-  
aa maan.

kaho naanak paraanee cha-uthai pahrai  
gurmukh sabad pachhaan. ||4||

orhak aa-i-aa tin saahi-aa vanjaari-aa mitraa jar  
jarvaanaa kann.

ik ratee gun na samaani-aa vanjaari-aa mitraa  
avgan kharhsan bann.

gun sanjam jaavai chot na khaavai naa tis  
jaman marna.

kaal jaal jam johi na saakai bhaa-ay bhagat  
bhai taanaa.

pat saytee jaavai sahj samaavai saglay dookh  
mitaavai.

kaho naanak paraanee gurmukh chhootai  
saachay tay pat paavai. ||5||2||

**SIRI RAAG MEHLA 1**

In the previous *shabad*, Guru Ji advised us that instead of wasting our life in worldly pursuits and pleasures, we should meditate on God and earn the wealth of His Name and good deeds (so that that we do not continue to suffer in the endless circle of births and deaths). In this *shabad*, using the same metaphor of comparing human life to the four watches of night in a peddler's life, he dwells further on this theme.

Beginning with childhood (as the first stage or watch of the night), Guru Ji says: "O' my peddler friend, in the first watch of the night (of life), you have the immature understanding of a child. (In that stage), O' my peddler friend, you are suckled and fondled. Your mother and father love you, because you are their son. (Yes, being their son) your mother and father love you immensely, and the entire world is afflicted with this attachment for *Maya* (or worldly love). By virtue of destiny (based on deeds done in the past), a person comes into this world and is made to do deeds (in accordance with his or her destiny). But (remember that) without meditating on God's Name, there is no salvation, and the entire world is drowning in duality (in the love of things other than God). Nanak says, (O' human being, even) in the first stage of your life, you would be emancipated only by remembering God."(1)

Now commenting on the second stage (the period of youth), Guru Ji says: "O' my peddler friend, in the second stage of life, you are intoxicated with the wine of youth. Night and day, you remain involved in lustful pursuits, and in blindness (of your ignorance), you forget God's Name. (In this stage, one) does not cherish the divine Name in the heart, because one deems all other indulgences and tastes as sweet. (Therefore), without the merits of any divine wisdom, meditation, or self-discipline, O' false human being, you would keep suffering in rounds of births and deaths. (Also remember that no ritualistic deeds, such as visiting) holy places, observing fasts, cleansing the body, or performing acts of piety and worship (will be of any avail to you. Because) O' Nanak, it is only through the loving adoration of God that one is emancipated. Everything else leads to duality (the love of worldly things)."(2)

Moving on to the third stage (when gray hair start appearing and signs of old age start appearing), Guru Ji says: "O' my peddler friend, in the third stage of life (your hair grow grey, as if white) swans have descended into the pool (of your head). O' my peddler friend, as your youth wears out, old age takes over and your days (of life) diminish. At the end, the (ignorant) blind person (involved in worldly affairs) would repent, when the messenger of death comes to drive that person away. In an instant, whatever one had gathered and stored as its owner would become someone else's property. (Out of attachment to *Maya*), one's intellect departs, and one's wisdom goes away. Indulging in evil deeds, one regrets one's actions in the end. Nanak says: "O' mortal, (at least) in the third stage of life remember God with full concentration of mind."(3)

Commenting on the next stage of ripe old age (when body becomes very feeble), Guru Ji says: "O' my peddler friend, in the fourth stage of life, you become (very) old and your body becomes very weak. With eyes bereft of sight, O' my peddler friend, you cannot see, and your ears cannot hear anything. Being blind in the eyes, tongue unable to taste, one becomes dependent on others. There are no virtues in the person (who does not follow the Guru's advice and meditate on God's Name). How can such a person find any peace? Therefore, the self-willed person keeps on coming and going (in and out of the world. In old age, like) a ripe crop, human body becomes bent and the bones become brittle. How then can one be proud of this body (which is subject to decay and death)? Therefore, Nanak says: "O' my peddler friend, at least in the fourth stage of life (the old age), realize God's Name through the Guru's instruction."(4)

Guru Ji wants to save a person even in the very last stage of life, even when old age seems to be over, and death is knocking at the door. He says: "O' my peddler friend, now has come the end to your (allotted) breaths, and your shoulders are weighed down by cruel old age. (Throughout your life, you did not remember God) even for a moment, so now your own demerits will bind you and drive you away. But the person who departs with self-discipline (or merits) of virtues, that person does not have to suffer the pain inflicted (by the demon of death). The demon of death cannot cast his net around such a person or even come near, because with love and devotion (for God), such a person will swim across (the sea of fear). That person departs with honor, imperceptibly merges (in the supreme Being), and ends all woes. (In short), O' Nanak, such a Guru's follower is emancipated (from birth and death), and receives honor at the door of the eternal Being."(5-2)

**The message of the *shabad* is that even if we have not meditated on God's Name, we should begin dwelling on it immediately. No one knows when death may overtake us, and we may have to depart from the world without any other chance to meditate on His Name (which alone can save us from future rounds of births and deaths).**

isrlrūgumhl w 4 ]

pihlY phrY rYx kY vxjwīrAw imqṭ, hir pwīeAw  
aṁr mṭwīr ]

hir iDAwY hir aṁrY vxjwīrAw imqṭ, hir hir  
nmusmīr ]

hir hir nmw jpy AwṁDy ivic Agnl hir j ip  
j livAw ]

buhir jnmw BieAw mīK l wgw srsy ipqw mwq  
QlivAw ]

ijs kl vsqīqsu cṭhu pṭxl kir ihrdY gurmīK  
blcwīr ]

khu nwnk pṭxl pihlY phrY hir j pIAy ikrpw  
Dwīr ]1]

myrw myrw kir pwl IAYvxjwīrAw imqṭ l ymwq ipqw  
gil l wīe ]

l wYmwq ipqw sdw gl syḷ min j wYKIt Kvwey ]

j odyYiqsYn j wYmṭw idqynol ptwey ]

kēl gurmīK hōYsu krY vlcwru hir iDAwYmin il v  
l wīe ]

khu nwnk dḷY phrY pṭxl iqsu kw u n kbhṭ  
Kwīe ]2]

qljY phrY rYx kY vxjwīrAw imqṭ mnu l gw Awl  
j ḡwīl ]

Dnu icqvY Dnu sṭvY vxjwīrAw imqṭ hir nmw hir n  
smwīl ]

hir nmw hir hir kdyn smw Yij hōYAlṭq sKwēl ]

pṭw 77

iehuDnu sṭYmwīeAw JṭI Alṭq Cāf cil Aw pCqweḷ ]

ijs noikrpw krygrumY ysohir hir nmusmīl ]

khunwnk qljY phrY pṭxl syj wīe imlyhir nwl ]3]

caṂY phrY rYx kY vxjwīrAw imqṭ hir cl x vj w  
Awdl ]

kir syhu pṭw siqgrY vxjwīrAw imqṭ sB cl l rYx  
ivhwdl ]

hir syhuiKnuiKnuiFI mṭl n kirhuij quAsiQruj ḡu  
j ḡuhvhu ]

hir syḷ sd mwkhur l IAw j nm mrx dK Kōhu ]

gr siqgr sAwml Bḡun j wkhuij quimil hir Bḡiq  
sKwīl ]

khu nwnk pṭxl caṂY phrY sPīl Eu rYx Bḡqw  
dl ]4]1]3]

sireeraag mehlā 4.

pahilai pahrai rain kai vanjaari-aa mitraa har  
paa-i-aa udar manjhaar.

har Dhi-aavai har uchrai vanjaari-aa mitraa  
har har Naam samaar.

har har Naam japay aaraa Dhay vich agnee har  
jap jeevi-aa.

baahar janam bha-i-aa mukh laagaa sarsay  
pitaa maat theevi-aa.

jis kee vasat tis chaytahu paraanee kar hirdai  
gurmukh beechaar.

kaho naanak paraanee pahilai pahrai har  
japee-ai kirpaa Dhaar. ||1||

mayraa mayraa kar paalee-ai vanjaari-aa  
mitraa lay maat pitaa gal laa-ay.

laavai maat pitaa sadaa gal saytee man jaanai  
khat khavaa-ay.

jo dayvai tisai na jaanai moorhaa ditay no  
laptaa-ay.

ko-ee gurmukh hovai so karai veechaar har  
Dhi-aavai man liv laa-ay.

kaho naanak doojai pahrai paraanee tis kaal  
na kabahooN khaa-ay. ||2||

teejai pahrai rain kai vanjaari-aa mitraa man  
lagaa aal janjaal.

Dhan chitvai Dhan sanchvai vanjaari-aa mitraa  
har Naamaa har na samaal.

har Naamaa har har kaday na samaalai je  
hovai ant sakhaa-ee.

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ih Dhan sampai maa-i-aa jhoothee ant chhod  
chali-aa pachhuta-ee.

jis no kirpaa karay gur maylay so har har  
Naam samaal.

kaho naanak teejai pahrai paraanee say jaa-ay  
milay har naal. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa  
har chalan vaylaa aadee.

kar sayvhu poora satguroo vanjaari-aa mitraa  
sabh chalee rain vihaadee.

har sayvhu khin khin dhil mool na karihu jit  
asthir jug jug hovhu.

har saytee sad maanhu ralee-aa janam maran  
dukh khovhu.

gur satgur su-aamee bhayd na jaanhu jit mil  
har bhagat sukhaa Ndee.

kaho naanak paraanee cha-uthai pahrai safli-o  
rain bhagtaa dee. ||4||1||3||

**SIRI RAAG MEHLA 4**

The first Guru (Nanak Dev) Ji uttered the previous two *shabads* (in which he compared human being to a peddler, and his life span to a night). He showed the mirror of his life to the mortal, how from birth to extreme old age human beings remain entangled in the pursuit of worldly riches, and do not contemplate God. Consequently, they depart from this world bereft of all virtues. They leave as they came, without earning the treasure of God's Name (which is the only thing that could save them from continuous suffering through painful cycles of birth and death). In this *shabad*, fourth Guru (Ram Das) Ji continues with the same metaphor of a peddler and the night. He puts into even simpler words the story of human life, so that we may truly grasp Guru Ji's message, and mold our life accordingly.

Beginning with the first stage (from conception to childhood), he says: "O' my peddler friend, in the first watch of the night (the first stage of life), the Creator puts the mortal into the womb. (In that stage), the mortal meditates on God, utters His Name, and contemplates Him. (The mortal) repeats God's Name and keeps remembering Him. (In this way, one) sustains oneself in the fire of mother's womb by worshipping God. When it comes out (of the womb) and is born, its mother and father feel delighted to see its face."

But Guru Ji advises: "O' mortals, reflect on the Guru's words, and contemplate on that (God) to whom this gift belongs. Nanak says: "In the first watch of the night, we can meditate on God only if He shows His mercy on us."(1)

Commenting on the general tendency of the parents, Guru Ji says: "O' my peddler friend, in (childhood) the second watch of the night, the mortal forgets God and its mind is fixed on other things. Deeming the child as theirs, his mother and father hug him and bring him up. (Its) mother and father embrace it again and again, and in their heart they believe that upon growing up it would provide for them. But the foolish (parent) does not realize the Giver (God, who gives everything, and instead) clings to the gift itself. Rare is the Guru's follower who reflects (on this reality), and focuses the mind on God with full concentration and devotion. Nanak says (such a person, who remembers God) in the second stage (of life), escapes death (and the circle of future births and deaths)."(2)

Moving onto the third stage (youth and middle age), Guru Ji says: "O' my peddler friend, during the third stage of life, the mortal's mind is occupied with worldly affairs and entanglements. (In this stage), one (only) thinks of wealth, and gathers only wealth, but one does not meditate on God's Name. One never contemplates God's Name, which could be one's only helper in the end. One amasses this false wealth, and in the end one repents, when leaving all this wealth behind one departs (from this world). But the one on whom God shows His grace is united with the Guru, and is made to meditate on the divine Name. Nanak says (such mortals who in this third stage meditate on God) go from here to unite with God."(3)

Advising humans to remember God (at least in the fourth or final stage of life), Guru Ji says: "O' my peddler friend, in the fourth watch of the night (old age), your time to depart has come. My peddler friend, now you must serve the perfect true Guru, because the night (of your life) is passing away. Serve (and remember) your God at every moment, and do not delay this at all, so that you may become eternal through all the ages. (In this way), you will enjoy eternal happiness in God's company and be rid of the pain of births and deaths. Do not deem any difference between the true Guru and God the Master. Nanak says, fruitful is the night (of life) of God's devotees (who always meditate on Him)."(4-1-3)

**The message of the *shabad* is that our life span is short, like the stay of a peddler for a night in a village. Instead of wasting our life in pursuit of *Maya* (the worldly riches), we should meditate on God under Guru's guidance, earn the profit of God's Name, and fulfill the purpose of human life, which is to re-unite with our beloved God from whom we have been separated for a long time.**

isrlrṁgumhl 5 ]

pihl ṽphrṽrṽx kṽvxj ṽrAw imqḥ Dir pṽieqw andṽr  
mṽih ]

dsṽ mṽsl mṽnsu kṽAw vxj ṽrAw imqḥ kir mḥl iq  
krm kmṽih ]

mḥl iq kir dṽl krm kmṽxyj ṽw il KquDir  
pṽieAw ]

mṽq ipqw Bṽel sqṽ binqw iqṽ Blqir pBṽsṽṽieAw ]

sireeraag mehlāa 5.

pahilai pahrai rain kai vanjaari-aa mitraa Dhar  
paa-iṽaa udrai maahi.

dasee maasee maanas kee-aa vanjaari-aa  
mitraa kar muhlaṽ karam kamaahi.

muhlaṽ kar deenee karam kamaanaṽ jaisaa  
likhaṽ Dhur paa-i-aa.

maaṽ piṽaa bḥaa-ee suṽ baniṽaa ṽin bḥeeṽar  
parabhḥoo sanjo-i-aa.



krm skrm krweyAmpyiesuj M̐Yvis ikCunih ]

khunink p̐l̐l pihl YphrYDir pwieqw andrY  
mih ]1]

dj YphrYr̐x kYvxj wirAw imq̐ Bir j Awnl I hrl  
dje ]

brw Bl w n pCuxel vxj wirAw imq̐ mnu mqw  
Ah̐je ]

brw Bl w n pCuxYp̐l̐l AugYp̐l̐lkrw ]

p̐w siqgrukbh̐n sjvAw isir TwFyj m j M̐w ]

Drm r̐ie j b pkris bvryqb ikAw j b̐bukr̐je ]

khunink dj YphrYp̐l̐l Bir j b̐n̐l hrl dje ]2]

qlj Y phrY r̐x kY vxj wirAw imq̐ ibKu sk̐Y A̐Du  
AigAwnu]

piq̐kl iq̐m̐h I pitAw vxj wirAw imq̐ A̐Mir I hir  
I B̐nu]

A̐Mir I hir I B̐nu pr̐nl sop̐Buiciq n AwY]

saDs̐jiq isaust̐n kiAw bhuj̐nl d̐KupwY]

isrj nh̐ru ivswirAw s̐Awnl iek inmK n I go  
iDAwnu]

khunink p̐l̐l qlj YphrYibKus̐k̐Y A̐DuAigAwnu ]3]

caQY phrY r̐x kY vxj wirAw imq̐ idnu n̐Y A̐ieAw  
s̐ie ]

gurm̐K n̐musm̐l q̐l̐vxj wirAw imq̐ q̐r̐w drgh b̐j I  
h̐ie ]

gurm̐K n̐musm̐l pr̐xl A̐h̐y h̐ie sk̐el ]

p̐w 78

iehum̐um̐ieAw q̐r̐ys̐l̐g n c̐wl YJ̐T̐I p̐liq I g̐uel ]

sgl I r̐x g̐drl A̐iDAwnl sjv siqgruc̐n̐xuh̐ie ]

khunink p̐l̐l caQY phrYidnu n̐Y A̐ieAw s̐ie ]4]

il iKAw A̐ieAw gov̐M̐ kw vxj wirAw imq̐ a̐iT c̐l y  
km̐wkw sw̐Q ]

iek r̐ql ibl m n d̐ynl vxj wirAw imq̐ Enl q̐kV̐y  
p̐weyh̐Q ]

il iKAw A̐ieAw p̐kiV c̐l iKAw m̐nm̐K sdw dh̐l y]

ij nl p̐w siqgrus̐jvAw sydrgh sdw sh̐l y]

karam sukaram karaa-ay aapay is jan̐tai vas  
kichh naahi.

kaho naanak paraanee pahilai pahrai Dhar  
paa-i̐taa udrai maahi. ||1||

doojai pahrai rain kai vanjaari-aa mitraa bhar  
ju-aanee lahree day-ay.

buraa bhalaa na pachhaan-ee vanjaari-aa  
mitraa man maṭaa ahamay-ay.

buraa bhalaa na pachhaanai paraanee aagai  
panth karaaraa.

pooraa satgur kabahooN na sayvi-aa sir  
thaadhay jam jandaaraa.

Dharam raa-ay jab pakras bavray tab ki-aa  
jabaab karay-i.

kaho naanak doojai pahrai paraanee bhar  
joban lahree day-ay. ||2||

teejai pahrai rain kai vanjaari-aa mitraa bikh  
sanchai anDh agi-aan.

putir kaltir mohi lapti-aa vanjaari-aa mitraa  
ant̐ar lahar lobhaan.

ant̐ar lahar lobhaan paraanee so parabh chit  
na aavai.

saaDhsangat̐ si-o sang na kee-aa baho jonee  
dukh paavai.

sirjanhaar visaari-aa su-aamee ik nimakh na  
lago Dhi-aan.

kaho naanak paraanee teejai pahrai bikh  
sanchay anDh agi-aan. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa  
din nayr̐hai aa-i-aa so-ay.

gurmukh Naam samaal tooN vanjaari-aa  
mitraa tayraa dargeh baylee ho-ay.

gurmukh Naam samaal paraanee ant̐ay ho-ay  
sakh̐aa-ee.

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ih moh maa-i-aa tayrai sang na chaalai  
jhoothee pareet̐ lagaa-ee.

saglee rain gudree anDhi-aaree sayv satgur  
chaanan ho-ay.

kaho naanak paraanee cha-uthai pahrai din  
nayr̐hai aa-i-aa so-ay. ||4||

likhi-aa aa-i-aa govind kaa vanjaari-aa mitraa  
uth chalay kamaanaa saath.

ik ratee bilam na dayvnee vanjaari-aa mitraa  
onee takrhay paa-ay haath.

likhi-aa aa-i-aa pakarh chala-i-aa manmukh  
sadaa duhaylay.

jinee pooraa satgur sayvi-aa say dargeh sadaa  
suhaylay.

krm Drql srlrj ug Am̐ir j obwYsoKwiq ]

karam Dhartee sareer jug an̐ar jo bovai so khaat̐.

khu nwnk Bgq shih drvry mnmK sdw  
Bvwiq ]5]1]4]

kaho naanak bhagat soheh darvaaray  
manmukh sadaa bhavaat̐. ||5||1||4||

### SIRI RAAG MEHLA 5

In the previous *shabad*, fourth Guru Ram Das Ji gave a detailed explanation of the first *shabad* (4-1) uttered by Guru Nanak Dev Ji. In this *shabad*, fifth Guru Arjan Dev Ji gives a similar elaboration of the second *shabad* (5-2) uttered by Guru Nanak Dev Ji, in this series,

Continuing with the metaphor of a peddler staying for a night in a village, Guru Ji says: "O' my peddler friend, in the first watch of the night, you were cast into the womb (of your mother). In ten months, He developed you into a (full) human being. Fixing your span of life (He sent you into this world), where mortals do their deeds. Yes, you were allowed a predetermined time (of life) to do deeds, as He prescribed in your destiny from the very beginning. (To do these deeds), God tied you (into such relationships as your) mother; father, brother, son, and wife. In reality, it is He Himself (who makes a person) perform good or bad deeds: nothing is in the control of this mortal. Nanak says, (it is God who) casts the mortal in the womb (of the mother) in the first stage of life."(1)

Now commenting on the second stage of human life, Guru Ji says: "In the second watch of the night, O' my peddler friend, the waves of prime youth mount (in the mortal). O' my peddler friend (in that stage), acting with pride and ego, the mortal does not discriminate between good and evil. The mortal does not distinguish between good and bad (and doesn't realize that) the way ahead is perilous and hazardous. (In this stage, one never serves (or listens to the advice of) the 'perfect and true Guru,' while over one's head hover the cruel messengers of Death. The crazy one (doesn't know what one is going to say in one's defense), when the righteous Judge would catch hold and ask (the account of one's deeds). Nanak says, "O' mortal, in the second watch of the night, the waves of prime youth mount in the mortal."(2)

Describing the third stage of human life, Guru Ji says: "O' my peddler friend, in the third stage of your life (middle age), in blind ignorance you amass the poison (of worldly wealth). Engrossed in the love of your son and wife, tides of greed rise in you. (Yes, being so swept away by) the waves of greed, the thought of God doesn't come to (your mind at all). You do not keep the company of saintly people (and therefore you) suffer the pain of many existences. You (completely) forsake the Creator, and do not meditate on Him even for a moment. (In short), Nanak says in the third watch of the night the ignorant, foolish mortal gathers the poison (of worldly riches)."(3)

Urging the mortal to remember God, at least in the fourth stage of life (or old age), Guru Ji says: "O' my peddler friend, in the fourth stage, your day (of death) has come very near. So (at least now), O' my friend, heed the Guru's advice and reflect on God's Name, which will be your friend in God's Court. (Yes, O' mortal), through the Guru's guidance meditate on the divine Name, which will be your helper in your last hour. Attachment (to your relatives and to worldly riches will not accompany you (after death). You have entangled yourself in false love (for them). Your entire night (of life) has passed in darkness (of ignorance); at least serve (and act on) the Guru's (advice now), so that you may be enlightened (with divine knowledge). Nanak says, O' mortal, in the fourth watch of the night (old age), the appointed day (of your death) has come (very) near. (You should meditate on God without any further delay)."(4)

Concluding this *shabad*, Guru Ji observes: "O' my peddler friend, when the warrant of death issued by the Master of the universe arrives, the mortal must depart from this world, along with the (account) of good and bad deeds (done during the lifetime). O' my peddler friend (the messengers of death) do not allow even a moment's delay, and seize the mortal with firm hands. Yes, when the writ of God comes, mortals are bound and marched, and the self-conceited persons always suffer great pain. (On the other hand), those who have served (and followed) the true Guru always go to God's court in great comfort. (O' mortal), the body is (like) a field of actions, and one reaps whatever one sows. Nanak says, the devotees of God are honored at His Portal, while the self-willed always wander (in transmigration)."(5-1-4)

**The message of the *shabad* is that we must listen to the advice of the true Guru (Granth Sahib Ji), and utilize this precious opportunity of human birth to do good deeds, and meditate on God's Name. So that, God may show mercy on us, and instead of making us go through rounds of birth and death He may unite us in His blissful union.**

isrlrūgumhl w 4 Gru2 Ch

< > siqgr p̄buid ]

m̄ ieAwxl p̄elAVikaukir hir drsnuiPKY]

hir hir Apnl ikrpw krygrmiK s̄hrVYkhl  
isKY]

s̄hrVYkhl isKYgrmiK hir hir sdw iDAwey]

shIAwivic iPr̄ysh̄l I hir drgh b̄h I f̄wey]

I K̄w Drm r̄we kl b̄kl j ip hir hir n̄muikrKY]

m̄ ieAwxl p̄elAVYgrmiK hir drsnuidKY]1]

vIAhuhAw myrb̄b̄l w grmKyhir p̄weAw ]

AigAwnu ĀD̄rw kitAw gr igAwnu p̄k̄f̄u  
bl̄ weAw ]

bilAw gr igAwnu ĀD̄rw ibnisAw hir r̄qnu  
pd̄w̄Qul̄ wD̄w ]

ham̄Y r̄gu gieAw d̄ku I wD̄w Āp̄u Āp̄Y grmiq  
K̄wD̄w ]

Akw̄ m̄h̄iq vru p̄weAw Aibn̄sl̄ nw k̄dy m̄r̄Y n  
j̄ weAw ]

vIAhuhAw myrb̄b̄l w grmKyhir p̄weAw ]2]

hir siq sqmyrb̄b̄l whir j̄n imil j̄M̄ sh̄M̄l ]

pykVYhir j̄ ip sh̄l̄ I ivic s̄hrVYKrl̄ sh̄M̄l ]

s̄hrVY ivic Krl̄ sh̄M̄l̄ ij̄in pykVY n̄mu  
sm̄il̄ Aw ]

s̄B̄u s̄P̄il̄ E j̄n̄mu iq̄nw d̄w grmiK̄ ij̄nw m̄nu ij̄ix  
p̄ws̄w F̄ul̄ Aw ]

hir sh̄l̄ j̄nw imil̄ kurj̄us̄h̄Aw vru p̄weAw p̄r̄K̄u  
Ānd̄l̄ ]

hir siq siq myr̄y b̄b̄l̄ w hir j̄n imil̄ j̄M̄  
sh̄M̄l̄ ]3]

hir p̄B̄umyrb̄b̄l̄ whir d̄ȳhud̄w̄numYd̄uj̄o ]

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hir kp̄Vohir s̄B̄w d̄ȳhuij̄ q̄usv̄r̄Ym̄r̄w k̄uj̄o ]

hir hir B̄ḡql̄ k̄uj̄u sh̄l̄w ḡir siq̄ḡir d̄w̄u  
id̄v̄weAw ]

K̄l̄f̄ vr̄B̄l̄f̄ hir s̄B̄w h̄el̄ ieh̄u d̄w̄u n̄ r̄l̄Y  
r̄l̄ weAw ]

h̄ir m̄nm̄K̄ d̄uj̄u ij̄ r̄iK̄ id̄K̄w ih̄ su k̄l̄w̄u Āh̄l̄k̄w̄u  
k̄cup̄uj̄o ]

hir p̄B̄ myrb̄b̄l̄ whir d̄ȳhud̄w̄numYd̄uj̄o ]4]

sireeraag mehlaa 4 ghar 2 chhant

ik-oNkaar satgur parsaad.

munDh̄ i-aanee pay-ee-arhai ki-o kar har d̄arsan  
p̄ikh̄ai.

har har apnee kirpaa karay gurmukh̄ saahurrhai  
kamm sikh̄ai.

saahurrhai kamm sikh̄ai gurmukh̄ har har sadaa  
Dhi-aa-ay.

sahee-aa vich firai suhaylee har d̄argeh baah  
ludaa-ay.

laykh̄aa D̄haram raa-ay kee baakee jap har har  
Naam kirk̄hai.

munDh̄ i-aanee pay-ee-arhai gurmukh̄ har d̄arsan  
dik̄hai. ||1||

vee-aahu ho-aa mayray babulaa gurmukh̄ay har  
paa-i-aa.

agi-aan anD̄hayraa kati-aa gur gi-aan parchand  
balaa-i-aa.

bali-aa gur gi-aan anD̄hayraa binsi-aa har rat̄an  
padaarath̄ laaD̄haa.

ha-umai rog ga-i-aa dukh̄ laath̄aa aap aapai  
gurmat̄ kh̄aaD̄haa.

akaal moorat̄ var paa-i-aa abhinaasee naa kad̄ay  
marai na jaa-i-aa.

vee-aahu ho-aa mayray baabolaa gurmukh̄ay har  
paa-i-aa. ||2||

har sat satay mayray babulaa har jan mil̄ jan̄j  
suh̄an̄uee.

payvkarhai har jap suhaylee vich saahurrhai  
kh̄aree sohandee.

saahurrhai vich kh̄aree sohandee jin payvkarhai  
Naam samaali-aa.

sabh̄ safl̄i-o janam̄ t̄inaa d̄aa gurmukh̄ jinaa man  
jin paasaa d̄haali-aa.

har sant̄ janaa mil̄ kaaraj sohi-aa var paa-i-aa  
purakh̄ anandee.

har sat̄ sat̄ mayray baabolaa har jan mil̄ jan̄j  
sohandee. ||3||

har parab̄h̄ mayray babulaa har d̄ayvhu d̄aan mai  
daajo.

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har kap̄rho har sob̄haa d̄ayvhu j̄it̄ savrai mayraa  
kaajo.

har har bh̄agtee kaaj suhaylaa gur sat̄gur d̄aan  
divaa-i-aa.

kh̄and varbh̄and har sob̄haa ho-ee ih̄ d̄aan na  
ralai rala-i-aa.

hor manmukh̄ d̄aaj je rakh̄ dik̄haaleh so koorh̄  
ahaNkaar kach paajo.

har parab̄h̄ mayray babulaa har d̄ayvhu d̄aan mai  
daajo. ||4||

It is the same light

hir rwm rwm myrbūb w ipr imil Dn vj vDmI ]	har raam raam mayray baabolaa pir mil <u>Dhan</u> vayl va <u>Dhandee</u> .
hir j gh j goj g j gh j gosd pIVI grUcf di ]	har jugah jugo jug jugah jugo sad peer <u>hee</u> guroo chalandee.
j ig j ig pIVI cIYsiqgr kl ijnl grmiK nwmu iDAwieAw ]	jug jug peer <u>hee</u> chalai satgur kee jinee gurmukh <u>Naam Dhi</u> -aa-i-aa.
hir prKu n kb hl ibnsY jwY inq dyY cVY svwieAw ]	har purakh na kab hee binsai jaavai nit <u>dayvai</u> charhai savaa-i-aa.
nwnk sM sM hir ekaj ip hir hir nwmushMI ]	naanak sant sant har ayko jap har har <u>Naam</u> sohandee.
hir rwm rwm myr būb w ipr imil Dn vj vDmI ]5]1]	har raam raam mayray babulaa pir mil <u>Dhan</u> vayl va <u>Dhandee</u> .   5  1

## SIRI RAAG MEHLA 4 GHAR 2

## CHHANT

In the previous four *shabads*, by giving us the example of a peddler, Guru Ji advised us how to spend the different watches (or stages) of the night (of our life) to make this life fruitful. In this *shabad*, he compares the human soul to a bride, this world to her father's house, God to her groom, and the next world to the father-in-law's house. He describes how while living in the parents' house (this world), the (soul) bride can enjoy the company of her spouse (God).

Guru Ji begins the *shabad* with a question, and then proceeds to answer it himself. He says: "How can the immature bride (soul) have the sight of her Spouse (God), while still in her parents' house (this world)? The answer is that if God shows His mercy, then through the Guru's guidance the bride learns the ways of her in-laws' house (the world hereafter). To learn the ways of the in-laws' house, under the Guru's guidance she always meditates on God's Name. Then she moves about happily amidst her (other *Gursikh*) friends, and goes to the divine Court swinging her arms (without worry). What happens is that (while still living in this world), she pays back the outstanding balance of the righteous judge by meditating on God's Name. Then by the Guru's grace, while still living in her parent's house (this world), the innocent bride sees the sight of her (divine) Spouse."(1)

Describing the happiness of the soul bride upon seeing the sight of her spouse (God), Guru Ji says on her behalf: "O' my dear father, by the Guru's grace I have been married (spiritually united), and have obtained God. The Guru has removed the darkness of ignorance, and blazed the bright light of divine knowledge in me. Now in my mind blazes the light of wisdom, dispelled is the darkness (of ignorance), and I have found the jewel of God's Name. By following the Guru's instruction, my malady of ego has been dispelled. Through self-realization, I have lost all sense of I-am-ness. I have obtained the immortal and imperishable God as my Groom, who never dies nor goes anywhere. (Yes), O' my dear father, my marriage has been solemnized, and through the Guru's instruction I have obtained God (as my spouse)."(2)

Now discussing this marriage itself, he says: "O' my dear father, eternal is my (groom) God. Joining together, the devotees of God make an impressive marriage party. By dwelling on God's Name, I live peacefully in my parents' house (this world), and I am going to enjoy respect at my in-laws' (God's house) as well. (Yes), certainly respected are those (human brides in God's mansion) who have meditated on His Name while still in their parents' house (this world). Fruitful is the life of those who, by the Guru's grace, have controlled their mind and carefully played the game (of life). By joining together with God's devotees (and living in their company), their wedding (or union with God) becomes more dignified, and they obtain the all-pervading God who is the source of supreme bliss. Yes, O' my dear father, true and eternal is my (groom) God, and joining together, God's devotees make an impressive marriage party."(3)

Continuing the above metaphor of marriage, Guru Ji tells us what kind of dowry a *Gursikh* bride-soul asks from her parents. Instead of the ordinary items of expensive furniture, jewelry, clothes, cars, cash etc., the Guru-following bride united with the Creator, says: "O' my father, please gift to me the dowry of God's Name. Let God's praise be my dress, by wearing which my marriage may be successfully solemnized. The worship of God has made the task (of my marriage) easy, and my Guru God has facilitated the gift of (God's Name as my) dowry. My glory has spread in all the regions of the world, because this dowry doesn't look like any other dowry. All other dowries that the self-willed persons display is false egoism and vain ostentation. (Therefore) O' my father, please bless me with the dowry of God's Name."(4)

**It is the same light**

Just as after marriage the bride craves to become a mother and expand her family, Guru Ji concludes this *shabad* by describing what kind of expansion the marriage (or the union of a Guru-following soul with the Creator) brings about. As if speaking on behalf of this wedded bride of God, he says: “O’ my father, uniting with that all-pervading God, my progeny has multiplied. Through the Guru, the progeny of God’s (devotees) has been growing throughout all ages. Those who by the Guru’s grace have dwelt on God’s Name, their lineage with the Guru continues to flourish age after age. God (is such a husband, who) never dies nor goes away, and who every day gives more and more. O’ Nanak, God’s devotees and God are one, and by meditating on His Name the soul-bride is exalted. (In short), O’ my dear father, by meeting with God my progeny (of Guru following souls) has multiplied.”(5-1)

The message of the *shabad* is that just as an ordinary bride craves to see her spouse, live happily in his company, enjoy respect at her in laws' and grow her own family, similarly we should crave to meet God, enjoy His company, and live forever in union with Him. This is possible only if we humbly follow the Guru's advice and meditate on God's Name with love and devotion.

isrlwgumhl w 5 CM

sireeraag mehlāa 5 chhant

< >siqgr p[swid ]

ik-oNkaar satgur parsaad.

mn ipAwirAwj lauimqib göbkl nwmusmwl y]

man pi-aari-aa jee-o mitraa gobind *Naam*  
samaalay.

mn ipAwirAwj l imq~~h~~ hir inbhYqrYnwl y]

man pi-aari-aa jee mitraa har nibhai tayrai  
naalay.

slig shwel hir nwmuiDAwel ibrQw kie n j wey]

sang sahaa-ee har *Naam* Dhi-aa-ee birthaa ko-ay  
na jaa-ay.

mn iclMysel Pl puvih crx kml icquI wey]

man chinday say-ee fal paavahi charana kamal chiti  
laa-ay.

jil Qil pñr rihAw bñvñr! Git Git ndir  
inhñl y]

jal thal poor rahi-aa banvaaree ghat ghat nadar  
nihaalay.

nwnkuisk dje mn plqm sudsifg Bhu j vl y]1]

naanak sikh day-ay man pareetam saaDhsang  
bharam jaalay. ||1||

mn ipAwirAwj l imqhir ibnuJ[upswry]

man pi-aari-aa jee mitraa har bin jhooth  
pasaaray.

mn ipAwirAw j lauimqN ibKusngrusBwry]

man pi-aari-aa jee-o mitraa bikh saagar  
sansaaray.

crx kml kir böhQukrqyshsw dKun ibAwpY]

charanh kamal kar bohithh kartay sahsaa dookh na  
bi-aapai.

group1w BjtYvfBngl AwT phr pBuj wpY]

gur pooraa bhaytai vadbhaagee aath pahar  
parabh jaapai.

Arid j gndl syk sAaml Bgqw nwmuADwry]

aad jugaadee sayvak su-aamee bhagtaa Naam  
aDhaaray.

ninkuisk dje mn plqm ibnuhir JÜ  
pswry]2]

naanak sikh day-ay man pareetam bin har jhooth  
pasaaray. ||2||

mn ipAwirAwj lauimqN hir l dyKp svl l ]

man pi-aari-aa jee-o mitraa har laday khayp  
savlee.

mn ipAwirAwj lauimqN hir druinhcl uml l ]

man pi-aari-aa jee-o mitraa har dar nihchal  
malee.

hir drusyAl K AByyinhcl uAwxupwieAw ]

har dar sayvay alakh abhayvay nihchal aasan  
paa-i-aa.

qh j nm n mrxun Awvx j wvw sBw dKu  
imtweAw ]

tah janam na maran na aavan jaanaa sansaa  
dookh mitaa-i-aa.

icqRgpg kw kwgduPwirAw j mduw kCUn cl l ]

chitar gupat kaa kaagad faari-aa jamdootaa  
kachhoo na chalee.

ninkuisk dje mn plqm hir l dyKp  
svl l ]3]

naanak sikh day-ay man pareetam har laday  
khayp savlee. ||3||

mn ipAwirAw j lauimqñ kir skñ sñg inviso]

mn ipAwirAw j lauimqñ hir nñuj pq prgñso]

ismir sAwñl skñ gñml ieC sgl I pñIAw ]

pñw 80

prbykmweysñrñg pñeyhir iml yicrl  
ivCññAw ]

Alñir bñhir srbiq rivAw min apij Aw  
ibñsAwñso]

nñnku isK dje mn plqñ kir skñ sñg  
invñso]4]

mn ipAwirAw j lauimqñ hir pññ Bgiq mñul Inw ]

mn ipAwirAw j lauimqñ hir j I imil j lvymInw ]

hir pl AñGñnyAlñññ bñnysñ skñ mn vññy]

sñDr pñeymññl gñeyieC pññl siqgr qññy]

I iv I Iny I ñey nau iniD pñey nñau srbsñ Tukir  
dInw]

nñnk isK skñ smññel hir pññ Bgiq mñul Inw  
]5] ]1]2]

man pi-aari-aa jee-o mitraa kar santaa sang  
nivaaso.

man pi-aari-aa jee-o mitraa har Naam japat  
pargaaso.

simar su-aamee sukhah gaamee ichh saglee  
punnee-aa.

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purbay kamaa-ay sareerang paa-ay har milay  
chiree vichhunni-aa.

antar baahar sarbat ravi-aa man upji-aa  
bisu-aaso.

naanak sikh day-ay man pareetam kar santaa  
sang nivaaso. ||4||

man pi-aari-aa jee-o mitraa har paraym bhagat  
man leenaa.

man pi-aari-aa jee-o mitraa har jal mil jeevay  
meenaa.

har pee aaghaanay amrit baanay sarab sukhaa  
man vuthay.

sareeDhar paa-ay mangal gaa-ay ichh punnee  
satgur tuthay.

larh leenay laa-ay na-o niDh paa-ay naa-o sarbas  
thaakur deenaa.

naanak sikh sant samjhaa-ee har paraym bhagat  
man leenaa. ||5||1||2||

SIRI RAAG MEHLA 5

CHHANTT

In the previous *shabad*, Guru Ji gave us the message that just as an ordinary bride craves to see her spouse, live happily in his company, enjoy respect at her in laws' and grow her own family, similarly we should crave to see God, enjoy His company, and live forever in union with Him. This is possible only if we humbly follow the Guru's advice and meditate on God's Name with full love and devotion. In this *shabad*, Guru Ji shows us how to enjoy such a divine pleasure.

Lovingly addressing his mind (and indirectly us), Guru Ji says: "O' my dear mind, my friend, contemplate God's Name. O' my beloved friend (by doing so), God would accompany you till the end. (Yes, God's Name) would become your companion and helper (and meditation on His divine Name) never goes to waste. They who fix their attention on God's lotus feet (His Name) obtain the fruit of their heart's desire. The Master of the universe pervades everywhere, both on land and in water. Abiding in each and every heart, He sees all with His glance of grace. Nanak gives you this advice: 'O' my beloved mind, in the company of the saintly persons, burn all your illusion.'"(1)

Explaining what that illusion is, Guru Ji says: "O' my dear friendly mind, except God, all other things of the world are short-lived ostentations. O' my dear mind, the world is like a sea of poison (of evils and sins. If you) make the Creator's lotus feet as your ship, the pain of doubt shall not torment you. By good fortune, when one meets the perfect Guru, one meditates on God's Name at all times. From the beginning of ages and before, He the Master has been the mainstay of His devotees. Nanak instructs you, O' my beloved mind, that except God's Name all are false ostentations."(2)

Continuing his advice to the mind, Guru Ji says: "O' my mind, my beloved friend, load yourself with the profitable merchandise (of God's Name). By doing so, O' my dear mind, (you will be able to) occupy a seat in God's eternal house. He who has served at the door of that imperceptible and unknowable God (and has meditated on His Name) has obtained an eternal seat (in God's Court. In that state) there are no more cycles of birth and death: there is no coming and going, and all the pain of illusion is dispelled. (In that stage), the account of *Chitra Gupta* (the angel who is believed to keep a record of our good and bad



deeds) is torn up, and even the couriers of death cannot do anything (to us). Therefore O' my beloved mind, Nanak instructs you to load yourself with the profitable merchandise of God's Name." (3)

Now answering the question of how to trade in this profitable merchandise of God's Name, he says: "O' my beloved mind, my friend, abide in the society of saints. By repeating God's Name in the society of saints, one's mind is illuminated (with divine knowledge). They who have meditated on the bliss-giving Master see all their desires fulfilled. Because of good deeds done in previous lives, they are united with God (from whom they had been separated). Then, they believe with full conviction that God pervades everywhere, both within and without. Therefore, O' my mind, Nanak says abide with the saints." (4)

Guru Ji concludes this *shabad* by describing the state of mind of those who have joined the society of saints, and dwelt on God's Name. He says: "O' my dear mind, my friend, the person whose mind remains imbued with God's love and devotion attains a spiritual bliss upon meeting God, (just as the fish regains life upon getting back into water). Yes, all the pleasures abide within the mind of those who are satiated by drinking God's ambrosial *Gurbani*. On attaining the God of excellences, one sings songs of joy, and by the true Guru's grace all one's desires are fulfilled. The Master has united (them) with Himself, (and they feel that by blessing them) with His Name; God has given them all the nine treasures. In short, O' Nanak, those whom the saints give instruction have their minds attuned to the loving devotion of God." (5-1-2)

**The message of the *shabad* is that by abiding in the society of saints we should meditate on God's Name. By doing so, we will attain such spiritual bliss as if we own all the treasures of the world.**

isrlrŋg kyCŋ mhl w 5

< > siqgr pŋid ]

fKxw ]

hT mJhUmw ipri psyikauidŋr ]  
slŋ srŋxel l Bxynŋnk plŋ ADŋr ]1]

Cŋu]

crn kml isaupŋiq rliq slŋn min Aweyj lau]

dŋlAw Bwauibprliq Anliq dŋsw nh Bweyj lau]

dŋsw nh Bweyibndrsweyiek iKnuDirj uikau  
krY]

nwm ibhŋw qnumnuhlŋw j l ibnumCil l ij aumrY]

iml umryipAwrypln ADŋrygk sŋDsŋg imil  
gwey]

nŋnk kysAuml Dŋir Angŋhumin qin Alk  
smwey]1]

fKxw ]

shŋVohB Twie kie n idsYfj Vŋ]  
Kil ŋykpt nŋnk siqgr Bŋqy]1]

Cŋu]

qrybcn Anŋp Apŋr slŋn AŋDŋr bŋxl blcŋrIAY  
j lau]

ismrq sŋs igrŋs plŋn ibsAŋs ikau mnhu  
ibsŋrIAYj lau]

ikau mnhu bŋsŋrIAY inmK nhl twrIAY gŋvŋl plŋ  
hmŋry]

sireeraag kay chhant mehlaa 5

ik-oNkaar satgur parsaad.

dakh-naa.

hath majhaahoo maa pīree pasay ki-o deedar.  
sant sarnaa-ee labh-nay naanak paraan aDhaar.  
||1||

chhant.

charan kamal si-o pareet reet santan man aav-ay  
jee-o.

dutee-aa bhaa-o bipreet aneet daasaa nah  
bhaav-ay jee-o.

daasaa nah bhaav-ay bin darsaav-ay ik khin  
Dheeraj ki-o karai.

Naam bihoonaa tan man heenaa jal bin  
machhulee ji-o marai.

mil mayray pi-aaray paraan aDhaaray gun  
saaDhsang mil gaav-ay.

naanak kay su-aamee Dhaar anoograhu man tan  
ank samaav-ay. ||1||

dakh-naa.

sohandarho habh thaa-ay ko-ay na disai doojrho.  
khulHrhay kapaat naanak satgur bhayttay. ||1||

chhant.

tayray bachan anoop apaar santan aaDhaar  
bane beechee-ai jee-o.

simrat saas giraas pooran bisu-aas ki-o manhu  
bisaaree-ai jee-o.

ki-o manhu baysaaree-ai nimakh nahee taaree-ai  
gunvant paraan hamaaray.

mn bWcQ Pl dY hYsAwml j lA kl ibrQw swry]

AnuQ kynuQysb kYsuQyj ip j lAYj nmun hwr lAY]

nwnk kl bñql pB pih ikpW kir Bvj l u  
qwr lAY]2]

fKxw ]

DWI mj nusiD Kyswel QleyikpW ]

DyhByQkVynwnk hir Dnumw ]1]

Chhu]

sMlr sAwml Dm Bgqh ibsMl Aws l ig j lvqy  
j lau]

min qnygl qwn ismrq pB nwn hir Alimkquplvqy  
j lau]

phw 81

Alimkq hir plvqy sdw iQru Qlvqy ibKY bnu Plkw  
j winAw ]

Bey ikrpW gpW pB mry sWdsMiq iniD  
mwinAw ]

srbsosK Awnd Gn ipAwryhir rqnwmn AlMhir  
slvqy]

ieku iql u nhl ivsrY pln AuDwrv j ip j ip nwnk  
j lvqy]3]

fKxw ]

j oqauklnyApxyiqnw kñimil Eih ]

ApY hl Awip mñhEhu j su nwnk Awip  
sixEih ]1]

Chhu]

phn Tgarl pwie r lJwie gñbMl mnumñhAw j lau]

sMln kYprswid AgwiD kñyl ig sñhAw j lau]

hir kñM l ig sñhAw dK siB j ñhAw Bgiq l Kx  
kirvis Bey]

min srb sK vñtygñvd qñtyj nm mrxw siB imit  
gey]

sKI mñh l o gñieAw ieC pjñieAw bhñV n mñieAw  
hñhAw ]

kru gih l lny nwnk pB ipAwry sMuru sugru nhl  
pñhAw ]4]

fKxw ]

swel nwmuAmñ uklm n kñl j wñdo]

ij nw Bug mQñih synwnk hir rññumwñdo]1]

man baaNchhat fal dayt hai su-aamee jee-a kee  
birthaa saaray.

anaath kay naathay sarab kai saathay jap joo-ai  
janam na haaree-ai.

naanak kee baynanteē parabh peh kirpaa kar  
bhavjal taaree-ai. ||2||

**dakh-naa.**

Dhoorhee majan saaDh khay saa-ee thee-ay  
kirpaal.

laDhay habhay thokrhay naanak har Dhan maal.  
||1||

**chhant.**

sundar su-aamee Dhaam bhagtah bisraam aasaa  
lag jeevtay jee-o.

man tanay galtaan simrat parabh Naam har amrit  
peevtay jee-o.

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amrit har peevtay sadaa thir theevtay bikhai ban  
feekaa jaani-aa.

bha-ay kirpaal gopaal parabh mayray  
saaDhsangat niDh maani-aa.

sarbasa sookh aanand ghan pi-aaray har ratan  
man antar seevtay.

ik til nahee visrai paraan aaDhaaraa jap jap  
naanak jeevtay. ||3||

**dakh-naa.**

jo ta-o keenay aapnay tinaa koon mili-ohi.

aapay hee aap mohi-ohu jas naanak aap suni-ohi.  
||1||

**chhant.**

paraym thag-uree paa-ay reejhaa-ay gobind man  
mohi-aa jee-o.

santan kai parsaad agaaDh kanthay lag sohi-aa  
jee-o.

har kanth lag sohi-aa dokh sabh johi-aa bhagat  
lakh-yan kar vas bha-ay.

man sarab sukh vuthay govid tuthay janam  
marnaa sabh mit ga-ay.

sakhee manglo gaa-i-aa ichh pujaa-i-aa baurh  
na maa-i-aa hohi-aa.

kar geh leenay naanak parabh pi-aaray sansaar  
saagar nahee pahi-aa. ||4||

**dakh-naa.**

saa-ee Naam amol keem na ko-ee jaando.

jinaa bhaag mathaahi say naanak har rang  
maando. ||1||

Chhant

chhant

khqypivqRsqysib Dhuil KqB kd uqirAw  
j lau]

ijn kau sIDU sDhu nwm hir rDhu iqnl bhm  
blcwrAw j lau]

bhmublcwrAw j nmusvwrAw pl'n ikrpwpB  
krl ]

krugih I lnyhir j sodlnyj in nw DmVnh mrl ]

siqgr dieAw ikrpwl Btq hry kmu kDu I Bu  
mwrAw ]

kQnu n jwie AkQu sAwml sdkl jwie nwnku  
vwrAw ]5]1]3]

kahtay pavitar suntay sabh Dhan likh-teeN kul  
taari-aa jee-o.

jin ka-o saaDhoo sang Naam har rang tinee  
barahm beechaari-aa jee-o.

barahm beechaari-aa janam savaari-aa pooran  
kirpaa parabh karee.

kar geh leenay har jaso deenay jon naa Dhaavai  
nah maree.

satgur da-i-aal kirpaal bhaytat haray kaam kroDh  
lobh maari-aa.

kathan na jaa-ay akath su-aamee sadkai jaa-ay  
naanak vaari-aa. ||5||1||3||

## SIRI RAAG KAIY CHHANTT

## MEHLA 5

In this *shabad*, composed in the dialect of Multan (a southern province of old Punjab, now Pakistan), Guru Ji describes how devotees love God, and how He loves His devotees. The *shabad* is composed in the format of *dakhnaas* (southern two-line stanzas) and *chhants* (detailed explanations or staves).

**Dakhna:** (Question): "Within my mind lives my beloved Groom, (but) how can I have His vision?"

(Answer): O' Nanak, He who is the life of all life is found by seeking the refuge of the saints." (1)

**Chhantt:** (Explanation): "It is only in the minds of the saints that the tradition of love and devotion for God comes to reside. God's devotees consider it immoral and against their beliefs to love anybody else except God. Attachment to anyone other than God does not appeal to them. Without seeing their God, they do not have peace even for a moment. Just as a fish dies without water, similarly the body and mind (of saints) feel listless without devotion to His Name. (Therefore, they continue praying and saying): "O' my Beloved, the support of my life breath, please come and meet me so that in the company of saintly persons Your servant may also sing Your praises. O' the Master of Nanak, please show me mercy, so that my body and soul may remain merged in Your embrace." (1)

In the previous stanza, Guru Ji prayed to God to bless him with the company of saintly persons, so that joining them he may also sing His praises. In this stanza, he describes how his prayer has been accepted, and how he is feeling now.

**Dakhna:** "O' Nanak, upon seeing the true Guru (and listening to his *Gurbani*), the doors of my mind have been opened, (and now) all places look beautiful (to me. O' my Beloved), no one seems better to me than You." (1)

**Chhantt:** "(O' my beautiful God), uniquely beautiful and limitless are Your words. These words are the support of the saints, and with the help of *Gurbani* (the Guru's words), we should reflect on them. By meditating (on Your Name) with every morsel and breath (we come to) firmly believe that we shouldn't forsake You from our mind even for a moment. Why should we put Your Name out of our mind? We should not forget You even for a moment, because our meritorious Master is the support of our life breaths. The Master knows the cravings of all hearts, and fulfills the desires of our mind. (Therefore, we should all) dwell on that Master, who is the support of the support-less, and the friend of all. By meditating on Him we do not lose our life in a gamble. (Therefore), this is the supplication of Nanak before God: "Please show Your mercy, and help us swim across this dreadful worldly ocean." (2)

Now Guru Ji explains what happens when we join the company of saints.

**Dakhna:** "When I bathed in the dust of the saint's feet (joined their company and humbly served them), the Creator became merciful. Then I received the commodity and wealth of God's Name, and I felt as if I had received all the things (I needed)." (1)

Explaining why God becomes so kind in the company of the saints, he says:

**Chhant:** "God's beauteous abode is like a resting place for devotees: the devotees live in the hope of attaining it. Being fully absorbed both in body and mind in Him, they meditate on His Name and drink the nectar of God's Name. Drinking this nectar they become immortal, and then consider insipid the taste of the sinful (poisonous) pleasures of the world. (In my case, when) the Master of the universe became merciful, I enjoyed (the bliss of the company of the divine) treasure. (Therefore, God's devotees always) remain attached to the jewel of His Name in their mind, and keep enjoying all the comforts and blessings of God's love. They do not forsake (God), their life support even for a single moment. (In short), O' Nanak, they live dwelling upon God's Name at all times."(3)

Next, Guru Ji describes the kind of love with which God treats His devotees, and the kind of affections and privileges, the devotees enjoy in the company of their beloved God.

**Dakhna:** He says: "O' God, You grant union to those whom You make Your own. Nanak says, "Upon hearing Your praises from them, You Yourself have been bewitched."(1)

**Chhant:** "The devotees win over the Master of the Universe, and fascinate His mind with the intoxicating potion of love and devotion. By the grace of the saints, many look beauteous in the embrace of the unfathomable God. Yes, they look beauteous in the embrace of God. All their suffering is ended, and because of their devotional qualities God comes under their control (because of their devotion and love, God accepts all their requests)."

"When God is greatly pleased, all kinds of pleasures come to reside in the heart, and all the pains of birth and death are ended. (In this way), when all their wishes are fulfilled the devotees do not become trapped in the net of *Maya*, and their friends sing songs of joy. Yes, O' Nanak, holding them by their hands, God has made them His own: they are not affected by the problems of this worldly ocean (of *Maya*)."(4)

Now, in this concluding stanza, Guru Ji summarizes the power of God's Name (His loving devotion).

**Dakhna:** He says: "God's Name is invaluable. No one knows its worth. O' Nanak, only they who are so predestined, enjoy His Love."(1)

**Chhant:** "They who utter (God's Name) become sanctified. Blessed are all those who listen to it and those who write about it. Their (entire) lineage is saved. They who keep the society of saints are imbued with the love of God's Name, and they have reflected on God. They who have reflected on the all-pervading God, they have embellished their lives, and the perfect God has shown mercy on them. Holding them by His hand, God has blessed them with His praise. So now, they would neither be cast into the womb again, nor suffer death. By meeting the merciful true Guru, they have destroyed their lust, anger, and greed, and their spiritual life has blossomed forth. (In short), the merits of the indescribable Master cannot be described, and Nanak is a sacrifice unto Him."(5-1-3)

**The message of the *shabad* is that if we join the company of saints (and in their company sing God's praises with true love and devotion), God may become so merciful and kind to us that He may not only save us from the pain of future births and deaths, but may also save our entire lineage. He may also bless us with eternal peace and bliss, both in this world and the next.**

isrlrūgumhl w 4 vxj wrw

sireeraag mehlā 4 vanjaaraa

< > siq nwmugr pbsid ]

ik-o<sup>n</sup>kaar sat Naam gur parsaaḁ.

hir hir aqmunwmuhYij in isirAw sBukoe j lau ]

har har utam Naam hai jin siri-aa sabh ko-ay jee-o.

hir j iA sByptqpwl dw Git Git rmeAw soe ]

har jee-a sabhay partipaaldaa ghat ghat rama-ee-aa so-ay.

sohir sdw iDAwElAYiqsuibnuAvrun koe ]

so har sadaa Dhi-aa-ee-ai tis bin avar na ko-ay.

j omoh mwieAw icquI wedySyCof cl ydKuroe ]

jo mohi maa-i-aa chit laa-iday say chhod chalay dukh ro-ay.

j n nwnk nwmu iDAwEw hir Alq skuel hie ]1]

jan naanak Naam Dhi-aa-i-aa har ant sakhaa-ee ho-ay. ||1||

mYhir ibnuAvrun kie ]  
 hir gr srxwēl pēlAY vxjwīrAw imqē vfBūig  
 prupiq hōe ]1] rhwau]

pHw 82

skj j n w ivxuBwēlAw hir iknYn pwiēAw n wau]

ivic hamYkrm kmwidyij auvysAw pquinnwau]

ipqw j i q q w hēlAYgruqūw krypswau]  
 vfBūgl grupwēlAw hir Aihinis l gw Bwau]  
 j n nwnik bhmupCwixAw hir klriq krm  
 kmwau]2]

min hir hir l gw cwau]  
 gir pY n w m idWwēlAw hir imil Aw hir pB  
 n wau]1] rhwau]

j b l guj bin swsuhYqb l gunw m iDAwē ]  
 cl idAw n w i l hir cl sl hir AmY l eyCwē ]

haubil hwl iqn kauj n hir min vūw Awē ]

ij nl hir hir n w m u n cjqE syAlq geypCwē ]

Dir msqik hir pB il iKAw j n nwnk n w m  
 iDAwē ]3]

mn hir hir pliq l gwē ]  
 vfBūgl grupwēlAw gir s b d l p w i r l Gwē ]1]  
 rhwau]

hir ApyApuapwēd w hir Apydy l je ]

hir ApyBrim Bil wēd w hir Apyhl miq dje ]

gurmKw min prgusuhYsyivr l ykēl kje ]

haubil hwl iqn kauj n hir pwiēAw gurm qy]

j n nwnik kml u prgwisAw min hir hir vūw  
 hy]4]

min hir hir j pnukry]  
 hir gr srxwēl Bij pau ij M U s B i k l i v K d K  
 prhry]1] rhwau]

Git Git r mēlAw min vsYikaupwēlAYikquBiq ]

grupHw siqgruBt lAYhir Awē vsYmin iciq ]

mYDr n w m u A D w r u h Yhir n w m Y q y g i q m i q ]

mYhir hir n w m u i v s u h u h Yhir n w m y h l j i q p i q ]

j n nwnk n w m u iDAwēAw r l g r q V w h i r r l g  
 r i q ]5]

mai har bin avar na ko-ay.  
 har gur sarnaa-ee paa-ee-ai vanjaari-aa mitraa  
 vad**h**haag paraapaṭ ho-ay. ||1|| rahaa-o.

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sant janaa vin **b**haa-ee-aa har kinai na paa-i-aa  
 naa-o.

vich ha-umai karam kamaavday ji-o vaysu-aa put  
 ninaa-o.  
 piṭaa jaat ṭaa ho-ee-ai gur tuthaa karay pasaa-o.  
 vad**h**haagee gur paa-i-aa har ahinis lagaa **b**haa-o.  
 jan naanak barahm pachhaani-aa har keerat  
 karam kamaa-o. ||2||

man har har lagaa chaa-o.  
 gur poorai *Naam* **d**rih-aa-i-aa har mili-aa har  
 parabh naa-o. ||1|| rahaa-o.

jab lag joban saas hai ṭab lag *Naam* **D**hi-aa-ay.  
 chaldi-aa naal har chalsee har antay la-ay  
**ch**hadaa-ay.  
 ha-o balihaaree tin ka-o jin har man vuthaa  
 aa-ay.  
 jinee har har *Naam* na chayti-o say ant ga-ay  
 pachhuta-ay.  
**D**hur mastak har parabh likhi-aa jan naanak  
*Naam* **D**hi-aa-ay. ||3||

man har har pareet lagaa-ay.  
 vad**h**haagee gur paa-i-aa gur sabdee paar  
 laghaa-ay. ||1|| rahaa-o.

har aapay aap upaa-idaa har aapay dayvai lay-  
 ay.  
 har aapay **b**haram **b**hulaa-idaa har aapay hee  
 mat day-ay.  
 gurmukhaa man pargaas hai say virlay kay-ee  
 kay-ay.  
 ha-o balihaaree tin ka-o jin har paa-i-aa  
 gurmatay.  
 jan naanak kamal pargaasi-aa man har har vuth-  
 rhaa hay. ||4||

man har har japan karay.  
 har gur sarnaa-ee **b**haj pa-o jindoo sabh kilvikh  
**dukh** parharay. ||1|| rahaa-o.

ghat ghat rama-ee-aa man vasai ki-o paa-ee-ai  
 kit **b**hat.  
 gur pooraa satgur **b**haytee-ai har aa-ay vasai  
 man chit.  
 mai **D**har *Naam* a**D**haar hai har *Naamai* tay gat  
 mat.  
 mai har har *Naam* visaahu hai har *Naamay* hee  
 jat pat.  
 jan naanak *Naam* **D**hi-aa-i-aa rang rat-rhaa har  
 rang rat. ||5||

hir iDAw <sup>h</sup> hir pB <sup>u</sup> siq ]	har <u>Dhi</u> -aavahu har parab <sup>h</sup> saṭ.
gr bcnl hir pB <sup>u</sup> jwxAw sB hir pB <sup>u</sup> qy	gur bachnee har parab <sup>h</sup> jaani-aa sab <sup>h</sup> har parab <sup>h</sup>
anpiq ]1] rhau]	tay utpaṭ.   1   rahaa-o.
ij n kaup <sup>h</sup> ib il iKAw syAwie iml ygr p <sup>u</sup> is ]	jin ka-o poorab lik <sup>h</sup> i-aa say aa-ay milay gur
syk B <sup>u</sup> ie vxj <sup>u</sup> irAw imq <sup>h</sup> gru hir hir n <sup>u</sup> mu	paas.
p <sup>u</sup> is ]	sayvak bh <sup>u</sup> aa-ay vanjaari-aa mit <sup>u</sup> raa gur har har
Dnu Dnu vxj <sup>u</sup> v <sup>u</sup> irAw ij n vKru l iDAVw hir	Naam pargaas.
r <sup>u</sup> is ]	Dhan Dhan vanaj v <sup>u</sup> apaaree-aa jin vak <sup>h</sup> har ladi-
gurmK <sup>u</sup> dir mK aj l syAwie iml yhir p <sup>u</sup> is ]	ar <sup>h</sup> aa har raas.
j n n <sup>u</sup> nk gru iq <sup>u</sup> p <sup>u</sup> ieAw ij n <sup>u</sup> w Anp q <sup>u</sup> rw	gurmuk <sup>h</sup> aa dar muk <sup>h</sup> ujlay say aa-ay milay har
gxq <sup>u</sup> is ]6]	paas.
	jan naanak gur tin paa-i-aa jinaa aap t <sup>u</sup> thaa
	gun <sup>u</sup> taas.   6
hir iDAw <sup>h</sup> h <sup>u</sup> is igr <sup>u</sup> is ]	har <u>Dhi</u> -aavahu saas giraas.
min p <sup>u</sup> iq lgl iq <sup>u</sup> w gurmK <sup>u</sup> hir n <sup>u</sup> mu ij n <sup>u</sup> w	man pareet lagee t <sup>u</sup> inaa gurmuk <sup>h</sup> aa har Naam
rh <sup>u</sup> is ]1] rhau]1]	jinaa rahraas.   1   rahaa-o.   1

## SIRI RAAG MEHLA 4

## VANJAARA

As the title indicates, this *shabad* is addressed to a *Vanjaara*-the peddler in this world- the mortal who has been sent to trade in and gather the capital of God's Name. According to Dr. Bh. Vir Singh Ji, it is said that the fourth Guru Ram Das Ji uttered this *shabad* while answering the questions of a peddler, who came to him for spiritual enlightenment.

Talking to that trader in a language he could easily understand, Guru Ji says: "(O' my peddler friend), supreme is the Name of God who has created all. That venerable God sustains all creatures and He pervades all. We should always meditate on that God, as there is no other (God) besides Him. They who keep their mind fixed on *Maya* (the worldly wealth) bewail their folly (at the time of death), and depart from here leaving everything behind. However, devotee Nanak says: "They who have meditated on God's Name, God helps them in the end." (1)"

Giving the essence of his message on the basis of his personal experience, Guru Ji says: "(O' my friend), as far as I am concerned, (I feel) that I don't have anyone else (to support me, except God. Therefore, O' my peddler friend, seek the shelter of the Guru, because) it is only by seeking the Guru's shelter that God is obtained, and it is through great good fortune that the guidance of the Guru is obtained." (1-pause)

Re-stating how important it is to obtain the guidance of the saint (Guru) to obtain God's Name, he says: "(O' my friend), no one has obtained God's Name without associating with the saintly brothers (and seeking their guidance). Those who act out of ego are like a prostitute's son who cannot tell the name (of his father). A person is said to belong to the father's caste (God's lineage) only when the Guru is pleased, and shows his favor to that person. By great good fortune, one finds the Guru. (Then by the grace of Guru's guidance), one's mind remains absorbed in God's loving devotion day and night. Devotee Nanak has thus realized the all-pervading Creator, and he remains engaged in singing His praise." (2)

Describing his present state of mind, Guru Ji says: "My mind is imbued with the love of repeating God's Name. The perfect Guru has firmly implanted God's Name in my mind, and I have obtained God and His Name." (1-pause)

Therefore, on the basis of his own experience, Guru Ji advises us: "(O' my friend), as long as you have youth and breath, meditate on God's Name. This (Name) would accompany you in your life's journey and would save you from troubles in the end. I am a sacrifice to those in whose mind God has come to abide. They who do not meditate on the Name will ultimately depart from the world regretting (that they missed the wonderful opportunity to unite with God. However), O' Nanak, only those devotees meditate on His Name in whose destiny God has so written from the very beginning." (3)

Guru Ji therefore tells himself: "O' my mind, embrace love for God. By great good fortune does one find the Guru, and through the Guru's word one is ferried across the worldly ocean to liberation." (1-pause)



Explaining why some persons meditate on God's Name and others do not, Guru Ji comments: "God Himself creates, Himself gives life, and Himself takes it back. God Himself leads human beings astray (casting them in doubt) and He Himself gives them enlightenment. The minds of Guru's followers are illumined (and they understand this fact), but very rare are such people. (Therefore), I am a sacrifice to those who have realized God through Guru's instruction. (By Guru's grace), God has come to abide in the mind and heart of slave Nanak, (and he feels, as if his heart) has blossomed forth like a lotus."(4)

Therefore, Guru Ji tells himself and us: "O' my life, reflect on and repeat God's Name in the mind, and rush to the refuge of the Guru so that all your sorrows and sins are ended."(1-pause)

It appears that at this time the trader asks the question: "(When) The Creator abides in all hearts; how can one seek Him?"

Guru Ji replies: "By meeting the perfect Guru, God comes to abide in the mind. My only support is God's Name. By the Name has my mind been illuminated, and I have achieved the highest state of enlightenment. In God's Name alone, I put my trust, and for me His Name is my caste and honor. (In short), slave Nanak has meditated on God's Name with loving devotion and being imbued with God's deep love, he remains absorbed in that love."(5)

Therefore he advises: "(O' my friends, you too should) meditate on God, who is eternal. Through the Guru's teaching I have realized God, and it is from God that all creation has emanated."(1-pause)

In conclusion, Guru Ji says: "They meet the Guru in whose lot it is so written (by God). O' my peddler friend, they who approach the Guru with a spirit of service and humility, them (the Guru) illuminates with God's Name. Blessed is the trade and blessed are the traders who have loaded the merchandise of God's devotion. Bright are the faces of the Guru's followers at God's court; they meet and unite with the Creator. Slave Nanak says that only those persons have found the Guru on whom God (the treasure of all virtues) Himself has become gracious."(6)

Therefore, once again Guru Ji advises: "(O' my friends), meditate on God's Name with every morsel and breath (at all times. However), only the mind of those Guru's followers is imbued with love for such devotion) whose daily routine is meditation on God's Name."(1-pause)

**The message of the *shabad* is that we should seek the guidance of the Guru. Following his advice, we should make it our daily routine to meditate on God's Name and sing His praises with sincere love and devotion. So that showering His Grace, He may bless us also with His eternal union.**

ਪੰਨਾ 83

SGGS P - 83

< > ਸਿਗਰ ਪੰਨਾ 83 ]

ik-o<sup>N</sup>kaar satgur parsaaḁ.

isrlrḡg kl vṛ mhl w 4 sl kṛ nṛil ]

sireeraag kee vaar mehlāa 4 salokaa naal.

sl k mṛ 3 ]

salok mehlāa 3.

rwg w ivic slrwg u h j y sic Dryip A w ru ]  
sdw hir scumin vsYinhcl miq Apw ru ]  
rqnu Amd kupie A w gr kw sbdublcw ru ]  
ij h v w scl m nuscw scw srlr Akw ru ]  
nwnk scYsiqgr sjvAYsdw scuvp w ru ]1]

raagaa vich sareeraag hai jay sach Dharay pi-aar.  
sadaa har sach man vasai nihchal mat apaar.  
raṭan amolak paa-i-aa gur kaa sabad beechaar.  
jihvaa sachee man sachaa sachaa sareer akaar.  
naanak sachai satgur sayvi-ai sadaa sach vaapaar.  
||1||

mṛ 3 ]

mehlāa 3.

hru ibrh w sB D w qu h Y j b l gu swihb pliq n hie ]  
iehumnumieAw mihAw vKxusnxun hie ]  
sh dYyibnupliq n albj YAlw ikAw krje ]  
nwnk ij in AKI l lqlAw sel scw dje ]2]

hor birhaa sabh Dhaat hai jab lag saahib pareet na ho-ay.  
ih man maa-i-aa mohi-aa vaykhan sunan na ho-ay.  
sah daykhai bin pareet na oopjai anDhaa ki-aa karay-i.  
naanak jin akhee leetee-aa so-ee sachaa day-ay.  
||2||

paMl ]

pa-or<sup>h</sup>hee.

hir iekokrqw iekuiekodlbwuhir ]

har iko kartaa ik iko deebaan har.

hir ieksYdw hYAmruiekohir iciq Dir ]

har iksai daa hai amar iko har chitDhar.hir iqsu ibnu kel nih fru Bhu Bau dUr  
kir ]har tis bin ko-ee naahi dar bharam bha-o door kar.

hir iqsYnosw nih ij qDurKYbwhir Gir ]

har tisai no saalaahi je tuDh rakhai baahar ghar.hir ij s nohie dieAw usohir j ip BauibKmu  
qir ]1]har jis no ho-ay da-i-aal so har jap bha-o bikham  
tar. ||1||

## VAAR OF SIRI RAAG

## MEHLA 4

According to Dr. Bh. Vir Singh Ji, *Vaar* (Epic) is an ancient form of poetry in which the poets used to describe the attributes of heroes and their battles with adversaries. The *Vaar* was narrated in small stanzas called *Paurrees*, which were preceded by suitable couplets for explanations or lessons. It is believed that the 4<sup>th</sup> Guru Ram Das Ji composed this epic while addressing a singer who was very fond of music, particularly *Siri Rag* (the supreme Indian musical measure). While compiling Sri Guru Granth Sahib Ji, the 5<sup>th</sup> Guru Ji added suitable *saloaks* (couplets) to explain further the message in the *Paurrees*.

## Salok Mehla 3

Guru Ji says: "Among all the *Ragas* (musical measure), *Sri Rag* is the supreme measure, if it inspires the singer with love for the eternal (God), forever the eternal God comes to reside in the heart, the intellect becomes stable, and one always remains in tune with the limitless (God). This is how, by reflecting on the word of the Guru, one obtains the invaluable jewel (of God's Name). Then one's tongue, mind and body are also rendered pure. In short, O' Nanak, by serving (and following) the true Guru, one always deals with Truth, (the eternal God)." (1)

## Mehla 3

Now discussing love, Guru Ji tells us what kind of love is the best or most stable form of love. He says: "All other kind of love is transient until one is imbued with the love for the Master. But being enticed by *Maya* (worldly wealth), this mind cannot see or hear (God). Without seeing the (divine) Groom, love for Him does not arise, so what can the (spiritually) blind person do? O' Nanak, He who has taken away (man's spiritual) eyes, only that eternal (God) gives them back (and then one is able to discriminate between right and wrong, and begin loving God)." (2)

## Paurree

Now Guru Ji tells us how to obtain those spiritual eyes (the realization) to be able to see and love that God.

He says: "(O' my friend, understand this truth: that) there is only one Creator, and there is only one court of that sole Judge. Only the writ of that one Creator runs in the universe. Therefore, you should concentrate your mind on that one God alone. (Remember that) except Him, there is no other (supreme power). Therefore, remove any other fear, doubt or illusion (from your mind). Praise only that (God) who would save you both in your house and outside (in this and the next world). The one on whom God becomes gracious swims across the fearful and poisonous world-ocean." (1)

**The message of the *shabad* is that only that melody is supreme which imbues us with love for God. If we want to be rid of worldly fears, doubts and attachments, then instead of running after false worldly pleasures, we should follow Guru's guidance: meditate on God and sing His praises.**

sl k mU 1 ]

salok mehlaa 1.

dwql swihb sMIAw ikAw cl Yiqsunil ]

daate saahib sandee-aa ki-aa chalai tis naal.

iek j wMynw l hih ieknw siqAw dje

ik jaaganday naa lahann iknaa sut-i-aa day-ay uthaal.

aUwI ]1]

||1||

It is the same light

mÚ 1 ]

isdKusbhl swdkw sbruqsw ml iekW ]  
 dldwuphypsiesw Qmaunhl KiekW ]2]

paWl ]

sB AwpqDuapwie kYAwip kwYl iel ]  
 qWAwpyvjK ivgsdw Awpxl vifAiel ]  
 hir qDhubihir ikCunhl qWscw siel ]

qWAwpyAwip vrqdw sBnl hl Qiel ]  
 hir iqsYiDAwhusl j nhuj ol eyCfiel ]2]

mehlaa 1.

sidak sabooree saadikaa sabar tosaal malaa-ikaa<sup>N</sup>.  
 deedaar pooray paa-isaa thaa-o naahee khaa-ikaa.  
 ||2||

pa-orhee.

sabh aapay tuDh upaa-ay kai aap kaarai laa-ee.  
 too<sup>N</sup> aapay vaykh vigsadaa aapnee vadi-aa-ee.  
 har tuDhhu baahar kichh naahee too<sup>N</sup> sachaa  
 saa-ee.  
 too<sup>N</sup> aapay aap varatdaa sabhnee hee thaa-ee.  
 har tisai Dhi-aavahu sant janhu jo la-ay chhadadaa-ee.  
 ||2||

## SALOK MEHLA 3

Guru Ji concluded the last *paauri* with the comment that the person on whom God becomes gracious swims across the fearful and poisonous world-ocean. He now states another fact about God's complete independence in showering His grace.

He says: "All gifts are given by God. No one can argue with Him (on this or any other account). There are some who even when awake (and performing all kinds of rituals to please God) may not receive any gifts, while others, God Himself awakens from sleep (in worldly affairs, and blesses them with the gift of His Name and enlightenment)." (1)

## Mehla 3

The above statement doesn't mean that a person should abandon all efforts to meditate on God's Name, or stop singing His praise, in the belief that some day on His own God would choose to bless that person with His gifts. Therefore, why should one unnecessarily make efforts to please Him? In this *salok*, Guru Ji describes what is the right conduct of good people.

He says: "(O' my friends), faith and forbearance are the marks of the devout and faithful. For the devotees of God, patience and contentment are like their provisions and expense (for their spiritual-journey. Only such people) see the sight (of God); for the foolish (who keep bragging about their merits), there is no place (in God's court)." (2)

## Paurree

Now Guru Ji describes briefly some salient aspects of God's power. Addressing God almighty, he says: "(O' God), after creating the entire (universe), You Yourself have yoked it to various tasks. You feel pleased, seeing the glory of Your greatness (in creating such a wonderful universe). Nothing happens outside Your Will. You are the eternal Master. You Yourself prevail in all places. O' saintly people, meditate only on Him, who gets you liberated (from false worldly bonds)." (2)

**The message of the *shabad* is that we should keep doing virtuous deeds and meditating on God's Name with full faith, patience, and devotion (without wondering, why God has blessed others and not us). One day God would show mercy on us also, and liberate us also from worldly bonds.**

sl k mÚ 1 ]

PkV j wql PkVunwau ]  
 sBnw j lAw iekw Cwau ]  
 Awphuj ykoBl w khwey ]  
 nwnk qw pruj wpyj w piq l jYpwey ]1]

mÚ 2 ]

ij suipAwryisaunhuqsuAwgYmir cl lAY ]  
 iDhuj lvxusBwir qw kYpWCYj lvxw ]2]

salok mehlaa 1.

fakarh jaatee fakarh naa-o.  
 sabhnaa jee-aa ikaa chhaa-o.  
 aaphu jay ko bhalaa kahaa-ay.  
 naanak taa par jaapai jaa pat laykhai paa-ay. ||1||

mehlaa 2.

jis pi-aaray si-o nayhu tis aagai mar chalee-ai.  
 Dharig jeevan sansaar taa kai paachhai jeevnaa.  
 ||2||

pa~~u~~l ]

pa-orhee.

qDuAwpYDrql swj lAYcMusrj udie dlvY]

tuDh aapay Dhartee saajee-ai chand sooraj du-ay  
deevay.

ds cwr ht qDuswjj Aw vupwrukrly]

das chaar hat tuDh saaji-aa vaapaar kareevay.

ieknw nohir l wBudje j ogurmiK Qlvy]

iknaa no har laabhday-ay jo gurmukh theevay.

iqn j m k w l u n i v A p e l i j n s c u A l l m d u p l v y ]

tin jamkaal na vi-aapa-ee jin sach amrit<sub>2</sub> peevay.

Eie Awip Cctyprvur isauign ipCYsBuJ gqu

o-ay aap chhutay parvaar si-o tin pichhai sabh jagat  
chhuteevay. ||3||

Cat Ivy] 3]

### chhuteevay. ||3|

***SALOK MEHLA 1***

In the previous *paורי* Guru Ji advised us that we should keep doing virtuous deeds and meditating on God's Name with full faith, patience, and devotion (without wondering why God has not blessed us with His sight but has blessed others). But there are some of us who simply feel special, and think that just because of their high caste and name (or rank); God would show some special favors to them. They believe that, without taking into consideration their deeds, God would grant them salvation or heaven solely because, they belong to a high caste, special faith, or have a high rank in society.

To dispel all such false notions, Guru Ji says: "(O' my friends), vain and useless is the pride in one's caste or name. Above all is the shade (protection) of the same one God. On one's own, if someone calls one self virtuous or exalted, (that person doesn't become great). O' Nanak, one's claim is considered valid only if one is held honorable in (God's) account." (1)

## *Mehla 2*

Pointing to the need of true love for God, fifth Guru (Arjan Dev) Ji refers to a couplet uttered by the second Guru (Angad Dev) Ji, who (while expressing his deep agony at the physical death or separation) of his beloved Guru Nanak Dev Ji, said: “(I feel that), one should die before being separated from the dear one with whom one is in love, because accursed (and very painful) is to live in the world after that beloved (has departed).” (2)

*Paurree*

Coming back to the main theme of the last *paauri*, Guru Ji once again addresses the Creator and says: "(O' God), You Yourself have created this earth, and illuminated it with two lamps of the sun and the moon. You have established fourteen worlds (bazaars), in which the mortals do business. Some who become Guru's followers, You bless (them) with the profit (of Your Name. These Guru's followers) who drink the true nectar (of Your Name) are not afflicted with the fear of death. They not only save themselves along with their family, but the entire world is liberated on account of them (by following their guidance)." (3)

The message of the *pauree* is that instead of indulging in any kind of pride or self-conceit because of our caste or lineage, we should continue meditating on God's Name with so much love and devotion that we may feel like dying in His separation. So that one-day showing mercy God may accept us in His court, and our relatives and friends may also benefit from our example.

[sl k mÚ 1 ]

**salok mehlaa 1.**

**kudriq kir kYvisAw sie ]**

kudrat kar kai vasi-aa so-ay.

**pHw 84**

**SGGS P - 84**

vKquvIcWrysubMw hie ]

vakhat veechaaray so bandaa ho-ay.

**kuḍriq hʸkɫmiq nhl pwiɛ ]**

kudrat hai keemat nahee paa-ay.

j w k l m i q p w i e q k h l n j w i e ]

jaa keemat paa-ay ta kahee na jaa-ay.

srYsrIAiq krih blcwru]

sarai saree-at karahi beechaar.

ibnubWykšypwih puru]

bin boojhay kaisay paavahi paar.

isdkukir isj dw mnukir mKsdu]

sidak kar sijdaa man kar makhsood.

ij h iDir dKw iqh iDir maj Wu] 1]

jih Dhir daykhaa tih Dhir ma-ujood. ||1||

**It is the same light**



books. O' my God), You are present in all and You are pleasing to all. O' the Master of the universe, all living beings worship You. I am a sacrifice to those Guru's followers who meditate on You. You pervade everywhere, showing Your wonders and miracles." (4)

The message of this *shabad* is that we should avoid entering into discussions regarding the theories of creation, or the rituals and ways of worshipping God. Instead, we should listen and act upon the advice of our Guru, try to realize God, and feel His presence in all creation.

sl k mÚ 3 ]

salok mehlā 3.

kl aumsij nl ikAw sdw elAVihrdYhl il ik l hu]

kala-o masaajnee ki-aa sadāa-ee-ai hīrdai hee likh layho.

sdw swihb kYrlg rhYkbhllh qtis n hu]

sadāa saahib kai rang rahai kabahoo<sup>N</sup> na tootas nayhu.

kl aumsij nl j wiesl il ikAw Bl nwl yj wie ]

kala-o masaajnee jaa-isee likhi-aa bhee naalay jaa-ay.

nwnk sh pliq n j wiesl j oDir CfI scY  
pwie ]1]

naanak sah pareet na jaa-isee jo Dhur chhodee sachai paa-ay. ||1||

mÚ 3 ]

mehlā 3.

ndrl Awdw nwl n cl el vKhukoivapwle ]

nadree aavdaa naal na chal-ee vaykhu ko vi-upaa-ay.

siqgir scuidwAw sic rhhul v l wie ]

satgur sach drirh-aa-i-aa sach rahhu liv laa-ay.

nwnk sbdl scuhYkrml pl Ypwie ]2]

naanak sabdee sach hai karmee palai paa-ay. ||2||

paWl ]

pa-orhee.

hir AMir bñhir iekuqllqllj wñih Bpu]

har andar baahar ik too<sup>N</sup> too<sup>N</sup> jaaneh bhayt.

j oklcYsohir j wcdw mrymn hir cpu]

jo keechai so har jaandaa mayray man har chayt.

sofrYij pwp kmwvdrml ivgsqu]

so darai je paap kamaavdaa Dharmee vigsayt.

qllscw Awip inAwawscuqwr frIAYkpu]

too<sup>N</sup> sachaa aap ni-aa-o sach taa daree-ai kayt.

ij nw nwnk scupCwixAw sysic rI ypu]5]

jinaa naanak sach pachhaani-aa say sach ralayt. ||5||

### SALOK MEHLA 1

In the previous *paurri*, Guru Ji advised us that instead of entering into discussions about the theories of creation or appropriate rituals, we should sincerely listen and act upon the advice of our Guru: try to realize God, and feel His presence in the creation. According to Dr. Bh. Vir Singh Ji, the third Guru Amar Das Ji uttered the next *salok* when a person in the audience asked his servant to bring pen and ink, so that he could put it in black and white.

Addressing that person in particular (and all others in general), Guru Ji said: "(O' my friend), why are you calling for pen and ink (to write this sermon on paper)? Instead, write (its essence) on your mind. By doing so, you would always remain imbued with God's love, and this love would never end. Pen and ink, along with what is written, would be destroyed (one day). But, O' Nanak, that love is never erased which God has put (in one's heart) from the beginning." (1)

### Mehla 3

Now talking about love, Guru Ji cautions us against falling in love with the worldly things we see around us. He says: "If You may carefully reflect on it, (you would come to the conclusion that) whatever is visible (including your relatives and possessions), wouldn't accompany you (after death). The true Guru has firmly taught us this truth: that you should always keep concentrating on the Truth (the eternal God). O' Nanak, Truth (the eternal God) is obtained through the word (of the Guru). But it is only by His grace that God blesses (a person with this true word, or *Gurbani*)." (2)



**Paurree**

Resuming the topic of the last *paurri*, Guru Ji addresses God and says: "O' God, You alone abide both inside and outside us, and know all secrets. Whatever we do or think, (God) already knows. Therefore, O' my mind, keep remembering Him. He who commits sins lives in dread, while the righteous one lives in joy. (O' God), You are true (and just), and true is Your judgment. Then why should we be afraid of anybody else? O' Nanak, they who have understood the true (God) have merged in the True One."(5)

The message of the *pauree* is that more important than writing about or describing the teachings of our Gurus and prophets is enshrining these in our mind, and trying to fashion our life accordingly. Secondly, we should realize that God is present both outside and inside our mind. He knows everything we do or think. Therefore, we should not only do right deeds, but also think right. Only then shall we be able to become true human beings, worthy of reuniting with the eternal Creator.

sl k mÚ 3 ]

**salok mehlā 3.**

kl m j l ausxumsvxk lAykugduBl j il j wau ]

kalam jala-o san masvaanee-ai kaagadbhee jal jaa-o.

il Kx vwl w j il bl auj in il iKAw d j w Bwau ]

likhan vaalaa jal bala-o jin likhi-aa doojaa bhaa-o.

nwnk pñib il iKAw kmwvxw Avru n krwxw j wie ]1]

naanak poorab likhi-aa kamaavanāa avar na karnāa jaa-ay. ||1||

mÚ 3 ]

**mehlā 3.**

hrukWupVxw kWubd xw mwieAw nwl ipAwru ]

hor koorh parh-naa koorh bolnaa maa-i-aa naal pi-aar.

nwnk ivxunwYkoiQrunhl piV piV hie

naanak vin naavai ko thir nahee parh parh ho-ay khu-aar. ||2||

KiAwru ]2]

pañl ]

**pa-orhee.**

hir kl vifAwel vfl hYhir klrqnuhir kw ]

har kee vadi-aa-ee vadee hai har keertan har kaa.

hir kl vifAwel vfl hYj w inAwauhYDrn kw ]

har kee vadi-aa-ee vadee hai jaa ni-aa-o hai Dharam kaa.

hir kl vifAwel vfl hYj w Pl uhYj lA kw ]

har kee vadi-aa-ee vadee hai jaa fal hai jee-a kaa.

hir kl vifAwel vfl hYj w n sxeel kihAw cgl kw ]

har kee vadi-aa-ee vadee hai jaa na sun-ee kahi-aa chugal kaa.

hir kl vifAwel vfl hYApiCAw dñudjkw ]6]

har kee vadi-aa-ee vadee hai apuchhi-aa daan dayvkaa. ||6||

**SALOK MEHLA 3**

In the previous *paurri*, Guru Ji advised us that more important than writing about the Guru's teachings on paper is enshrining these in our mind, and acting upon them. Now Guru Ji comments on the practice of writing about love and attachment to things other than God, such as worldly wealth and family relationships.

Guru Ji states: "May that pen (along with the ink) be burnt down, and may also burn that paper, and the writer who has written about love of the other (worldly riches and power, instead of love for God). O' Nanak, one does what has been pre-ordained in one's destiny (based on one's past deeds). Nothing else can be done beside this." (1)

**Mehla 3**

Commenting further on the futility of reading or talking about worldly things and attachment to things other than God, he says: "(Except love for God), all other study and talk are false, useless, and nothing but love for *Maya* (worldly wealth and power). O] Nanak, except God's Name, nothing else is everlasting.

Therefore, those who study more and more (about how to amass worldly wealth or power) come to grief in the end." (2)

### *Pauree*

Next Guru Ji tells us why it is so useful and important to meditate on God's Name, and to sing His praise. He says: "Great is the glory of God, (and also) great is the singing of His praises. Yes, great is the glory of God, because His justice is based on righteousness. Great is the greatness of God, because this is the reward (or objective of the life) of a person. Great is the glory of God, because He does not listen to and is not influenced by slanderers or backbiters. But (above all), great is the glory of God because He showers His gifts on mortals without even their asking."(6)

**The message of this *shabad* is that instead of engaging in reading or writing about routine matters, we should always concentrate on contemplating on God's Name and singing His praises with love and devotion, which is the real purpose and objective of human life.**

sl k mÚ 3 ]

**salok mehlā 3.**

hauhaukrql sB mel sḡauiksYn nwil ]

ha-o ha-o karṭee sabh mu-ee sampa-o kisai na naal.

dj YBwie dKupwieAw sB j ḡl j mkwīl ]

doojai bhaa-ay dukh paa-i-aa sabh johee jamkaal.

phw 85

**SGGS P - 85**

nwnk girmik abrysucw nwmusmwil ]1]

naanak gurmukh ubray saachaa Naam samaal. ||1||

mÚ 1 ]

**mehlā 1.**

gl ḡ Asl cḡIAw Awcwl brlIAw ]

galee<sup>N</sup> asee changee-aa aachaaree buree-aah. manhu kusuDhaa kaalee-aa baahar chitvee-aah.

mnhuksdw kw lIAw buhir ictvIAw ]

reesaa karih tinaarḡee-aa jo sayveh dar kharḡee-aah.

rlsw kirh iqnwIAw j osyih druKVIAw ]

naal kḡasmai ratee-aa maanḡeh sukh ralee-aah.

nwīl KsmYrqlIAw mwih siK r lIAw ]

hodai taan nīṭaanee-aa raheh nimaanḡee-aah.

hdYqwx inqwxIAw rhih inmnxIAw ]

naanak janam sakaarḡhaa jay tin kai sang milaah. ||2||

nwnk j nmuskurQw j yiqn kYslḡ iml ṡh ]2

paMl ]

**pa-orḡee.**

qḡApyj l umlnw hYApyApyhl Awip j ṡl u]

too<sup>N</sup> aapay jal meenaa hai aapay aapay hee aap jaal.

qḡApyj ṡl uvqwiedw Apyivic sḡṡl u]

too<sup>N</sup> aapay jaal vaṭaa-idāa aapay vich saybaal.

qḡApykml uAil pquhYshQw ivic ḡḡl ṡl u]

too<sup>N</sup> aapay kamal alipaṭ hai sai hathaa vich gulaal.

qḡApymkīq krwiedw iek inmK GVI kir iKAṡl u]

too<sup>N</sup> aapay mukat karaa-idāa ik nimakhḡharḡee kar kḡhi-aal.

hir qḡḡhubḡhir ikCunhl ḡr sbdl vjK inhṡl u]7]

har tuDḡḡhu baahar kichḡ nahee gur sabḡdee vayḡḡ nihaal. ||7||

### **SALOK MEHLA 3**

In many previous *paurees* and *shabads*, Guru Ji advised us that we should always keep meditating on God's Name and singing His praise with love and devotion. But in spite of this oft-repeated advice, we still continue acting egoistically in pursuit of *Maya* (or worldly riches and power). Consequently, we continue suffering.

Therefore, Guru Ji observes: "Indulging in ego (on account of worldly wealth), the entire world has been consumed. But this worldly wealth does not accompany anyone (after death). All have suffered pain because of the love for the other (worldly wealth and relationships), and the demon of death has cast his eye on the entire (world for torturing it). O' Nanak, (only) the Guru's followers are saved from this painful punishment by meditating on God's eternal Name." (1)

### Mehla 3

Guru Ji now comments on another facet of our ego, our habit of praising ourselves, and boasting about our virtues but actually doing unworthy deeds. He says: "We pose ourselves as virtuous in our talk, but we are evil in our conduct. Within our minds, we are pitch black (totally evil), but from our outward appearance, we try to appear as white (very holy and saintly). Even then we want to enjoy the same honor and peace as those who always remain standing at God's door (ready to carry out His orders). They are imbued with the love of their (divine) Groom, and enjoy the bliss of His affection. In spite of having power, they behave as powerless and humble. O' Nanak, the life of (unworthy persons like us) can also become fruitful, if we are blessed with the company (of such saintly persons)." (2)

### Paurree

After commenting on our false conduct and the virtuous behavior of God's devotees, Guru Ji once again returns to a compassionate mode, and makes a humble submission to the Creator on our behalf by using the beautiful metaphor of the fish, lotus, and the ocean.

He says: "(O' God, for this worldly ocean), You Yourself are the water, Yourself the fish, and You Yourself are the net. You Yourself spread the net (of worldly pleasures). You Yourself are the entangling growth (in the ocean), and Yourself the beautiful pink lotus in hundreds of feet deep water. You Yourself emancipate mortals (from the worldly *Maya*) who contemplate You even for a moment. O' God, there is nothing outside Your power. But it is only through the grace of the Guru that one is able to realize (this fact), and feel blessed." (7)

**The message of this paurree is that we should obtain the company of Guru's followers and like them, learn to be detached even while living in the world. Instead of indulging in ego, self-praise, or worldly wealth, we should sincerely follow the Guru's advice and meditate on God's Name.**

sl k mÚ 3 ]

hikmun j ıxYbhıw rıY ]  
AMir DKw nld n sıY ]  
jyDn KsmYcl Yrj wel ]  
dir Gir sBw mhił bil wel ]  
nwnk krml ieh miq pıel ]  
gur prısdı sic smıel ]1]

mÚ 3 ]

mnmk nım ivhıxAw rıyusBw djK n Bı u ]  
ies kw rıyuidn QıVAw Cıw ies dıw ml u ]  
djYı gypic mıymıK AD gıvı ]  
ıbstwAMir klt sypie pcıh vırvıvı ]  
nwnk nwm rıysyrıyı ygr kYshij sBıe ]

Bgql rıyın aıqrYshjyrhYsmıe ]2]

paMı ]

issit apıel sB qDuAıpyırj kusıııhAw ]  
ieik vl u Cl u kir kY Kwdy mııhu kVı kusqu  
iqnl FııhAw ]  
qDu Aıpy BıY so křih qDu EqY křıh Eie  
ıııeAw ]

salok mehlaa 3.

hukam na jaanai bahuṭaa rovai.  
andar Dhokhaa need na sovai.  
jay Dhan khasmāi chalai rajaa-ee.  
dar ghar sobhaa mahal bulaa-ee.  
naanak karmee ih maṭ paa-ee.  
gur parsaaḍee sach samaa-ee. ||1||

mehlaa 3.

manmukh Naam vihoonī-aa rang kasumbhaa daykh  
na bhul.  
is kaa rang din thorhi-aa chhochhaa is daa mul.  
doojai lagay pach mu-ay moorakh anDh gavaar.  
bistaa andar keet say pa-i pacheh vaaro vaar.  
naanak Naam raṭay say rangulay gur kai sahj  
subhaa-ay.  
bhagtee rang na uṭrai sehjay rahai samaa-ay. ||2||

pa-orhee.

sisat upaa-ee sabh tuDh aapay rijak sambaaḥi-aa.  
ik val chhal kar kai khaavday muḥhu koorh kusat  
ṭinee dhaahi-aa.  
tuDh aapay bhaavai so karahi tuDh oṭai kamm o-ay  
laa-i-aa.

ieknw scu buwieEnu iqnw Aqt Blwr  
dynieAw]

hir cjq Kwi iqnw sPl uhYAcqw hQ  
qfwieAw ]8]

iknaa sach bujhaa-i-on tinaa atut bhandaar  
dayvaa-i-aa.

har chayt̤ khaahi tīnaa safal hai achayt̤aa hath  
tadaa-i-aa. ||8||

***SALOK MEHLA 3***

In the previous *paurri*, Guru Ji advised us that we should obtain the company of Guru's followers and, like them, be detached even while living in the world. Instead of indulging in ego, self-praise, or worldly wealth, we should follow the Guru's advice and meditate on God's Name. He begins this *paurri* by telling us what happens to those who do not follow Guru's advice, and do not understand or obey God's command.

He says: "The (human) bride, who does not comprehend the command of (her divine Spouse), cries bitterly (and suffers much pain). Within her (mind) is anxiety; therefore she cannot sleep (in peace). But if the (human) bride leads her life according to the wishes of her (divine) Master, she obtains honor both in this world and God's court. However, O' Nanak, it is only by God's grace that she obtains this wisdom, and by Guru's grace she merges in her eternal Master." (1)

### *Mehla 3*

Now addressing the self-conceited and self-indulgent persons directly, Guru Ji says: "O' the (foolish) self-conceited human being bereft of Name, do not be misled by the (false attractions of worldly pleasures, which are short-lived, like the) color of the *Kasumbha* (safflower). This attraction lasts only for a few days, and very little is its (true) worth. The foolish blind and ignorant persons who remain engrossed in other affairs (such as amassing worldly wealth or gaining power) are soon destroyed. They are like the worms that are again and again born and consumed in filth. But O' Nanak, they who live according to the Guru's prescribed peaceful conduct, and are imbued with God's Name, they enjoy (celestial) pleasures. Their love and devotion to God doesn't weaken, and they imperceptibly remain merged (in Him)."(2)

*Paurree*

Once again Guru Ji acknowledges God's omnipotence, and how He has created this universe, and made arrangements to provide sustenance to all His creatures. He says: "O' God, it is You who have created this world, and You Yourself have provided sustenance (for all the creatures in the world). There are some who sustain themselves through deceit and deception, and they utter all kinds of lies and untruths from their mouths. But they only do what You have written in their fate. It is You who have yoked them to such tasks (which involve falsehood and deception). But then there are those to whom You have revealed the Truth (and how to live and sustain themselves by living an honest life). On them You have conferred the inexhaustible treasure (of contentment). Fruitful is the life of those who consume Your gifts while meditating on God. But those who neglect God always keep begging." (8)

The message of this *paורי* is that if we want to enjoy a peaceful and happy life in this world, and honor in God's court, then we should have full faith in the power and grace of God. Following Guru's advice, we should learn to live an honest, contented, and truthful life in accordance with God's will (and remain fully satisfied with whatever wealth or happiness He has blessed us with).

sl k mÚ 3 ]

piV piV pMf q byd vKuxih mwieAw mh sAwie ]

die Wie hier nunmehr die Anmerkungen im Text wie ]

ij in j laui p fuid q w i q s u k b h t h c p j j o d y d w  
ir j kus b w i h ]

j m kw Pwhw gl hun ktIAyiPir iPir AwVj wie ]

mnmiK ikCUn sUyADu yptrib il iKAw kmwie ]

**salok mehlaa 3.**

parh parh pandit bayd vakaneh maa-i-aa  
moh su-aa-ay.

doojai bhaa-ay har *Naam* visaari-aa man  
moorakh milai sajaa-ay.

jīn jee-o pīnd dītāa tīs kabahooN na chaytāi jo  
dayNdaa rijak sambāahi.

jam kaa faahaa galhu na ka<sup>u</sup>tee-ai fir fir aavai  
jaa-ay.

manmukh kichhoo na soojhai anDhulay  
poorab likhi-aa kamaa-ay.

phYBwig siqgruiml YsKdqwnumvsvYmin Awie ]  
 sKumxih sKuphxw sKysiK ivhwe ]  
 nwnk sonwaumnhun ivswrIAIYij qudir sclYsBw  
 pwie ]1]

mU 3 ]

siqgrusjv sKupwieAw scunmugkqisu]

phw 86

girmql AwupCuxAw rwm nwm prgwsu]  
 scoscukmwvwxw vifAweI vfyphis ]  
 j lauplfusBuiqs kw isPiq kryArdis ]  
 sclYsbid swl vhxw sKysiK invisu]  
 j puqpusjImumYmih ibnunwYiDguj Ivisu]  
 girmql nwaupueIAymnmK moh ivxusu]  
 ij auBwYiqaurwKuqthwkuqyrw dwsu]2]

paMl ]

sBukoqyrw qllsBsudw qllsBnw rwis ]  
 siB qdYpshumlgdyinq kir Ardis ]  
 ij suqldjh iqsusBuikCuiml Yiekndür hYphis ]  
 qDubwJhuQwaukonhl ij supshumlgIAmin vKhuko  
 inrj wis ]  
 siB qdYnosw whdydir girmKwnoprgwis ]9]

poorai bhaag satgur milai sukh-daata *Naam*  
 vasai man aa-ay.  
 sukh maaneh sukh painnaa sukhay sukh  
 vihaa-ay.  
 naanak so naa-o manhu na visaaree-ai jit dar  
 sachai sobhaa paa-ay. ||1||

mehlaa 3.

satgur sayv sukh paa-i-aa sach *Naam* guntaas.

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gurmatee aap pachhaani-aa raam *Naam*  
 pargaas.  
 sachu sach kamaavanaa vadi-aa-ee vaday  
 paas.  
 jee-o pind sabh tis kaa sifat karay ardaas.  
 sachai sabad salaahnaa sukhay sukh nivaas.  
 jap tap sanjam manai maahi bin naavai Dharig  
 jeevaas.  
 gurmatee naa-o paa-ee-ai manmukh mohi  
 vinaas.  
 ji-o bhaavai ti-o raakh tooN naanak tayraa  
 daas. ||2||

pa-orhee.

sabh ko tayraa tooN sabhas daa tooN sabhnaa  
 raas.  
 sabh tuDhai paashu mangday nit kar ardaas.  
 jis tooN deh tis sabh kichh milai iknaa door hai  
 paas.  
 tuDh baajhahu thaa-o ko naahee jis paashu  
 mangee-ai man vaykhhu ko nirjaas.  
 sabh tuDhai no salaahday dar gurmukhaa no  
 pargaas. ||9||

### SALOK MEHLA 3

In the previous two paurees and many other *shabads*, Guru Ji advised us not to be misled by the false attractions of the world. Instead, we should inculcate love and devotion for the eternal God and meditate on His Name. But the irony is that not only ordinary people, but also those who study and expound scriptures, do so for the purpose of earning money rather than for providing true knowledge and enlightenment to the public.

Guru Ji says: "The religious scholars make extensive studies of (of holy books such as) the *Vedas*, and expound on them for the sake of making money (rather than for the spiritual enlightenment of the people. In this way), for the love of worldly wealth they have forsaken God's Name. Such self-willed foolish persons are awarded punishment. They never remember Him who has given them their body and soul, and who gives sustenance to all. Therefore, the noose of death around their neck is never cut off, and they continue coming and going again and again. These blind self-conceited persons do not understand, and suffer their pre-ordained destiny (based on their past actions). By good fortune, the person who meets the true Guru, (God's) Name the giver of bliss comes to reside in that person's heart. Such a person enjoys true bliss, feels happy in whatever he or she wears, and spends entire life in happiness. O' Nanak, we should not forsake that Name from our mind, because of which we obtain honor in God's court." (1)

**Mehla 3**

Now Guru Ji describes the state of bliss enjoyed by those who by following the advice of the true Guru have obtained the gift of God's Name (His true love and enlightenment).

He says: "The person who has served the true Guru (and acted upon his advice) has obtained peace through the true Name, which is the treasure of all merits. Through the Guru's instruction, such a person realizes the self, and within him or her comes the light of God's Name. Such a person deals in nothing but truth (his or her entire lifestyle is based on truth and honesty). But still (in utter humility, such a person never thinks him or herself as great), such a person believes that all greatness lies with the great God. Such a person always believes that body and life are the gifts of God, therefore always praises Him and prays for His grace. In this way, by praising the eternal God through the true word (of the Guru), such a person lives in perfect peace and happiness. For such a person, to keep God's praise enshrined in the mind is the (real) worship, penance, and self-restraint, and accursed is the life without contemplation of (God's) Name. (Such a person understands that) it is through the Guru's instruction that we obtain the (gift of God's) Name. But being attached to false (worldly) love, the self-conceited persons destroy themselves. (Therefore) Nanak says, O' God, save (me) as You please, I am Your slave." (2)

**Paurree**

Guru Ji concludes this *shabad* by praying on behalf of all humans, whether Guru's followers or self-conceited. He says: "O' God, all belong to You, and You belong to all. You are the (true) wealth of all. All beg from You, by praying to You day after day. The one, whom You give, obtains everything. For some You seem far, but for some You are (always) with them. Let anyone verify in the mind, (he or she would conclude that) except You, there is none other from whom we can beg. (Therefore) all praise only You, though it is (only) the Guru's followers who are truly recognized (and honored) at Your door." (9)

**The message of this *paurri* is that instead of engaging in the study of scriptures and delivering discourses for earning money, we should sincerely follow the teachings of Guru (Granth Sahib), meditate on God's Name, and lead a truthful life. Only then we would obtain peace in this world, and honor in God's court.**

sl k mÚ 3 ]

plfqupiV piV aicw kkdw mieAw mih ipAwru]

Aljir bhmun clnel min mKugwuru]

dj YBie j gquprbDdw nw bWYblcru]

ibrQw j nmugwieAw mir j mYvurovur ]1]

mÚ 3 ]

ij nl siqgrusjvAw iqnl nwaupwieAw bWukir blcru]

sdw sWiq sKumin vsYckYkK pkur ]

AapY no Aupu Kwie mnu inrml u hWY gr sbdl vlcru]

nwnk sbid rqsymkquhYhir j lauhjq ipAwru] 2]

paWl ]

hir kl syw sPl hYgirmiK pwYQwie ]

ij suhir BwYiqsugruiml Ysohir nmuiDAwie ]

gr sbdl hir pweIAYhir piir l Gwie ]

mnhiT iknYn pwieE pChuvdWj wie ]

nwnk hir kl syw sokryij sul eyhir

l wie ]10]

**salok mehlaa 3.**

pandit parh parh uchaa kookdaa maa-i-aa mohi pi-aar.

antar barahm na cheen-ee man moorakh gaavaar.

doojai bhaa-ay jagat parboDhadaa naa boojhai beechaar.

birthaa janam gavaa-i-aa mar jammai vaaro vaar.

||1||

**mehlaa 3.**

jinee satgur sayvi-aa tinee naa-o paa-i-aa boojhu kar beechaar.

sadaa saaNt sukh man vasai chookai kook pukaar.

aapai no aap khaa-ay man nirmal hovai gur sabdee veechaar.

naanak sabad ratay say mukat hai har jee-o hayt pi-aar. ||2||

**pa-orhee.**

har kee sayvaa safal hai gurmukh paavai thaa-ay.

jis har bhaavai tis gur milai so har Naam Dhi-aa-ay.

gur sabdee har paa-ee-ai har paar laghaa-ay.

manhath kinai na paa-i-o puchhahu vaydaa jaa-ay.

naanak har kee sayvaa so karay jis la-ay har laa-ay. ||10||



**SALOK MEHLA 3**

Guru Ji began the last *paurri* with a *salok* commenting on the *Pundits* who study and expound on the *Vedas* (the Hindu holy books) for the sake of money rather than for spiritual enlightenment. Guru Ji begins this *paurri* also with a comment on the conduct of such *Pundits* or religious scholars.

He says: "After reading again and again, the *pundit* loudly recites (the scriptures) for the love of money (rather than for the love of God or spiritual uplift of the listeners). That foolish, uncouth, and self-conceited person does not recognize the Creator within him. He preaches to the world for the love of duality (the worldly riches), but does not understand divine knowledge. He wastes his life and repeatedly goes through the cycle of births and deaths." (1)

**Mehla 3**

Now Guru Ji contrasts the conduct of such money-minded *pundits* with the true servants or devotees of God. He says: "(O' my friends), reflect and realize that those who have served the true Guru (by following his advice, they) have obtained God's Name. Peace and contentment resides in their minds, and all their wailing and crying (on account of worldly problems) comes to an end. By reflecting on (*Gurbani*) the Guru's word, and stilling their ego, their mind becomes immaculate. In short, O' Nanak, they who are imbued with the (Guru's) word are liberated, because they are truly in love with their beloved Creator." (2)

**Paurree**

Now Guru Ji gives the essence of his message, and tells us what kind of service or devotion is most fruitful in the spiritual field. He says: "Fruitful is the service (devotion) of God, but it is through the Guru's guidance that God approves (this service). But again, only the one for whom God so wills obtains the Guru's guidance, and meditates on His Name. Yes, it is through the word of the Guru (by acting upon the advice of the Guru) that we attain the Creator who helps mortals cross the worldly ocean. Go and ask the *Vedas* (study all the holy books), and you would conclude that nobody has attained God through sheer obstinacy of the mind (or going through difficult penances and austerities). But again, only that person truly serves (and worships) God whom He Himself yokes to His service or worship." (10)

**The message of this *paurri* is that if we want to find true peace and salvation, we should pray to God to bless us with the guidance of the true Guru. Then, following his advice, we should meditate on God's Name. Mere reading, expounding on religious books, or performing rituals is not fruitful.**

**sl k mU 3 ]****salok mehlāa 3.**

nwnk so sŧw vrlAmuuj in ivchudŧtu Ahlkrxu  
mwrAw ]

gurmik nwmusw ih j nmusvwrAw ]

Awip hAw sdw mkqusbukl uinsqwrAw ]

shin sic dAwir nwmuipAwirAw ]

mnmK mrih Ahlkrxu mrxuivgwiVAw ]

sBovrqYhkmuikAw krih ivcwrAw ]

AwphudjYl ig KsmuivswirAw ]

nwnk ibnunwYsBudKusKuivswirAw ]1]

naanak so sooraa varee-aam jin vichahu dusat  
ahankaran maari-aa.

gurmukh Naam saalaahi janam savaari-aa.

aap ho-aa sadaa mukaŧ sabh kul nistaari-aa.

sohan sach du-aar Naam pi-aari-aa.

manmukh mareh ahaNkaar maran vigaarhi-aa.

sabho varŧai hukam ki-aa karahi vichaari-aa.

aaphu doojai lag khasam visaari-aa.

naanak bin naavai sabh dukh sukh visaari-aa. ||1||

**mU 3 ]****mehlāa 3.**

gir pŧY hir nwmu idVwieAw iqin ivchu Brmu  
ckwieAw ]

rmw nwmu hir klriq gwel kir cwnxu ngu  
idKwieAw ]

hamYmwr ek il v l ugi Aljir nmuvswieAw ]

gur poorai har Naam dirhaa-i-aa tin vichahu  
bharam chukaa-i-aa.

raam Naam har keeraŧ gaa-ee kar chaanan mag  
dikhaa-i-aa.

ha-umai maar ayk liv laagee anŧar Naam  
vasaa-i-aa.

## pHw 87

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gurmql j muj ih n sukhsucYnm smwieAw ]

gurmatē jam johi na saakai saachai *Naam*  
samaa-i-aa.

sBuApyAwp vrqYkrqw joBwYsonwie  
I wieAw ]

sabh aapay aap varṭai kartāa jo *bhaavai* so naa-ay  
laa-i-aa.

j n nwnku nwm l ey qw j lvY ibnu nwy iKnu mir  
j wieAw ]2]

jan naanak *Naam* la-ay taa jeevai bin naavai khin  
mar jaa-i-aa. ||2||

paMl ]

pa-orhee.

jo imil Aw hir dlbw isau so sBnl dlbwl  
imil Aw ]

jo mili-aa har *deebaan* si-o so *sabhnee* *deebaane*  
mili-aa.

ij QY Ehu j wie iqQY Ehu srKrUas kYmih iFTY  
sB pwp qirAw ]

jithai oh jaa-ay *tithai* oh surkharoo us kai muhi  
dithai *sabh* paapee *tari*-aa.

EsuAMjir nwmuinDwnuhYnmoprvirAw ]  
nwaupj IAYnwaumMIAYnwie ikl ivK sB  
ihirAw ]

os anṭar *Naam* niDhaan hai *Naamo* parvaari-aa.  
naa-o poojee-ai naa-o mannee-ai naa-ay kilvikh  
*sabh* hiri-aa.

ij nl nwm iDAwieAw iek min iek iciq sy  
AsiQruj ig rihAw ]11]

jinee *Naam* *Dhi*-aa-i-aa ik man ik chit say *asthir* jag  
rahi-aa. ||11||

## SALOK MEHLA 3

In many previous *shabads*, Guru Ji urged us to erase our ego, and meditate on God's Name. But we see that most of us find it very difficult and almost impossible to get rid of ego and meditate on God's Name.

Therefore, Guru Ji begins this *Paurri* with the comment: "O' Nanak, that person is a truly brave warrior who has killed (and dispelled) the demon of ego from within. Following the Guru's advice, and by praising God's Name, such a person has embellished the life. Forever such a person becomes liberated (from worldly bonds, and also) liberates the entire lineage. Such lovers of God's Name look beautiful (and honorable) in God's court. On the other hand, the self-conceited persons die of their ego (and die so painfully that they even) degrade their death. But what can these poor persons do when everything happens according to (God's) command? Instead of reflecting on themselves, they become attached to the other (worldly riches), and forsake the Master. In short, O' Nanak, without meditating on the Name, they always suffer in pain and forget what is peace (or happiness)." (1)

## Mehla 3

Now Guru Ji explains how the Guru's followers rid themselves of their ego, and enjoy the divine blessings. He says: "They in whose mind the perfect Guru has firmly implanted God's Name have dispelled any delusion from within. They have sung praise of God by illuminating their minds; (the Guru) has shown them the right way (of life. Upon) erasing their ego, their mind grows attuned to the one (God), and they enshrine (God's) Name in their heart. Being endowed with the Guru's wisdom, and absorbed in meditating on the eternal Name, even the demon (or fear) of death cannot touch them. (But again), it is God who does everything. On whomsoever He is pleased, He attaches that person to His Name. Therefore, servant Nanak too feels alive (and happy) when he dwells on God's Name. Without meditating on His Name even for a moment, he feels (so utterly sad, as if he) has died." (2)

## Paurree

Now Guru Ji comments on the blessings and merits received by those brave persons who joining the company of the saintly persons, shed their ego and meditate on God's Name. He says: "The person who has become (spiritually pure enough) to join the court of God, that person is (honorable enough) to join all the courts. Wherever such a person goes, he or she would be exonerated, and seeing that person's face (and following that person's example) all sinners would be saved. Within that person is (enshrined) God's Name, and the Name is that person's family. Therefore, we should (also) believe in and worship God's Name, because through the Name all one's sins are washed off. In short, they who have meditated on the Name with single-mindedness become immortal in the world." (11)

The message of this *paurri* is that we should join the company of saintly persons, listen to *Gurbani*, shed ego and meditate on God's Name with single-minded concentration. Then all our sins would be washed off, we would be considered brave and honorable, and would achieve salvation both for ourselves, and others.

sl k mU 3 ]

Awqm dyaupj lAYgr kYshij sBwie ]  
 Awqmy no Awqmy dl pBliq hie qw Gr hl prcw  
 pwie ]  
 Awqm Afid un fid el gr kYBwie sBwie ]  
 gr ivxushj un Awel l Buml un ivchuj wie ]  
 iKnu pl u hir nmu min vsY sB ATsiT qlrQ  
 nwie ]  
 scym l un l gel ml ul ugYdj YBwie ]  
 Dql mU n aqrYj yATsiT qlrQ nwie ]  
 mnmk krm kryAhkurl sBudKodKukmwie ]  
 nwnk mY w aij l uqw QlAYj w siqgr muih  
 smwie ]1]

mU 3 ]

mnmkul kusmJuelAYkdhusmJwieAwj wie ]  
 mnmkurl wieAw nw r l YpieAYikriq iPrwie ]  
 il v Duqudie ruh hYhkml kur kmwie ]  
 gurmik Awpxw mnumirAw sbid ksvt l l wie ]  
 mn hl nui l JgVw mn hl nui l sQ mn hl mU  
 smwie ]  
 mnui oieCysol hYscYsbid sBwie ]  
 AlimB nvmusd BMlAYgurmik kur kmwie ]  
 ivxumnYij hrl nui l l w xw j vs l j nmugwie ]  
 mnmk l mnhit huirAw k l ukusqukmwie ]  
 gr prsdl mnuij xYhir sYl il v l wie ]  
 nwnk gurmik scukmwYmnmiK AwYj wie ]2]

paW l ]

hir ky sM sakhuj n Buel hir siqgr kl iek  
 suKI ]  
 ij suDir BuguhwYmiK msqik iqin j in l YihrdY  
 ruKI ]  
 hir AlimB kQw srst alqm gr bcnl shjy  
 cuKI ]  
 qh BieAw pBysu imitAw AlDAw w ij au sYj  
 rYx ikruKI ]  
 Aidstu Agcru Al Ku inrjnu so djKAw gurmik  
 AwKI ]12]

salok mehlaa 3.

aatmaa day-o poojee-ai gur kai sahj subhaa-ay.  
 aatmay no aatmay dee parteet ho-ay taa ghar hee  
 parchaa paa-ay.  
 aatmaa adol na dol-ee gur kai bhaa-ay subhaa-ay.  
 gur vin sahj na aavee lobh mail na vichahu jaa-ay.  
 khin pal har Naam man vasai sabh athsath tirath  
 naa-ay.  
 sachay mail na lag-ee mal laagai doojai bhaa-ay.  
 Dhootee mool na utrai jay athsath tirath naa-ay.  
 manmukh karam karay ahaNkaaree sabh dukho  
 dukh kamaa-ay.  
 naanak mailaa oojal taa thee-ai jaa satgur maahi  
 samaa-ay. ||1||

mehlaa 3.

manmukh lok samjaa-ee-ai kadahu samjhaa-i-aa  
 jaa-ay.  
 manmukh rala-i-aa naa ralai pa-i-ai kirat firaa-ay.  
 liv Dhaat du-ay raah hai hukmee kaar kamaa-ay.  
 gurmukh aapnaa man maari-aa sabad kasvatee  
 laa-ay.  
 man hee naal jhagrhaa man hee naal sath man  
 hee manjh samaa-ay.  
 man jo ichhay so lahai sachai sabad subhaa-ay.  
 amrit Naam sad bhunchee-ai gurmukh kaar  
 kamaa-ay.  
 vin manai je horee naal lujh-naa jaasee janam  
 gavaa-ay.  
 manmukhee manhath haari-aa koorh kusat  
 kamaa-ay.  
 gur parsaadee man jinai har saytee liv laa-ay.  
 naanak gurmukh sach kamaavai manmukh aavai  
 jaa-ay. ||2||

pa-orhee.

har kay sant sunhu jan bhaa-ee har satgur kee ik  
 saakhee.  
 jis Dhur bhaag hovai mukh mastak tin jan lai hirdai  
 raakhee.  
 har amrit katha saraysat ootam gur bachnee  
 sehjay chaakhee.  
 tah bha-i-aa pargaas miti-aa anDhi-aaraa ji-o  
 sooraj rain kiraakhee.  
 adisat agochar alakh niranjan so daykhi-aa  
 gurmukh aakhee. ||12||

**SALOK MEHLA 3**

In the previous *paurri*, Guru Ji advised us that we should join the company of saintly persons, listen to *Gurbani*, shed our ego, and meditate on God's Name with single-minded concentration. He begins this *paurri* by explaining how to worship God, and what blessings are obtained by doing so.

He says: "Adopting the poised manner of the Guru, we should worship (God), who provides enlightenment to our soul. When human soul develops faith in (God, the supreme) soul, then it develops love (for Him) in the heart itself. When the human soul acquires the way and poise of the Guru, it becomes stable and does not waver. But without the Guru's guidance, this state of poise is not attained, and the dirt of greed does not go away from within. If (in that state of equipoise), God's Name is enshrined in the heart even for a moment, one gains the merit of bathing at all the sixty-eight holy places. Because when one is attached to the eternal (God), one is not soiled (with the dirt of sins); one is soiled only when one is imbued with the love of the other (worldly things, instead of God). This dirt (of sins) is not washed off even by bathing at all the sixty-eight pilgrimage places. Therefore, the egoist who in pride or conceit indulges in such rituals earns nothing but pain and suffering. In short, O' Nanak, a person with a polluted mind becomes pure only if that person merges in the true Guru (and sincerely follows his advice)." (1)

**Mehla 3**

Now Guru Ji contrasts the conduct of a self-conceited person with that of a Guru's follower, and explains why the former is not attuned to God. He says: "Even if we try to counsel a self-willed person, that person is never convinced. Even if (we try to associate that person with saintly people), such a person doesn't mix (or associate with them), and keeps on wandering because of his or her pre-ordained destiny, (based on past) misdeeds. (The reason is that) there are only two ways (to live in this world. One is the way of) love for God, (and the other is the love) for *Maya* (the worldly riches, and according to divine) command, the self-conceited person keeps doing the deeds (motivated by love for worldly riches)." "On the other hand, a Guru's follower subdues his or her mind by testing all the thoughts on the touch-stone of (*Gurbani*), the Guru's word. (Instead of fighting with others, such a person) fights with the mind, and also counsels and molds the mind through the mind itself. When the mind has been embellished through the word (of the Guru), it obtains whatever it wishes. Therefore, while doing what the Guru advises, we should always keep partaking of the nectar of God's Name. The one who fights with anybody other than one's own mind would depart from the world after wasting his or her life. The self-conceited person (who keeps on fighting with others) indulges in all kinds of lies, and loses his or her life because of the obstinacy of the mind. By Guru's grace, one should conquer one's mind, and attune one self to God's love. In short, O' Nanak, the Guru's follower obtains truth (and merges in the eternal God), but the self-conceited person keeps on coming and going (in and out of the world)." (2)

**Paurree**

Now Guru Ji affectionately asks us to listen to the one very important advice of the true Guru. He says: "O' saintly devotees and brothers, listen to one divine advice of the true Guru. The devotees who have been so blessed from the very beginning will keep this (message) enshrined in their minds. (That message is this, that it is only) through the instruction of the true Guru that one can innately taste the nectar-like immaculate knowledge of the Divine. (The mind in which is enshrined the Guru's instruction) is enlightened, and the darkness (of ignorance is so banished), as if it has been illuminated with the sun (of divine knowledge). In this way, the Guru's followers have seen with their own eyes, the invisible, incomprehensible, and indescribable God." (12)

**The message of this *shabad* is that we should listen to the advice of the Guru, and worship God with true love and devotion. Instead of fighting with others, we should fight with our own mind and subdue all such thoughts or inclinations that are contrary to the Guru's teachings. So that one-day, we may also be blessed with the sight of the invisible and incomprehensible God.**

sl kumÚ 3 ]

salok mehlāa 3.

pñw 88

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siqgrusyyApxw soisruI KYI wie ]  
ivchuAupgvwie kYrhin sic il v I wie ]  
siqgruij nl n sjvE iqnw ibrQw j nmugvwie ]  
nwnk j oiqsuBwYsokrykhxw ikCUn j wie ]1]

satgur sayvay aapnaa so sir laykhai laa-ay.  
vichahu aap gavāa-ay kai rahan sach liv laa-ay.  
satgur jinee na sayvi-o tīnaa birthāa janam  
gavāa-ay.  
naanak jo tīs bhaavai so karay kahnaa kichhoo na  
jaa-ay. ||1||

mÚ 3 ]

mnvjkurI vjVAw vjkurw krm kmie ]

dJ YBie AigAwI plj dydrgh imI Ysj wie ]

Awqm dæupj IAYibnusiqqir bU n pwe ]  
j puqpusj muBuxw siqgrUkw krml pl Ypwe ]nwnk syw sriq kmwxi j ohir BwYsoQwie  
pwe ]2]

paI ]

hir hir nwmuj phumn myrij qusdw sKuhvYidnu  
rwqI ]hir hir nwmuj phu mn myr ij qu ismrq siB  
ikI ivK pwp I hwqI ]hir hir nwmuj phu mn myr ij qu dwl du dK BK  
sB I ih j wqI ]hir hir nwmuj phu mn myr miK gurmik pliq  
I gwqI ]ij qu miK Bgu il iKAw Dir sacY hir iqqu miK  
nwmuj pwqI ]13]

mehlaa 3.

man vaykaaree vayrhi-aa vaykaaraa karam  
kamaa-ay.  
doojai bhaa-ay agi-aanee poojday dargeh milai  
sajaa-ay.aatam day-o poojee-ai bin satgur boojh na paa-ay.  
jap tap sanjam bhaanaa satguroo kaa karmee palai  
paa-ay.naanak sayvaa surat kamaavnee jo har bhaavai so  
thaa-ay paa-ay. ||2||

pa-orhee.

har har Naam japahu man mayray jit sadaa sukh  
hovai din raatee.har har Naam japahu man mayray jit simrat sabh  
kilvikh paap lahaatee.har har Naam japahu man mayray jit daalad dukh  
bhukh sabh leh jaatee.har har Naam japahu man mayray mukh gurmukh  
pareet lagaatee.jit mukh bhaag likhi-aa Dhur saachai har tit mukh  
Naam japaaatee. ||13||

## SALOK MEHLA 3

In the previous *paurri*, Guru Ji advised us that we should listen to the advice of the Guru, and worship God with true love and devotion. Instead of fighting with others, we should fight with our own mind, and subdue all such thoughts or inclinations that are contrary to the Guru's teachings. He begins this *paurri* by describing the benefits of serving our true Guru (by following his teachings).

He says: "They who serve their true Guru make their life fruitful, and accomplish its purpose. Discarding ego from within their mind, they remain attuned to the eternal God. (On the other hand), they who have not served (obeyed) the true Guru, they have wasted their life in vain. But O' Nanak, nothing can be said (about the reason, why one behaves the way one does, because) whatever pleases God, He does that"(1)

## Mehla 3

Now Guru Ji describes the consequences suffered by those who are involved in doing evil deeds, or who worship other lesser gods for the sake of worldly riches or power. He says: "The mind, which is surrounded by evil pursuits, keeps on performing evil deeds. (Therefore, the spiritually) ignorant persons who worship out of duality (or the love for worldly riches and power) suffer punishment in God's court. We should worship only (God) who provides enlightenment to the soul, but without the guidance of the true Guru one cannot understand this thing. All the merits of worship, penance, and austerity are obtained by following the advice of the true Guru, which is obtained only through the grace of God. Therefore, O' Nanak, one must serve the true Guru (and follow his advice) with full attention, so that if it pleases God He may approve (this service)."(2)

## Paurree

On the basis of the above discussion, advising his own self (and indirectly us), Guru Ji says: "O' my mind, meditate on God's Name again and again. By doing so, day and night there is always peace. Yes, O' my mind, meditate on God's Name again and again: by doing so, all sins and evil thoughts are washed off. O' my mind, worship God's Name again and again, whose worship removes all poverty, pain, and hunger. O' my mind, meditate on God's Name. (In this way), by Guru's grace the tongue is imbued with the love (for God, and sings His praise. But only the one in whose destiny the eternal (God) has so written from the beginning is made to utter (His) Name."(13)

The message of this *paurri* is that if we want to wash off all our sins, enjoy eternal peace, and obtain all other kinds of blessings, then we should attentively follow our true Guru's advice, and meditate on God's Name with sincere love and devotion.

sl k mÚ 3 ]

siqgruij nl n sjvE sbid n klqovlcwru]

AMir igAwnun AwieE imrqkuhYsBwir ]  
I K caruSlh PypieAw mir j hYhie KiAwru]

siqgr kl syw sokryij s noAwip krweysie ]

siqgr ivic nwmuinDwuhYkrim prpiq hie ]

sic rgygr sbd isauiqn scl sdw il v hie ]

nwnk ijs noml yn ivCwYshij smwYsie ]1]

mÚ 3 ]

soBgaql j BgvMjY wY]  
gr prsidl AwupCwY]  
DwqurukYiekquGir AwY]  
j IvqumrYhir nwmuvKwY]  
Akw Bgaql aqumuhie ]  
nwnk sic smwYsie ]2]

mÚ 3 ]

AMir kptuBgaql khwey]  
pwKMF purbhmukdyn pwey]  
pr inMw kryAMir ml ul wey]  
buhir ml uDwYmn kl j BT n j wey]  
sqsthiq isaubidurcwey]  
AnidnudKIaw dj YBwie rcwey]  
hir nwmun cYbYbhukrm kmwey]  
pfb il iKAw sumYxw n j wey]  
nwnk ibnusiqgr syymKun pwey]3]

paMl ]

siqgruij nl iDAwieAw sykiV n svhl ]  
siqgruij nl iDAwieAw syiqbiq AGhl ]  
siqgruij nl iDAwieAw iqn j m frunhl ]

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ij n kauhAw ikpml uhir sysiqgr pYl pwhl ]

iqn ADYEQYmK aj l yhir drgh pDy  
j whl ]14]

salok mehlaa 3.

satgur jinee na sayvi-o sabad na keeto  
veechaar.

antar gi-aan na aa-i-o mirtak hai sansaar.

lakh cha-oraaseeh fayr pa-i-aa mar jammai  
ho-ay khu-aar.

satgur kee sayvaa so karay jis no aap karaa-ay  
so-ay.

satgur vich Naam niDhaan hai karam paraapat  
ho-ay.

sach ratay gur sabad si-o tin sachee sadaa liv  
ho-ay.

naanak jis no maylay na vichhurai sahj  
samaavai so-ay. ||1||

mehlaa 3.

so bhag-utee jo bhagvantai jaanai.

gur parsaa-dee aap pachhaanai.

Dhaavat raakhai ikat ghar aanai.

jeevat marai har Naam vakhaanai.

aisaa bhag-utee utam ho-ay.

naanak sach samaavai so-ay. ||2||

mehlaa 3.

antar kapat bhag-utee kahaa-ay.

pakhand paarbarahm kaday na paa-ay.

par nindaa karay antar mal laa-ay.

baahar mal Dhovai man kee jooth na jaa-ay.

satsangat si-o baad rachaa-ay.

an-din dukhee-aa doojai bhaa-ay rachaa-ay.

har Naam na chaytai baho karam kamaa-ay.

poorab likhi-aa so maytnaa na jaa-ay.

naanak bin satgur sayvay mokh na paa-ay.  
||3||

pa-orhee.

satgur jinee Dhi-aa-i-aa say karh na savaahee.

satgur jinee Dhi-aa-i-aa say taripat aghaahee.

satgur jinee Dhi-aa-i-aa tin jam dar naahee.

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jin ka-o ho-aa kirpaal har say satgur pairee  
paahee.

tin aithai othai mukh ujlay har dargeh paiDhay  
jaahee. ||14||

### SALOK MEHLA 3

In the previous *Paurri*, Guru Ji advised us that if we want to wash off all our sins, enjoy everlasting peace, and obtain all other kinds of blessings, we should follow the true Guru's advice and meditate on God's Name with love and devotion. He begins this *shabad* by describing the consequences of not serving or following the advice of the true Guru.

It is the same light



He says: "They who have not served (followed the advice of) the true Guru and have not reflected on his instruction remain without inner (divine) wisdom; they are as good as dead in the world. They go through millions of species, and are ruined in the (endless cycle) of taking birth and dying again and again. But only that person serves the true Guru whom God Himself makes to do so. The true Guru holds the treasure of Name, but it is obtained by God's grace. They who, through (*Gurbani*) the Guru's word are dyed in the eternal Name, forever true is their love and devotion to God. (Further), O' Nanak, whom God (once) unites with Himself is never separated from Him, and imperceptibly merges in Him."(1)

### Mehla 3

In the previous *salok*, Guru Ji commented on the fate of those ignorant persons who do not know the merit of meditating on God's Name. But there are many others who claim themselves as *Bhagaoties* (or devotees) of God, but actually are not. In this *salok*, he comments on one such sect of devotees, who call themselves *Bhagaoties*, or the worshippers of god *Vishnu*. Guru Ji says: "(That person alone) is a true *Bhagaotie* (devotee) who realizes God. Following Guru's instruction, such a person understands his or her self and stabilizes the mercurial mind. Such a person (so controls the worldly desires, as if that person has) died while alive, and keeps uttering God's Name. O' Nanak, such a (person alone) is a supreme *Bhagautee* (or devotee), and is the only one who merges in the eternal God."(2)

### Mehla 3

Next commenting on those who have falsehood in their hearts, but call themselves *Bhagaoties* (devotees of God), Guru Ji says: "The person who has deceit in the mind, but poses as a *Bhagaotie*, through such hypocrisy would never attain to the all-pervading God. When a person vilifies others, that person makes

the mind impure. Then one may try to wash off the body-filth (by bathing at holy places), but the impurity of mind does not go. The person who enters into arguments with the society of saintly persons, being attached to duality (the love for worldly riches), remains miserable day and night. Such a person may perform many (ritualistic) deeds, but (if that person) does not remember God's Name, then (that person's) pre-recorded destiny (based on past deeds) cannot be erased. O' Nanak, without serving and following the true Guru, one doesn't obtain a (state of) salvation."(3)

### Paurree

Now Guru Ji describes the blessings of serving the true Guru. He says: "They who meditate upon (God), the true Guru, do not sleep in agony. They who have meditated on the true Guru remain fully satiated. They who meditate on the true Guru are not afraid of the demon of death. They on whom God becomes gracious are sent to the shelter of the true Guru. They are honored both in this world and the next, and they repair to the divine court in glory."(14)

The message of this *paurri* is that we should sincerely follow the advice of the true Guru (as recorded in *Guru Granth Sahib*). We should not indulge in any false show of holiness or purity. Instead, following the teachings of *Gurbani*, we should give up love of worldly riches, be truly imbued with the love of God's Name, and pray to Him to be merciful to us and bless us with the guidance of the true Guru.

sl k mÚ 2 ]

j oisruslwl nw invYsoisrudlj Yfwir ]  
nwnk ij suipjir mih ibrhwnhl soipjirul Yj wir ]1]

mÚ 5 ]

mñhuBd l nwnkw iPir iPir j nim meIAwsu]

ksqñl kYBd VgñmY fñm pelAwsu]2]

pañl ]

so Añw hir nwnu iDAmelAY mn mry jo sBnw apir  
hkmucI wey]

salok mehlā 2.

jo sir saaN-ee naa nivai so sir deejai daar.  
naanak jis pinjar meh birhaa nahee so pinjar  
lai jaar. ||1||

mehlā 5.

mundhhu bhulee naankaa fir fir janam mu-ee-  
aas.  
kastoree kai bholrhahi gunday dumm pa-ee-  
aas. ||2||

pa-orhee.

so aisaa har Naam Dhi-aa-ee-ai man mayray  
jo sabhnaa upar hukam chala-ay.

so Aṭṭw hir nṃmuj pIAY mn mryj o AMI Aasir I ey  
Cfwey]

so Aṭṭw hir nṃmuj pIAY mn mryjumn kl iqṭṇw SB  
BK gvwey]

so gurmik nṃmuj ipAw vfBṃgl iqn inMk dṣt siB  
pṛI pwey]

nwnk nṃm Aruḍ SBnw qy vfw siB nṃv AgI Anix  
invwey]15]

so aisaa har *Naam* japee-ai man mayray jo  
anṭee a-osar la-ay chhadaa-ay.

so aisaa har *Naam* japee-ai man mayray jo  
man kee tarisnaa sabh bhukh gavaa-ay.

so gurmukh *Naam* japi-aa vadbhaagee tin  
nindak dusat sabh pairee paa-ay.

naanak *Naam* araaDh sabhnaa tay vadaa sabh  
naavai agai aan niva-a-ay. ||15||

### SALOK MEHLA 2

In the previous *paurri*, Guru Ji advised us that we should give up love of worldly riches, be truly imbued with the love of God's Name, and pray to Him to be merciful to us and bless us with the guidance of the true Guru. In this *shabad*, he emphasizes the importance of remembering and loving God in a much stronger language.

Like the similar couplet of Sufi saint, *Farid Ji*, Guru Ji says: "The head which does not bow before God should be cast off. (In other words, the person who does not pay obeisance to the Master is worthless). O' Nanak, burn down that (body) skeleton, in which there is no pang of separation (from God)." (1)

### Mehla 5

In spite of such strongly worded advice of Guru Ji (and many other holy persons of other faiths), many people can be seen who not only do not pay obeisance to God, but even refuse to accept His existence. Instead of finding true happiness by realizing the God abiding within them, they try to find happiness in the false and filthy pleasures of the world. They are misguided and forgetful of their divine origin.

Commenting on the fate of such misguided persons, he says: "O' Nanak, the bride-soul who has forsaken (God), the root source (of all), keeps being born and dying repeatedly. (She is like a) deer that, mistaking it as the musk (of God's Name), has fallen into a foul-smelling pit of filth (of worldly wealth)." (2)

### Paurree

Therefore, Guru Ji advises his own mind (and indirectly ours) to meditate on the beneficent Name of God, which can give us joy and peace. He says: "O' my mind, meditate on the Name of that (God), who has command over all. O' my mind, we should meditate on that Name, which at the last moment can liberate us (from the fear of death). O' my mind, we should meditate on that God's Name, which removes all desires and hungers of the mind. All the slanderers and villains come and fall at the feet (and ask for mercy and forgiveness) from those fortunate Guru's followers who have meditated on God's Name. Therefore, O' Nanak, meditate on the Name (of God), which is the best (way of pleasing God. He) has made all to bow before the Name." (15)

**The message of this *paurri* is that instead of trying to find joy and satisfaction from false worldly pleasures, we should meditate on God's Name that abides within us. By meditating on God's Name (by always remembering God with love and devotion) we can subdue all our worldly desires and hungers, and achieve lasting happiness. This would give us so much divine wisdom and power that both our inner and outer enemies and slanderers would become our friends, and we would be free even from the fear of death.**

sl k mU 3 ]

vṣ krykrūp kḍ Kxl min KḍYkṬVAwīr ]

ipr kYBṃYṇw cl Yhk mukrygwīr ]

gṛ kYBṃYj ocI YsiB dK invṛxhwīr ]

il iKAw mjt n skIAYj oDir il iKAw krqwr ]

mnuqnusapykṃ kausbdyDryipAwru ]

ibnṃnwYiknYn pwieAw dKhuirdYblcwīr ]

nwnk sw sAwil E sil Kxl ij rwl  
isrj nhwīr ]1]

salok mehlāa 3.

vays karay kuroop kulkhane man khotai  
koorhi-aar.

pir kai bhaanai naa chalai hukam karay gaavaar.

gur kai bhaanai jo chalai sabh dukh nivaaranhaar.

likhi-aa mayt na sakee-ai jo Dhur likhi-aa kartaar.

man tan sa-upay kant ka-o sabday Dharay  
pi-aar.

bin naavai kinai na paa-i-aa daykhhu ridai  
beechar.

naanak saa su-aali-o sulakh-nee je raavee  
sirjanhaar. ||1||

mÚ 3 ]

múieAw mhugbiruhViqs dw n idsYarvurun  
puru]

mnmK AigAwI mhwdKupwiedyfbyhir nmu  
ivswir ]

BI kyaiT bhukrm kmwih dJYBúie ipAuru]

siqgrusyih Apwxw Baj l uaqrypur ]

nwnk girmik sic smwih scunmuar Dwir ]2]

paWl ]

\hir j il Qil mhlAil Brpür dJw nwh kúe ]

hir Awip bih kryinAwaukúVAur sB mür  
kFie ]

sicAuru dje vifAuel hir Drm inAwaukIEie ]

sB hir kl krhu asqiq ij in grlb AnúQ rúik  
l IEie ]

j krukIE DrmlAw kw púpl kau fludIEie ]16]

mehlā 3.

maa-i-aa moh gubaar hai tís daa na disai urvaar  
na paar.

manmukh agi-aanee mahaa dukh paa-iday dubay  
har Naam visaar.

bhalkay uth baho karam kamaaveh doojai bhaa-  
ay pi-aar.

satgur sayveh aapnaa bha-ojal utray paar.

naanak gurmukh sach samaaveh sach Naam ur  
Dhaar. ||2||

pa-orhee.

har jal thal mahee-al bharpoor doojaa naahi  
ko-ay.

har aap bahi karay ni-aa-o koorhi-aar sabh maar  
kadho-ay.

sachi-aaraa day-ay vadi-aa-ee har Dharam ni-aa-  
o kee-o-ay.

sabh har kee karahu ustaṭ jin gareeb anaath  
raakh lee-o-i.

jaikaar kee-o dharmee-aa kaa paapee ka-o dand  
dee-o-i. ||16||

## SALOK MEHLA 3

In the last *paurre*, Guru Ji gave us the message that instead of trying to find joy and satisfaction from false worldly pleasures, we should meditate on God's Name that abides within us. But the self-conceited persons keep performing only bad deeds. They ignore the advice of the Guru, and yet expect that God should fulfill all their worldly desires. Guru Ji begins this *paurre* by comparing such a self-conceited person with an ugly and unbecoming woman, who tries to order around her spouse on the strength of her good clothes and physical adornments.

He says: "A self-conceited person is like an ugly woman of evil character and deceitful mind, who embellishes herself with (costly) clothes. Instead of following the word of her spouse, such an uncivilized female tries to order him around. (As a result, she always suffers in pain. But the bride who) follows the word (of advice) of the Guru is rid of all her sufferings. (However, we have to remember that) whatever has been pre-written by the Creator in our destiny, we cannot erase it. (Therefore, a Guru-following bride soul) surrenders her mind and body to her spouse (God), and lovingly follows the Guru's word (of advice). You may ponder in your mind, and see (for yourself) that without the Name (true love and devotion for God), nobody has ever attained Him. O' Nanak, only that (soul) bride is truly beautiful and virtuous, whom the Creator loves." (1)

## Mehla 3

After commenting upon the fate of the self-willed persons who ignoring the advice of the Guru remain involved in the pursuit of worldly pleasures and possessions, Guru Ji educates us about the reality of these pleasures. He says: "Attachment to *Maya* (worldly riches and power) is utter darkness; its beginning or end is not visible. The ignorant, self-conceited persons who forsake God's Name suffer great pain, and are drowned (in this sea of darkness and ignorance). Every day they rise in the early morning and perform many rituals, out of love for the other (worldly things, rather than the Creator). But those who serve (and follow the advice of) their true Guru swim across the dreadful world-ocean. O' Nanak, by enshrining the true Name in their hearts, the Guru's followers merge in the eternal God Himself." (2)

## Paurree

Now Guru Ji tells us who determines the reward or punishment of our good or bad deeds. He says: “God pervades the ocean and the earth, and there is none else beside Him (to judge). God Himself sits in

judgment. He chastises the false and drives them out of His Court. (However), He receives with honor the true ones, and dispenses justice based on righteousness. Therefore, all should praise God, who has protected the poor and the meek. He has hailed the righteous as victorious and punished the sinners." (16)

**The message of this *paurri* is that we should not let ourselves be drowned in worldly pleasures and possessions, or try to please God by performing rituals or adorning holy garbs. Instead, following the advice of the Guru (as enshrined in Guru Granth Sahib Ji), we should meditate on God's Name with love and devotion. Surely, God would do justice and accord us due recognition in His court.**

sl k mÚ 3 ]

**salok mehlāa 3.**

mnmk mÍ l kmxl kÍ Kxl knwÍr ]  
ipruCíFAw Gir Awpw pr prKÍnwl ipAwru ]  
iqBnw kdyn ckel j l dl krypkw ]  
nwnk ibnunwYkrÍp kshxl prhir Cfi  
Bqwr ]1]

manmukh mailee kaamnee kulkhanee kunaar.  
pir chhodi-aa ghar aapnaa par purkhai naal pi-aar.  
tarisnaa kaaday na chuk-ee jaldee karay pookaar.  
naanak bin naavai kuroop kusohanee parhar  
chhodee bhataar. ||1||

phw 90

**SGGS P - 90**

mÚ 3 ]

**mehlāa 3.**

sbid rql shgxl siqgr kÍBwie ipAwÍr ]  
sdw rwyipruAwpw scÍpÍm ipAwÍr ]  
Aiq sAwÍl ausÍrÍl sBwÍlÍl nwÍr ]  
nwnk nwÍm shgxl mÍ l mÍ xhwÍr ]2]

sabad raatee sohaagane satgur kai bhaa-ay pi-aar.  
sadaa raavay pir aapnaa sachai paraym pi-aar.  
at su-aali-o sundree sobhaavanatee naar.  
naanak Naam sohaagane maylee maylanhaar.  
||2||

paÍl ]

**pa-orhee.**

hir qrl sB krih asqiq ij in PuQykwíFAw ]

har tayree sabh karahi ustāt jin faathay  
kaadhi-aa.

hir qDno krih sB nmskuru ij in pwpÍ qy  
rwíKAw ]

har tuDhno karahi sabh namaskaar jin paapai tay  
raakhi-aa.

hir inmwíxaw qDmwíxuhir fúfÍ hÍqDfíwíFAw ]

har nimaani-aa tooN maan har daadhee hooN tooN  
daadhi-aa.

hir AhÍkwríAw mwírv inwvymnmk mÍ  
swíDAw ]

har ahaNkaaree-aa maar nivaa-ay manmukh  
moorh saadhi-aa.

hir Bgqw dje vífAwel grÍb AnwíQAw ]17]

har bhagtaa day-ay vadi-aa-ee gareeb  
anaathi-aa. ||17||

### **SALOK MEHLA 3**

Like the previous *paurri*, Guru Ji begins this *paurri* also by comparing a self-conceited person with an ugly woman, who continues suffering because of her love for persons other than her own spouse.

He says: "A self-willed person is (like) an ugly woman of evil character, who has abandoned her spouse while still living in the house, and is in love with another. Her desire is never satiated, and burning in it she keeps wailing. O' Nanak, without the Name, the self-conceited person is like an unsightly woman who has been deserted by her spouse." (1)

### **Mehla 3**

Now regarding a Guru's follower, he says: "The person who is imbued with love for the (Guru's) word (is like) a happily wedded wife, who always enjoys the company of her spouse with true love and devotion. (She is like) an extremely beautiful and lovely bride, who is praised everywhere. O' Nanak, (because she is absorbed) in God's Name, the unifying God has united (such a *Gurmukh*) wedded wife with Him." (2)

### **Paurree**

Therefore, like a humble loving devotee, Guru Ji reverts to God's praise again, and says: "O' God, all those praise You whom You have liberated from the entrapments (of worldly affairs). O' God, all those pay obeisance to You, whom You saved from sins. O' God, You are the pride of the pride-less, and O'

God, You are stronger than the strong. You have beaten down the arrogant, and chastised the foolish egoists. You bestow honor on the devotees, and provide support to the poor support-less ones."(17)

The message of this *paurri* is that we have a choice before us. We can ignore what *Gurbani* teaches us, indulge in false worldly pleasures and like deserted women, suffer the consequences. Or we can follow Guru Ji's advice, meditate on God's Name with love and devotion, and like the happily wedded wives enjoy the eternal bliss of union with our Spouse (God).

sl k mÚ 3 ]

siqgr kYBwYj ocl YiqsuviFAwél vfl hie ]

hir kw nmuauqmumin vsYmyt n skYkie ]

ikrpw kryij suAwpxl iqsukrim prwpiq hie ]  
nwnk kwxukrqyvis hYgurmik bWYkie ]1]

mÚ 3 ]

nwnk hir nmu ij nl ArwiDAw Anidnu hir il v  
qr ]

mwieAw bMl Ksm kl iqn AgYkmwYkur ]

phYphtw kir CifAw hkim svwxhw ]

gr prswl ij in biJAw iqn pwieAw mK dAwru ]

mnmK hkmun j wcnl iqn mwyj m j Mru ]

gurmik ij nl ArwiDAw iqn qirAw Baj l usMru ]

siB Aagx gxl intwieAw guru Apy  
bKsxhw ]2]

paMl ]

hir kl Bgqw prqliq hir sB ikCuj wcdw ]  
hir jyfunhl kel j wuhir Drmublcwrdw ]

kwW AMys wikauklj Yj w nhl ADrim mwdw ]

scw swihbuscuinAwuppl nruhwrdw ]

swihhu Bgqhu kr jv hir Bgq j n  
qrdw ]18]

salok mehlā 3.

satgur kai bhaanai jo chalai tis vadi-aa-ee vadee  
ho-ay.

har kaa Naam utam man vasai mayt na sakai  
ko-ay.

kirpaa karay jis aapnee tis karam paraapat ho-ay.  
naanak kaaran kartay vas hai gurmukh boojhai  
ko-ay. ||1||

mehlā 3.

naanak har Naam jinee aaraa Dhi-aa an-din har liv  
taar.

maa-i-aa bandee khasam kee tin agai kamaavai  
kaar.

poorai pooraa kar chhodi-aa hukam  
savaaranhaar.

gur parsadee jin bujhi-aa tin paa-i-aa mokh  
du-aar.

manmukh hukam na jaannee tin maaray jam  
jandaar.

gurmukh jinee aaraa Dhi-aa tinee tari-aa bha-o-  
jalsansaar.

sabh a-ugan gunee mitaa-i-aa gur aapay  
bakhshanhaar. ||2||

pa-orhee.

har kee bhagtaa parteet har sabh kichh jaandaa.

har jayvad naahee ko-ee jaan har Dharam  
beechaardaa.

kaarhaa andaysaa ki-o keejai jaa naahee aDhram  
maardaa.

sachaa saahib sach ni-aa-o paapee nar haardaa.

saalaahihu bhagta har jorh har bhagat jan  
taardaa. ||18||

### SALOK MEHLA 3

Guru Ji began the last *paurri* by describing the fate of self-willed persons, who follow the dictates of their own mind. He begins this *paurri* by describing the blessings obtained by those who follow the Guru.

Guru Ji says: "The person who lives according to the advice of the Guru enjoys great glory. God's sublime Name abides in that person's heart, and nothing can erase it. (However), only that person receives this gift on whom God bestows His grace. But O' Nanak, the cause (behind this grace) is in the hand of the Creator, and only a rare Guru's follower understands (this secret)." (1)

### Mehla 3

Some people think that by following the Guru's advice, one can obtain only spiritual peace, but not *Maya* (the worldly riches and power), which is necessary for household needs. In this *salok*, Guru Ji gives full assurances in that regard as well.

It is the same light



Guru Ji says: "O' Nanak, they who have meditated on God's Name day and night with their mind attuned to God, *Maya* (the slave of the Master) serves them like their servant. The perfect God has perfected them from all angles, and according to (God's) command, they become capable of embellishing (the life of others). By Guru's grace, they who have realized (this secret) have found the gate to salvation. (But) the self-willed persons do not understand the (divine) word; therefore the demon of death punishes them. By Guru's grace, they who have meditated on God have crossed over the dreadful world-ocean. The Guru is (very) forgiving. By (blessing them with) merits, he has erased their faults."(2)

After describing the merits of following the advice of the Guru and meditating on God's Name, Guru Ji describes the state of mind of the true devotees of God. He says: "The (true) devotees have this full faith: that (God) knows everything. They do not recognize anyone else as God's equal, and know that He dispenses true justice. (Therefore, they say to themselves): "Why should we have any fear or doubt, because God never chastises a person unjustly"? (They firmly believe that) true is God and true is His justice, so the sinner loses (before Him. Therefore), God's devotees praise Him with folded hands, (and have full faith that) God emancipates the saintly persons."(18)

**The message of this *paurri* is that we should have full faith in the advice of the Guru and the justice of merciful God. Therefore, without having any doubts or misgivings, we should follow the advice of the Guru and meditate on God's Name with love and devotion. God Himself would take care of all our worldly needs, and would bless us with peace and happiness both in this world and the next.**

sl k mÚ 3 ]

**salok mehlā 3.**

Awpxyplqm imil rhw Aljir rKw air Dair ]

aapnay pareetam mil rahaa antar rakhaa ur Dhaar.

swl whl sopB sdw sdw gr kYhj q ipAair ]

saalaahē so parabh sadāa sadāa gur kai hayt pi-aar.

nwnk ij sundir kryiqsumjI l eyswael shugix nwir ]1]

naanak jis nadar karay tis mayl la-ay saa-ee suhaagan naar. ||1||

mÚ 3 ]

**mehlā 3.**

gr syw qyhir pweIAVj w kaundir krje ]

gur sayvaa tay har paa-ee-ai jaa ka-o nadar karay-i.

mwx s qydyqyBeyiDAwieAw nwmuhry ]

maanās tay dayvtay bha-ay Dhi-aa-i-aa Naam haray.

hamYmwir iml wieAnugr kYsbid qry ]

ha-umai maar milaa-i-an gur kai sabad taray.

nwnk shij smwieAnuhir Awpxl ikp w kry ]2]

naanak sahj samaa-i-an har aapnee kirpaa karay. ||2||

paMl ]

**pa-orhee.**

hir Awpxl Bgiq krwie vifAwel vKw lAnu ]

har aapnee bhagaṭ karaa-ay vadi-aa-ee vaykhaali-an.

Awpxl Anip kryprqliq Awpysy Gw lAnu ]

aapnee aap karay parteet aapay sayv ghaalee-an.

pMw 91

**SGGS P - 91**

hir Bgqw nodje AñduiQruGrI bhwl Anu ]

har bhagtaa no day-ay anand thir gharee bahaali-an.

pwpIAw no n dpl iQru rhix cix nrk Gōr cwil Anu ]

paapee-aa no na day-ee thir rahan chun narak ghor chaali-an.

hir Bgqw no dje ipAuru kir Alju insquirAnu ]19]

har bhagtaa no day-ay pi-aar kar ang nistaari-an. ||19||

**SALOK MEHLA 3**

In the *saloks* preceding the last *paurri*, Guru Ji described the blessings obtained by a person who lives according to the advice of the true Guru, and enshrines God's Name in the heart. He begins this *paurri* by expressing his own wish to remain united with the beloved God, and enshrine Him in his heart.

He says: "(I wish that) I may remain united with my beloved (God) and keep Him enshrined in my heart. (Yes), I wish that through love and affection for the Guru, I might always keep praising Him. (But) O' Nanak, He unites only on whom God casts His glance of grace, and that (soul) bride alone is called as His truly wedded wife." (1)

### Mehla 3

Now Guru Ji describes how God is obtained, and what are the blessings of uniting with Him. He says: "It is by serving (and following) the true Guru that we obtain God. (But only those persons obtain Him), on whom He shows His grace. By meditating on (Gods') Name, from mortals they become (virtuous, like) gods. By stilling their ego (God) has united them with Him, and by following the Guru's word, they have crossed over (the worldly ocean. In short), O' Nanak, on whom God Himself shows His grace, they imperceptibly merge in Him." (2)

### Paurree

Once again summarizing the blessings showered by God upon His devotees, and the chastisement meted out to the sinners, Guru Ji says: "By making the (devotees) worship Him, God has manifested His greatness. God Himself inculcates faith (for Him in the hearts of His devotees), and Himself yokes them to His service. God bestows bliss on the devotees, and seats them in His eternal Home (and blesses them with eternal peace). But He does not let the sinners live in peace. Picking them up, He condemns them to horrible hell (and subjects them to extreme suffering). In short, by blessing His devotees with His Love and rendering them His support, God saves them (from evils)." (19)

**The message of this paurri is that if we want God not only to protect and save us from all troubles, but also to unite us with Him, we should humbly pray to Him to bless us with the guidance of the Guru (Guru Granth Sahib Ji). Following that guidance, we should meditate on God with full love and devotion, so that He may show His mercy on us also, and bless us with His eternal union.**

sl k mU 1 ]

salok mehlāa 1.

kbiD fthxl kdieAw kswieix pr inlw Gt  
clhVI mU l kD clhVI ]

kubuDh doomnee kud-i-aa kasaa-in par nindaa  
ghat choohrhee muthee kroDh chandaal.

kwrl kFI ikAw QIAYJ WcwybTIAw nwl ]

kaaree kadhee ki-aa thee-ai jaa<sup>N</sup> chaaray baithee-  
aa naal.

scusJmukrxl kwrWnwXunwauj phl ]

sach sanjam karnee kaaraa<sup>N</sup> naavan naa-o  
japayhee.

nwnk AgYalqm spel ij pwppld n dhl ]1]

naanak agai ootam say-ee je paapaa<sup>N</sup> pand na  
dayhee. ||1||

mU 1 ]

mehlāa 1.

ikAw hBuikAw bgd wj w kaundir krje ]  
j oisubwYnwnk wghuhBukrje ]2]

ki-aa hans ki-aa bagulaa jaa ka-o nadar karay-i.  
jo tis bhaavai naankaa kaagahu hans karay-i. ||2||

paMl ]

pa-orhee.

klqw l WIAykhusu hir pih AwKIAY]  
kwrj udje swir siqgr scusKIAY]  
slqw slg indruAlhquKIAY]  
BYBjn imhrvn dws kl rKIAY]  
nwnk hir gx gwie Al KupBul wKIAY]20]

keetaa lorhee-ai kamm so har peh aakhee-ai.  
kaaraj day-ay savaar satgur sach saakhee-ai.  
santaa sang niDhaan amrit chaakhee-ai.  
bhai bhanjan miharvaan daas kee raakhee-ai.  
naanak har gun gaa-ay alakh parabh laakhee-ai.  
||20||

### SHLOAK MEHLA 1

According to Dr. Bh. Vir Singh Ji, the first Guru (Nanak Dev) Ji uttered this *salok* while addressing several *Pundits* at *Hardwaar* (a very sacred Hindu place of pilgrimage). During those days, people used to attach great importance to caste. In particular, *Brahmans* (the highest caste Hindus) would draw special boundary lines around their cooking places, and would not let any person of lower caste (particularly *Shudras*, the serving class) cross that boundary. If by any chance some such person did enter the demarcated area, they would severely punish him, and regard the food so polluted that it was not worth

eating. In this *salok*, Guru Ji exhorts them and other persons of high caste to safeguard against the pollutants of their mind, rather than the superstitious false beliefs regarding caste or class.

Addressing such a pundit, Guru Ji says: “(O’ *pundit*), what is the use of drawing boundary lines (around your cooking area), because four pollutants-evil intellect (like a low caste singer), heartlessness (like a she-butcher), habit of slandering others (like the filthy janitor), and the low-caste anger are sitting (in your mind)? Instead, you should make truth, self-discipline, and pious deeds the holy lines (drawn around your cooking place), and make meditation on (God’s) Name your holy bath. Because O’ Nanak, in the world hereafter, only those persons will be exalted who do not teach sinfulness to others.”(1)

### Mehla 1

However, Guru Ji gives a message of hope to the mortals, so that upon finding themselves involved in false superstitious beliefs and indulging in sinful deeds, they may not lose heart or give up in despair. He says: "Whether one be a swan (like saint) or a crane (like hypocrite), God may cast His glance of grace on anyone (He chooses). O’ Nanak, if God so wills, He turns even a crow (like sinner) into a swan (like saint)." (2)

### Paurree

Guru Ji concludes this sermon by advising us to pray to God for His grace before beginning any big task or project. For this reason, this *Paurri* is generally recited before starting an *Akhand Path* (end to end non-stop recital of the Sikh Scripture), *Sehaj Path* (complete reading of *Guru Granth Sahib* at ease), marriage ceremony, or any other big event.

Guru Ji says: “Whenever you wish to undertake any task, you should pray to God (for His blessings, because when He is approached humbly and sincerely), He shall (surely) accomplish your task. Such is true Guru’s testimony. Further, in the company of saints (you should sing God’s praises, and thus) taste the treasure of the nectar (of God’s Name. You should pray to Him and say): O’ compassionate God, the destroyer of all fears, protect the honor of Your servant. O’ Nanak (in this way, by) singing the praises of God, we comprehend the incomprehensible God.” (20)

**The message of this *Paurree* is that instead of concerning ourselves with superstitions and false notions of purity, we should try to cleanse our minds of the pollutants of evil intellect, slander, heartlessness and anger. We should always remember the Creator, and humbly invoke His blessings for all our important tasks. Guru Ji assures us that God will definitely accomplish our tasks and will grace us with His blessings.**

sl k mÚ 3 ]

j lauplfusBuiqs kw sBsYdje ADwru]  
nwnk gurmik sylAYSdw sdw dwquru]

haubil hwl iqn kauj in iDAwAw hir inrkuru]

Enw kymK sd aj l yEnw nosBuj gqukry  
nmskuru] 1]

mÚ 3 ]

siqgr imil AYal tI Bel nv iniD KricauKwau]

ATwrh isDI ipCY l glAw iPrin inj Gir vsY inj  
Qwie ]

Anhd Dnl sd vj dyanmin hir il v l wie ]  
nwnk hir Bgiq iqnw kY min vsY ij n msqik  
il iKAw Dir pwe ] 2]

*salok mehlā 3.*

jee-o pind sabhtis kaa sabhsai day-ay aDhaar.  
naanak gurmukh sayvee-ai sadaa sadaa  
daataar.

ha-o balihaaree tin ka-o jin Dhi-aa-i-aa har  
nirankaar.

onaa kay mukh sad ujlay onaa no sabh jagat  
karay namaskaar. ||1||

*mehlā 3.*

satgur mili-ai ultee bha-ee nav niDh kharchi-o  
khaa-o.

athaarah siDhee pichhai lagee-aa firan nij ghar  
vasai nij thaa-ay.

anhadDhuneer sad vajday unman har liv laa-ay.  
naanak har bhagattinaa kai man vasai jin  
mastak likhi-aa Dhur paa-ay. ||2||

paMl ]

hauFwFI hir pB Ksm kw hir kYdir AwieAw ]

hir AMir sxl plkw FwFI miK l wieAw ]

hir piCAw FwFI sid kYikquAriQ qAwieAw ]

inq dyhudwudieAw pB hir nmuiDAwieAw ]

hir dqYhir nmuj pwieAw nwnkuphieAw ]21]1]  
sDu

pa-orhee.

ha-o dhaadhee har parabkhasam kaa har kai  
dar aa-i-aa.har andar sunee pookaar dhaadhee mukh  
laa-i-aa.har puchhi-aa dhaadhee sad kai kit arath too<sup>N</sup>  
aa-i-aa.nitdayvhu daan da-i-aal parabh har Naam  
Dhi-aa-i-aa.har daatai har Naam japaa-i-aa naanak  
paina-i-aa. ||21||1|| suDhu

## SALOAK MEHLA 3

Guru Ji concludes this epic of *Siri Raag* with this *Paurri*, which gives us the essence of his message and tells us what our overall outlook should be in relation to God.

He says: "O' Nanak, through the guidance of the Guru, we should ever and forever serve that Benefactor to whom belong one's body and soul, and who provides sustenance to all. I am, therefore, a sacrifice to those who have meditated on that formless God. Their faces are ever radiant, and the whole world bows to them." (1)

## Mehla 3

Now Guru Ji describes the benefits that one accrues when one humbly goes to the true Guru and seeks His guidance.

He says: "On meeting the true Guru, one's intellect turns around (and instead of running after worldly wealth, one's mind starts seeking God's love and His Name). Then, one obtains all the nine treasures, which one can spend or use (in any way one likes. One feels happy, as if one has obtained all the wealth he could ever need). All the powers to perform the so-called eighteen different kinds of miracles are at one's beck and call, but this person doesn't care about such things, and always remains stable in the mind. Imperceptibly, a strain of celestial music always plays in one's mind, and in an exalted state one's mind remains attuned to God. (But) O' Nanak, (such true) devotion to God abides in the heart of only those in whose destiny it is so written from the very beginning." (2)

## Paurree

Guru Ji concludes by humbly describing his own experience of singing God's praises and the blessings received by him. He says: "Me a humble bard of God the Master, came to God's door. Inside, the Master listened to my supplication and called me into His presence. Then God asked (me): "For what purpose have you come here?" (I replied: "O' merciful Master, (please) bless me with the boon of everlasting meditation on Your Name." (The Master granted my prayer). He conferred on me the gift of meditating on His Name and honored me with a robe of honor." (21-1-corrected)

The message of the epic in general (and this *Paurree* in particular) is that if we want to obtain true happiness and contentment in this world, and honor in the God's court, then following Guru Ji's advice and example, we should sing God's praises, and meditate on His Name day and night.

&lt; &gt; siqgr pBwid ]

isrlrwgukblr j laukw ]

ekusAwukYGir gwxxw

j nnl jwnq squbfw hquhYieqnw kun jwnYij idn  
idn AvD GtqhY]

mr mr kir AiDk l wfuDir pKq hl jmrwauhsY]1]

ik-o<sup>N</sup>kaar satgur parsaad.

sireeraag kabeer jee-o kaa.

ayk su-aan kai ghar gaavnaa

janee jaanat sut badaa hot hai itnaa ko na  
jaanai je din din avaDh ghatai hai.mor mor kar aDhik laad Dhar paykhat hee  
jamraa-o hasai. ||1||

It is the same light

## pHw 92

## SGGS P - 92

Aḷw qḷj guBrim l wieAw ]  
kḷybḷYj b mihAw hYmieAw ]1] rhwau]

aisaa ṭai<sup>N</sup> jag bḥaram laa-i-aa.  
kaisay boojḥai jab mohi-aa hai maa-i-aa. ||1||  
rahaa-o.

khq kblr Cif ibiKAw rs iequ sḷiq inhcau  
mrwx ]  
rmelAw j phu pḷxl Anq j lvx bḷxl ien ibiD Bv  
sugruqrwx ]2]

kahat kabeer chhod bikhi-aa ras it sangat  
nihcha-o marnaa.  
rama-ee-aa japahu paraanee anat jeevan  
banee in biDh bhav saagar tarnaa. ||2||

j WiqsuBwYqw l wgyBwau]  
BrmuBḷ wv ivchuj wie ]  
apj Yshj uigAwn miq j wgy]  
gr pḷwid AMir il v l wgy]3]

jaa<sup>N</sup> tis bhaavai taa laagai bhaa-o.  
bharam bhulaavaa vichahu jaa-ay.  
upjai sahj gi-aan mat jaagai.  
gur parsaad antar liv laagai. ||3||

iequsḷiq nḥl mrwx ]  
hkmupCwix qw KsmYiml xw ]1] rhwaudḷ w ]

it sangat naahee marnaa.  
hukam pachhaan taa khasmai milnaa. ||1||  
rahaa-o doojaa.

## SIRI RAAG OF KABIR JI

(To be sung in the tune of Ayk Suaan)

Guru Arjan Dev Ji included many hymns of Kabir Ji and other known saints, whose religious philosophy conformed to that of Sikhism in Guru Granth Sahib Ji. He directed that this particular hymn be sung in the same tune as the *shabad Ayk Suaan*, by Guru Nanak Dev Ji included earlier in *Siri Raag*.

According to Dr. Bh. Vir Singh Ji, there is no certainty about the date of birth or the biological parents of saint Kabir Ji. But he did live during the time of Muslim emperor Sikandar Lodhi, somewhere around 1500 A.D. Only this much is known: that he was born at *Banaras* (India) to a Brahmin Hindu mother, but was found abandoned near a tank by a Muslim weaver. Naturally, he was raised according to Muslim beliefs and culture, but Kabir Ji was attracted more to the Hindu ways of singing hymns in praise of God. For this reason, he even tricked a famous Hindu saint Rama Nand into accepting him as his disciple.

In this hymn, Kabir Ji cautions us against too much attachment to our children, and involvement in other worldly affairs, because this will surely lead us into a perpetual cycle of births and deaths.

He says: "A mother thinks that her son is growing, but she does not realize that day after day his (remaining) life span is decreasing. She loves and fondles him a great deal, saying he is 'mine,' he is 'mine.' However, watching this, the demon of death laughs at her folly (because he knows that one day he will take him away)." (1)

Observing this almost universal pathetic state of human beings, Kabir Ji even remonstrates with God, who is the cause behind all causes. He says: "(O' God, when) You have cast the world into such a deep delusion, how can it understand You, after it has been so captivated by worldly attachments?" (1-pause)

However, Kabir Ji does suggest us a way out. He advises: "(O' mortal), abandon the desires for poisonous (worldly) pleasures. Associating with such things, you will surely die (and suffer the pain of perpetual births and deaths. Therefore, O' mortal, contemplate the all-pervading God through *Gurbani* (the holy word), which bestows eternal life. In this way, one can swim across the dreadful world-ocean (and escape the pain of births and deaths)" (2)

However he cautions: "Only when it so pleases (God), one is imbued with love (for Him). Then doubt and delusion depart from one's within. In their place, a sense of poise and divine intellect arises (in one's mind), and by Guru's grace one's inner-self is attuned to love for God." (3)

Kabir Ji concludes this *shabad* by describing the blessings obtained by a person who reaches the stage described above. He says: "In such a company (of love and attachment to God, rather than for one's family and worldly possessions), there is no death (or going through the circle of birth and death). Yes, it is by realizing the Divine ordinance that one obtains union with (God) the Master." (1) (pause-second).

The message of this *shabad* is that instead of being overly in love with our family and worldly possessions, we should inculcate love for God and remember Him at all times with faith and devotion. Only then, we will get rid of cycle of births and deaths, and reunite with God, our Master.

isrlrwgiql cn kw ]

sireeraag tarilochan kaa.

mwieAw mhu min Angl Vw plxl j rw mrxu Bau ivsir  
gieAw ]  
ktBudyK ibgsih kml w ij au pr Gir j nih kpt  
nrw ]1]

maa-i-aa moh man aaglar<sup>h</sup>aa paraanee jaraa  
maran<sup>h</sup> bha-o visar ga-i-aa.  
kutamb daykh<sup>h</sup> bigsahi kamlaa ji-o par ghar<sup>h</sup>  
joheh kapat naraa. ||1||

dVw AwieEih j mih qxw ] iqn Angl VmY rhxu n  
j wie ]  
kel kel swj xuAwie khY]

door<sup>h</sup>aa aa-i-ohi jameh tanaa. tin aaglar<sup>h</sup>hai  
mai rahan<sup>h</sup> na jaa-ay.

ko-ee ko-ee saajan<sup>h</sup> aa-ay kahai.

mil mayray beethulaa lai baahrhee valaa-ay.

iml umrybItl w l YbwhVI vl wie ] iml umryrmelAw mY  
l jh Cfwie ]1] rhau]

mil mayray rama-ee-aa mai layhi chhad<sup>h</sup>aa-ay.  
||1|| rahaa-o.

Aink Aink Bg rwj ibsryplxl sBw sugr pYAmru  
BieAw ]  
mwieAw mT w cxis nhl j nmugvwieE Am slAw ]2]

anik anik bhog<sup>h</sup> raaj bisray paraanee sansaar  
saagar pai amar bha-i-aa.

maa-i-aa mooth<sup>h</sup>aa chaytas naahee janam  
gavaa-i-o aalsee-aa. ||2||

ibKm Gr plQ cul xw plxl riv sis qh n plYsM]

bikham ghor<sup>h</sup> panth<sup>h</sup> chaal<sup>h</sup>aa paraanee rav sas  
tah na parvaysa<sup>N</sup>.

mwieAw mhuqb ibsir gieAw j Wqj lAl ysBwM ]3]

maa-i-aa moh tab<sup>h</sup> bisar ga-i-aa jaa<sup>N</sup> taje<sup>h</sup>al-ay  
sa<sup>N</sup>saara<sup>N</sup>. ||3||

Awj umYmin plgtuBieAw hYpKlAl yDrmrwE ]

aaj mayrai man pargat bha-i-aa hai paykhee-  
alay Dharamraa-o.

qh kr dl krin mhbl l iqn Angl VmY rhxun  
j wie ]4]

tah kar dal<sup>h</sup> karan mahaabalee tin aaglar<sup>h</sup>hai  
mai rahan<sup>h</sup> na jaa-ay. ||4||

j ykomlApdyskrquhYqw vix iqlx rqVw nrwiewxw ]

jay ko moo<sup>N</sup> updays karat<sup>h</sup> hai taa van<sup>h</sup> tarin<sup>h</sup>  
rat<sup>h</sup>raa naaraa-inaa.

AYj l qmApysB ikCuj wdw bdiq iql cru  
rwmelAw ]5]2]

ai jee too<sup>N</sup> aapay sabh<sup>h</sup> kichh<sup>h</sup> jaandaa badat<sup>h</sup>  
tarilochan raam-ee-aa. ||5||2||

### SIRI RAAG OF TIRLOCHAN

In the previous *shabad*, saint Kabir Ji advised us that instead of being overly in love with our family and worldly possessions, we should inculcate love for God and remember Him at all times with faith and devotion. Only then, we will get rid of cycle of births and deaths and reunite with God, our Master. This *shabad* of saint Tirlochan Ji echoes the same message.

According to Dr. Bh. Vir Singh Ji, there is not much certainty about the date of birth of saint Tirlochan Ji. It is believed that he was born either in A. D 1210, or A.D 1267 at Sholapur in India. Tirlochan Ji and his wife were very fond of serving saints and holy men. But soon they started receiving so many visitors that they found it impossible to cope with them. Then suddenly, an unknown person came and started helping them. This worked fine, but the problem was that this unknown person himself would eat so much food that it was becoming very difficult for Tirlochan Ji's wife to grind that much corn for him alone every day. When one day, she mentioned this to her friends, this unknown person disappeared. It is believed that at that point of time, Tirlochan Ji started receiving direct messages or revelations from God, and he started recording these messages on paper, while the neighbors took up the responsibility of serving the holy guests. In this *shabad*, devotee Tirlochan Ji warns the mortals against getting engrossed in worldly pursuits, and reminds them of their approaching old age and death.

He says: "(O' mortal), in your mind is too much attachment for worldly riches, but the fear of old age and death has gone out of your mind. Looking at your family, you blossom like a lotus (flower). O' perverted human, you look at other's homes with the evil intent (of robbing them)." (1)



Warning us against imminent death, Tirlochan Ji says: "When the group of powerful messengers of death arrives, it is not possible to stand or fight against them. (But alas, even in that situation), only a rare holy person prays: "Come meet me, O' my God; take me into Your embrace and unite me with Yourself, and grant me liberation." (1-pause)

Once again addressing the mortals, Tirlochan Ji says: "(O' mortal), being engrossed in enjoying numerous pleasures, you have so much forgotten God that you live as if you are immortal in the world-ocean. Deluded by *Maya* (the worldly attachments and pleasures), you do not remember God at all. In this way, O' lazy person, you have wasted your (human) birth." (2)

Now reminding us about the perilous journey which our soul will have to undertake after death, Tirlochan Ji says: "O' mortal, (upon death) you will have to tread on a very treacherous and dangerous path. On that path, (there is pitch darkness, because) the light of the sun or the moon cannot reach (there). When you depart from the world, you will forget your attachment to worldly riches." (3)

Lest we dismiss these warnings as a mere figment of his imagination, Tirlochan Ji asserts: "The scene after death has been revealed to me today, and with my own eyes I have seen the Righteous Judge (dispensing justice). I have seen how his powerful servants smother human beings with their bare hands, and how it is impossible to stand (or fight) against them." (4)

In closing, he says: "(O' God, only) if someone instructs me, (I realize that) God pervades everywhere, in jungles and blades of grass. (O' God), Tirlochan says: "You Yourself know everything." (5-2)

**The message of this *shabad* is that one-day we will surely die. Unless we meditate on God's Name, we will be punished by the demon of death, and keep suffering the pains of birth and death.**

slrguBgq kblr j laukw ]

sareeraag bhagaṭ kabeer jee-o kaa.

Acrj ekusnhurypfIAw Ab ikCukhnun j wel ]

achraj ayk sunhu ray pandee-aa ab kichh kahan na jaa-ee.

sir nr gx gDdb ij in mhyiqBvx mKil l l wel ]1]

sur nar gan ganDharab jin mohay taribhavan maykhulee laa-ee. ||1||

ruj w rwm Anhd ikhrl bij Y]

raajaa raam anhad kinguree baajai.

j w kl idsit nwd il v l wj ]1] rhau]

jaa kee disat naad liv laagai. ||1|| rahaa-o.

BwTI ggnuisAw ArucAw knk kl s ieku pwieAw ]

bhaathee gagan sinyi-aa ar chunyi-aa kanak kalas ik paa-i-aa.

iqsumih Dwr cAIAiq inrml rs mih rsn cAieAw ]2]

tis meh Dhaar chu-ai at nirmal ras meh rasan chu-aa-i-aa. ||2||

ek jubiq Anb bnl hYpvn ipAw w swij Aw ]

ayk jo baat anoop banee hai pavan pi-aalaa saaji-aa.

qlin Bvn mih ekaj gl khukvnuhYruj w ]3]

teen bhavan meh ayko jogee kahhu kavan hai raajaa. ||3||

AkyigAw pgitAw prKqm khukblr rlig riqw ]

aisay gi-aan pargati-aa purkhotam kaho kabeer rang raataa.

Aar dnl sB Brim Bil wnl mnurwm rsuen mncw ]4]3]

a-or dunee sabhbharam bhulaanee man raam rasaa-in maataa. ||4||3||

#### SIRI RAAG OF BHAGAT KABIR JI

In the previous *shabad*, saint Tirlochan Ji described his state of bliss on obtaining a sight of the Creator. In this *shabad*, while conversing with a pundit who was performing some yogic rituals (including distilling and partaking of liquor), Kabir Ji describes how he gets intoxicated, and enjoys a state of divine bliss.

Kabir Ji says: "Listen, O' *pundit*, about a wonderful experience which cannot be (fully) described. This experience is about Him, who has bewitched gods, humans, heavenly servants, and musicians, and has bound down all the three worlds in the string (of worldly attachments)." (1)



plfr kys ksm qyDail yspq pwwl kl bwxl ]  
 I en shih biD bl nwTI qw kumupvis mDwxl ]  
 qw qyibKYBel miq pwis kwieAw kml ukml wkw ]  
 Avgiq bwx Cof iml mfil qaupCYpCqkw ]4]

pundar kays kusam tay Dha-ulay sapat  
 paataal kee banee.  
 lochan sarmeh buDh bal naathee taa kaam  
 pavas maaDhaanee.  
 taa tay bikhai bha-ee mat paavas kaa-i-aa  
 kamal kumlaanaa.  
 avgat baanchhod mitar mandal ta-o paachhai  
 pachhutaanaa. ||4||

inktl dh djK Din apj Ymun krq nhl bWY]  
 I m cukryj lvn pd kwrn I en kCUn sWY]  
 Onkw qj uairAw mnupKI Gir Algin n skuel ]  
 bxl khYsnhuryBgghumrn mkiq ikin pwel ]5]

nikutee dayh daykhDhun upjai maan karat  
 nahee boojhai.  
 laalach karai jeevan pad kaaran lochan  
 kachhoo na soojhai.  
 thaakaa tayj udi-aa man pankhee ghar  
 aa<sup>N</sup>gan na sukhaa-ee.  
 baynee kahai sunhu ray bhagtahu maran  
 mukat kin paa-ee. ||5||

### SIRI RAAG: HYMNS OF BENI JI

According to Dr. Bh. Vir Singh Ji, no record regarding Saint Beni Ji is available. He is believed to have lived in ancient times. According to the tenth *Vaar* (ballad) of Bhai Gurdas Ji, "Beni Ji always used to meditate on God with full concentration of mind."

During the day, while doing his worldly chores, he used to become absorbed in God's worship. This resulted in extreme poverty in his home. At that time, appearing in the guise of a king, God assumed responsibility for all his household expenses.

In this *shabad*, saint Beni Ji warns the mortals against forgetting God, and becoming too much involved in worldly pleasures and attachments. He says: "(O' human being), when you were lying in the womb (of your mother), your mind was attuned to the supreme God. (At that time), you did not have any pride in your perishable body, status, or position. Day and night, your mind was absorbed in remembering the one God, and there was complete absence of ignorance (in your mind). Recall those difficult days (of hanging upside down in the womb), but now you have spread your mind too much (in worldly attachments). From the moment you came out of the womb and entered this mortal world, you have forgotten God." (1)

Therefore, Beni Ji warns: "O' fool, you will repent later. Into what evil thinking and delusion have you fallen! Remember God; otherwise you will be sent to the City of Death (and suffer again in the rounds of births and deaths). Forgetful of God, you are wandering like an unrestrained (animal)." (1-pause)

Breaking human life into seven stages, Beni Ji first takes up childhood. He says: "In your childhood, you remained absorbed in playing and eating. In this way, your attachment for worldly pleasures kept increasing every moment. In the enjoyment of all the sweet and sour eats and drinks, you swallowed the poison (of intoxicants) as nectar. Since then, all the five impulses (of greed, attachment, lust, anger and ego) are tormenting you. You have abandoned all worship, penance, austerity, good intentions and good actions, and you do not meditate on God. Sexual desire is overflowing in your mind (and you are so absorbed in evil thoughts, as if) your intellect is darkened. (To satisfy your sexual urge, your parents have married you and) have tied you to a woman (or a man)." (2)

Continuing his description of human behavior, Beni Ji says: "But such is the urge of youth (in you, that in spite of being married) you still continue looking towards other women (or men) with evil intent, and you do not distinguish between right and wrong. Intoxicated with the great poison of lust, you do not discriminate between vice and virtue. Looking at your family and possessions, you are filled with pride, and God is forsaken from your heart. At the death of others, you calculate your share in their estate. In this way, in lust and pleasures of the palate, you have wasted away your life." (3)

But the pity is that human being's evil ways continue even in old age. So Beni Ji says: "(O' mortal), your hair has become whiter than the white jasmine flowers, and your voice has become so weak as if it is coming from the seventh underworld. Tears flow from your eyes, your intellect and strength has gone, yet still you are churning your lust (and engrossed in sexual appeasement). That is why your intellect has been poisoned, and (your body has lost its strength and luster, as if) the lotus of your body has withered. By forsaking the divine word and remaining involved in the mortal world, you would repent in the end." (4)

But human foolishness does not end even in old age. Now, when one has lost one's own strength and vitality, one starts taking pride in one's children and grand children. Describing this state of a human being, Beni Ji says: "Looking at his tiny tots, a sense of joy and pride wells up in a person. But still, one does not understand (the reality: that soon he or she will have to leave everything behind). Even when one cannot see any thing with one's eyes, one pines for eternal life. But in the end, the strength of the body ebbs away, and the mind (or the soul) flies away, then the (dead) body lying in the yard does not look good (and no body wants to keep it in the house)."

Sometimes death seems to be a salvation from the pain and suffering of old age and disease. But Beni Ji warns against such false hope and says: "Listen O' devotees, Beni says, no one has obtained salvation by dying (because if one has not meditated on God's Name, and not obtained His grace, one keeps on undergoing the pain (of births and deaths))." (5)

**The message of this *shabad* is that we should not spend all our life remaining involved in worldly affairs. We should remember that any day, we might have to leave everything behind and depart to the next world. Therefore, while still performing our worldly duties, we should keep remembering God at every moment.**

isrlrugu]

sireeraag.

qhl mhl mhl qhl AmrukSw ]  
knk kitk j l qrtj j Sw ]1]

tohee mohee mohee tohee antar kaisaa.  
kanak katik jal tarang jaisaa. ||1||

j auphm n pwp krtw AhyaAnqw ]  
piqq pwn nmukSyhqw ]1] rhau]

ja-o pai ham na paap karanāa ahay anantāa.  
patit paavan Naam kaisay hunāa. ||1|| rahaa-o.

qm@unwiek AuChuAmrj wml ]  
pB qyj nuj wlj Yj n qysAwml ]2]

tum<sup>H</sup> jo naa-ik aachhahu antarjaamee.  
parabhtay jan jaaneejai jan tay su-aamee. ||2||

srlruAwrdYmokaublcwudhU ]  
rivdws sm dl smJw/kæU ]3]

sareer aaraaDhai mo ka-o beechaar dayhoo.  
ravidas sam dal samjhaavai ko-oo. ||3||

### SIRI RAAG OF RAVI DAAS

According to Dr. Bh. Vir Singh Ji, Saint Ravi Das Ji (a cobbler, belonging to a very low untouchable class), uttered this *shabad* in a state of extreme love and devotion to God, when he was absorbed in meditation. God revealed Himself to Him, and teased him regarding his low caste and profession. But Ravi Das Ji pleased God by lovingly replying that there was no difference between the two."

He says: "(O' God), You and me, or me and You, what is the difference? The difference is no more than between gold and gold bracelet, or between water and waves." (1)

Going one step further and lovingly impressing upon God the importance of human beings (including the sinners), he says: "O' limitless Master, (consider also this: that) if we (the humans) did not commit any sins, how could You be known as the savior of the sinners?" (1-pause)

Bringing another point of joint responsibility, he says: "You are our Master, the knower of the inner self (of all hearts). Remember that the servant is known by the master, and the master by the servant, (so. if the servant is good or bad, the credit or discredit goes to the master and vice versa)." (2)

But in the end, Ravi Das Ji prays to God and says: "O' God, bless me with divine knowledge so that I may worship You. (I) Ravi Das, also wish that may some one make me realize that You pervade all hearts." (3)

**The message of the *shabad* is that we should remember God with such loving devotion that a stage may come when we begin to feel ourselves so near and dear to Him that there does not remain any difference or distance between Him and us.**

pñw 94

SGGS P - 94

rwgumwJ capdyGru1 mhl w 4

raag maajh cha-upday ghar 1 mehlāa 4

< >siqnmu krqw prKu inrbau inrvru Akw  
mñiq Aj hl sBlgr pñid ]

ik-o<sup>N</sup>kaar satNaam kartaa purakh nirbha-o nirvair  
akaal moorat ajoonee saibha<sup>N</sup> gur parsaad.

hir hir numYhir min BñeAw ]  
vfBñgl hir numiDAñeAw ]  
gur pñYhir num isiD pñel koivrl w gñmiq cl Y  
j lau]1]

har har Naam mai har man bhaa-i-aa.  
vadbhaagee har Naam Dhi-aa-i-aa.  
gur poorai har Naam siDh paa-ee ko virlee  
gurmat chalai jee-o. ||1||

mYhir hir Krcul ieAwblñ pl Y]  
myrw pñx skñel sdwnñl cl Y]  
gur pñYhir numiDAñeAw hir inhcl uhir Dnu  
pl Yj lau]2]

mai har har kharach la-i-aa bann palai.  
mayraa paraan sakhaa-ee sadaa naal chalai.  
gur poorai har Naam dirhaa-i-aa har nihchal har  
Dhan palai jee-o. ||2||

hir hir sj xumyrw pñqmurñeAw ]  
kñl Awix iml wYmyrpñx j lvñeAw ]  
haurih n skw ibnudKypñqmw mYnlrvhyvih cl Y  
j lau]3]

har har sajan mayraa pareetam raa-i-aa.  
ko-ee aan milaavai mayray paraan jeevaa-i-aa.  
ha-o reh na sakaa bin daykhay pareetamaa mai  
neer vahay veh chalai jee-o. ||3||

siqgruimqñmyrw bñl skñel ]  
haurih n skw ibnudKymñl mñel ]  
hir j lauikñw krhugurumñ huj n nñk hir Dnu  
pl Yj lau]4]1]

satgur mitar mayraa baal sakhaa-ee.  
ha-o reh na sakaa bin daykhay mayree maa-ee.  
har jee-o kirpaa karahu gur maylu jan naanak  
har Dhan palai jee-o. ||4||1||

#### RAAG MAAJH CHAUPADAIY

#### GHAR 1 MEHLA 4

According to Dr. Bh. Vir Singh Ji, *Maajh* is a local musical measure. Having originated in the middle region (*Maajh*) of Punjab (India), it is known as *Maajh*.

In this *shabad*, 4<sup>th</sup> Guru Ram Das Ji is expressing his overflowing love for God and the Guru. So he is making a humble prayer for union with them.

He says: "God's Name has become pleasing to my mind, and by great good fortune, I have meditated on God's Name. It is with the grace of the perfect Guru that I have obtained perfection in meditating on God's Name, but it is a rare person who follows the Guru's teaching." (1)

Bringing out the greatness of God's Name, he says: "(I have made God's Name such an important part of my life, as if it is) the expense of my life's journey, (therefore) I have tied God's Name to my waist. This Name will be my life's companion, and shall always give me company. The perfect Guru has firmly instilled this Name in my heart. Now I possess the wealth of God's Name, which is everlasting." (2)

Expressing the depth of his love for God, Guru Ji says: "Lord God is my true friend and beloved sovereign. (I always pray that) someone may lead and unite me with Him, (who is) the preserver of my life breaths. Without sight of the Beloved, I cannot rest, and tears keep flowing from my eyes." (3)

But Guru Ji is not longing for a vision of God alone, he is equally anxious to meet his true Guru as well, (because he knows that for salvation of the soul, both are necessary). Therefore, he prays to the God Himself and says: "The true Guru is my childhood friend. O' my mother, I cannot live without seeing him. O' my respected God, please show mercy and unite me with the Guru, so that slave Nanak may obtain the wealth of God's Name." (4-1)

The message of the *shabad* is that like Guru Ji, we should develop utmost love and devotion for our true Guru and Lord God. For that we should listen daily to *Gurbani*, try to understand it, and sing it with true love and devotion. Most importantly, we should try to live our life according to the teachings of our Guru (Granth Sahib Ji).

ਮੁਹਿ ਮਹਿ ੴ ੴ ]

ਮਨੁ ਮਨੁ ਮਨੁ ਮਨੁ ਮਨੁ ]

ਹਾਹਿਰਿ ਬਿਨੁਦਿ ੴ ਅਵਰੁ ਜ ੴ ]

ਕੈਲ ਸ੍ਰਿ ਖੁਸ਼ੀਮਿ ੴ ਭਗਿ ਮਹਿਰਿ ਪ੍ਰਿਅਮੁ  
ਦਸਿ ੴ ੴ ]

ਹਾਮਨੁ ਕੁਨੁ ਕ੍ਰਿ ੴ ਭਿ ੴ ਭਿ ੴ ]

ਿਕਾਪਿਅਮੁ ਪ੍ਰਿਅਮਿ ੴ ਮਿ ੴ ]

ਮਿਲਿ ਸ੍ਰਿ ਸ੍ਰਿ ਕ੍ਰਿ ਭਿ ੴ ਭਿ ੴ ਭਿ ੴ  
ਜ ੴ ੴ ]

ਮ੍ਰਿ ਪ੍ਰਿਅਮੁ ਪ੍ਰਿਅਮਿ ੴ ਕ੍ਰਿ ੴ ]

ਹਮ ਭਿਰੁ ਦਿਨੁ ਕ੍ਰਿ ਪ੍ਰਿਅਮੁ ੴ ]

ਮ੍ਰਿ ਮੁਖਿ ਪ੍ਰਿਅਮੁ ਗ੍ਰਿ ਪ੍ਰਿਅਮੁ ੴ ਗ੍ਰਿ ੴ  
ਮਿਲਿ ੴ ੴ ]

ਮਿਭਿਨੁ ਗ੍ਰਿ ਭਿ ੴ ਭਿ ੴ ]

ਮ੍ਰਿ ਮਨੁ ਮਨੁ ਮਨੁ ਮਨੁ ਮਨੁ ]

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ਹਿਰਿ ੴ ੴ ]

maajh mehlā 4.

maDhusoodan mayray man tan paraanaa.

ha-o har bin doojaa avar na jaanaa.

ko-ee sajan sant milai vadhaagee mai har  
parabh pi-aaraa dasai jee-o. ||1||

ha-o man tan khojee bhaal bhaalaa-ee.

ki-o pi-aaraa pareetam milai mayree maa-ee.

mil satsangatkhaj dasaa-ee vich sangat har  
parabh vasai jee-o. ||2||

mayraa pi-aaraa pareetam satgur rakhvaalaa.

ham baarik deen karahu partipaalaa.

mayraa maat pitaa gur satgur pooraa gur jal mil  
kamal vigsai jee-o. ||3||

mai bin gur daykhay need na aavai.

mayray man tan vaydan gur birahu lagaavai.

har har da-i-aa karahu gur maylhu jan naanak  
gur mil rahsai jee-o. ||4||2||

#### MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should develop utmost love and devotion for our true Guru and Lord God. In this *shabad*, he once again expresses his love and longing for having a vision of God and his Guru.

He says: "God, the slayer of demons, is my very mind, body, and life-breath. Except Him, I know no other (who can provide me any support). I wish that by supreme good fortune I may meet some beloved saintly friend, who may show me the way to my beloved God." (1)

Listing the places where he has already searched for his beloved God, and where he is searching now, Guru Ji says: "O' my mother, I have searched my body and mind, and have also asked others, where I can meet my Beloved. Now, joining the congregation (of saintly persons, I am looking for Him there, because I have been told that) God abides in the company of saints." (2)

Describing what he does in that congregation, Guru Ji says: "(I pray to God and say): "O' merciful God, we are Your children, please protect us. (Please unite me with) the true Guru, my loving spouse and savior. Yes, my perfect true Guru is (like) my father and my mother. Seeing him I feel happy. My heart blooms like a lotus when it is put in water." (3)

Guru Ji concludes this *shabad* by describing the extent of his anguish at not being able to see his Guru, and therefore he once again prays to God to unite him with the Guru. He says: "(O' God), without seeing the Guru, I cannot rest or sleep. Separation from the Guru is causing pain to my mind and body. O' God, show mercy and unite me with the Guru, because slave Nanak feels pleasure on meeting the Guru." (4-2)

The message of the *shabad* is that we should always bear so much love for our Guru that we see him every day, (we should daily see and read Guru Granth Sahib, and sing *Gurbani* in the company of saintly persons). Then we will observe that the Guru (the essence of his *shabad*) will be lodged in our heart, and we will feel a unique kind of happiness (like the blossoming of a lotus when put in water).

ਪ੍ਰਿਅਮੁ ੴ

ਮੁਹਿ ਮਹਿ ੴ ੴ ]

ਹਿਰਿ ਗ੍ਰਿ ਪ੍ਰਿਅਮੁ ਹਿਰਿ ਗ੍ਰਿ ਪ੍ਰਿਅਮੁ ]

ਹਿਰਿ ਹਿਰਿ ਨਮੁ ਕ੍ਰਿ ਪ੍ਰਿਅਮੁ ੴ ]

ਮਿਲਿ ਸ੍ਰਿ ਸ੍ਰਿ ਹਿਰਿ ਗ੍ਰਿ ਗ੍ਰਿ ਗ੍ਰਿ ੴ  
ਜ ੴ ੴ ]

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maajh mehlā 4.

har gun parhee-ai har gun gunee-ai.

har har Naam kathaai nit sunee-ai.

mil satsangat har gun gaa-ay jag bha-ojal  
dutar taree-ai jee-o. ||1||



AwauSKI hir mY ukrhW ]  
 myrYpLqm kw mIdje snhW ]  
 myrw imqLsKw sopLqmuBwEl mYdsyhir nrhrIAV  
 j lau]2]

myrI bYdn hir gurupLw j wXy ]  
 haurih n skw ibnunwm vKwXy ]  
 mYAaKDumLqldj Ygr pYymYhir hir nwim  
 aDrIAVj lau]3]

hm cwqk dln siqgr srXwEl ]  
 hir hir nwimub miK pWEl ]  
 hir j l iniD hm j l kymInj n nwnk j l ibnu  
 mrlAVj lau]4]3]

aa-o sakhee har mayl karayhaa.  
 mayray pareetam kaa mai day-ay sanayhaa.  
 mayraa mitar sakhaa so pareetam bhaa-ee  
 mai dasay har narharee-ai jee-o. ||2||

mayree baydan har gur pooraa jaanai.  
 ha-o reh na sakaa bin Naam vakhaanay.  
 mai a-ukhaDh mantar deejai gur pooray mai  
 har har Naam uDhree-ai jee-o. ||3||

ham chaatrik deen satgur sarnaa-ee.  
 har har Naam boond mukh paa-ee.  
 har jalniDh ham jal kay meenay jan naanak jal  
 bin maree-ai jee-o. ||4||3||

#### MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should always bear so much love for our Guru that we see him every day, (we should daily read Guru Granth Sahib, and sing *Gurbani* in the company of saintly persons). In this *shabad*, he lovingly invites his saintly friends to come and join him in singing praises of their beloved God.

He says: "(O' my saintly friends, come let us join together and) read about the merits of God, and reflect on them. Day after day, let us listen to the discourse of God. By singing His praises in the congregation of saintly persons, we swim across the dreadful world-ocean." (1)

Once again inviting them, he says: "Come, O' my (saintly) mates, let us be in union with God. Any person, who gives me the message of my beloved (God) and tells me His whereabouts is my dear friend, mate, and brother." (2)

Now Guru Ji tells us who is his cherished friend, who truly understands his heart's agony, and helps him. He says: "The perfect Guru knows the agony of my heart. (He understands that) without meditating on God's Name, I cannot survive. So I say to him: 'O' my perfect Guru, give me such a medicine in the form of a (Guru) *mantra*, (that it may cure my heart's agony), and emancipate me through God's Name." (3)

Concluding the *shabad* with a beautiful metaphor, Guru Ji says: "Like a humble *chaatrik* (a bird that is always seeking a special drop of rain), I have come to the refuge of the Guru. He has put the drop of God's Name in my mouth. God is the ocean of the water of Name, (and I) Nanak, am (like) a fish, which dies without that water." (4-3)

The message of the *shabad* is that we should daily read, recite, understand, and sing praises of God through the melodious *shabads* included in Guru Granth Sahib Ji, and invite all other Gursikhs to join us in this effort. Then we will enjoy the life-giving and blissful experience of uniting with the Supreme Being, and attain salvation.

mW mhl w 4 ]

hir j n sLq iml humryBwEl ]  
 myrw hir pBudshumYBK l gwEl ]  
 myrI srDw pUr j gj lvn duqy imil hir drsin mnu  
 Blj Yj lau]1]

imil sqsLq bd l hir bWEl ]  
 hir hir kQw myYmin BwEl ]  
 hir hir Almhq hir min BwY imil siqgr Almhq  
 plj Yj lau]2]

vfbWgl hir sLq pwih ]  
 Bughln Bm cWw Kwih ]  
 ibnuBwgsqslun l BYibnushiq mY uBrIj Yj lau  
 ]3]

maajh mehlaa 4.

har jan sant milhu mayray bhaa-ee.  
 mayraa har parabh dashu mai bhukh lagaa-ee.  
 mayree sarDhaa poor jagjeevan daatay mil har  
 darsan man bheejai jee-o. ||1||

mil satsang bolee har banee.  
 har har katha mayrai man bhaanee.  
 har har amrit har man bhaavai mil satgur amrit  
 peejai jee-o. ||2||

vadbhaagee har sangat paavahi.  
 bhaagheen bharam chotaa khaaveh.  
 bin bhaagaa satsang na labhai bin sangat mail  
 bhareejai jee-o. ||3||

mYAie iml huj gj lvn ipAwry]

hir hir nwmudieAw min Dwry]

gurmīq nwmūmīTw min BūieAw j n nwnk nwm mnu  
Blj Yj lau] 4] 4]

mai aa-ay milhu jagjeevan pi-aaray.

har har *Naam* dā-i-aa man *Dhaaray*.

gurmaṭ *Naam* meethaa man *bhaa*-i-aa jan  
naanak *Naam* man *bheejai* jee-o. ||4||4||

#### MAAJH MEHLA 4

In the preceding *shabad*, Guru Ji lovingly invited his saintly friends and mates to come and join him in singing God's praises, and seek the bliss of union with Him. He begins this *shabad* also, by renewing this invitation.

He says: "Come, meet me, O' my saintly friends, and tell me about my God and Master. I am hungry for His sight."

Then, making a humble supplication to his Guru, he says: "O' my benefactor, the life of the world, fulfill this longing of mine: that I may be merged in God's view and my mind may be fully satiated." (1)

Describing the kinds of blessings he enjoys in the congregation of saintly persons, Guru Ji says: "Joining the congregation of saintly persons, I recite God's word. The discourse of God is (most) pleasing to my mind. The nectar of God's Name appeals to my mind, and meeting the true Guru (in the congregation of saints), I enjoy this nectar." (2)

However, Guru Ji cautions: "(Only) by great good fortune one obtains the company of the saintly persons. The unfortunate ones wander about in delusion, and suffer. Without good fortune, saintly company is not obtained, and without (such) company, one's mind remains defiled with the dirt (of sinful desires)." (3)

Finally, praying once again to God, he says: "O' the Beloved of the world, please come and meet me. Showing Your mercy, infuse Your Name into my mind. By Guru's instruction, God's Name has become pleasing to my mind. Yes, slave Nanak's mind is satiated with (the joy of God's) Name." (4-4)

The message of the *shabad* is that we should always pray to God to bless us with the company of the saintly people, and in that saintly congregation we should lovingly sing praises of God. This will give immense joy to our mind, body, and soul.

mWJ mhl w 4 ]

hir gr igAnuhir rsuhir pūieAw]

mnuhir rīlg rīqW hir rsuplAieAw]

hir hir nwmūmīK hir hir bdl mnuhir ris tūl tūl  
pauw j lau] 1]

Awhusl mYgil mY wēlAY]

mryptqm kl mYkQw sūwēlAY]

hir kysl iml humnudyw jogrbwkl mīK cadw  
j lau] 2]

vfbWgl hir slqiml wēAw]

gir pūYhir rsumīK pūieAw]

Bughln siqgru nhl pūieAw mnmKū grB j hīl iniq  
pauw j lau] 3]

Awip dieAwil dieAw pūB Dwrl ]

ml uhamYibīKAw sB invwrl ]

nwnk ht ptx ivic kūieAw hir l bly gurmīK sawd  
j lau] 4] 5]

maajh mehlāa 4.

har gur gi-aan har ras har paa-i-aa.

man har rang raatāa har ras pee-aa-i-aa.

har har *Naam* mukh har har bolee man har ras  
tul tul pa-udaa jee-o. ||1||

aavhu sant mai gal maylaa-ee-ai.

mayray pareetam kee mai kathaā sunaa-ee-ai.

har kay sant milhu man dayvaa jo gurbaanee  
mukh cha-udaa jee-o. ||2||

vadbhaagee har sant milaa-i-aa.

gur poorai har ras mukh paa-i-aa.

*bhaagheen* satgur nahee paa-i-aa manmukh  
garabh joonee nit pa-udaa jee-o. ||3||

aap dā-i-aal dā-i-aa parabh *Dhaaree*.

mal ha-umai bikhi-aa sabh nivaaree.

naanak hat patan vich kaa<sup>N</sup>-i-aa har lai<sup>N</sup>day  
gurmukh sa-udaa jee-o. ||4||5||

#### MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should always pray to God to bless us with the company of the saintly people, and in that saintly congregation we should lovingly sing praises of God.

This will give immense joy to our mind, body, and soul. In this *shabad*, he describes the bliss, which he himself has experienced by acting upon the above advice.

He says: "(By joining the company of saintly persons), I have obtained divine knowledge bestowed by the Guru, and I have obtained the relish of God's (company). I have been given God's Name-nectar to drink. My mind remains imbued with love for God. From my tongue I utter God's Name, and my mind overflows with the relish of God's love." (1)

Therefore, Guru Ji once again addresses his saintly friends, and says: "O' dear saints, come and embrace me to your bosom. Recite to me the discourse of my beloved Spouse. O' saints of God come and meet me, so that I may surrender my mind to those of you who utter the Guru's word with their tongue." (2)

However, Guru Ji wants to stress the point that God blesses only very fortunate people with the company and guidance of His devoted saints. The unfortunate ones keep wandering aimlessly and suffer. He says: "It was good fortune that God united me with the saint (Guru), and that perfect Guru poured the relish of God in my mouth. The unfortunate ones are not blessed with (such a) union with the true Guru, and the self-conceited person keeps falling into the womb again and again." (3)

In conclusion, Guru Ji says: "On whom God shows His mercy, that person has completely washed off the dirt of ego and the poison (of *Maya*) from the mind. O' Nanak, within one's body is a kind of special market where the Guru's followers buy the merchandise of God's Name. (By molding one's mind according to the Guru's instructions, one experiences the divine bliss within the body itself)." (4-5)

**The message of the *shabad* is that joining the company of saintly persons, we should read, recite, and sing the divine hymns enshrined in Guru Granth Sahib, and act upon the instructions contained therein. Then a stage will come when we will also taste the unique bliss of union with God in our own mind, without going outside anywhere.**

mwJ mhl w 4 ]

**maajh mehlaa 4.**

haugx govM hir nwmuiDAwE ]

ha-o gun govind har *Naam* *Dhi*-aa-ee.

imil sJiq min nwmvswE ]

mil sangat man *Naam* vasaa-ee.

hir pB Agm Agcr sAwml imil siqgr hir rsu  
klcJj lau]1]

har parabh agam agochar su-aamee mil  
satgur har ras keechai jee-o. ||1||

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DnuDnuhir j n ij in hir pBuj wqW ]

*Dhan* *Dhan* har jan jin har parabh jaataa.

j wE pCw j n hir kl bWqW ]

jaa-ay puchhaa jan har kee baataa.

pW ml wW mil mil Dww imil hir j n hir rsuplcY  
j lau]2]

paav malovaa mal mal *Dhovaa* mil har jan har  
ras peechai jee-o. ||2||

siqgr dwqYnwmuidVwEw ]

satgur daatai *Naamd*irhaa-i-aa.

vfBwgl gr drsnupwEw ]

vadbhaagee gur darsan paa-i-aa.

AlmB rsuscuAlmBqubd l gir pYAlmBkul lcY  
j lau]3]

amrit ras sach amrit bolee gur poorai amrit  
leechai jee-o. ||3||

hir sqsJiq sq prKuiml wEAY ]

har satsangat sat purakh milaa-ee-ai.

imil sqsJiq hir nwmuiDAwEAY ]

mil satsangat har *Naam**Dhi*-aa-ee-ai.

nwnk hir kQw sxl mK bd l gurmik hir nwim prlcY  
j lau]4]6]

naanak har kathaa sunee mukh bolee gurmat  
har *Naam* pareechai jee-o. ||4||6||

#### MAAJH MEHLA 4

Many out of us either wish to engage in the pursuits of earning worldly wealth, or enjoying false worldly pleasures (such as gambling, doing drugs, and indulging in sexual desires). In this *shabad*, Guru Ji shares with us what his mind wishes and longs to do, and the pleasures it seeks.

He says: "(My mind longs to) sing praises of God, and meditate on His Name. (I wish that) by joining the congregation of saintly persons, I may enshrine (God's) Name in my heart. (O' my friends), that God the Master is incomprehensible and inaccessible. Upon meeting the true Guru (in saintly company), I enjoy the relish of that God." (1)

The question may arise: "Why is it necessary to meet the devotees of God?" Answering this question, Guru Ji says: "Blessed are those devotees who have realized the Master. I want to go and ask them about the ways of that God, (and how He can be met and pleased). Therefore, for this purpose I am thinking of washing and massaging their feet (and performing their most humble service), so that upon meeting the servants of God, I may also drink the nectar of God." (2)

Then the next question arises, what is the necessity of meeting the true Guru. Answering this question, he says: "By great good fortune, I have obtained the sight of the Guru. The benevolent true Guru has fully ingrained God's Name in my heart. Nectar-like sweet and immortalizing is his speech. But it is only from the true Guru that one obtains this nectar." (3)

Finally, summarizing the necessity of the different stages we must go through to enjoy the bliss of union with God, he says: "It is by joining the congregation of the devotees of God that one meets the true person (in the form of the true Guru). It is by joining the company of the saintly persons that one meditates (on God's Name). Therefore, Nanak also prays that he may always keep listening to and uttering God's gospel from his mouth, and under Guru's instruction (his mind) may remain satiated with God's Name." (4-6)

**The message of the *shabad* is that we should join the company of the saintly persons. There, under the guidance of Guru (Guru Granth Sahib Ji), we should sing praises of God and meditate on His Name. Then we will enjoy the bliss of God's immortalizing sweet Name.**

mwJ mhl w 4 ]

maajh mehlā 4.

AwhuBkyqsl iml huipAwrlAw ]

aavhu bhainay tusee milhu pi-aaree-aa.

jomyw pqlmudsyiqs kYhauvrlAw ]

jo mayraa pareetam dasay tis kai ha-o vaaree-aa.

imil sqslhij I Dw hir sj xu hau siqgr ivthu  
GmwlAwj lau]1]

mil satsangat laDhaa har sajan ha-o satgur vitahu  
ghumaa-ee-aa jee-o. ||1||

j h j h dKw qh qh sAwml ]

jah jah daykhaa tah tah su-aamee.

qUGit Git rivAw Amrjwml ]

too ghat ghat ravi-aa antarjaamee.

gir pYhir nwl idKwl Aw hausiqgr ivthusd  
vwrAwj lau]2]

gur poorai har naal dikhaali-aa ha-o satgur vitahu  
sad vaari-aa jee-o. ||2||

ekopvxumwtl sB ekw sB ekw j iq sbwrlAw ]

ayko pavan maatee sabh aykaa sabh aykaa jot  
sabaa-ee-aa.

sB iekw j iq vrqY iBin iBin n rI el iksY dl  
rlwrlAw ]

sabh ikaa jot vartai bhin bhin na ral-ee kisai dee  
ralaa-ee-aa.

gir prsdl iekundrl AwieAw hausiqgr ivthu  
vqieAwj lau]3]

gur parsadee ik nadree aa-i-aa ha-o satgur  
vitahu vataa-i-aa jee-o. ||3||

j nunwinkubd YAlmly bwl ]

jan naanak bolai amrit bane.

grisKwYmin ipArl Bwl ]

gursikhaa<sup>N</sup> kai man pi-aaree bhaanee.

apdsu kry guru siqgru plw guru siqgru  
prapkwrlAwj lau]4]7]

updays karay gur satgur pooraa gur satgur par-  
upkaaree-aa jee-o. ||4||7||

sq capdymhl ycaYky ]

sat cha-upday mahlay cha-uthay kay.

#### MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should join the company of saintly persons. There, under the guidance of Guru (Guru Granth Sahib Ji), we should sing praises of God and meditate on His Name. Then we will enjoy the bliss of God's immortalizing sweet Name.

In this *shabad*, addressing his saintly friends as sisters, he says: "Come meet me, O' my dear sisters. I will be a sacrifice to the one who will tell me about my beloved Spouse. By joining the congregation of saintly persons (through the Guru) I have found (God) my Friend. So, I am a sacrifice to my true Guru." (1)

Describing his blissful experience, Guru Ji says: "Wherever I look, I find my beloved Master." (Then going into a prayer mode, he addresses God Himself and says): "O' the Knower of my inner self, You pervade each and every heart." (Also, expressing gratitude to the Guru, he says): "The perfect Guru has shown me God present right beside me. Therefore, I am always a sacrifice to the true Guru." (2)

Next explaining the beauty of God's creation, Guru Ji says: "All have been created out of the same air and clay (the same basic elements), and in all the same one Light shines. (But the beauty is) that even though the same one Light shines in all hearts, yet all are distinct, and one cannot be mixed with or confused for the other. (In spite of these differences), by Guru's grace I have seen the one (God) present in all. Therefore, I am a sacrifice to my true Guru."(3)

Finally Guru Ji clarifies that he is not making an ordinary remark. He is narrating the immortalizing words of his Guru. He says: "Slave Nanak is uttering the nectar sweet word (of the Guru), which is pleasing to the minds of the *Gursikhs* (true disciples of the Guru). The perfect true Guru is the benefactor of all. He delivers a perfect sermon (for the benefit of all)." (4-7) (Seven Chaupadas of 4<sup>th</sup> Guru)

**The message of the *shabad* is that we should join the congregation of saintly persons, and sing praises of God. There we should recite, listen, and understand the word of the Guru (Granth Sahib Ji). Then we will learn how to see the one divine Light in all creatures, and will experience a unique divine bliss.**

ਮਨੁ ਮਹਿ ੫ ਚਾਪਦੁ ਗੁਰੂ ॥

maajh mehlā 5 cha-upday ghar 1.

ਮਧੂ ਮਨੁ ਚਗੁਰੁ ਦਰਸਨੁ ਭਲੇ ॥

mayraa man lochai gur darsan taa-ee.

ਭਲੇ ਪ੍ਰਕਾਸ਼ਿਕਾ ਕੀ ਅੰਗ ॥

bilap karay chaatrik kee ni-aa-ee.

ਇਕੁ ਨ ਅਗ੍ਰਿਯੋਗੁ ਨ ਅੰਬਿਨੁ ਦਰਸਨੁ ਸੁਖਿ ਪਾਐ ॥੧॥

tarikhaa na utrai saa<sup>N</sup>t na aavai bin darsan  
sant pi-aaray jee-o. ||1||

ਹਾਉ ਗੋਲੀ ਜਲਾਉ ਗੋਲੀ ਗੰਢੇ ਗੁਰੁ ਦਰਸਨੁ ਸੁਖਿ ਪਾਐ ॥੧॥ ਰਹਾਉ ॥

ha-o gholee jee-o ghol ghumaa-ee gur darsan  
sant pi-aaray jee-o. ||1|| rahaa-o.

ਧਰਮੁ ਮੁਖਿ ਸੁਆਰਾ ਜਲਾਉ ਧਨੁ ਬਖਸ਼ਿ ॥

tayraa mukh suhaavaa jee-o sahj Dhun banee.

ਇਹੁ ਅੰਗੁ ਧਰਮੁ ਸੁਆਰਾ ॥

chir ho-aa daykhay saaringpaanee.

ਧਨੁ ਸੁਆਰਾ ਹੁਕਮੁ ਧਰਮੁ ਮਧੂ ਮਨੁ ਮਧੂ ॥੨॥

Dhan so days jahaa too<sup>N</sup> vasi-aa mayray sajan  
meet muraaray jee-o. ||2||

ਹਾਉ ਗੋਲੀ ਹਾਉ ਗੋਲੀ ਗੰਢੇ ਗੁਰੁ ਸੁਖਿ ਮਧੂ ਮਨੁ ਮਧੂ ॥੧॥ ਰਹਾਉ ॥

ha-o gholee ha-o ghol ghumaa-ee gur sajan  
meet muraaray jee-o. ||1|| rahaa-o.

ਇਕੁ ਗੋਲੀ ਨਿਮਲਿ ਧਰਮੁ ਕਿਉ ਜਾਹੁ ॥

ik gharhee na miltay taa kalijug hotaa.

ਹਿਖ ਕਿਉ ਨਿਮਲਿ ਧਰਮੁ ਕਿਉ ਜਾਹੁ ॥

hun kad milee-ai pari-a tuDh bhagvan<sup>N</sup>taa.

ਪੰਨਾ ੯੭

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ਮੋਹਿ ਰਿਖੁ ਨਿਵਹਿ ਨਿਮਲਿ ਨਿਮਲਿ ਅੰਬਿਨੁ ਧਰਮੁ ॥੩॥

mohi rain na vihaavai need na aavai bin  
daykhay gur darbaaray jee-o. ||3||

ਹਾਉ ਗੋਲੀ ਜਲਾਉ ਗੋਲੀ ਗੰਢੇ ਇਸੁ ਸੁਖਿ ਗੁਰੁ ਧਰਮੁ ॥੧॥ ਰਹਾਉ ॥

ha-o gholee jee-o ghol ghumaa-ee tis sachay  
gur darbaaray jee-o. ||1|| rahaa-o.

ਬੁਧੁ ਅੰਗੁ ਸੁਖਿ ਸੁਖਿ ਅੰਗੁ ॥

bhaag ho-aa gur sant milaa-i-aa.

ਪੰਨਾ ਅੰਬਿਨੁ ਗੁਰੁ ਮਿਹ ਪਾਐ ॥

parabh abhinaasee ghar meh paa-i-aa.

ਸੁਖਿ ਪ੍ਰਕਾਸ਼ਿਕਾ ਨਿਮਲਿ ਨਿਮਲਿ ਧਰਮੁ ॥੪॥

sayv karee pal chasaa na vichhurhaa jan  
naanak daas tumaaray jee-o. ||4||

ਹਾਉ ਗੋਲੀ ਜਲਾਉ ਗੋਲੀ ਗੰਢੇ ਜਨੁ ਨਿਮਲਿ ਧਰਮੁ ॥੧॥੮॥

ha-o gholee jee-o ghol ghumaa-ee jan naanak  
daas tumaaray jee-o. rahaa-o. ||1||8||

#### CHAUPADAS GHAR 1

According to Dr. Bh. Vir Singh Ji: "Such is the story regarding this *shabad* in Sikh History. Fourth Guru Ram Das Ji sent his son Arjan Dev Ji to *Lahore* (now in Pakistan) to participate in the marriage of his uncle Sehaari Das's son. His command was that he (Arjan Dev Ji) should stay at Lahore, and should not come back until he was summoned.

Arjan Dev Ji regarded Ram Das Ji not only as his father, but also his perfect and loving Guru. He had great love, respect, and affection for him. So obeying his father, even after all the marriage ceremonies had been completed, he kept staying at Lahore, waiting for a message from his father. But when for many days, no such message came and when separation from his loving father and Guru became intolerable; he sent a letter to Guru Ram Das Ji. Not receiving any response, he sent another letter, but still received no response (because these letters were being intercepted by his elder brother). Then, he wrote a third letter, describing the pangs of separation he was experiencing, and he instructed the courier to deliver this letter personally to Guru Ram Das Ji. When the latter received this letter, and noted that it was marked no. 3, he understood what was happening, and gave orders for Arjan Dev Ji to come back.

On obtaining union with his Guru and father, Arjan Dev Ji uttered another stanza to express his happiness. In this way, in combination with the previous three letters, it became a complete *shabad* or *chaupada* (a hymn of four stanzas). The net result was that Guru Ram Das Ji was extremely pleased with Arjan Dev Ji. Then in accordance with the pre-ordained command (of God) and the blessings already bestowed by the third Guru Amar Das Ji, he anointed Arjan Dev Ji as the next Guru.

In the first letter, expressing his desire to reunite with and enjoy the sight of his Guru and father, Arjan Dev Ji wrote: "My heart longs for a glimpse of the Guru, and wails like a *chaatrik*, (the bird pied-cuckoo that wails for a special drop of water). My thirst is not quenched, and my mind finds no peace without the sight of the beloved saint (Guru)." (1)

Summarizing his love for the Guru, he says: "I am a sacrifice again and again to the sight of my beloved saint Guru." (1-pause)

Receiving no response to this letter, Arjan Dev Ji wrote a second letter, saying: "(O' saint Guru), pleasing is your countenance, and soothing is your utterance. (My condition is like that of) a pied cuckoo that has not seen a drop of water in such a very long time. Blessed is the land where you abide, O' my benefactor, friend, and God." (2)

Expressing once again his utmost love for his Guru, he says: "O' my beloved Guru-benefactor, friend and God, I am a sacrifice again and again to your sight." (1-pause)

Still receiving no response, Arjan Dev Ji sent a third message, expressing his extreme restlessness. He wrote: "(When I was there with you, even then) a moment without seeing you was (painful like a long period) of *Kal-Yug*. (When shall I now meet You, O' my Beloved)? My nights do not pass. I cannot sleep without a sight of the Guru's Court." (3)

Paying homage even to Guru's court, he says: "I am a sacrifice again and again to the court of that true Guru." (1-pause)

On receiving the third letter, Guru Ram Das Ji called Arjan Dev Ji home and anointed him as the (next) Guru, and asked him to utter the fourth stanza, so that (along with the earlier three letters) it may become a complete *shabad*. Expressing his pleasure and gratitude, Guru Ji says: "By great good fortune, God has united me with the saint Guru, and I have obtained the immortal God right in my own home. Now I shall serve you (with such dedication) that I may not be separated from you even for a moment. Servant Nanak is your slave, (O' my respected sire)."

Once again expressing his extreme love and dedication, he says: "(O' my Guru), I am a sacrifice again and again to You, and servant Nanak is your slave, (O' my Master)." (1-8)

**The message of the *shabad* is that we should have so much love and dedication for our beloved Guru that without seeing the sight of him (by reading and understanding at least one *shabad* from Guru Granth Sahib Ji, or reading the *Hukam Naama*), we should not start our day. At every moment we should remember and keep in mind our Guru God.**

rwgumwJ mhl w 5 ]

sw riq shwI ij quqDusmwl I ]

soklushij wj oqrI Gwl I ]

soirdw shij w ij quirdYqUvIw sBnw kyduqrw  
j lau]1]

raag maajh mehlāa 5.

saa ruṭ suhaavee jīṭ tuDh samaalee.

so kamm suhaylaa jo ṭayree ghaalee.

so ridāa suhaylaa jīṭ ridai too<sup>N</sup> vutḥaa sabḥnaa  
kay dāṭāaraa jee-o. ||1||



```
q[SwJw siihbubqpuhmwrw ]
nauiniD qrYAKt B[fw ]
ij suqldjh suiqliq AGwYsel Bgquqmwrw
j lau]2]
```

too<sup>N</sup> saajhaa saahib baap hamaaraa.  
 na-o niDh tayrai akhut bhandaaraa.  
 jis too<sup>N</sup> deh so taripat aghaavai so-ee bhagat  
tumaaraa jee-o. ||2||

sBukoAnsYqrI bTW ]  
Gt Gt Amir qmYvTW ]  
sByswJlvml sdwiein qmksYn idsih bwhrw  
j lau]3]

sabh ko aasai tayree baithaa.  
ghat ghat antar too<sup>N</sup>hai vuthaa.  
 sabhay saajheevaal sadaa-in too<sup>N</sup> kisai na  
diseh baahraa jee-o. ||3||

qApygrmiK mkiq krwieh ]  
qApymniK j nim Bvwieih ]  
nink dws qyYbil hwrYsBuqrw Ky udsuhrw  
j lau]4]2]9]

too<sup>N</sup> aapay gurmukh mukat karaa-ihī.  
 too<sup>N</sup> aapay manmukh janam bhavaa-ihī.  
 naanak daas tayrai balihaarai sabh tayraa  
 khayl dasaahraa jee-o. ||4||2||9||

**MAAJH MEHLA 5**

In the previous *shabad*, Guru Arjan Dev Ji described the story of his separation and eventual union with his beloved father and Guru, Sri Ram Das Ji. In the last stanza of that hymn, Guru Ji stated: “By great good fortune, God has united me with the saint Guru, and I have obtained the immortal God right in my own home. Now I shall serve you (with such dedication) that I may not be separated from you even for a moment. Servant Nanak is your slave, (O’ my respected sire).” In this *shabad*, Guru Ji expresses his appreciation, gratitude, and commitment to God.

He says: "O the Benefactor of all creatures, pleasant is that season when I remember You, and for me that task is the most auspicious, which I do in Your service. Blessed is that heart in which You reside." (1)

Eulogizing God further, he says: "O' God, You are the common father of us all. Your inexhaustible stores are full of (all the nine treasures of wealth). The one to whom You give (all that one's worldly and spiritual desires are fulfilled, and such a person) is fully satiated. That person alone is (considered) Your (true) devotee." (2)

Guru Ji now describes how all the creatures depend on God and share His provisions. He says: "O' God, everyone has pinned his or her hope on You. It is You who reside in each and every heart. All are called partners in Your wealth (of grace). You don't appear as a stranger to anyone." (3)

Finally commenting on the unique ways of God, he says: "(O' God), You Yourself emancipate some persons through the Guru's guidance. You Yourself make the self-willed endure births and deaths. Slave Nanak is a sacrifice to You. All is Your play and show, (O' my God)." (4-2-9)

The message of the *shabad* is that we should understand that all creatures (not just human beings) are the off springs of the same one Creator, and all are equal partners in His grace. Therefore, all of us should live like brothers and sisters, and ignore one another's faults and failings. We should not be bothered by any good or bad omens, or regard particular times and seasons as more auspicious than others. For us, all those times are propitious when we remember God, and all those deeds are good which are done in God's service.

Detail of shabads: M: 4=7, M: 5=2, Total=9

mwJ mhl w 5 ]

**maajh mehlaa 5.**

Anhdvuj Yshij shj w]  
sbid And krysd kj w]  
shj gPw mih qwI l wel Amsxualt svvirAw  
j lau]1]

anhada vaajai sahj suhaylaa.  
 sabad anand karay sad kaylaa.  
 sahj gufaa meh taarhee laa-ee aasan ooch  
 savaari-aa jee-o. ||1||

iPir iGir Apnyigh mih AwieAw]  
j ol Mdw sel pwieAw]  
iqbiq AGwie rihAw hYstMhugir AnBaupirKu  
idKwirAw j lau]2]

fir ghir apunay garih meh aa-i-aa.  
jo lorheedaa so-ee paa-i-aa.  
taripaṭ aghaa-ay rahi-aa hai sanṭahu gur  
anbha-o purakh dikhaari-aa jee-o. ||2||

**It is the same light**

Apyrwj nuApyl gw ]  
 Awp inrbwkl ApyBgw ]  
 ApyqKiq bhYscuinAwel sB ckl kkl  
 pkurAw j lau ]3]

aapay raajan aapay logaa.  
 aap nirbaanee aapay bhogaa.  
 aapay takhat bahai sach ni-aa-ee sabh  
 chookee kook pukaari-aa jee-o. ||3||

j hw i fTw mYqhkohAw ]  
 iqsursuAwieAw ij in Bdul ihAw ]  
 j qI j iq iml l sKu pwieAw j n nwnk ieku psurAw  
 j lau ]4]3]10]

jayhaa dithaa mai tayho kahi-aa.  
 tis ras aa-i-aa jin bhayd lahi-aa.  
 jotee jot milee sukh paa-i-aa jan naanak ik  
 pasaari-aa jee-o. ||4||3||10||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that all those times are propitious when we remember God, and all those deeds are good which are done in God's service. In this *shabad*, he shares with us his own state of mind as a result of his dedication and devotion to God at all times.

He says: "Within me rings spontaneously the non-stop melody of celestial joy. My mind always revels in the bliss of the (divine) word. I am sitting in a trance, in a state of spiritual equipoise, and my mind is focused on the highest embellished seat (of the supreme Being)." (1)

Elaborating on his manner of worship and meditation, Guru Ji says: "After wandering outside, my mind has turned its concentration inwards, and I have found what I have been searching for. O' my dear saints, (now) my mind has been fully sated and satiated, because (now) the Guru has shown me that Master, the embodiment of (divine) knowledge." (2)

Describing that God whom he has realized, Guru Ji says: "(I have now realized that God) Himself is the King, and Himself the subjects. He Himself is the renouncer, and He Himself is the enjoyer of worldly pleasures and relishes. He Himself sits on the throne, and dispenses true justice. Therefore, all my cries and complaints have ended." (3)

In order that there should not be any doubt left in our minds about God, Guru Ji says: "I have described (the Master) exactly as I have seen. But only the one who has understood His mystery enjoys this relish (of God's merits). Such a person's light (soul) merges into the (Supreme) soul, and obtains spiritual peace. Slave Nanak has (seen that) the one (God) is pervading everywhere." (4-3-10)

The message of the *shabad* is that we need not go anywhere outside in search of God. All we need to do is to sit calmly, and concentrate on God abiding within ourselves. Then we will be able to listen to the non-stop divine melody and enjoy the bliss of union with Him, while sitting in our own home.

mW mhl w 5 ]

maajh mehlaa 5.

ij quGir ipir shwgbxwAw ]  
 iquGir sKleymgl ugwieAw ]  
 And ibnd iquGir shih j oDn kllq isgrl  
 j lau ]1]

jit ghar pir sohaag banaa-i-aa.  
 tit ghar sakhee-ay mangal gaa-i-aa.  
 anad binod titai ghar soheh jo Dhan kant  
 sigaaree jee-o. ||1||

sw gkvll sw vfBgix ]  
 pqrll sll vllq shwgix ]  
 rlvllq sw sGiV ibckix j oDn kll ipAurl  
 j lau ]2]

saa gunvantee saa vadhaagan.  
 putarvantee seelvant sohagan.  
 roopvant saa sugharh bichkhan jo Dhan kant  
 pi-aaree jee-o. ||2||

Acirvllq swel prDny ]  
 sB ishr bxysuigAwy ]  
 sw kl vll sw sBrwel j oipir kYrlig svwl  
 j lau ]3]

acharvant saa-ee parDhaanay.  
sabh singaar banay tis gi-aanay.  
 saa kulvantee saa sabhraa-ee jo pir kai rang  
 savaaree jee-o. ||3||

mihmw iqs kl khxun j wey ]  
 j oipir mjl l el Allg l wey ]

mahimaa tis kee kahan na jaa-ay.  
 jo pir mayl la-ee ang laa-ay.

It is the same light

pMw 98

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iQrushiḡuvruAgmūAgcruj n nink pḡ  
suDwrl j lau]4]4]11]

thir suhaag var agam agochar jan naanak  
paraym saaDhaaree jee-o. ||4||4||11||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should sit calmly, and concentrate on the God abiding within ourselves. Then we will be able to listen to the non-stop divine melody, and enjoy the bliss of union with Him while sitting in our own home. In this *shabad*, using his favorite metaphor of a beauteous wedded bride for a Guru-following soul, he tells us what kind of blessings are showered on such a soul-bride (who is wedded to God Himself).

He says: "O' my friend, in the home (of my heart) in which the spouse (God) has come to reside, (I have) sung the song of celestial joy. (O' my friend), revelries and pleasures look beauteous in that house in which her Spouse has embellished the bride-soul. (Because, only the heart of that Guru's follower enjoys spiritual bliss who has been bestowed with spiritual merits by God)." (1)

Now describing the merits of such a Guru's follower, who has been blessed with God's grace, Guru Ji says: "The soul-bride united with God is the most meritorious and most fortunate. She is blessed with many sons (wields much respect in the society), and she is a docile wedded wife (of calm and obedient nature). She is a truly beauteous, sagacious, and beloved bride with bewitching eyes (who possesses both wisdom and endearing qualities)." (2)

Continuing the same metaphor of a God-united Guru-following soul, Guru Ji says: "Such a wedded (united) soul-bride of noble conduct is highly distinguished. (Such a wise Guru's follower possesses all merits, as if) she is both knowledgeable, and also decked with all kinds of ornaments. In short, the soul-bride who has been embellished with the love of her Spouse is of high lineage, and blessed with the support of many brothers. (In other words, the Guru's follower who is imbued with the love of God is regarded as a person of honor, and divine power)." (3)

In conclusion, Guru Ji says: "The glory of the soul-bride who has been united with (God) and embraced by Him cannot be described. O' Nanak, eternal is the union of that soul: she has been blessed with the love and support of the incomprehensible and unknowable God." (4-4-11)

**The message of the *shabad* is that we should imbue ourselves with such deep sincere love and devotion for God that He Himself may come and embellish us with all kinds of merits, embrace us to His bosom, and let us enjoy the bliss of His eternal love and support.**

mWJ mhl w 5 ]

maajh mehlāa 5.

Kj q Kj q drsn cwhy]  
Bwiq Bwiq bn bn Avgwhy]  
inrguḡsrguḡhir hir mryw kel hYj lauAwix iml wv  
j lau]1]

khojat khojat darsan chaahay.  
bhaat bhaat ban ban avgaahay.  
nirgun sargun har har mayraa ko-ee hai jee-o  
aan milaavai jee-o. ||1||

Ktusisq ibcrq miK igAwnw]  
pJ w iql kuqlrQ iesnwnw]  
invll krm Awn carwsh ien mih sWq n Awv  
j lau]2]

khat saasat bichrat mukh gi-aanaa.  
poojaa tilak tirath isnaanaa.  
nivlee karam aasan cha-oraaseeh in meh saaNt  
na aavai jee-o. ||2||

Aink brK kleyj p qwpw]  
gvnuklAw Drql Brmwqw]  
iekuiKnuihrdYsWq n AwYj gl bhiV bhiV aiT Dwv  
j lau]3]

anik barakh kee-ay jap taapaa.  
gavan kee-aa Dhartee bharmaataa.  
ik khin hirdai saaNt na aavai jogee bahurh  
bahurh uth Dhaavai jee-o. ||3||

kir ikrpw moh suDuiml wieAw]  
mnuqnuslql uDirj upwieAw]  
pBuAibnusi bisAw Gt Blqir hir mhl ununku  
gwYj lau]4]5]12]

kar kirpaa mohi saaDh milaa-i-aa.  
man tan seetal Dheeraj paa-i-aa.  
parabh abhinaasee basi-aa ghat bheetar har  
mangal naanak gaavai jee-o. ||4||5||12||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should imbue ourselves with such deep and sincere love for God that He Himself may come and embellish us with all kinds of merits, embrace us to His bosom, and let us enjoy the bliss of eternal union with Him. But the problem is that instead of inculcating true love for our Creator and His creatures, we begin searching for Him in forests and pilgrimage stations, or through various rituals and yogic postures. In this *shabad*, he describes the futility of all such methods, and tells us how and when blissful union with God takes place.

Guru Ji says: “(A true devotee) searches again and again (for God, because the devotee) wants to see His sight. (Toward that end), the devotee searches for Him in jungles and wildernesses of many kinds, and (keeps asking:) “Is there anybody who can unite me with my Lord Master who has no attributes, and yet possesses all merits?” (1)

Now Guru Ji describes the spiritual state of *pundits* or yogis to whom one goes for spiritual guidance and solace. He says: “(During the search, a seeker goes to many scholars). The (scholars) utter from their tongue knowledge of the six *Shastras* (Hindu philosophy), perform various kinds of worships, ablutions at pilgrimage stations, and anoint their foreheads with saffron marks. Some perform eighty-four yogic postures, including *Niwali Asana* (a special yogic practice to cleanse the bowels). But all such rituals and exercises bring no peace of mind.” (2)

Next, Guru Ji comments upon the fate of those who for many years, perform hard penance or keep wandering over the earth to attain God. He says: “For years (a seeker might have) performed worship and practiced austerities, and might have roamed the earth. But still the seeker’s mind doesn’t find peace, even for a single moment; therefore a yogi keeps running from one place to the other again and again.” (3)

Now Guru Ji tells us how he was united with the supreme Master, and what kind of bliss he is enjoying. He says: “Showing His grace, God has united me with the saint (Guru. As a result), my mind and body have become cool, (calm), and contented. The immortal God has taken abode in my heart, so slave Nanak sings songs of joy.”(4-5-12)

**The message of the *shabad* is that there is no need or use of performing ritual worships, penances, yogic exercises, or ablutions at holy places. If we want to enjoy blissful union with God, and a unique sense of peace and happiness of mind, then we should pray to Him to bless us with the guidance of the Guru. Luckily, we the Sikhs are already blessed with the guidance of Guru Granth Sahib. We do not have to search for any Guru. Now all we need to do is to carefully and lovingly read, understand, and act upon the advice contained therein. Surely, one day God will shower His mercy upon us also, and let us enjoy the peace and bliss of His union.**

mWJ mhl 5 ]

paarbarahm aprampar dayvā.

Agm Agochar Alakh abhayvā.

dIn dieAw gopāl gobindā har iDAwahu gurmik  
gurmukh j lau]1]

gurmik madhusoodan nistāray.

gurmik sangee krisan muraaray.

dieAw damodar gurmik paa-ee-ai horat  
kitai na bhaatee jee-o. ||2||

nirhaaree kaysav nirvairā.

kot janaa jaa kay poojeh pairā.

gurmik hirdai jaa kai har har so-ee bhagat  
ikaatee jee-o. ||3||

amogh darsan bay-anṭ apaaraa.

vad samrath sadaa daataaraa.

gurmik Naam japee-ai tit taree-ai gat  
naanak virlee jaaṭee jee-o. ||4||6||13||

maajh mehlā 5.

paarbarahm aprampar dayvā.

agam agochar alakḥ abhayvā.

deen da-i-aal gopaal gobindā har Dhi-aavahu  
gurmukḥ gaatee jee-o. ||1||

gurmukḥ madhusoodan nistāray.

gurmukḥ sangee krisan muraaray.

da-i-aal damodar gurmukḥ paa-ee-ai horat  
kitai na bhaatee jee-o. ||2||

nirhaaree kaysav nirvairā.

kot janaa jaa kay poojeh pairā.

gurmukḥ hirdai jaa kai har har so-ee bhagat  
ikaatee jee-o. ||3||

amogh darsan bay-anṭ apaaraa.

vad samrath sadaa daataaraa.

gurmukḥ Naam japee-ai tit taree-ai gat  
naanak virlee jaaṭee jee-o. ||4||6||13||



He says: "(O' God), we do whatever You say (or command). We receive whatever You give us. You are the sole pride of the poor and the helpless. You are everything, O' my beloved (God). I am a sacrifice to Your power."(1)

Commenting on the fact that different people do different things, some follow the righteous path and some stray into wrong directions, Guru Ji sees the will or desire of the Almighty. He says: "(It is according to His) Will that some go astray, and some follow righteous paths (in life). It is according to His Will that many persons sing His praise under the guidance of the Guru. According to His will, many wander in doubt, and fall into many existences. (In fact), everything happens according to His Will."(2)

Giving the essence of his belief, Guru Ji says: "(O' God), no one is foolish, and no one is wise. Everything happens as per Your Will. O' incomprehensible, unknowable, infinite, and unfathomable God, Your worth cannot be described."(3)

Guru Ji concludes the *shabad* by showing us what to beg from that supreme Master. He says: "O' God, I have come and fallen at Your door (and sought Your refuge). O' my Beloved, give me the dust of the saints' feet (their humble service. Because) O' Nanak by seeing their sight, one's mind is satiated, and easily the union with Him takes place." (4-7-14)

**The message of the *shabad* is that we should not feel proud, thinking that we are better or more righteous than others. We should understand that whatever others are, or whatever is happening, good or bad, it is all according to God's Will. What we need to do is to pray to God to bless us with the guidance of the saint Guru, so that under his guidance we may meditate upon God with love and devotion. Then in a very natural sort of way, we would be united and become one with God.**

mnJ mhl w 5 ]

dKuqdyj w ivsir j wY]  
BK ivApYbhuibiD DwY]  
ismrq nmusdw shj w ij sudyYdl n dieAw w  
j lau]1]

siqgrumy w vf smrQw ]

plw 99

j lie smw l qw sBudKu l Qw ]  
iclw rgugel hauplvw Awip krypRqpwl w j lau]2]

bwirk vlg l hausB ikCumlgw ]  
dpyqit nhl pB rlgw ]  
pRl pYpYbhqumw el dln dieAw gpw w  
j lau]3]

haubil hwl siqgr pRy]  
ij in bDn kwysgl ymy]  
ihrdY nmu dy inrml kley nwnk rlg rsw w  
j lau]4]8]15]

maajh mehlā 5.

Dukh tādai jaa visar jaavai.  
bhukh vi-aapai baho biDh Dhaavai.  
Simrat Naam sadaa suhaylaa jis dayvai deen  
da-i-aalaa jee-o. ||1|

satgur mayraa vad samrat<sup>h</sup>aa.

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jee-ay samaalee taa sabh dukh lathaa.  
chintaa rog ga-ee ha-o peer<sup>h</sup>aa aap karay  
partipaalaa jee-o. ||2||

baarik vaa<sup>n</sup>gee ha-o sabh kichh mangaa.  
dayday tot naahee parabh rangaa.  
pairee pai pai bahu<sup>t</sup> manaa-ee deen da-i-aal  
gopaalaa jee-o. ||3||

ha-o balihaaree satgur pooray.  
jin banDhan kaatay saglay mayray.  
hirdai Naamday nirmal kee-ay naanak rang  
rasaalaa jee-o. ||4||8||15||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the saint Guru, so that under his guidance we may meditate upon God with love and devotion. In this *shabad*, he tells us what happens, if contrary to the above advice, we forsake God. He also describes the blessings a person obtains who meditates on God's Name and remembers Him with love and devotion.

Guru Ji says: "One is afflicted with pain only when one forgets God. (In the absence of remembrance of God), one is afflicted with hunger (for worldly pleasures), and so one runs in various directions (to satisfy this hunger, and indulges in various sinful and immoral actions, which ultimately bring pain). On the other



hand, the person whom the compassionate God gives (the gift of His Name), by meditating on God, that person always remains happy (with whatever he or she already has)." (1)

Now Guru Ji shares his own experience in this matter. He says: "My true Guru is very powerful. (By his grace, when) I remember (God) in my heart, all my pain disappears. Yes, the malady of worry and the pain of ego has departed from within me, because (now) God Himself protects and nurtures me." (2)

But Guru Ji assures us that this does not necessarily mean that one has to go without worldly pleasures and comforts. Only his approach is different. He says: "What I do is that like a child, I ask Him for every thing (I need). By conferring gifts on me, God's stores do not fall short. That Master of the universe is very gracious and merciful to the meek and humble. Falling at His feet repeatedly, I please Him." (3)

Guru Ji concludes the *shabad* by expressing his gratitude to his Guru, who has given him such perfect guidance. He says: "I am a sacrifice to my perfect Guru, who has cut off (and liberated me from) all my (worldly) bonds. By instilling the Name (by teaching me how to remember and approach God), he has made me pure. Dyed in God's love, Nanak has become drenched with spiritual joy." (4)

**The message of the *shabad* is that if we want to enjoy both worldly comforts and spiritual joy, then instead of forsaking God and running after worldly wealth, we should seek the guidance of Guru (Granth Sahib Ji), and remember God with true love and affection. Then like a child we can entreat Him for all kinds of gifts; He would never feel any hesitation in bestowing those gifts on us.**

ਮੁਹ ਮਹਿ ੫ ]

lwl gpl dieAw rlyly]  
gihrgbir bAw govly]  
alt AQh bAw sAwml ismir ismir hauj lvw  
j lau]1]

dK BjIn inDwn Amd y]  
inrBauinrvr AQh Aql y]  
Akwl mtriq Aj hl sB0mn ismrq Tlw Qlvw  
j lau]2]

sdw slhl hir rly gpl w]  
alt nlc krypqpwl w]  
nmwrsiwexumnuiqbqwiexugrmik Almbuplvw  
j lau]3]

diK siK ipAwryqDuiDAwml ]  
eh smiq grlyqpwl ]  
nwnk kl Dr qMYTkr hir rly pwr prlvw  
j lau]4]9]16]

maajh mehlaa 5.

laal gopaal da-i-aal rangeelay.  
gahir gambheer bay-ant govinday.  
ooch athaah bay-ant su-aamee simar simar  
ha-o jeevaa<sup>N</sup> jee-o. ||1||

Dukh bhanjan niDhaan amolay.  
nirbha-o nirvair athaah atolay.  
akaal moorat ajoynee sambhou man simrat  
thandhaa theevaa<sup>N</sup> jee-o. ||2||

sadaa sangee har rang gopaalaa.  
ooch neech karay partipaalaa.  
Naam rasaa-in man tariptaa-in gurmukh amrit  
peeavaa<sup>N</sup> jee-o. ||3||

dukh sukh pi-aaray tuDhDhi-aa-ee.  
ayh sumat guroo tay paa-ee.  
naanak kee Dhar too<sup>N</sup>hai thaakur har rang  
paar pareevaa<sup>N</sup> jee-o. ||4||9||16||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy both worldly comforts and spiritual joy, we should seek the guidance of the Guru and meditate on God's Name. Then, like a child, we can always beg Him for all kinds of gifts, and He would never feel any hesitation in bestowing those gifts on us. In this *shabad*, he shows us how and what to beg from our Creator.

Guru Ji says: "O' beloved Preserver of the world, merciful and loving Lord, unfathomable, profound, limitless God, O' the highest of the high, immeasurable, infinite Master, I wish that I may (obtain) spiritual life by meditating on You." (1)

Next, describing the bliss he obtains by meditating on God, Guru Ji says: "O' Destroyer of pains, O' invaluable treasure, O' fearless, , unfathomable, and immeasurable (God), You are beyond death or birth. You are self-existent. By meditating on You, my mind becomes (calm and) cool." (2)

Now Guru Ji shares with us his loving desires, and says: "God, the world-cherisher, is always the companion of His creatures. He nurtures both high and low. His Name is the essence of all joys and satiates the mind. (I wish) that by Guru's grace, I may drink the nectar of (God's) Name, which satiates the mind (from all worldly desires)." (3)

Concluding the *shabad* with a humble prayer, Guru Ji says: "O' my Beloved, (I wish that both) in pain and pleasure, I may meditate on You. This immaculate advice I have obtained from the Guru. O' Master, You are Nanak's mainstay. Through Your love alone I can swim across (this worldly ocean)." (4-9-16)

**The message of the *shabad* is that instead of approaching God with our long list of worldly demands, we should lovingly pray to Him to bless us, so that we may always remember Him both in joy and sorrow. Then the benevolent Creator would bestow such peace and contentment of mind on us that we would rise above the worldly desires, and live in a state of perfect peace, and contentment.**

ਮੁਝ ਮਹਿ ੫ ]

maajh mehlaa 5.

ੲਹੁਸੁਯੁ ਵੀਜੁ ਕਮਲਿ ਸਿਗ੍ਗ੍ਰਮਿਲਿ ਅਹੁ ]

ਸਪਿਦਰਸਨੁ ਪ੍ਰਾਪਕੁ ਕੀਰਾਹੁ ]

ੲਹੁਮੁਰਗੁ ਚਸਪਿ ਗਵਿਅਹੁ ਸੁਇਏ ਸ੍ਰੀਗੁਰੁ ਜਲਾ ॥1॥

Dhan so vaylaa jīt mai satgur mili-aa.

safal darsan naytar paykhattari-aa.

Dhan moorat chasay pal gharhee-aa Dhan so o-ay sanjogaa jee-o. ||1||

ਅਦਮੁਕਰੁ ਮਨੁਮਿਰਮਲਿ ਅਹੁ ]

ਹਿਰਮੁਰਿਗੁ ਚਲਿਕੁ ਬਹੁਸਗਿ ਕੀਰਾਹੁ ]

ਨਮੁਮਿਰਮਲਿ ਸਿਗ੍ਗ੍ਰਮਿਲਿ ਅਹੁ ਮਿਤਿ ਗੇਯੁ ਗੁਰੁਗੁਰੁ  
ਜਲਾ ॥2॥

udam karat man nirmal ho-aa.

har maarag chala bharam saglaa kho-i-aa.

Naam niDhaan satguroo sunaa-i-aa mit ga-ay saglay rogaa jee-o. ||2||

ਅੰਤਰਿ ਬਾਹਰਿ ਕ੍ਰਿਪਾ ਬਖਸ਼ਿ ]

ਕ੍ਰਿਪਾ ਅੰਤਰਿ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ]

ਗੁਰੁ ਕੀਰਾਹੁ ਸਬੁਕੇਕੇ ਅਵਰੁਨੁ ਕੇਲਿ ਹੀਗੁ  
ਜਲਾ ॥3॥

antar baahar tayree banee.

tuDh aap kathee tai aap vakhaanee.

gur kahi-aa sabh ayko ayko avar na ko-ee ho-igaa jee-o. ||3||

ਅੰਮ੍ਰਿਤੁ ਰਸੁਹਿ ਗੁਰੁ ਕ੍ਰਿਪਾਹੁ ]

ਹਿਰਪ੍ਰਸੰਨੁ ਮੁਖਿ ਨਿਰਮਲੁ ]

ਨਮਿਰਮਲੁ ਨਮਿਰਮਲੁ ਗੁਰੁਗੁਰੁਗੁਰੁ  
ਜਲਾ ॥4॥10॥17॥

amrit ras har gur tay pee-aa.

har painan Naambhojan thee-aa.

Naam rang Naam choj tamaasay naa-o naanak keenay bhogaa jee-o. ||4||10||17||

#### MAAJH MEHLA 5

In the last stanza of the previous *shabad*, Guru Ji expressed his wish that he may meditate on God, both in pain and pleasure. He further stated that this immaculate advice he had obtained from his Guru. In this *shabad*, he shares with us what other blessings he obtained from the Guru, and how indebted he feels towards his spiritual guide.

He says: "Blessed is that time when I met the true Guru. So fruitful was this meeting that just on seeing him with my eyes, I felt emancipated. (Therefore for me), most auspicious are those moments, minutes, hours, and those special circumstances, which brought about this meeting." (1)

Next, he describes the things that happened after meeting his true Guru. He says: "(My true Guru instructed me to meditate on God's Name). By making efforts (to meditate on the Name), my mind was purified. Walking on God's path (of righteousness, as instructed by the Guru), all my doubt was removed. The true Guru has related to me the benefits of the treasure of (God's) Name. (By virtue of this), all my afflictions have been removed." (2)

Now Guru Ji describes what else he has learnt from his spiritual guide. He says: "O' Lord Master, my Guru has told me that both within and without, it is Your Word (of command, which prevails). You Yourself have uttered and expounded it (through various natural phenomena). The Guru has told me that behind everything, there is the command or will of the one (God) alone, and there will never be any other (beside Him whose writ will run this universe)." (3)

Summarizing the gifts, he has obtained from his Guru, he says: "I have drunk the ambrosial nectar of God's Name from the Guru. (I am now so much absorbed in meditating on God's Name that I have become oblivious of my dress and food, as if) God's Name has become my food and my wear. Now God's Name is my joy, entertainment, and pleasure. (In short, absorption in) God's Name has become Nanak's sole enjoyment." (4-10-17)

The message of the *shabad* is that if we wish to be free from doubt or disease, and enjoy true happiness and bliss, we should seek and act upon the guidance of Guru (Granth Sahib Ji). As instructed therein, we should make a sincere and concerted effort to meditate on God's Name. A stage would come, when this effort would purify our mind, remove all our doubt and distress, and we would enjoy all the bliss and pleasures of God's Name.

mWJ mhl w 5 ]

maajh mehlāa 5.

sgl slh pih vsquiek mlgau]

sagal santan peh vasat ik maa<sup>N</sup>ga-o.

krauibnql minuiqAugau]

kara-o binantee maan ti-aaga-o.

vir vir j wel l K vrlAw dhu slh kl Dhw  
j lau]1]

vaar vaar jaa-ee lakh varee-aa dayh santan kee  
Dhooraa jee-o. ||1||

qm dacyqm prK ibDacy]

tum daatay tum purakh biDhaatay.

qm smrQ sdw sKdacy]

tum samrath sadaa sukh-daatay.

sB ko qm hl qy vrsW Aasru krhu hmrw plw  
j lau]2]

sabh ko tum hee tay varsaavai a-osar karahu  
hamaaraa pooraa jee-o. ||2||

drsin qyYBvn pmlqw]

darsan tayrai bhavan puneetaa.

Aqm gVuibKmuicrw hl j lqw]

aatam garh bikham tinaa hee jeetaa.

qm dacy qm prK ibDacy qDu j yfu Avru n slw  
j lau]3]

tum daatay tum purakh biDhaatay tuDh jayvad  
avar na sooraa jee-o. ||3||

plw 100

SGGS P - 100

rynusth n kl myYmiK l ugi ]

rayn santan kee mayrai mukh laagee.

drmiq ibnsl kbilD ABgl ]

durmat binsee kubuDh abhaagee.

sc Gir bTs rhygx gweynank ibnsyktw  
j lau]4]11]18]

sach ghar bais rahay gun gaa-ay naanak binsay  
kooraa jee-o. ||4||11||18||

#### MAAJH MEHLA 5

In the opening lines of the previous *shabad*, Guru Ji stated: "Blessed was the time when I met the true Guru. So fruitful was this meeting that just upon seeing him, I felt emancipated." The question arises: "What does Guru Ji asks for, and what does he get when he meets the saint (Guru)? In this *shabad*, he provides the answer.

Addressing God, he says: "From all the saints, I ask for but one blessing (and that is nothing but God's Name). For this purpose, shedding my ego, I make a humble supplication. (O' God), I am a sacrifice to You, millions of times; (please) bless me with the dust of the saints' feet (their most humble service)." (1)

Continuing his humble prayer before God, Guru Ji says: "(O' God), You are the benefactor and architect of our destiny. You are all powerful, and the eternal Giver of peace. Everybody finds fulfillment of his or her desires from You. Please, make my human birth fruitful (by blessing me with Your Name)." (2)

Elaborating further on the glory of God, he says: " (O' God), only those persons have conquered the invincible fortress of self (conceit) who have sanctified their heart with Your sight. You are the benefactor, You are the architect of our destiny, and no one is a brave warrior like You." (3)

Finally, sharing with us the result of his prayer to God, Guru Ji says: "(I have been blessed with humble service of the saints. Therefore, I feel that) my forehead has been anointed with the dust of the saints' feet. Under their guidance, all my evil intellect, along with the false knowledge that brings misfortune, has been

destroyed. Now, in a state of true concentration of mind, I sing God's praises. In this way, all the falsehood in Nanak has been dispelled." (4-11-18)

The message of the *shabad* is that if we want to be rid of all our ego and evil thoughts, then we should pray to God to bless us with the humble service and guidance of the saint Guru. Then, according to the Guru's advice, we should sing the praises of God with full concentration of mind, so that like so many others, God may bless us also and make this human life of ours fruitful.

mwJ mhl w 5 ]

ivsrunihl eyf dūqy]  
kir ikrpw Bgqn slg rūqy]  
idnsurix ij auqDuiDAwēl ehudnumōh krwx  
j lau]1]

mwtI ADI sriq smēl ]  
sB ikCudIAw BI lAw j wēl ]  
And ibnd cJ qmūsyqDūBwYsohōw j lau]2]

ij s dw idqw sBuikCul kw ]  
Cqlh Almh Bj nuKwx ]  
sj sKul l slql upvxw shj kj rly krwx j lau]3]

sw biD dlj Yij quivsrih nhl ]  
sw miq dlj Yij quqDuiDAwēl ]  
sūs sūs qrygk gwW Et nūnk gr crwx  
j lau]4]12]19]

maajh mehlāa 5.

visar naahee ayvad daatay.  
kar kirpaa bhagtan sang raatay.  
dinas rain ji-o tuDhDhi-aa-ee ayhu daan mohi  
karnaa jee-o. ||1||

maatee anDhee surat samaa-ee.  
sabh kichhdee-aa bhalee-aa jaa-ee.  
anad binod choj tamaasay tuDhbhaavai so  
honaa jee-o. ||2||

jis daa ditaa sabh kichh lainaa.  
chhateeh amritbhojan khaanaa.  
sayj sukhaalee seetal pavnaa sahj kayl rang  
karnaa jee-o. ||3||

saa buDhdeejai jit visrahi naahee.  
saa matdeejai jittuDhDhi-aa-ee.  
saas saas tayray gun gaavaa ot naanak gur  
charnaa jee-o. ||4||12||19||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our ego and evil thoughts, then we should pray to God to bless us with the humble service and guidance of the saint Guru. Then, according to the Guru's advice, we should sing praises of God with full concentration of mind. In this *shabad*, he shows us how to humbly pray to God, and what to ask Him for.

He says: "O' the supreme Giver, let me never forsake You. Please show mercy on me, so that I may be imbued with the love of Your devotees. O' my reverend Master, bestow this gift on me: that day and night I may meditate on You." (1)

Expressing his gratitude to God, Guru Ji says: "(O' God), You have infused intellect (in the human body made of) inanimate dust. You have given it everything, (including) comfortable places to live. (For its entertainment), You have blessed it with all kinds of joys, sports and pleasures. (But) only that happens which pleases You." (2)

Now addressing us, Guru Ji advises us and says: "(O' my friends), we receive everything from Him. (By his grace, we enjoy) many kinds of foods, comfortable beds, cool breezes, spontaneous joys and carefree pleasures. (We should never forget Him)." (3)

Therefore, concluding his prayer, Guru Ji says: "(O' God), please give me such wisdom that I may never forget You. Give me such an intellect that I may meditate on You. (In short, bless) Nanak with the refuge of the Guru's feet, so that with every breath, he may sing Your praises." (4-12-19)

The message of the *shabad* is that God has bestowed numerous blessings on us, and removed our pains and sufferings. Therefore, we should not forget Him. We should keep on singing His praises and praying to Him to bless us, so that we may never forsake Him and always live under the Guru's care and guidance.

mwJ mhl w 5 ]

isPiq swl whxuqyrw hkmurj wel ]  
soigAwnuiDAwnuj oqDuBwel ]  
sel j puj opB j lauBwYBwYpB igAwnw j lau]1]

Almhqunmuqyrw sel gwY]  
j osuihb qyYmin BwY]  
qUskln kw skl qmwrskl swihb mnumw j lau]2]

qUskln kl krih pRqpwl w ]  
skl Ky ih qm slg gpwl w ]  
Apnyskl qDuKryipAwryqUskln kypInw j lau]3]

an skln kYmyr mnukrbwny]  
ij n qUj wqj oqDumin Bwny]  
iqn kYslg sdw sKupwAw hir rs nwnk iqBiq  
AGwnw j lau]4]13]20]

maajh mehlaa 5.

sifat saalaahan tayraa hukam rajaa-ee.  
so gi-aan Dhi-aan jo tuDh bhaa-ee.  
so-ee jap jo parabh jee-o bhaavai bhaanai  
poor gi-aanaa jee-o. ||1||

Amrit Naam tayraa so-ee gaavai.  
jo saahib tayrai man bhaavai.  
too<sup>N</sup> santan kaa sant tumaaray sant saahib  
man maanaa jee-o. ||2||

too<sup>N</sup> santan kee karahi partipaalaa.  
Sant khayleh tum sang gopaalaa.  
apunay santtuDhkaray pi-aaray too santan  
kay paraanaa jee-o. ||3||

un santan kai mayraa man kurbaanay.  
jin too<sup>N</sup> jaataa jo tuDh man bhaanay.  
tin kai sang sadaa sukh paa-i-aa har ras  
naanak taripat aghaanaa jee-o||4||13||20||

#### MAAJH MEHLA 5

In previous many *shabads*, Guru Ji advised us to always sing praises of God, obey His will, and meditate on His Name. In this *shabad*, he explains the true meaning of all such advice.

Addressing God, Guru Ji says: "(O' God), to cheerfully act in accordance with Your will is Your true praise. That wisdom and meditation are true which please You. Yes, only true worship is pleasing to God. Living in accordance with Your will is perfect knowledge or enlightenment." (1)

Guru Ji adds: "(O' God), only that person sings Your nectarine Name who is pleasing to Your mind. You belong to the saints, and the saints belong to You. The saints' mind remains gratified with You." (2)

Elaborating on the relationship between God and His saints, Guru Ji says: "(O' God), You provide sustenance to the saints, and O' the world cherisher, the saints play (the games of love) with You. Your saints are very dear to You, and O' Sire, for the saints, You are their very life breath." (3)

Finally, Guru Ji describes how much he loves and respects those saints who are dear to the Creator. He says: "My soul is a sacrifice to those saints, who have realized You and are pleasing to Your mind. (Because), in the company of such (saints) Nanak has always found joy and peace, and his (spiritual) thirst has been fully quenched." (4-13-20)

The message of the *shabad* is that to cheerfully accept and live according to God's will is His true worship, and singing of His praise. To understand God's will, we need to carefully listen to what Guru Ji says in his *Gurbani* (as contained in *Guru Granth Sahib Ji*).

mwJ mhl w 5 ]

qUj I iniD hm mln qmury]  
qyrw nwnub hm cuqk iqKhury]  
qnrI Ams ipAmsw qnrI qm hl slg mnul lnw  
j lau]1]

ij aubwirkupl KlrwAGwY]  
ij awinrDnuDndjK sKupwY]  
iqKwW j lu plvq Tlw iqau hir slg iehu mnw  
Blw j lau]2]

maajh mehlaa 5.

too<sup>N</sup> jalniDh ham meen tumaaray  
tayraa Naam boond ham chaatrik tikhaaray.  
tumree aas pi-aasaa tumree tum hee sang man  
leenaa jee-o. ||1||

ji-o baarik pee kheer aghaavai.  
ji-o nirDhan Dhan daykh sukh paavai.  
tarikhhaava<sup>Nt</sup> jal peevat thandhaa ti-o har sang ih  
man bheenaa jee-o. ||2||

ij auAIDAwYdlpkuprgwsw ]  
 Brqwicqvq pl'n Amsw ]  
 imil plqm ij au hq Añdw iqau hir rñg mnu  
 rñglnw j lau]3]

slñ mokauhir mñrig pwieAw ]  
 sñD ikpñil hir slñ igñieAw ]  
 hir hmrw hm hir kydsynwnk sbdugrñscudlnw  
 j lau]4]14]21]

ji-o anDhi-aarai deepak pargaasaa.  
bhartaa chitvat pooran aasaa.  
 mil pareetam ji-o hot anandaa ti-o har rang man  
 rangeenaa jee-o. ||3||

santan mo ka-o har maarag paa-i-aa.  
 saaDh kirpaal har sang gijhaa-i-aa.  
 har hamraa ham har kay daasay naanak sabad  
 guroo sach deenaa jee-o. ||4||14||21||

#### MAAJH MEHLA 5

In the closing stanza of the previous *shabad*, Guru Ji expressed his love and gratitude to his Guru. In this *shabad*, he describes how his saint Guru has put him on the right path, and what kind of deep love for God the Guru has induced in him.

First, expressing his love for God, Guru Ji says: "(O' God), You are (like an) ocean, and we are (like) the fish in that ocean. Your Name is (like the celestial) drop, and we are thirsty like the *chaatrik* (bird) longing for that drop. We crave for You, and thirst for You, and it is only with You that our mind is attuned."(1)

Describing what pleasure and satisfaction he obtains on meditating on God's Name, he says: "(O' God), just as a child is satiated with milk, just as a pauper is overjoyed at the sight of money, just as a thirsty person feels (comforted) on drinking cold water, similarly my mind feels satiated in God's company."(2)

But that is not all. Elaborating further upon the pleasure he feels in God's presence, Guru Ji says: "Just as a lamp lights the darkness, just as when upon remembering her spouse a bride's wish is fulfilled, and upon meeting her beloved she feels bliss, similarly (my) mind is happily imbued with the love of God."(3)

But Guru Ji never wants to forget his Guru, who has helped him and shown him the path to the Creator. So he says: "My saint (Guru) has shown the way to God. It is the kind saint (Guru) who has accustomed me to the love of God. (Now, my love for God has reached such a stage, that I feel that) God belongs to me, and I am His slave." Such is the true word (of advice), his Guru has given to Nanak."(4-14-21)

The message of the *shabad* is that if we want to enjoy the bliss of a true love and eternal union with the supreme Being, we should carefully read, understand, and act upon the immaculate teachings of our Guru (Granth Sahib Ji).

mñJ mhl w 5 ]

Amñiq nñmusdw inrml lAw ]  
 skdwel dñK ibfwrñ hrlAw ]  
 Avir sñd ciK sgl ydKymn hir rsusB qymITw  
 j lau]1]

plhw 101

j oj oplvsoiqpñqñw ]  
 Amruhwñj onmw rsupñw ]  
 nwm inDñn iqsih prñpiq ij susbdugrñmin vñw  
 j lau]2]

ij in hir rsupñieAw soiqpñiq AGñw ]  
 ij in hir sñdupñieAw sonñih flñw ]  
 iqsih prñpiq hir hir nñmw ij sumsqik  
 BñglTñj lau]3]

hir ieksuhiQ AñieAw vrsñwybñqñry ]  
 iqsul ig mkquBeyGxry ]  
 nñmw inDñnw gurmik pñelAY khu nñnk ivrll fITw  
 j lau]4]15]22]

maajh mehlā 5.

Amrit *Naam* sadāa nirmalee-aa.  
 sukh-daa-ee dookh bidaaran haree-aa.  
 avar saad chakh saglay daykhay man har ras  
 sabhtay meethaa jee-o. ||1||

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jo jo peevai so tariptaavai.  
 amar hovai jo *Naam* ras paavai.  
*Naam* niDhaan tiseh paraapat jis sabad guroo  
 man voothaa jee-o. ||2||

jin har ras paa-i-aa so taripat aghaanaa.  
 jin har saad paa-i-aa so naahi dulaanaa.  
 tiseh paraapat har har *Naamaa* jis mastak  
 bhaageethaa jee-o. ||3||

har ikas hath aa-i-aa varsaanay bahutayray.  
 tis lag mukatbha-ay ghanayray.  
*Naam* niDhaanaa gurmukh paa-ee-ai kaho  
 naanak virlee deethaa jee-o. ||4||15||22||



## MAAJH MEHLA 5

The main emphasis of the message of Guru Granth Sahib Ji is to continuously contemplate on God's Name with love and devotion. In this *shabad*, Guru Ji tells us about the merits of contemplating on God's Name and the joys it gives.

He says: "The Name of God is always immaculate. It is the giver of peace and dispeller of pain. I have tried and tasted all other relishes, but I find this relish of God to be the sweetest of all." (1)

Guru Ji now tells us the benefits received by those who drink this nectar of God's Name. He says: "Whosoever partakes of the Name-nectar is satiated, (and feels that all that person's desires have been fulfilled). The person who obtains the relish of God's Name becomes immortal. However, only that person obtains this treasure of (God's) Name, in whose mind the holy word of the Guru has been enshrined." (2)

Continuing to list the merits of God's Name, Guru Ji says: "The person who has obtained God's relish is fully satiated. The one who has enjoyed the taste of God's Name does not waver. However, only that person obtains God's Name in whose destiny it is so pre-ordained." (3)

Guru Ji now describes the process by which the gift of Name is initially obtained and distributed. He says: "The gift of God's Name is first obtained by one person (the Guru), and then from him many others benefit. By following the Guru many are emancipated. The treasure of God's Name is obtained by Guru's grace. Nanak says: "Rare are the persons who have had a sight (or taste of this gift of God's Name)." (4-15-22)

**The message of the *shabad* is that if we want to end all our sorrows and enjoy eternal peace and bliss, we should seek the grace of Guru, and beg him to bless us with the gift of God's Name.**

mnJ mhl w 5 ]

iniD isiD iriD hir hir hir mry]  
j nmupdwQujihr gBlry]  
l k k k KsIAwrlj rwlj ogr l wgw puel j lau]1]

drsnupKq Beypnlqw ]  
sgl aDuryBuel mlqw ]  
Agm AgcrusaAmI Apnw gr ikrpw qyscu iDAwel  
j lau]2]

j w kauKj ih srb apwey]  
vfBwgl drsnukoivrl w pwey]  
alt Apwr Agcr Qunw Ehumhl ugrldKuel j lau]3]

gihr gBlr Almbj nmuqyrw ]  
mkiq BieAw ij suirdYvsrw ]  
gir bDn iqn ky sgl ykwy j n nunk shij smwel  
j lau]4]16]23]

maajh mehlā 5.

niDh siDh riDh har har har mayrai.  
janam padaarath gahir gambheerai.  
laakh kot khusee-aa rang raavai jo gur laagaa  
paa-ee jee-o. ||1||

darsan paykhat bha-ay puneetaa.  
sagal uDhaaray bhaa-ee meetaa.  
agam agochar su-aamee apunaa gur kirpaa  
tay sach Dhi-aa-ee jee-o. ||2||

jaa ka-o khojeh sarab upaa-ay.  
vadbhaagee darsan ko virkaa paa-ay.  
ooch apaar agochar thaanaa oh mahal guroo  
daykhaa-ee jee-o. ||3||

gahir gambheer amrit Naam tayraa.  
mukat bha-i-aa jis ridai vasayraa.  
gur banDhan tin kay saglay kaatay jan naanak  
sahj samaa-ee jee-o. ||4||16||23||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to end all our sorrows and enjoy eternal peace and bliss, we should seek the grace of the Guru, and beg him to bless us with the treasure of God's Name. In this *shabad*, he describes why he loves his Guru and God, and how valuable is God's Name for him.

He says: "For me, God is the treasure of all blessings, and the source of all miraculous powers. By the grace of the profound and unfathomable God, I have obtained the supreme blessing of life. (Not only this), the person who falls at the Guru's feet (and follows his advice with full faith and devotion) obtains millions of joys and pleasures." (1)

Describing the blessings obtained by those who have seen the Guru and followed his advice, he says: “Upon seeing the sight (of the Guru and following his advice, many) have been rendered pure and immaculate. (Not only that), through Guru’s grace, the person who meditates on the inaccessible and incomprehensible Master and eternal God all that person’s friends and brothers are liberated.” (2)

Continuing to explain the importance of the Guru, he says: “(That God), whom all created beings search for, is found by only a rare fortunate person, who is able to have His vision. The mansion of (that supreme Being) is lofty, infinite, and unknowable. It is the Guru alone who can show us that place.”(3)

Guru Ji concludes this *shabad* by expressing his gratitude to God, and says: “O’ God, Your sweet Name is like an unfathomable ocean. The person in whose heart (that Name) has come to reside is emancipated. O’ Nanak, the Guru cuts off all the (worldly) bonds of such a person, and such a person imperceptibly merges (in God Himself).” (4-16-23)

**The message of the *shabad* is that if we want to attain to God, the fount of all treasures, peace, and bliss, then instead of going anywhere, we should seek, understand, and act upon the advice of the Guru. In other words, we should simply follow *Gurbani* (the hymns of the Gurus and other saints) enshrined in Guru Granth Sahib, and dwell on God’s Name with love and devotion at all times.**

ਮੁਘ ਮਹਿ ॥ 5 ॥

maajh mehlaa 5.

ਪਭਿ ਕਰਪੁ ਧਿਰਿ ਹਿਰਿ ਭਾਵੈ ॥

parabh kirpaa tay har har Dhi-aava-o.

ਪਭਿ ਭਾਵੈ ਧਿਰਿ ਹਿਰਿ ਭਾਵੈ ॥

parabhoo da-i-aa tay mangal gaava-o.

ਅਭਿ ਬਭਿ ਸਭਿ ਜਗਿ ਹਿਰਿ ਭਾਵੈ ॥ ਅਵਰੁ  
ਜਿ ॥ 1 ॥

oothat baithat sovat jaagat har Dhi-aa-ee-ai  
sagal avradaa jee-o. ||1||

ਨਮੁ ਅਕੁ ਮੋਕਾਸੁ ਭਾਵੈ ॥

Naam a-ukhaDh mo ka-o saaDhoo dee-aa.

ਇਕਿ ਭਕਤਿ ਨਿਰਮਲੁ ਭਾਵੈ ॥

kilbikh kaatay nirmal thee-aa.

ਅਨੁਭਵਿ ਅਨਿਲੁ ਸਭਿ ਪਰਿ ਭਾਵੈ ॥ ਇਨ੍ਹਿ ਧਰੁ  
ਜਿ ॥ 2 ॥

anadDha-i-aa niksee sabh peeraa sagal  
binaasay dardaa jee-o. ||2||

ਜਿਸੁ ਕਾ ਅੰਗੁ ਕਰਿ ਮਰਿ ਪਾਵੈ ॥ ਸੋ ਮੁਕਤੁ ਸਗਰੁ  
ਸਾਗਰੁ ॥

jis kaa ang karay mayraa pi-aaraa. so muktaa  
saagar sansaaraa.

ਸਿਧੁ ਕਰਿ ਜਿਨ੍ਹਿ ਗੁਰੂ ਪਾਖਾਣੁ ॥ ਸੋ ਕਾਹੈ ਕਾ-  
ਦਰੁ ॥ 3 ॥

sat karay jin guroo pachhaataa so kaahay ka-o  
dardaa jee-o. ||3||

ਜਿਥੁ ਧਿਰੁ ਭਾਵੈ ॥ ਗੁਰੁ ਭਾਵੈ ॥

jab tay saaDhoo sangat paa-ay. gur bhaytat  
ha-o ga-ee balaa-ay.

ਸਾਸੁ ਸਾਸੁ ਹਿਰੁ ਗਵੈ ਨਨਕੁ ਸਿਗਰੁ ॥ ਭਾਵੈ ॥ ਮਰਿ  
ਪਵੈ ॥ 4 ॥ 17 ॥ 24 ॥

saas saas har gaavai naanak satgur dhaak lee-  
aa mayraa parh-daa jee-o. ||4||17||24||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji described the blessings received by those who have devotedly followed the Guru’s advice. In this *shabad*, he shares with us his own experience in this respect.

He says: “By God’s grace, I repeat God’s Name. By God’s mercy, I sing songs of joy in His praise. (My Guru has advised that in every state) whether sitting, standing, sleeping or waking up, throughout all our life, we should meditate on God.”(1)

Telling us who has blessed him with this panacea of God’s Name), and what are its blessings, Guru Ji says: “It is the saint (Guru) who has given me this cure-all of (God’s) Name, which has purged me of all sins and made me pure. It has brought me a state of bliss: (now all) my pain has been dispelled, and all my sufferings have been destroyed.” (2)

Therefore, on the basis of his personal experience, Guru Ji states: “The person whom my beloved (God) protects is emancipated from the worldly ocean. The person who has realized that the Guru is eternal, (and whatever he says is the right thing to do), that person need not be afraid of anybody.” (3)

In conclusion, Guru Ji says: “Ever since the time I have found the company of the saintly persons and met the Guru, my affliction (of ego) has been dispelled. (In this way), the true Guru has covered my faults. (Now I), Nanak, sing the praises of God with each and every breath (at all times).” (4-17-24)

The message of this *shabad* is that if we wish that all our sins should be removed, so that we may attain to a state of eternal bliss, we should meditate on God’s Name. For getting this gift of Name, we must seek the blessings of the Guru and God.

ਮਾਯ ਮਹਿਲਾ ੫ ]

maajh mehlāa 5.

ਈਕ ਪੀਕ ਸ੍ਯਕ ਸੰਗਿ ਰਾਗੁ ॥  
ਪਰਬ ਪਰਿਪਾਲੈ ਸ੍ਯਕ ਸੁਖ-ਦਾਤਾ ॥  
ਪਾਨੈ ਪਾਖਾ ਪੈਸਾ-੦ ਸ੍ਯਕ ਕੀ ਥਾਕੁਰ  
ਹੈ ਕਾ ਆਹ ਜੈ-੦ ॥੧॥

oī potī sayvak sang raāṭaa.  
parabh partipaalay sayvak sukh-daaṭa.  
paanee pakhaa peesa-o sayvak kai thaakur  
hee kaa aahar jee-o. ||1||

ਕੀਤਿ ਸਿਲਕਿ ਪਰਬ ਸ੍ਯਾ ਲਾ-ਇ-ਆ ॥  
ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸ੍ਯਕ ਮਨੁ ਭਾ-ਇ-ਆ ॥  
ਸੋ-ਏ ਕਮਾਵੈ ਜੋ ਸਾਹਿਬ ਭਾਵੈ ਸ੍ਯਕ  
ਅੰਤਰੁ ਬਾਹਰੁ ਮਾਹਰੁ ਜੈ-੦ ॥੨॥

kaat silak parabh sayvaa laa-i-aa.  
hukam saahib kaa sayvak man bhaa-i-aa.  
so-ee kamaavai jo saahib bhaavai sayvak  
antar baahar maahar jee-o. ||2||

ਤੂਨ੍ਹ ਦਾਨਾ ਥਾਕੁਰੁ ਸਬੁ ਬਿਧਿ ਜਾਨੈ ॥

too<sup>n</sup>daanaa thaakur sabh biḍh jaaneh.

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ਤਾਕੁਰੁ ਕ੍ਯਕੁ ਹਿਰੰਗੁ ਮੁਖਿ ॥  
ਜੋਿਕੁ ਤਾਕੁਰੁ ਕਾ ਸੋ ਸ੍ਯਕੁ ਕਾ ਸ੍ਯਕੁ ਤਾਕੁਰੁ  
ਹਿਲਿ ਸੰਗਿ ਜੁਹਰੁ ਜੈ-੦ ॥੩॥

thaakur kay sayvak har rang maaneh.  
jo kichhthaakur kaa so sayvak kaa sayvak  
thaakur hee sang jaahar jee-o. ||3||

ਅਪੁਨੈ ਤਾਕੁਰੁ ਜੋ ਪਹਰਾ-ਇ-ਆ ॥ ਬਹੁ ਨਾ  
ਲਾਯਕਾ ਪੁਚੁ ਬੁਲਾ-ਇ-ਆ ॥  
ਤਿਸੈ ਸ੍ਯਕ ਕੀ ਨਾਨਕੁ ਕੁਰਬਾਨੈ ਸੋ ਗਹਿਰੁ  
ਗਬਹੈਰਾ ਗਾ-ਉਹਰੁ ਜੈ-੦ ॥੪॥੧੮॥੨੫॥

apunai thaakur jo pehara-i-aa. bahur na  
laykhaa puchh bulaa-i-aa.  
tis sayvak kai naanak kurbaanee so gahir  
gabheeraa ga-uhar jee-o. ||4||18||25||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to seek the blessings of God, we should seek the Guru’s grace. The Guru is another name for the true saint or servant of God. In this *shabad*, he tells us about the merits of such a servant.

He says: “God is intertwined like the crosswise and lengthwise strands (*Taana Peta*) of a fabric with (His) servant. That God, the Giver of comforts to the creatures, provides sustenance to His servants. Therefore, I fetch water, wave fan, and grind corn (and do all kinds of chores) for God’s servant: this too is the service of God Himself.” (1)

Explaining why the service of God’s servant or devotee is the service of God Himself, he says: “Cutting off the noose (of death, God) has yoked the servant to His service. God’s command is pleasing to the servant’s mind. The servant only does what pleases God. He thus becomes an expert in realizing God both inside and outside (him).” (2)

Guru Ji now makes a direct supplication to God. He says: “(O’ God), You are all-wise, and know all the ways and states (of servants’ minds). The servants of God enjoy His love and affection. Whatever belongs to (God, in a way) belongs to the servant as well. Because of his association with the Master, the servant also becomes known in the world.” (3)

In conclusion, Guru Ji says: “The person who has been once honorably recognized by His master is not called in again to render an account (of past deeds). Nanak is a sacrifice to such a servant because he or she is deep and profound, and precious like a pearl.” (4-18-25)

The message of the *shabad* is that the service of God's servant (the Guru) is the service of God Himself, who is the Giver of all joy and peace. The devotee who is once recognized with honor by God is not required to render accounts of his past deeds ever again.

ਮੁਝ ਮਹਿ ੫ ]

maajh mehlaa 5.

sB ikCuGr mih bwhir nwhl ]

sabh kichh ghar meh baahar naahee.

bwhir tdl YsoBrim Bl whl ]

baahar tolai so bharam bhulaahee.

gr prsdl ijnl Akir pnieAw soAkir bwhir shj w  
j lau]1]

gur parsadee jinee anar paa-i-aa so anar  
baahar suhaylaa jee-o. ||1||

iJim iJim vrsYAlmly Durw ]

jhim jhim varsai amrit Dhaaraa.

mnuplvYsin sdbulcrw ]

man peevai sun sabad beechaaraa.

And ibnd kryidn rql sdw sdw hir kl w j lau]2]

anad binod karay din raatee sadaa sadaa har  
kaylaa jee-o. ||2||

j nm j nm kw ivCiVAw imil Aw ]

janam janam kaa vichhurhi-aa mili-aa.

sd ikp qyslkw hirAw ]

saaDh kirpaa tay sookaa hari-aa.

smiq pweynmuidAweygrmik heym] w j lau]3]

sumat paa-ay Naam Dhi-aa-ay gurmukh ho-ay  
maylaa jee-o. ||3||

j l qrluij auj l ih smwieAw ]

jal tarang ji-o jaleh samaa-i-aa.

iqauj qj slly j iq iml wieAw ]

ti-o jotee sang jot milaa-i-aa.

khu nwnk Bn kty ikvWw bhiV n helAY j al w  
j lau]4]19]26]

kaho naanak bharam katay kivaarhaa bahurh  
na ho-ee-ai ja-ulaa jee-o. ||4||19||26||

#### MAAJH MEHLA 5

In the previous two *shabads*, Guru Ji told us about the blessings received by serving the Guru, and meditating on God's Name. In this *shabad*, he shares with us the ecstasy experienced by him on receiving God's blessings, and the gift of the nectar of His Name.

On the basis of his personal experience, Guru Ji tells us: "(O' my friends), all boons are present right in one's own house (one's heart. The person) who searches for these outside, is lost in doubt. By Guru's grace, they who have found (this bliss of the nectar of Name) within (their own hearts) are at peace, both within and without (with themselves and others)." (1)

Now touching the heights of poetic imagery, he shares with us his ecstasy on receiving the gift of the nectar of Name. He says: "Slowly and steadily is raining down the stream of nectar. The mind is drinking this (nectar) while listening and reflecting on the word (of the Guru). Day and night, the mind enjoys peace and bliss, and plays lovingly with God." (2)

Stating the significance of such an experience, Guru Ji says: "(With this experience, I feel that I), who had been separated from God for many births, have been reunited (with Him). In this way, by the saint (Guru's) grace, my dried up (sad) mind has blossomed again. Yes, by receiving good advice (from the Guru), and by meditating on God's Name, union with Him has been attained." (3)

Finally illustrating his union with God with a beautiful metaphor, he says: "Just as a wave merges back into water, similarly my soul-light has been united with God's Light. (In short I), Nanak, say that all the doors of doubt (between God and me) have been cut down, and there will be no more distance between God and me. (I have been united with God, and now I will never be separated from Him)." (4-19-26)

The message of the *shabad* is that if we want to enjoy the ecstasy and unique experience of the soft, steady, rain-like dripping of the nectar of God's Name, then we should not try to find it outside. Instead, we should follow the Guru's advice and search for it within ourselves.

mWJ mhl w 5 ]

iqsukrbwXl ij in qWsixAw ]  
 iqsubil hwl ij in rsnw BixAw ]  
 vvir vvir j uel iqsuivthuj omin qin qDuAwruDy  
 j lau]1]

iqsucrx pKw l j oqYmwig cwl Y ]  
 nh inhwl l iqsuprK dieAw Y ]  
 mnudyw iqsuApnyswj n ij in gr imil sopBulwDy  
 j lau]2]

syvfBwgl ij in qm j wxy ]  
 sB kYmDyAil pq inrbwxy ]  
 suD kYsWg ain Baj l uqirAw sgl dW ain suDy  
 j lau]3]

iqn kl srix pirAw mnumyW ]  
 mWxuxuqij mhuADyW ]  
 nwnu dwnu dljY nwnk kau iqsu pB Agm AgwDy  
 j lau]4]20]27]

maajh mehlaa 5.

tis kurbaanee jin too<sup>N</sup> suni-aa.  
 tis balihaaree jin rasnaa bha<sup>n</sup>i-aa.  
 vaar vaar jaa-ee tis vitahu jo man tan tuDh  
 aaraaDhay jee-o. ||1||

tis charan pakhaalee jo tayrai maarag chaalai.  
 nain nihaalee tis purakhda-i-aalai.  
 man dayvaa tis apunay saajan jin gur mil so  
 parabh laaDhay jee-o. ||2||

say vadbhaagee jin tum jaanay.  
 sabh kai maDhay alipat nirbaanay.  
 saaDh kai sang un bha-ojal tari-aa sagal doot  
 un saaDhay jee-o. ||3||

tin kee saran pari-aa man mayraa.  
 maantaantaj moh anDhayraa.  
 Naam daan deejai naanak ka-o tis parabh  
 agam agaaDhay jee-o. ||4||20||27||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji shared with us the bliss that one experiences while meditating on God's Name. He told us how he felt as if the divine nectar is dripping within him, like a soft steady rain. For this reason, he tells us how much he respects those who have enjoyed this bliss of meditating on God's Name.

He says: "(O' God), I am a sacrifice to that person who has heard of You. I am a sacrifice to those who have uttered Your Name with their tongue. Yes, O' my respected God, I am a sacrifice again and again to that person, who meditates on You both in body and mind." (1)

Continuing his praise of those who are in love with God, Guru Ji says: "(O' God), I will like to wash the feet of the person who treads on Your path. My eyes will feel blessed at the sight of such a kind person. I will surrender my mind to such a friend, who by meeting the Guru has found God (within)." (2)

Listing some of the blessings received by such devotees of God, he says: "Very fortunate are they who have realized You. Such persons, while abiding in the midst of all, remain aloof and free from (all worldly) desires. In the company of the saint (Guru), they have crossed the dreadful worldly ocean, and have gained control over their (inner) demons (of lust, anger, greed, attachment and ego)." (3)

Concluding this *shabad*, Guru Ji says: "Setting aside its entire ego, pride, and darkness of attachment, my mind has sought the shelter of such (godly) persons. (I) Nanak, beseech them to bless me also with the gift of Name of that incomprehensible and unfathomable God." (4-20-27)

**The message of the *shabad* is that if we also want to enjoy the gift of the divine nectar of Name (and its ecstasy), we should seek the shelter and blessings of those who have themselves listened, uttered, and experienced the bliss of God's Name.**

mWJ mhl w 5 ]

qWpfuswK qrl Pl l ]  
 qWskmuhAw AsQl l ]  
 qWj l iniD qW Pnu balbadw qDu ibnu Avru n  
 Bw lAvj lau]1]

maajh mehlaa 5.

too<sup>N</sup> payd saakhtayree foolee.  
 too<sup>N</sup> sookham ho-aa asthoolee.  
 too<sup>N</sup> jalniDhtoo<sup>N</sup> fayn budbudaa tuDh bin avar na  
 bhaalee-ai jee-o. ||1||

q̃l̃s̃l̃q̃m̃x̃l̃eỹB̃l̃ q̃l̃Ỹ]  
 q̃l̃g̃l̃l̃ m̃ỹũis̃ir̃ q̃l̃Ỹ]  
 Ãw̃id̃ m̃ĩD̃ Ãl̃l̃q̃ p̃B̃ũs̃el̃ Ãṽr̃uñ k̃ĩẽ ĩd̃K̃ũl̃ ĨÃỸ  
 j̃ l̃aũ]2]

too<sup>N</sup> soot̃ manee-ay bhee too<sup>N</sup>hai.  
 too<sup>N</sup> ganthee mayr sir too<sup>N</sup>hai.  
 aad̃ maDh̃ ant̃ parabh̃ so-ee avar na ko-ay  
 dikhaalee-ai jee-o. ||2||

q̃l̃ñrg̃k̃ũs̃rg̃k̃ũs̃K̃d̃ũq̃w̃ ]  
 q̃l̃ñr̃b̃ũk̃ũr̃s̃l̃Ãw̃ r̃l̃l̃g̃ r̃ũq̃w̃ ]  
 Ãp̃x̃ỹk̃r̃q̃b̃ Ãp̃ỹj̃ w̃x̃ih̃ Ãp̃ỹq̃D̃ũs̃m̃l̃ ĨÃỸ  
 j̃ l̃aũ]3]

too<sup>N</sup> nirguñ sarguñ sukh̃-daata.  
 too<sup>N</sup> nirbaañ rasee-aa rang̃ raataa.  
 apnay kartab aapay jaaneh aapay tuDh̃ samaalee-  
 ai jee-o. ||3||

q̃l̃l̃T̃k̃r̃ũs̃ỹk̃ũP̃iñ Ãp̃ỹ]  
 q̃l̃g̃p̃q̃ũp̃rg̃t̃ũp̃B̃ Ãp̃ỹ]  
 ñw̃nk̃ d̃ũs̃ũs̃d̃w̃ g̃x̃ g̃w̃Ỹiek̃ B̃r̃l̃ ñd̃ir̃ ĩnh̃l̃ ĨÃỸ  
 j̃ l̃aũ]4]21]28]

too<sup>N</sup>thaakur sayvak fun aapay.  
 too<sup>N</sup> gupat̃ pargat̃ parabh̃ aapay.  
 naanak̃ daas̃ sadaa guñ gaavai ik̃ bhoree nadar̃  
 nihaalee-ai jee-o. ||4||21||28||

### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God's Name, we should seek the shelter and guidance of those saints who have themselves enjoyed its divine bliss. In this *shabad*, he describes how these exalted saints view God and everything else in the world.

Addressing God Himself, Guru Ji says: “(O’ God, it appears to me that) You are like a big tree, and this world is its blossoming branches. You are the subtle essence, which has become tangible. You are like the ocean, and this world is like bubbles and froth arising from it. Except You, I do not see anything else.” (1)

Citing other examples, Guru Ji says: “(O’ God, this world is like a) necklace whose thread is You, and whose beads also are You. Even the knot (at the end) is You, and the crown bead is also You. In short, it is You who is in the beginning, middle and end (of the world created) by You. I do not see any other (except You, O’ my God.” (2)

Describing his understanding of (God), Guru Ji says: “O’ God, You are the subtle and apparent Giver of all bliss. You are detached and yet so attached, who enjoys all kinds of joys and relishes. Only You know Your wonders, and You Yourself sustain (this infinite universe.)” (3)

In conclusion, Guru Ji humbly says: “(O’ God), You are Yourself the Master, and also the servant. You on Your own become hidden, and on Your own You become apparent. Slave Nanak always sings Your praises. For an instant, please, bless him also with Your glance of grace..” (4-21-28)

**The message of the *shabad* is that (following the example of the saints who have been united with God) we should be imbued with so much love and devotion for God that we also see Him and His wonders in every phenomenon of this universe, and thus keep remembering Him at all times.**

p̃l̃h̃w̃ 103

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m̃w̃J̃ m̃h̃l̃ w̃ 5 ]

maajh mehlāa 5.

s̃P̃l̃ s̃ũb̃ũx̃l̃ ĩj̃ q̃ũñw̃m̃ũṽK̃ũx̃l̃ ]  
 g̃r̃ p̃r̃s̃w̃id̃ ĩk̃ñỸiṽr̃l̃ Ỹj̃ w̃x̃l̃ ]  
 D̃h̃ũs̃ũṽl̃ w̃ ĩj̃ q̃ũh̃ir̃ g̃w̃q̃ s̃ñx̃w̃ Ãw̃eỹq̃ỹp̃r̃ṽw̃w̃  
 j̃ l̃aũ]1]

safal so baneē jit̃ Naam vakhaaneē.  
 gur parsaad̃ kinai vir̃lai jaaneē.  
 Dhan so vaylaa jit̃ har gaavaṭ̃ sunnāa aa-ay  
 tay parvaanaa jee-o. ||1||

s̃ỹñq̃l̃p̃r̃ṽw̃x̃ũij̃ ñl̃ d̃r̃s̃ñũp̃K̃w̃ ]  
 s̃ỹk̃r̃ B̃l̃ ỹij̃ ñl̃ h̃ir̃ j̃ s̃ũl̃ K̃w̃ ]  
 s̃ỹc̃r̃x̃ s̃h̃w̃ỹj̃ õ h̃ir̃ m̃w̃r̃ig̃ c̃l̃ỹ h̃aũ b̃il̃ ĩq̃ñ s̃l̃ig̃  
 p̃C̃ũx̃w̃ j̃ l̃aũ]2]

say naytar parvaañ jinee darsan paykhaa.  
 say kar bhalay jinee har jas laykhaa.  
 say charañ suhaavay jo har maarag chalay  
 ha-o bal̃ tiñ sang̃ pachhaanaa jee-o. ||2||



six sij n myrmlq ipAwry]

suDsllg iKn mwh aDwry]

ikl ivK kuit hAw mnu inrml u imit gey Awvx j wkw  
j lau]3]

die kr j iV iekuibnaukrIjY]

kir ikrpw fibdw pQruI ljY]

nwnk kau pB Bey ikpwl w pB nwnk min Bwkw  
j lau]4]22]29]

sun saajan mayray meet pi-aaray.

saaDhsang khin maahi uDhaaray.

kilvikh kaat ho-aa man nirmal mit ga-ay aavan  
jaanaa jee-o. ||3||

du-ay kar jorh ik bin-o kareejai.

kar kirpaa dubdāa pathar leejai.

naanak ka-o parabhbha-ay kirpaalaa parabh  
naanak man bhaanaa jee-o. ||4||22||29||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the blessings of God, we should be fully imbued with His love. In other words, we should see God in each and every living thing. Each and every word and action of ours should be inspired by His love. In this *shabad*, he tells us in what way we should use all our limbs and faculties, so that our total self may be blessed.

He says: “Approved is the speech with which God’s Name is uttered. By Guru’s grace only a rare person has realized this thing. Blessed is the time when God’s praises are sung and heard. Approved is the advent of such persons (in this world).” (1)

Describing the best use of our faculties, Guru Ji says: “Approved are the eyes which have had a vision (of God). Meritorious are the hands, which write God’s praise. Beautiful (and worthy of worship) are the feet that tread God’s path. I am a sacrifice to such people, because it is in their company that one can realize You (O’ my God).” (2)

Now addressing us in a most friendly and affectionate manner, Guru Ji says: “Listen! O’ my dear friend and mate, many people have been saved in an instant in the company of the saint (Guru. Because the person who remains in the company of saint is) purged of all sins and evil desires. Such a person’s mind is rendered pure, and that person’s rounds of births and deaths are ended.” (3)

Guru Ji concludes the *shabad* by advising us how to approach God. He says: “(O’ my friends), folding both hands, humbly pray to God and say: “(O’ God, please) show mercy on me and save this (sinner, who is like a) sinking stone.”

Then referring to the result of such a prayer made by him, Guru Ji says: “(On hearing his prayer), God has shown mercy upon Nanak and God has become pleasing to Nanak’s mind.”(4-22-29)

**The message of the *shabad* is that if we want to wash off all our sins and end the pains of repeated births and deaths, we should humbly pray to God to show mercy on us, and bless us with the company of the saint (Guru). Upon listening to his *Gurbani*, and following it, our mind would become pure, and we would become worthy of merging in the pure and immaculate eternal God.**

mWJ mhl w 5 ]

Almllq bwl hir hir qrl ]

six six hWYprn giq myl ]

j l in bwl slql u hie mnAw siqgr kw drsnuprey  
j lau]1]

sKuBieAw dKudlr prnw ]

slq rsn hir nmuuKunw ]

j l Ql nlir Bry sr sBr ibrQw kie n j wey  
j lau]2]

dieAw Dwrl iqin isrj nhwry]

j lA j lq sgl yplqpwry]

imhrvvn ikrpw dieAw w sgl yiqbiq AGwey  
j lau]3]

maajh mehlāa 5.

amrit banee har har tayree.

sun sun hovai param gat mayree.

jalan bujhee seetal ho-ay manoo-aa satgur  
kaa darsan paa-ay jee-o. ||1||

sookh bha-i-aa dukh door paraanaa.

sant rasan har Naam vakhaanaa.

jal thal neer bharay sar subhar birthaa ko-ay  
na jaa-ay jee-o. ||2||

da-i-aa Dhaaree tin sirjanhaaray.

jee-a jant saglay partipaaray.

miharvaan kirpaal da-i-aalaa saglay taripat  
aghaa-ay jee-o. ||3||

It is the same light

vxuiqkuiqBvxuklqnuhirAw ]  
 krxxhvir iKn Blqir kirAw ]  
 girmik nwnk iqsI ArwDy mn kl Aws pjwv  
 j lau]4]23]30]

van tarin taribhavan keeton hari-aa.  
 karanhaar khin bheetar kari-aa.  
 gurmukh naanak tisai araaDhay man kee aas  
 pujaa-ay jee-o. ||4||23||30||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji showed us how to pray to God with folded hands, and how when God shows mercy on us, He becomes highly pleasing to our mind. In this *shabad*, he shares with us what kind of joys and blessings we get when that happens.

Addressing God, Guru Ji says: “(O’ God), sweet as nectar is Your divine word. The more I listen to it, the more I feel that I am in a supreme state (of bliss). After obtaining a vision (and listening to the sermon) of the true Guru, the burning (agony of my mind) has ended, and my heart feels calm and cool.”(1)

Then giving the essence of his experience, he says: “When with his tongue the saint (Guru) discoursed on God’s Name, all my pain was dispelled, and peace prevailed all over (my body and mind). Just as after a (heavy) rain, all places and water bodies are filled to the brim and begin overflowing with water (similarly each and every pore of my body was filled with unique happiness)” (2)

But Guru Ji wants to emphasize that God’s blessings are not confined to him or a selected few only. He says: “That Creator has shown mercy, and has provided sustenance to all beings, big and small. That kind and merciful Master has fully satiated all His creatures.”(3)

Guru Ji concludes the *shabad* by telling us whom he worships. He says: “God has bestowed greenery (life) on all the forests, grass blades, and the universe. Yes, the Creator has done all this in an instant. By the grace of the Guru, Nanak worships that God who fulfills the desires of one’s heart.”(4-23-30)

The message of this *shabad* is that if we want to be rid of all our pains, and experience a state of joy and peace, we should listen to and sing the ambrosial word of the Guru (the *Gurbani* as contained in Guru Granth Sahib Ji) with love and devotion. A stage will come when we too will be blessed with that celestial bliss, which would take us into an everlasting state of peace, poise, and bliss.

mWJ mhl w 5 ]

maajh mehlā 5.

qumyir ipqw qumyirw muqw ]  
 qumyirw bDpuqumyirw Bkqw ]  
 qumyirw rukw sBni Qwel qw Baukhw kwWw j lau]1]

too<sup>N</sup> mayraa pitaa too<sup>N</sup>hai mayraa maataa.  
 too<sup>N</sup> mayraa bandhap too<sup>N</sup> mayraa bharaataa.  
 too<sup>N</sup> mayraa raakhaa sabhnee thaa-ee taa  
 bha-o kayhaa kaarhaa jee-o. ||1||

qmri ikBw qyqDupCuxw ]  
 qumyir Et qumyirw muqw ]  
 qw ibnudjw Avrun kel sBuqyw Kj uAKwW  
 j lau]2]

tumree kirpaa tay tuDh pachhaanaa.  
 too<sup>N</sup> mayree ot too<sup>N</sup>hai mayraa maanaa.  
 tujh bin doojaa avar na ko-ee sabhtayraa  
 khayl akhaarhaa jee-o. ||2||

j IA j h siB qDuapwv ]  
 ij quij quBuxw iqquiqquI wv ]  
 sB ikCuklqw qyw hwYnuhl ikCuAswWw j lau]3]

jee-a jant sabhtuDh upaa-ay.  
 jit jitbhaanaa tittit laa-ay.  
 sabh kichh keetaa tayraa hovai naahee kichh  
 asaarhaa jee-o. ||3||

nwmuiDAwie mhw sKupwieAw ]  
 hir gx gie myrwnusql wieAw ]  
 gir pY vjI vDwel nwnk ij qw ibKwW  
 j lau]4]24]31]

Naam Dhi-aa-ay mahaa sukh paa-i-aa.  
 har gun gaa-ay mayraa man seetlaa-i-aa.  
 gur poorai vajee vaaDhaa-ee naanak jitaa  
 bikaarhaa jee-o. ||4||24||31||

## MAAJH MEHLA 5

We generally depend on our father, mother, relatives, and friends for our support, and look to them in time of need or difficulty. Many times, these persons are unable or unwilling to provide us any support in our dire need, and then we feel even greater pain and sorrow. In this *shabad*, Guru Ji tells us on whom he depends, whom he trusts in all circumstances, and what he has achieved as a result of this trust.

Addressing God, he says: “(O’ God, for me), You are my father. You are my mother, relative, and brother. (Rather than trusting any of these relatives), I trust You, who are my protector in all places. Then why should have I any fear or worry?” (1)

Continuing to express his full trust in God, he says: “O’ God, it is by Your grace that I have recognized You (as my protector). You are my shield, and it is in You that I take pride. (Because I know that) except You, there is no other second, and this entire world is the arena of Your play.” (2)

Guru Ji further recognizes God’s hand behind the entire creation, and says: “O’ God, it is You who have created all beings and creatures. It is You who have yoked them to different tasks according to Your will. Whatever happens is Your doing, and nothing comes to pass based on our doing.” (3)

Finally, sharing with us the blessings he has received by having complete trust in God and meditating on His Name, Guru Ji says: “By meditating on (God’s) Name, I have obtained supreme bliss. By singing God’s praises, my mind has received peace and comfort. Yes, (by following the perfect Guru’s advice), Nanak has won the most difficult battle of his life, and he is being congratulated all around.” (4-24-31)

**The message of the *shabad* is that if we want to be free from all fears and worries (and win the battle of life), then instead of depending upon any mortal we should depend on God and dwell on His Name.**

ਮਾਯ ਮਹਿ ੫ ]

j IA pIb pB mnih ADurw ]  
Bgq j lvih gk gwie Apurw ]  
gk inDm Almhq hir nwm hir iDAwie iDAwie  
sKupwieAw j lau ]1]

mnsW Duir j oGr qyAwY ]  
sWdSlg j nmurxuimtwY ]

pIh 104

Aws mnorQu pIru hWY Btq gr drsWieAw  
j lau ]2]

Agm Agor ikCuimiq nhl j wnl ]  
swDk isD iDAwih igAwnl ]  
Kdl imtl cKw Bd ww gir mn hl mih pIgtwieAw  
j lau ]3]

And mIhI kil Awx inDmW ] sK shj hir nwm  
vKwW ]  
hie ikpW u sAwml Apnw nWau nwnk Gr mih  
AwieAw j lau ]4]25]32]

maajh mehlā 5.

jee-a paraan parabh maneh aDhaaraa.  
bhagat jeeveh gun gaa-ay apaaraa.  
gun niDhaan amrit har Naamaa har Dhi-aa-ay  
Dhi-aa-ay sukh paa-i- aa jee-o. ||1||

mansaa Dhaar jo ghar tay aavai.  
saaDhsang janam maran mitaavai.

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aas manorath pooran hovai bhaytat gur  
darsaa-i-aa jee-o. ||2||

agam agochar kichh mit nahee jaanee.  
saaDhik siDhDhi-aavahi gi-aanee.  
khudee mitee chookaa bholaavaa gur man  
hee meh paragtaa-i-aa jee-o. ||3||

anad mangal kali-aan niDhaanaa. sookh sahj  
har Naam vakhaanaa.  
ho-ay kirpaal su-aamee apnaa naa-o naanak  
ghar meh aa-i-aa jee-o. ||4||25||32||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be rid of all fears and worries (and win the battle of life), then instead of depending upon any mortals, we should depend on God and dwell on His Name. In this *shabad*, he tells us the blessings obtained by God’s devotees, who have full faith in Him and dwell on His Name.

He says: “The devotees of God live by singing praises of the infinite (God). For them, God is the mainstay of their body, soul and mind. God’s nectar like Name is the treasure of virtues. By meditating on God’s Name, His devotees obtain bliss.”(1)

Now stating the benefits of singing God’s praises in the company of saintly persons, Guru Ji says: “The person, who from his house comes (to the congregation of saintly persons) with the desire to (sing God’s praises with full devotion) ends all round of births and deaths. All hopes and desires (of that person) are fulfilled upon having a vision of the Guru.”(2)

Stating the unique blessings received by a true devotee of God, Guru Ji says: “Even though yoga-practitioners, the accomplished yogis, and (divine) scholars meditate on Him, they are not yet able to know the extent (or mystery) of the incomprehensible and unknowable God. (But by Guru’s grace), God is revealed in the mind of the devotee who’s self-conceit is erased, and doubt is removed.” (3)

In conclusion, Guru Ji says: “(The person who with true devotion) has meditated on God’s Name, that person’s mind has been filled with the treasures of bliss, pleasures, and salvation, and such a person enjoys a state of peace and poise. In short, O’ Nanak, on whom our Master becomes merciful, God’s Name comes to reside in that person’s mind (which brings a supreme state of bliss).”(4-25-32)

**The message of the *shabad* is that if we want to enjoy the state of supreme peace, poise, and bliss, we should sing the praises of God in the company of saintly persons.**

mnJ mhl w 5 ]

maajh mehlā 5.

six six j lw sie qmrl ]

sun sun jeevaa so-ay tumaaree.

qllpqlmu Tukru Aiq Brl ]

too<sup>N</sup> pareetam thaakur atbhaaree.

qmrykrqb qm hl j wchuqmrl Et gpm w j lau ]1]

tumray kartab tum hee jaanhu tumree ot  
gopaalaa jee-o. ||1||

gx gwq mnuhirAw hv]

gun gaavat man hari-aa hovai.

kQw sKq ml usgl I KvY]

kathaa sunat mal saglee khovai.

Btq slg sd sln kYsdw j paudieAw w j lau ]2]

bhaytat sang saaDh santan kai sadaa japa-o  
da-i-aalaa jee-o. ||2||

pBuApnw swis swis smurau]

parabh apunaa saas saas samaara-o.

ieh miq gr plwid min Duraui]

ih mat gur parsaad man Dhaara-o.

qmrl ikp qyhie plgsw srb mieAw plqpm w  
j lau ]3]

tumree kirpaa tay ho-ay pargaasaa sarab ma-  
i-aa partipaalaa jee-o. ||3||

siq siq siq pBusel ]

sat sat sat parabh so-ee.

sdw sdw sd Apyhel ]

sadaa sadaa sad aapay ho-ee.

cil q qmrypbt ipAwrydjK nwnk Beyinhw w  
j lau ]4]26]33]

chalittumaaray pargat pi-aaray daykh naanak  
bha-ay nihaalaa jee-o. ||4||26||33||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of supreme bliss, we should sing praises of God in the company of saintly persons. In this *shabad*, he describes the kind of bliss he himself is enjoying by doing so.

Addressing God, he says: “(O’ God), I feel rejuvenated upon listening repeatedly to the story of Your glory. You are my beloved supreme Master. About Your wonders, O’ God, only You know, I only rely on Your support.” (1)

On the basis of his personal experience, Guru Ji states: “On singing the praises of God, one’s mind blooms. By listening to discourses about God, one sheds the dirt (of evil thoughts) from one’s mind. Therefore, in the company of saints I always keep meditating on the gracious God.”(2)

Guru Ji further says: “I wish that by Guru’s grace I may learn this wisdom: that I remember my God with each and every breath. But O’ God, the merciful Sustainer of all, only by Your grace, one is enlightened (with such divine knowledge).” (3)

Guru Ji concludes the hymn by saying: “God is forever true. He has been and will always be self-existent. O’ my Beloved (God), Your wonders are obvious. Seeing them, Nanak is extremely delighted.” (4-26-33)

**The message of the *shabad* is that if we want to enjoy a state of complete peace and bliss, we should meditate on God’s Name in the company of saintly persons, and learn to see and enjoy the manifestation of the merciful God in the awe-inspiring wonders of His creation.**

mwJ mhl w 5 ]

**maajh mehlā 5.**

hikml vrsx l ugmjhw ]

hukmee varsan laagay mayhaa.

suj n sM imil nmuj phw ]

saajan sant mil *Naam* japayhaa.

slql slq shj skupieAw TwiF pwel pIB Aupy  
j lau]1]

seeta<sup>n</sup> saahj sukh paa-i-aa thaadh paa-ee  
parabh aapay jee-o. ||1||

sBuikCubhqobhqapwieAw ]

sabh kichh bahu<sup>to</sup> bahu<sup>t</sup> upaa-i-aa.

kir ikrpw pIB sgl rjwieAw ]

kar kirpaa parabh sagal rajaa-i-aa.

dwiq krhumrydwqrw j IA j M siB Dipyj lau]2]

daat karahu mayray daataaraa jee-a jant  
sabhDharaapay jee-o. ||2||

scw swihbuscl nwl ]

sachaa saahib sachee naa-ee.

gr prswid iqsusdw iDAwl ]

gur parsaad tis sadaa Dhi-aa-ee.

j nm mrx BYkwtymhw ibnsysg skupy  
j lau]3]

janam maran bhai kaatay mohaa binsay sog  
santaapay jee-o. ||3||

swis swis nwnkusw why]

saas saas naanak saalaahay.

ismrq nmukwtysiB Pwhy]

Simrat *Naam* kaatay sabh faahay.

pIn Aws krl iKn Blqir hir hir hir gx j py  
j lau]4]27]34]

pooran aas karee khin bheetar har har har  
gun jaapay jee-o. ||4||27||34||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of complete peace and bliss, we should meditate on God’s Name in the company of saints. In this *shabad*, using the beautiful metaphor of plentiful rain, he shares with us the kind of joy he himself experienced by meditating on God’s Name.

He says: “Joining the saints, when I meditated on God’s Name, I felt as if the (plentiful) rain (of His grace) began falling by His command. As a result, I obtained soothing peace, poise, and bliss. In this way, God Himself has provided cool comfort (to my mind).”(1)

Continuing the metaphor of rain, he says: “He has produced everything in abundance. Showing His mercy, God has satisfied all. O’ merciful Giver, when You shower Your bounties, all creatures and beings are fully satiated.”(2)

On the basis of such a satisfying personal experience, Guru Ji says: “True is that God, and true is His glory. By Guru’s grace, I always meditate upon Him. (By doing so), all my fears of births and deaths have been dispelled. I am rid of worldly attachments, and all my sorrows and sufferings have vanished.”(3)

Summarizing his present state and blessings, he says: “Nanak praises God with each and every breath. By meditating on God’s Name, all his bonds (of *Maya*) have been snapped. In an instant, God has fulfilled all my desire. Therefore, again and again, I sing His praises.”(4-27-34)

**The message of the *shabad* is that if we want to have all our desires fulfilled, and enjoy a state of peace and bliss, then we should meditate on God’s Name under the guidance of the saint (Guru).**

mWJ mhl w 5 ]

Awausij n sM mlq ipAwry]

imil gwh gk Agm Apwry]

gwwq sXq sBy hl mkqy so iDAwElAY ij in hm kley  
j lau]1]

j nm j nm kyikl ibK j wvih ]

min icMyspl PI pwvih ]

ismir swihbusoscusiAwml irj kusBsukaudley  
j lau]2]

nmuj pq srb sKupwElAY]

sBuBauibnsYhir hir iDAwElAY]

ij in sjvAw sopwrigwml kwj sgl yQleyj lau]3]

Awie pieAwqyl srXwEl ]

ij auBwYiqaul Yh iml wEl ]

pWw 105

kir ikrpw pBuBgql l wuscunwK Almkupley  
j lau]4]28]35]

maajh mehlaa 5.

aa-o saajan sant meet pi-aaray.

mil gaavah gun agam apaaray.

gaavat sunat sabhay hee muktay so  
Dhi-aa-ee-ai jin ham kee-ay jee- o. ||1||

janam janam kay kilbikh jaaveh.

man chinday say-ee fal paavahi.

simar saahib so sach su-aamee rijak sabhas  
ka-o dee-ay jee-o. ||2||

Naam japat sarab sukh paa-ee-ai.

sabhba-o binsai har har Dhi-aa-ee-ai.

jin sayvi-aa so paargiramee kaaraj saglay  
thee-ay jee-o. ||3||

aa-ay pa-i-aa tayree sarnaa-ee.

ji-o bhaavai ti-o laihi milaa-ee.

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kar kirpaa parabhbhagtee laavhu sach naanak  
amrit pee-ay jee-o. ||4||28||35||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji described how by meditating on God's Name, he was feeling a sense of joy (as if God was raining His grace on his mind). Now on the basis of his personal blissful experience, he addresses us as his saintly friends and invites us to join him in singing God's praises, and enjoy that bliss.

He says: "Come, O' my dear saintly friends, join together and let us sing praises of the incomprehensible and infinite God. All those who sing His praises or listen to them are emancipated. (O' my friends), we should meditate on Him, who has created us all." (1)

Listing the merits of meditating on God's Name, he says: "By meditating on God, the True Master, who provides sustenance to all, sins of many births are dispelled, and one obtains whatever one wishes for." (2)

Guru Ji adds: "By meditating on the Name, we obtain all pleasures. By meditating on God again and again, all (our) fears are destroyed. Whosoever serves (and worships) God is ferried across the world-ocean, and all that person's tasks are accomplished." (3)

He concludes the *shabad* by showing us how to approach God, for yoking us to His devotion. He says: "(O' God), I have come and fallen at Your feet. Unite me with Yourself as You please. Showing mercy, please yoke me to Your devotion, so that Nanak may drink the true nectar (of God's Name)." (4-28-35)

The message of the *shabad* is that if we want to destroy all our past sins and swim across the worldly ocean, then we should humbly seek God's refuge, and pray to Him to bless us with His devotion. Then joining together with saintly persons, we should sing God's praises and meditate on His Name.

mWJ mhl w 5 ]

BeyikpM govM gswEl ]

mGuvsrYsBnl QwEl ]

dIn dieAm sdw ikrpw w TwiF pwEl krqwy  
j lau]1]

maajh mehlaa 5.

bha-ay kirpaal govind gusaa-ee.

maygh varsai sabhnee thaa-ee.

deen da-i-aal sadaa kirpaalaa thaadh paa-ee  
kartaaray jee-o. ||1||



Apnyj IA j k pqpwy]  
 ij aubwrik mwpw slhwy]  
 dK Bjn sK sgr sAwil dQ sgl Ahwryj lau]2]

apunay jee-a jant partipaaray.  
 ji-o baarik maataa sammaaray.  
Dukh bhanjan sukh saagar su-aamee dayt  
 sagal aahaaray jee-o. ||2||

j il Qil pOr rihAwimhrvwnw]  
 sd bil hwr j welAYkrbwvwnw]  
 rTx idnsuiqsusdw iDAwEl ij iKn mih sgl aDwry  
 j lau]3]

jal thal poor rahi-aa miharvaanaa.  
 sad balihaar jaa-ee-ai kurbaanaa.  
 rain dinas tis sadaa Dhi-aa-ee je khin meh  
 sagal uDhaaray jee-o. ||3||

rwiK l leysgl ypB Awpy]  
 aqir geysB sg slhpy]  
 nmuj pq mnuqnurhAwl upB nwnk ndir inhwy  
 j lau]4]29]36]

raakh lee-ay saglay parabh aapay.  
 utar ga-ay sabh sog santaapay.  
Naam japat man tan haree-aaval parabh  
 naanak nadar nihaaray jee- o. ||4||29||36||

### MAAJH MEHLA 5

This *shabad* is a continuation of the previous *shabad*, in which (on behalf of all mortals) Guru Ji expresses his gratitude to God for His rain of grace on all.

He says: “God, the Master of the world, has shown grace and the rain (of His mercy) is falling everywhere. The merciful Creator, ever compassionate to the poor, has soothed (all) hearts.”(1)

Describing God’s bounties, Guru Ji says: “Just as a mother takes care of her children, God provides sustenance to all His creatures and beings. That Master is the ocean of peace, and destroyer of pain: (He) provides sustenance to all.”(2)

Advising us all, Guru Ji says: “The merciful God pervades all lands and waters. One should always be devoted to Him and be a sacrifice to Him. Day and night (at all times) we should meditate on (that God), who can emancipate us in an instant.” (3)

In conclusion, Guru Ji says: “God Himself has saved all (who have sought His shelter). All their pains and sufferings have been removed. O’ Nanak, on whom God casts His merciful glance, meditates on (His) Name, and (one finds such joy in mind and body, as if one has been) rendered ever-green.”(4-29-36)

The message of the *shabad* is that if we want to be rid of all our fears, pains, and sorrows (and enjoy the soothing rain of God’s grace), we should sing His praises day and night, and pray for the bliss of His Name.

mwJ mhl w 5 ]

maajh mehlaa 5.

ij QYnmuj pIAypB ipAwry]  
 syAsQl sien cabwry]  
 ij QYnmun j pIAymrygiedw spl ngr aj wWl  
 j lau]1]

jithai Naam japee-ai parabh pi-aaray.  
 say asthal so-in cha-ubaaray.  
 jithai Naam na japee-ai mayray go-idaa say-ee  
 nagar ujaarhee jee-o. ||1||

hir rKI rdtl Kwie smw y]  
 hir AMir bwhir ndir inhwl y]  
 Kwie Kwie krybdPl l j wuivslkl vWl j lau]2]

har rukhee rote khaa-ay samaalay.  
 har antar baahar nadar nihaalay.  
khaa-ay khaa-ay karay badfailee jaan visoo  
 kee vaarhee jee-o. ||2||

slh w spl rhtun l wey]  
 skq slg ivkrn kmwey]  
 dl B dh KEl AigAwil j V Apkl Awip apwWl  
 j lau]3]

santaa saytee rang na laa-ay.  
 saakat sang vikram kamaa-ay.  
dulabh dayh kho-ee agi-aanee jarh apunee  
 aap upaarhee jee-o. ||3||

qrl srix myrdln dieAw w ]  
 sK sugr myygr gpw w ]  
 kir ikrpw ninku gk gwV rikhu srm AswI  
 j lau]4]30]37]

tayree saran mayray deen da-i-aalaa.  
 sukh saagar mayray gur gopaalaa.  
 kar kirpaa naanak gun gaavai raakho saram  
 asaarhee jee-o. ||4||30||37||

#### MAAJH MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to be rid of all our fears, pains, and sorrows (and enjoy the soothing rain of God's grace), we should sing His praises day and night, and pray for the bliss of His Name. In this *shabad*, he elaborates on the blessings received by those who meditate on God's Name, and also contrasts these with the fate of those who do not contemplate God.

Using a very beautiful metaphor, Guru Ji says: "O' my beloved, where God's Name is dwelt upon, even if those places are barren or wild, they are (valuable) like mansions of gold. On the other hand, where the Name of my God is not meditated upon, those cities (even if fully) populated are like ruins." (1)

Therefore, Guru Ji states: "The (Guru's follower), even if living on dry bread remembers God, on that follower God bestows His glance of grace both within and without. On the other hand, (the self-conceited person), who in spite of enjoying good food, commits evil deeds, should be considered an orchard of poison (and company of such a person should be considered very harmful)." (2)

Guru Ji further warns: "The one, who does not love saintly persons, and instead commits evil deeds in the company of non-believers (or apostates), is a foolish and ignorant person who has wasted away the invaluable gift of human life. Such a person has pulled out his (or her own) roots." (3)

Finally, Guru Ji shows us what ordinary people should do, and how we need to pray to God. On behalf of all of us, he says: "O' my merciful God of the meek, the ocean of Peace, my Guru God, I have come to Your shelter. Please show mercy, so that Nanak may sing Your praises: please save our honor." (4-30-37)

**The message of the *shabad* is that no matter what our circumstances are, we should always thank God for His Gifts, and keep singing His praises. Then God will definitely protect us and save our honor. Otherwise, no matter how affluent we are, without meditating on God's Name we would be wasting our invaluable human life.**

mwJ mhl w 5 ]

maajh mehlaa 5.

crx Tkr kyirdYsmwxy]  
 kil kl s SB dlr pieAwxy]  
 slq sK shj Din apj l swDslg invsw j lau]1]

charan thaakur kay ridai samaanay.  
 kal kalays sabh door pa-i-aanay.  
 saaNt sookh sahj Dhun upjee saaDhoo sang  
 nivaasaa jee-o. ||1||

I wgl pliq n qltYm y]  
 hir AMir bwhir rihAw BrpY]  
 ismir ismir ismir gk gwV kwtI j m kl Psw  
 j lau]2]

laagee pareet na tootai moolay.  
 har antar baahar rahi-aa bharpooray.  
 simar simar simar gun gaavaa kaatee jam kee  
 faasaa jee-o. ||2||

AlmQuvrKYAnhd bwxI ]  
 mn qn AMir slq smwxI ]  
 iqbiq AGwie rhyj n qrysiqgir kIAw idl wsw  
 j lau]3]

amrit varkhai anhad banee.  
 man tan antar saaNt samaanee.  
 taripat aghaa-ay rahay jan tayray satgur  
 kee-aa dilaasaa jee-o. ||3||

ij s kw sw iqs qyPl upwieAw]  
 kir ikrpw pB slg iml wieAw]  
 Awx j w rhyvfbigl nink pl'n Ausw j lau  
 ]4]31]38]

jis kaa saa tis tay fal paa-i-aa.  
 kar kirpaa parabh sang milaa-i-aa.  
 aavan jaan rahay vadbhaagee naanak pooran  
 aasaa jee-o. ||4||31||38||

## MAAJH MEHLA 5

Guru Ji concluded the previous *shabad* with this prayer: “O’ my merciful God of the meek, the ocean of Peace, my Guru God, I have come to Your shelter. Please show mercy, so that Nanak may sing Your praises: please save our honor.” In this *shabad*, he shares with us the results of this prayer.

He says: “(When the immaculate) feet of the Master (love for His Name) was enshrined in my heart, all my sorrows and pains were dispelled. Now, within me rings the melody of happiness, peace, and poise, and I abide in the company of the saint (Guru).” (1)

Describing what he now observes, Guru Ji says: “God is pervading both within and without. The bond of love once forged with Him is never broken. So, meditating on Him, forever Nanak sings His praises, and his noose of death has been cut off.” (2)

Using a beautiful metaphor, Guru Ji describes his state of bliss by saying: “(I feel as if) the rain of nectar is falling, and the melody of unstuck music is ringing. As a result, a state of cool and calm bliss pervades within my body and mind. (In such a blissful state, O’ God), Your devotees have been fully satiated; the true Guru has provided them with the assurance (of Your protection).” (3)

Summarizing his experience, Guru Ji says: “I have obtained the fruit (of my heart’s desire) from the one (God) to whom I belong. Showing His mercy, God has united me with Himself. So now, by good fortune, Nanak has got his wish fulfilled, and his (rounds of) births and deaths have ended.” (4-31-38)

**The message of the *shabad* is that if we want to end our rounds of births and deaths, and enjoy a state of peace and bliss of union with God, we should keep singing His praises with true love and devotion in our hearts.**

ਮਾਯ ਮਹਿ ੫ ]

ਮਿਹੁਪਿਅ ਪਰਮਸਿਰ ਪ੍ਰਿਅਅ ]  
ਜਿਅ ਜੀ ਸਿਬ ਸਕਿ ਵਸਿਅਅ ]  
ਗਿਅ ਕਿ ਜੁਬਿਅ ਸਕਿ ਸੁਖ ਹਿਰ ਹਿਰ ਨਮੁਸਮਿਲਿ  
ਜਿਲਾਉ ]1]

ਜਿਸ ਕ੍ਰਿਸਤਿਨ ਹਿ ਪ੍ਰਿਧਿਰੁ ]  
ਪ੍ਰਿਧਿਰੁ ਪ੍ਰਿਧਿਰੁ ਕ੍ਰਿਸਤਿਨੁ ]  
ਸਕਿ ਬ੍ਰਿਧਿਰੁ ਤੁਕਿਰਿ ਮ੍ਰਿਧਿਰੁ ਹੇਲਿ ਗੁਲਿ ਜਿਲਾਉ ]2]

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ਸਰਬ ਜਿਅ ਕਾਊਖਿਰੁ ]  
ਗੁਰਿ ਪ੍ਰਸਿਦਿ ਨਿਰਿ ਨਿਰੁ ]  
ਜਿਲਿ ਮਹਿਲਿ ਸਿਬਿ ਭਿਖਿਸਿਧਿਰੁ  
ਪ੍ਰਿਧਿਰੁ ਜਿਲਾਉ ]3]

ਮਨਿ ਕਿਏ ਪ੍ਰਿਧਿਰੁ ]  
ਸਦੁ ਸਦੁ ਜਿਏਲਿ ਹਿਰੁ ]  
ਨਨਕਿ ਦੁਖਿਅ ਦੁਖਿਅ ਬ੍ਰਿਧਿਰੁ ਰਿਧਿਰੁ  
ਜਿਲਾਉ ]4]32]39]

maajh mehlā 5.

meehu pa-i-aa parmaysar paa-i-aa.  
jee-a jant̤i sabh̤i sukhee vasaa-i-aa.  
ga-i-aa kalays b̤ha-i-aa sukh̤i saachaa har har  
Naam samaalee jee-o. ||1||

jis kay say tin hee partipaaray.  
paarbarahm parab̤b̤ha-ay rakh̤vaaray.  
sune baynant̤ee thaakur mayrai pooran ho-  
ee ghaalee jee-o. ||2||

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sarab jee-aa ka-o dayvan̤haaraa.  
gur parsaa-dee naḁar nihaaraa.  
jal thal mahee-al sab̤h̤ariṭṭaanay saaDhoo  
charan pakhaalee jee-o. ||3||

man kee ich̤h̤ pujaavan̤haaraa.  
sadaa sadaa jaa-ee balihaaraa.  
naanak daan kee-aa dukh̤b̤hanjan raṭay rang  
rasaalee jee-o. ||4||32||39||

## MAAJH MEHLA 5

According to Dr. Bh. Vir Singh Ji, this *shabad* appears to have been uttered by Guru Ji to express his thanks to God for listening to his prayers, and blessing the region with plentiful rain after a long period of drought. This is corroborated by the historical fact of Guru Ji’s getting land revenue waived from emperor Akbar. However, this *shabad* also has its spiritual message. Rain stands for God’s mercy.

So thanking God, Guru Ji says: “God has sent His rain (of mercy). Thus, He has given joy and peace to all creation. All worry is gone and true happiness has come. So I repeatedly meditate on God’s Name.”(1)

Guru Ji elaborates: “He to whom they belonged, (that God) has nurtured them. He has become their savior. My God has listened to their prayer, and their effort has been rewarded.”(2)

He further comments: “(God) is the provider of all beings. By Guru’s grace, (I have) seen Him with my (spiritual) eyes. He has satiated all (the creatures residing on) land or sea. I wash the feet (humbly serve) the saint (Guru, by whose grace we have been so blessed).” (3)

Guru Ji concludes the *shabad* by once again expressing his gratitude to God. He says: “God is the fulfiller of the wish of one’s mind. I am a sacrifice to Him ever and forever. In short, (God) the dispeller of pain has bestowed His blessings on Nanak, and he is imbued with the relish of His love.”(4-32-39)

**The message of the *shabad* is that whenever we feel any kind of shortage or absence of happiness in our life, we should seek the shelter of the Guru, and pray to God with complete love and devotion. He will listen to our prayer and bless us with the rain of His mercy, and joys of all kinds.**

mnwJ mhl w 5 ]

maajh mehlaa 5.

mnunqnuqrw DnuBl qrw ]  
qMtkrusiAwml pBumrw ]  
j lauplfusBurnis qmwl qrw j rugpwl w  
j lau]1]

man tan tayraa Dhan bhee tayraa.  
too<sup>N</sup> thaakur su-aamee parabh mayraa.  
jee-o pind sabh raas tumaaree tayraa jor  
gopaalaa jee-o. ||1||

sdw sdw qMysKdwl ]  
iniv iniv l wgw qrl pwl ]  
kwr kmwv j yqDuBwv j w qldjh dieAwl w  
j lau]2]

sadaa sadaa too<sup>N</sup>hai sukh-daa-ee.  
niv niv laagaa tayree paa-ee.  
kaar kamaavaa jay tuDh bhaavaa jaa too<sup>N</sup> deh  
da-i-aalaa jee-o. ||2||

pB qm qyl hxw qMmyr ghxw ]  
joqldjh sel sKushxw ]  
ij QYrKih bkMfuiQwlel qMlsBnw kypkqpw w  
j lau]3]

parabh tum tay lahnnaa too<sup>N</sup> mayraa gahnnaa.  
jo too<sup>N</sup>deh so-ee sukh sahnnaa.  
jithai rakheh baiku<sup>N</sup>th tithaa-ee too<sup>N</sup> sabhnnaa  
kay partipaalaa jee-o. ||3||

ismir ismir nunk sKupieAw ]  
AwT phr qrygk gieAw ]  
sgl mnrQ ptn heykdyn hie dKwl w  
j lau]4][33][40]

simar simar naanak sukh paa-i-aa.  
aath pahar tayray gun gaa-i-aa.  
sagal manorath pooran ho-ay ka<sup>N</sup>day na ho-ay  
dukhaalaa jee-o. ||4||33||40||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy God’s rain of grace, we should pray to Him with complete love and devotion. In this *shabad* he shows us how to pray to God for His grace.

Addressing God, he says: “You are my Master and my God. As such, my body, mind, and wealth are Yours (and not mine). Yes, O’ the Cherisher of the world, my body and life are Your property, and it is Your might which is working in them.” (1)

Expressing his full faith in God, Guru Ji says: “(O’ God), You are always the Giver of happiness. Again and again, I humbly bow to You in respect. O’ my merciful God, (I wish that) I may perform only that deed which pleases You, and I may do whatever You assign me (to do).”(2)

Next, Guru Ji shows us whom to ask or pray to for any favors, and whom to approach for the fulfillment of our desires. He says: “O’ God, it is from You that I seek everything. You are my ornament (the source of my spiritual enlightenment). Whatever You give me (whether pain or pleasure), I accept it cheerfully. Wherever You keep me, that is heaven for me, (because) You are the sustainer of all.”(3)

In conclusion, Guru Ji says: “(O’ God), by remembering (You) again and again, Nanak has obtained peace. At all times, he has sung Your praises. (As a result), all his objectives have been fulfilled, and he never experiences any pain.” (4-33-40)

The message of the *shabad* is that if we want to enjoy permanent peace and happiness, and be free from any pain or sorrow, we should seek God's refuge, always cheerfully accept His will, and meditate upon Him at all times. In times of need or suffering, we should pray only to God, and not to any lesser gods or goddesses.

**mWJ mhl w 5 ]**

pɪrɪbɪm pɪB mɔpTɪeAw ]  
 j il Qil mɦlɦil dh idis vrsɦeAw ]  
 sɦq Bel bɦl sB iqɦnɦ AndɦBɦeAw sB Tɦel  
 j laɦ ]1]

sKduqw dK B]jnhw r ]  
 AwpybKis kryj iA sw r ]  
 ApnyklqynoAwip p]qpw ypie p]l iqsih mnw l  
 j lau ]2]

j w kl srix pieAw giq pweIAy]  
swis swis hir nmuiDAweIAy]  
iqsuibnuhrun dJ w TukrusB iqsVklAw j wel  
j lau]3]

q̄rw m̄x̄uq̄w̄x̄up̄B q̄rw ]  
 q̄w̄scw̄ s̄w̄ih̄buḡx̄l ḡh̄rw ]  
 n̄w̄kud̄s̄uk̄h̄Yb̄j̄q̄l Aw̄T ph̄r q̄D̄uiDĀw̄el  
 j̄laū]4]34]41]

**maajh mehlāa 5.**

paarbarahm parabh maygh pathaa-i-aa.  
jal thal mahee-al dah djs varsaa-i-aa.  
saa<sup>Nt</sup> bha-ee bujhee sabh tarisnaa anad bha-i-  
aa sabh thaa-ee jee-o. ||1||

sukh-daaṭa ḍukh bha<sup>N</sup>janhaaraa.  
aapay bakhas karay jee-a saaraa.  
apnay keetay no aap partipaalay pa-i pairae  
tiseh manaa-ee jee-o. ||2||

jaa kee saran pa-i-aa gat paa-ee-ai.  
 saas saas har *Naam* Dhi-aa-ee-ai.  
tis bin hor na doojaa thaakur saph tisai kee-aa  
 jaa-ee jee-o. ||3||

tayraa maan taan parabh tayraa.  
too<sup>N</sup> sachaa saahib gunee gahayraa.  
 naanak daas kahai baynant<sup>tee</sup> aath pahar tuDh  
Dhi-aa-ee jee-o. ||4||34||41||

**MAAJH MEHLA 5**

According to Dr. Bh. Vir Singh Ji, in this *shabad* also Guru Ji expresses his thanks to God for sending down much needed rain. But this time, the total *shabad* appears to be with reference to the sending of the Guru as the harbinger of the spiritual rain of enlightenment in the world. Either way, this *shabad* is an excellent example of the depths and heights of Guru Ji's poetry, both in spiritual and worldly contexts.

He says: “The supreme God has sent down the cloud (in the form of Guru), who has poured the rain (of enlightenment) in all the ten directions over land and water. As a result, peace has come to prevail, and (the worldly) thirst of all (people) has been quenched, and there is happiness all around.” (1)

Describing God's merits, he says: "That Giver of peace and destroyer of pain, He Himself shows mercy on all beings. He Himself sustains His creation. Therefore, falling at His feet (paying Him utmost respect), I try to propitiate Him." (2)

So advising us all, Guru Ji says: “(O’ my friends), by seeking His refuge, we obtain salvation; we should meditate upon that God’s Name with each and every breath. (We should keep in mind that) except Him, there is no other Master, and all places belong to Him.” (3)

Guru Ji concludes the *shabad* with a humble prayer. He says: “O God, You are my honor and You are my strength. You are the eternal Master, and ocean of merits. Slave Nanak makes this prayer to You (to bless him with this gift): that throughout the eight watches (at all times) he may meditate on You.”(4-34-41)

The message of the *shabad* is that God has been very gracious to bless us with the eternal Guru (Granth Sahib Ji). All those who read and act upon the advice contained therein enjoy true peace and bliss. Therefore, we too can be rid of all our sufferings and sorrows, if we also follow the example of such Guru's followers, and meditate on God's Name with true love and devotion.

mwJ mhl w 5 1

sBysK BeyB qūy]  
gr pūykrcx min vūy]  
shj smūD l q l il v Amīr sorsusel j uxYj lau]1]

maaih mehlaa 5.

sabhay sukhbha-ay parabh tuthay.  
gur pooray kay charanh man vuthay.  
sahj samaaDh lagee liv antar so ras so-ee  
jaanai jee-o. ||1||

Agm Agcrusihbumyrw ]  
 Gt Gt AMir vrqYnrw ]  
 sdw Ail pquj lAw kw ducw koivr l w AupupCuxl  
 j lau]2]

agam agochar saahib mayraa.  
 ghat ghat antar vartai nayraa.  
 sadaa alipat jee-aa kaa daataa ko virkaa aap  
 pachhaanai jee-o. ||2||

pB iml xYkl eh nlsuxl ]  
 min iekoscw hkmupCuxl ]  
 shij sMok sdw iqBqwsyAnduKsm kYBuxYj lau]3]

parabh milnai kee ayh neesaanee.  
 man iko sachaa hukam pachhaanee.  
 sahj santokh sadaa tariptaasay anad khasam  
 kai bhaanai jee-o. ||3||

hQl idql pRB dyxhwrY ]  
 j nm mrx rg siB invry ]  
 nwnk dws kleyprB Apnyhir klrqin rMj  
 mwxYj lau]4]35]42]

hathee ditee parabh dayvanhaarai.  
 janam maran rog sabh nivaaray.  
 naanak daas kee-ay parabh apunay har  
 keertan rang maanay jee-o. ||4||35||42||

### MAAJH MEHLA 5

In stanza (1) of the previous *shabad*, Guru Ji stated “the supreme God has sent down the cloud (Guru), which has brought down the rain (of enlightenment) in all the ten directions over land and water”. This is the kind of bliss that all people enjoy after listening to and acting upon the sermon of the Guru. In this *shabad*, he explains the inner joy and true peace that person enjoys on whom God becomes merciful.

He says: “The person on whom God is pleased is blessed with all kinds of comforts. The feet (in the form of immaculate words) of the perfect Guru get enshrined in one’s mind, and a state of poised meditation sets in the heart. Only that person knows the relish of such a state (who has experienced it).” (1)

Dwelling upon some of the qualities of God, Guru Ji says: “Unknowable and beyond comprehension is my God, yet He is so near that He pervades each and every heart. Though Provider of all, He always remains detached (from everybody and everything. He is the life and soul of all beings. He is the true self of all. But) only a very rare person realizes (this divine form of) self.” (2)

Now Guru Ji tells us the sign of having experienced such a divine state. He says: “The sign of union with God is this that one’s mind acknowledges the command of the eternal (God) only (and except God’s will, one doesn’t care for the dictates of others). Such a person always remains in a state of peace and contentment, and always finds joy in obeying the Master’s will, (no matter what the circumstances are, such a person accepts them cheerfully as God’s will).” (3)

In conclusion, Guru Ji says: “The person to whom with His own hands the beloved God has (Himself) given (this state of peace and contentment), He has cured all that person’s maladies of birth and death. In short, O’ Nanak, they whom (God) has made His own, enjoy the bliss of singing God’s praise.” (4)

**The message of the *shabad* is that if we want to enjoy a state of indescribable peace and bliss of union with God, we should learn to recognize His Will and accept it cheerfully, and always keep singing His praise with true love and devotion.**

pHw 107

SGGS P - 107

mWJ mhl w 5 ]

maajh mehlaa 5.

klnl dieAw gpm gswel ]  
 gr kycrx vsymn mhl ]  
 AMjkwrukIAw iqin krqYdK kw fryw FwihAw  
 j lau]1]

keenee da-i-aa gopaal gusaa-ee.  
 gur kay charan vasay man maahee.  
 angeekaar kee-aa tin kartai dukh kaa dayraa  
 dhaahi-aa jee-o. ||1||

min qin visAw scw sel ]  
 ibKVw Qmnn idsYkel ]  
 dMj dsmx siB sj x heyekosiAwml AwihAw  
 j lau]2]

man tan vasi-aa sachaa so-ee.  
 bikh-rhaa thaana na disai ko-ee.  
 dootdusman sabh sajan ho-ay ayko su-aamee  
 aahi-aa jee-o. ||2||

It is the same light



j oikCukrysuAmpyAmpY]  
biD isAwxp ikCUn j wpy]  
AwpixAw shw noAwip shw el pB Brm Bil wv l wihAw  
j lau]3]

crx kml j n kw AwDuro]  
AwT phr rwm nwmuvwiro]  
shj And gwih gk govml pB nwnk srb smihAw  
j lau]4]36]43]

jo kichh karay so aapay aapai.  
buDh si-aanap kichhoo na jaapai.  
aapni-aa santaa no aap sahaa-ee parabh  
bharam bhulaavaa laahi-aa jee-o. ||3||

charan kamal jan kaa aaDhaaro.  
aath pahar raam Naam vaapaaro.  
sahj anand gaavahi gun govind parabh naanak  
sarab samaahi-aa jee-o. ||4||36||43||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of indescribable peace and bliss of union with God, we should learn to recognize His Will, accept it cheerfully, and always keep singing His praise with true love and devotion. In this *shabad*, he tells us what kind of peace and bliss a person enjoys on whom God has become merciful (whose mind has been enshrined with the advice of the Guru, and the nectar of God's Name).

Guru Ji says: "The person on whom the Cherisher of the world has shown mercy, the words of the Guru are enshrined in that person's mind. (Such a person never forgets the Guru's advice, and always keeps meditating on God's Name). The Creator accepts (that devotee) as His own, and completely banishes all kinds of sorrows from that person's life."(1)

Describing the state of mind of such a person (on whom God has become merciful), Guru Ji says: "No place seems troublesome to the one in whose mind resides that eternal (God). Because (in everyone), such a person has seen only one Master, all the evil-doers and enemies seem to become friends."(2)

Regarding the faith and belief of such a blessed devotee, Guru Ji says: "(The person in whose mind always abides God's Name, believes that) whatever God does, He does it on His own (without consulting anybody. Even if one has) too much wisdom, still one cannot know anything (about God or His deeds). God Himself helps His saints, and He has removed all their doubt and illusion."(3)

Guru Ji concludes the *shabad* by describing the conduct of God's devotees. He says: "God's lotus feet (His Name) are the support of His devotees. During all the eight watches (at all times) they keep trading in (and dwelling on) God's Name. O' Nanak, in a state of peace and bliss, they keep singing praises of God, who pervades all creation."(4-36-43)

**The message of the *shabad* is that if we want all our enemies may become our friends, and all our sorrows be destroyed, then we should pray to God to bless us with the guidance of the Guru. Under his guidance, we should keep singing God's praise, and meditating on His Name at all times, and see God pervading in all including our enemies.**

mWJ mhl w 5 ]

soscumlruij quscuiDAw elAY]  
soirdw shj w ij quhir gk gwe lAY]  
sw Driq shw l ij quvsih hir j n scynwm ivthu  
kurbwkoj lau]1]

scuvfwel klm n pwel ]  
kudriq krmun khxw j wel ]  
iDAw ie iDAw ie j lvih j n qrysusbdumin  
mwxj lau]2]

scusul whxuvfBwgl pwelAY]  
gir prsidi hir gk gwe lAY]  
rllg rqrYqDuBwih scunwmunlsxwkoj lau]3]

maajh mehlaa 5.

so sach mandar jit sach Dhi-aa-ee-ai.  
so rigaa suhaylaa jit har gun gaa-ee-ai.  
saa Dharaṭ suhaavee jit vseh har jan sachay  
Naam vitahu kurbaano jee-o. ||1||

sach vadaa-ee keem na paa-ee.  
kudraṭ karam na kahnaa jaa-ee.  
Dhi-aa-ay Dhi-aa-ay jeeveh jan tayray sach  
sabad man maano jee-o. ||2||

sach saalaahan vadbhaagee paa-ee-ai.  
gur parsaadee har gun gaa-ee-ai.  
rang raṭay tayrai tuDh bhaaveh sach Naam  
neesaano jee-o. ||3||

scyAMun j wYkel ]  
 Qwin Qñqir scw sœl ]  
 nwnk scuiDAwIAysd hl AMrj wml j wko  
 j lau]4]37]44]

sachay anṭ na jaanai ko-ee.  
 thaan thananṭar sachaa so-ee.  
 naanak sach Dhi-aa-ee-ai sad hee anṭarjaamee  
 jaano jee-o. ||4||37||44||

### MAAJH MEHLA 5

In the preceding *shabad*, Guru Ji told us how we can turn our enemies into friends, and end our sorrows by praying to God to bless us with His loving devotion, (so that at all times we may remain imbued with His Name and keep singing His praise). In this *shabad*, he tells us how great and wonderful is that person, and that place, where God's Name is being meditated upon and His praises are being sung.

He says: "Eternal is that temple where we contemplate the eternal (God). Always happy is that heart with which we sing God's praises. Sanctified becomes that place where abide the God's devotees. Therefore, I am a sacrifice to the Name of the eternal Being."(1)

Commenting on the greatness of God, Guru Ji says: "No one has been able to estimate the worth of the greatness of the eternal God: His greatness is inestimable. His might and mercy cannot be described."

Then going into a prayer mode, Guru Ji says: "(O' God), Your devotees feel rejuvenated meditating upon Your Name again and again. (Your) eternal word (Your Name) is the very support of their minds."(2)

Therefore, describing the merits of singing God's praises, Guru Ji says: "It is only by great good fortune that we obtain the opportunity to sing praise of that eternal (God). It is only by Guru's grace that we sing praises of God. (O' God), pleasing to You are they who are imbued with Your love (and sing Your praises. They) receive the stamp of Your true Name (Your approval)." (3)

Guru Ji concludes the *shabad* by dwelling upon God's attributes. He says: "Nobody knows the extent of God and His attributes. The eternal (God) pervades in all places, and the space in between. Nanak says that we should always meditate on the eternal (God), who knows what is in the hearts of us all." (4-37-44)

**The message of the *shabad* is that contemplation of God's Name and singing His praises are the key to joy, peace, and bliss. This is possible through great good fortune and the Guru's grace. Those who meditate on God are truly blessed.**

mwJ mhl w 5 ]

maajh mehlāa 5.

rTx shwVI idnsushj w ]  
 j ip Almq nwmushsly my w ]  
 GVI mltq ismrq pl vMih j lvxusPI uiqQwel  
 j lau]1]

rain suhaavarhee dinas suhaylaa.  
 jap amrit Naam satsang maylaa.  
 gharhee moorat simrat pal vanjahi jeevan  
 safal tithaa-ee jee-o. ||1||

ismrq nwmudK siB l wQy ]  
 AMir bñhir hir pBusuQy ]  
 BYBauBrmuKieAw gir pYdKw sBnl j wel j lau]2]

Simrat Naam dokh sabh laathay.  
 anṭar baahar har parabh saathay.  
 bhai bha-o bharam kho-i-aa gur poorai  
 daykhaa sabhnee jaa-ee jee- o. ||2||

pBusmrQuvf at Apw w ]  
 nauiniD nwmuBryBñw w ]  
 Awd Almq miD pBusel dj w l vñ l wel  
 j lau]3]

parabh samrath vad ooch apaaraa.  
 na-o niDh Naam bharay bhandaaraa.  
 aad anṭ maDh parabh so-ee doojaa lavai na  
 laa-ee jee-o. ||3||

kir ikrpw myrdln dieAw w ]  
 j wickuj wYsiD rvwl w ]  
 djh dñnuninkuj numgydsd sdw hir iDAw  
 j lau]4]38]45]

kar kirpaa mayray deen da-i-aalaa.  
 jaachik jaachai saaDh ravaalaa.  
 deh daan naanak jan maagai sadaa sadaa har  
 Dhi-aa-ee jee-o. ||4||38||45||

## MAAJH MEHLA 5

Guru Ji started the previous *shabad* with the statement that “eternal is that temple where we contemplate the eternal (God). Always happy is that heart with which we sing God’s praises. Sanctified becomes that place where abide the God’s devotees. Therefore, I am a sacrifice to the Name of the eternal Being.” He begins this *shabad*, by stating the merits of that day and that night (in fact that entire time) when God’s Name is contemplated.

He says: “That night is most beautiful and that day is most blessed when, in the company of saints, the nectarine Name of God is contemplated. (In fact), one’s life becomes fruitful when every hour and moment is spent in (God’s) meditation.”(1)

Describing the blessings obtained by a person as a result of meditation on God’s Name, he says: “By meditating on (God)’s Name, all my sins have been removed. (I have realized that) God is with me both within and without. By the grace of the perfect Guru, I have shed all my fear, doubt, and illusion, and I see God in all places.” (2)

On the basis of his personal experience, Guru Ji says: “God is fully capable, infinite, and highest of the high. His storehouses are filled with (all the) nine treasures (of wealth). In the beginning, end, and middle, it is God who pervades. I regard none else as His equal.”(3)

Guru Ji concludes the *shabad* by saying: “O’ God, Cherisher of the meek, please bestow Your kindness upon me. This beggar begs for the dust of the feet (the most humble service) of (Your) saints. Also, Your devotee Nanak begs You to bless him (with this gift), that he may meditate upon You forever.” (4-38-45)

**The message of the *shabad* is that if we want to embellish our life and make it fruitful, we should beg God to bless us with the company of saintly persons, and a desire to always meditate on His Name.**

mUJ mhl w 5 ]

maajh mehlāa 5.

AQYqMAYAngYAmpy]

j IA j MRSiB qryQmpy]

qDuibnuAvrun kēl krqymYDr Et qmwl j lau]1]

aithai too<sup>N</sup>hai aagai aapay.

jee-a jāntar sabh tayray thaapay.

tuDh bin avar na ko-ee kartay mai Dhar ot tumaaree jee-o. ||1||

rsnw j ip j ip j lvYsAwml ]

pwrbhm pB AMrj wml ]

ij in sjvAw iqn hl sKupwieAw so j nmun j IAYhwrl j lau]2]

rasnaa jap jap jeevai su-aamee.

paarbarahm parabh antarjaamee.

jin sayvi-aa tin hee sukh paa-i-aa so janam na joo-ai haaree jee-o. ||2||

nmmuAvKDuij in j n qryPwieAw ]

Naam avkhaDh jin jan tayrai paa-i-aa.

pMw 108

SGGS P - 108

j nm j nm kw rgugwieAw ]

hir klrqnguhuidnuruql sPI ehw hYkwl j lau]3]

janam janam kaa rog gavaa-i-aa.

har keertan gaavhu din raatee safal ayhaa hai kaaree jee-o. ||3||

idBIt Dwir Apnw dwsusvirAw ]

Gt Gt AMir pwrbhmunmskwrAw ]

ieksu ivxu hrudj w nhl bwbw nwnk ieh miq swrl j lau]4]39]46]

darisat Dhaar apnaa daas savaari-aa.

ghat ghat antar paarbarahm namaskaari-aa.

ikas vin hor doojaa naahee baabaa naanak ih mat saaree jee-o. ||4||39||46||

## MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to embellish our life and make it fruitful, we should beg God to bless us with the company of the saintly persons, and a desire to meditate on God’s Name at all times. In this *shabad*, he shows us how to pray to God and ask for these blessings.

Addressing God, he says: “(O’ God), You are my support here (in this world), and You Yourself would be present in the next world also to help me. All the creatures and human beings are Your creation. O’ Creator, (for me) except You, none else exists. Therefore, I depend on Your support alone.”(1)

Guru Ji states: “O’ Master, (Your servant) lives by reciting Your Name with his tongue. O’ transcendent Master and the knower of hearts, whosoever have served (and worshipped) You, they have obtained peace. They do not lose their life in a gamble (and it doesn’t go waste).” (2)

Continuing his address, he says: “O’ God, the devotee who has obtained the medicine of Your Name is cured of the afflictions of many births. (Therefore addressing us, Guru Ji advises): “(O’ my friends), sing praises (of God), day and night; this alone is the most fruitful task.”(3)

Finally expressing his gratitude, Guru Ji says: “Casting His glance of grace, God has exalted His servant. (As a result, his servant) discerns God in every being and venerates Him. (In short) Nanak says, except the one (God), there is no other (like Him), and such a wisdom is the most sublime.”(4-39-46)

**The message of the *shabad* is that if we want to cure all our ailments (not only of this birth, but also of our previous births), we should see God in every being, and meditate on His Name.**

ਮਾਯ ਮਹਲਾ ੫ ]

**maajh mehlāa 5.**

ਮਨੁਕੁਨੁਕੁ ਰਮਿ ਆਰਿ  
ਸਰਬਸੁ ਆਪਨਾ ਵਾਰਿ  
ਆਟਿ ਪਹਿ ਗਿਰਿ ਗੁਰਿ ਆਇਸੁ ਰਨ ਕੇਲਿ ਸੁਖ  
ਜਿਉ ॥1॥

man tan raṭaa raam pi-aaray.  
sarbas deejai apnaa vaaray.  
aath pahar govind gun gaa-ee-ai bisar na  
ko-ee saasaa jee-o. ||1||

ਸੇਲਿ ਸੁਖਿ ਨ ਮਲਿਕੁ ਆਰਿ  
ਰਮਿ ਨਾਮੁ ਸੁਖਿ ਬਿਰਾਜਿ  
ਸੁਖਿ ਗੁਰਿ ਆਇਸੁ ਰਨ ਕੇਲਿ ਸੁਖ  
ਜਿਉ ॥2॥

so-ee saajan meet pi-aaraa.  
raam Naam saaDhsang beechaaraa.  
saaDhoo sang tareejai saagar katee-ai jam  
kee faasaa jee-o. ||2||

ਚਾਰਿ ਪਦਾਰਥਿ ਹਰਿ ਕੇਲਿ ਸੁਖਿ  
ਪਾਰਿ ਆਪਨਾ ਆਪਨਾ  
ਕਾਮੁ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਆਇਸੁ ਰਨ ਕੇਲਿ ਸੁਖ  
ਜਿਉ ॥3॥

chaar padaarath har kee sayvaa.  
paarjaat jap alakh abhayvaa.  
kaam kroDh kilbikh gur kaatay pooran ho-ee  
aasaa jee-o. ||3||

ਪੂਰਨ ਬਿਭੂ ਬੇਇਸੁ ਪੁਰਖਿ ॥ ਸੁਖਿ ਮਿਲਿ ਆਇਸੁ ਰਨ ਕੇਲਿ ਸੁਖ  
ਜਿਉ ॥4॥40॥47॥

pooran bhaag bha-ay jis paraanee. saaDhsang  
milay saarangpaanee.  
naanak Naam vasi-aa jis antar parvaan girsat  
udaasaa jee-o. ||4||40||47||

#### MAAJH MEHLA 5

In the previous *shabad* Guru Ji gave us the message that if we want to cure all our ailments (not only of this birth but also of all the previous births), we should see and bow to God in every being, and meditate on His Name. In this *shabad*, he shares with us the kind of bliss a person enjoys who follows this advice, meditates on God’s Name.

He says: “(O’ my friend, if you want your) mind and body to be imbued with the love of the beloved God, then sacrifice everything of yours (for that love). At all times, we should sing God’s praises (and say: “O’ God, please) don’t go out of my mind, even for a breath.” (1)

Guru Ji now tells us whom we should consider as our dearest friend and mate. He says: “He alone is our dear friend and mate with whom we contemplate God in the company of saintly persons. (Because) it is in the company of the saintly persons that we swim across the (worldly) ocean, and snap the noose of the demons (of death).”(2)

Next, telling us what kinds of blessings a person obtains who follows this path, he says: “By serving (and remembering) God, we obtain all the four boons of life (Faith, Wealth, Beauty and Salvation). Indeed, by meditating on the indescribable and mysterious God (we obtain the mythical wish-fulfilling) Elysian tree. The Guru dispels all the maladies of lust, anger, and sin, and every wish of such a person is fulfilled.” (3)

In conclusion, Guru Ji states: “The person who is blessed with perfect good fortune meets God in the company of saintly persons. In short, O’ Nanak, whether one is living here as a householder or as a recluse, the person in whose heart abides (God’s) Name is approved in God’s court.”(4-40-47)

**The message of the *shabad* is that the person who seeks the Guru’s guidance and meditates on God’s Name at all times, whether householder or a recluse, that person is approved in the Divine court.**

mWJ mhl w 5 ]

ismrq nmuirdYsKupwieAw ]  
kir ikrpwBgqll pgtwieAw ]  
sklsig imil hir hir j ipAwibnsyAw s rgw  
j lau]1]

j w kYigRth nv iniD hir BwEl ]  
iqsuimil Aw ij suprb kmwEl ]  
igAw n iDAw n pln prmsr pBusBnw gl w j gw  
j lau]2]

iKn mih Qwip aQwipnhw ]  
Awip iekMl Awip psrw ]  
I punhl j gj lvn dwydrsn ifTyI hin ivj gw  
j lau]3]

AMil I wie sB issit qrwEl ]  
Apwxw nwaAwip j pwEl ]  
gr bhQwipwieAw ikrpw qynwnk Dir sJigw  
j lau]4]41]48]

maajh mehlaa 5.

Simrat Naam ridai sukh paa-i-aa.  
kar kirpaa bhagtee<sup>N</sup> paragtaa-i-aa.  
satsang mil har har japi-aa binsay aalas rogaa  
jee-o. ||1||

jaa kai garihi nav niDh har bhaa-ee.  
tis mili-aa jis purab kamaa-ee.  
gi-aan Dhi-aan pooran parmaysur parabh  
sabhnaa galaa jogaa jee-o. ||2||

khin meh thaap uthaapanhaaraa.  
aap ikantee aap pasaraa.  
layp nahee jagjeevan daatay darsan dithay  
lahan vijogaa jee-o. ||3||

anchal laa-ay sabh sisat taraa-ee.  
aapnaa naa-o aap japaa-ee.  
gur bohith paa-i-aa kirpaa tay naanak Dhur  
sanjogaa jee-o. ||4||41||48||

#### MAAJH MEHLA 5

In the previous *shabad*, Guru Ji told us that whether one is a householder or a recluse, one can find approval in the Divine court if one seeks the Guru’s guidance, and meditates on God’s Name at all times. In this *shabad*, he describes the blessings received by those devotees who have done so.

He says: “By meditating on God’s Name, (His) devotees have obtained joy in their hearts. Showing His mercy, God reveals Himself to His devotees. They who join the saints and meditate on God are cured of the malady of sloth.”(1)

Describing the kinds of persons who attain to (God, Guru Ji says: “O’ brother, God, who in His abode has all the nine treasures, He) meets that (devotee) who in the previous birth has earned (such a) merit. Such a person is blessed with divine wisdom and meditation on the perfect God, (and truly believes that) God is capable of doing everything.” (2)

Elaborating on God’s powers, Guru Ji says: “(O’ my friends), God is capable of creating and destroying (the entire universe) in an instant. He Himself becomes the only detached one, and He Himself becomes the expanse (of the entire universe). There is no filth of selfishness in that universal life. On seeing His vision, all one’s pangs of separation are removed.” (3)

Guru Ji concludes the *shabad* by saying: “By making the mortals hold to His gown (by attaching them to the company of His saints), God enables the entire universe to swim across (the worldly ocean). He Himself makes (His devotees) meditate on His Name. O’ Nanak, it is only by God’s grace and pre-ordained good fortune that one obtains the Guru, the ship of liberation (and is thus ferried across the dreadful worldly ocean).”(4-41-48)

**The message of the *shabad* is that if we want to obtain true peace of mind and salvation, we should humbly pray to God to bless us with the Guru’s guidance. He will initiate and inspire us into dwelling on God’s Name, so that we may become worthy of uniting with Him.**

mW mhl w 5 ]

səl krw ij Awip krwey]  
 ij QYrKYsw BI l j wey]  
 səl isAwkw sopiqv<sup>h</sup> hkmul gYij sumITw  
 j lau]1]

sB prēl iekquD<sup>h</sup>gY]  
 ij sul wē l eysocrxl l wY]  
 aD kvl uij suhē p<sup>h</sup>ysw iqin srb inrj<sup>h</sup>nu  
 fITw j lau]2]

qYl mihmw q<sup>h</sup>Yj w<sup>h</sup>xih ]  
 Apxw Awpuq<sup>h</sup>Awip pC<sup>h</sup>wih ]  
 haubil hwl sl<sup>h</sup>qn qryij in kmuk<sup>h</sup>Dul BupITw  
 j lau]3]

q<sup>h</sup>inrv<sup>h</sup>ust<sup>h</sup> qryinrml ]  
 ij n dKysB an<sup>h</sup>rih kl ml ]  
 nwnk nwm iDAwē iDAwē j lV<sup>h</sup>ibnisAw B<sup>h</sup>nu Bau  
 DITw j lau]4]42]49]

maajh mehlāa 5.

so-ee karnāa je aap karaa-ay.  
 jithai rak<sup>h</sup>hai saa bhalee jaa-ay.  
 so-ee si-aanaa so pativan<sup>h</sup>taa hukam lagai jis  
 meethaa jee-o. ||1||

sabh paro-ee ikat<sup>h</sup> Dhaagai.  
 jis laa-ay la-ay so char<sup>h</sup>nee laagai.  
 oo<sup>N</sup>Dh kaval jis ho-ay pargaasaa tin sarab  
 niranjan deethaa jee-o. ||2||

tayree mahimaa too<sup>N</sup>hai jaaneh.  
 ap<sup>h</sup>naa aap too<sup>N</sup> aap pach<sup>h</sup>haaneh.  
 ha-o balihaaree santan<sup>h</sup> tayray jin kaam kro<sup>h</sup>Dh  
 lobh peethaa jee-o. ||3||

too<sup>N</sup> nirvair santtayray nirmal.  
 jin day<sup>h</sup>kay sabh ut<sup>h</sup>reh kalmal.  
 naanak Naam Dhi-aa-ay Dhi-aa-ay jeevai  
 binsi-aa bharam bha-o Dheethaa jee-o.  
 ||4||42||49||

## MAAJH MEHLA 5

In many previous *shabads*, Guru Ji advised us to meditate on God's Name and sing His praises. But that does not mean a simple repetition of any particular word or phrase, or singing of some hymns without true love and faith in God. In this *shabad*, he explains what kind of faith and trust we should have in God, and what our general attitude towards Him should be.

He says: "People should do only those things which God Himself commands us to do. They should deem that place (or condition) to be the best where He keeps them. That person is truly wise and honorable to whom God's will seems sweet." (1)

Guru Ji now tells us about creation's scheme of things, and about those who gain true understanding of the relationship between God and His creation. He says: "God has (subjected the entire universe to one universal law, as if He has) strung the entire creation on one thread. The person whom (God) inspires becomes attached to His feet (and totally surrenders to His command. (The person who feels so delighted, as if the) inverted lotus (of that person's heart) has been enlightened, such a person has seen the immaculate God among all." (2)

Guru Ji, however, acknowledges that he does not know the full glory of God. Therefore, he says: "(O' God), Your glory only You know. Only You understand Your own self. I am a sacrifice to Your saints who (with Your grace) have smothered their lust, anger, and greed." (3)

He concludes the *shabad* by praising both God and His devotees (or saints). He says: "O' God, You are without enmity and Your saints are pure. They who (follow Guru's advice), all their sins are washed off. Nanak lives by meditating on God's Name again and again, (and by doing so), all his stubborn dread and doubt has been destroyed." (4)

The message of the *shabad* is that if we want to be rid of all our fears and worries, and enjoy true happiness, then we should accept God's Will as the best thing for us. For this we should follow the advice of His saints (contained in Guru Granth Sahib Ji), and meditate on God's Name at all times.

p<sup>h</sup>W 109

SGGS P - 109

mW mhl w 5 ]

maa<sup>N</sup>jh mehlāa 5.

J<sup>h</sup>W m<sup>h</sup>uxjykel m<sup>h</sup>gY]  
 iqs kaumr<sup>h</sup>qyGVI n l wY]  
 p<sup>h</sup>wb<sup>h</sup>mu jo sd hl sy<sup>h</sup>l so gr imil inhcl u  
 khxw]1]

j<sup>h</sup>hoothaa mangan<sup>h</sup> jay ko-ee maagai.  
 tis ka-o martay ghar<sup>h</sup>hee na laagai.  
 paarbarahm jo sad<sup>h</sup> hee sayvai so gur mil nihchal  
 kah<sup>h</sup>naa. ||1||



pñ Bgiq ij s kYmin l wgl ]  
 gk gwYAnidnuiniq j wgl ]  
 buh pkiV iqsusAwml mY Vij s kYmsqik  
 l hxw ]2]

crn kml BgqWmin vūy]  
 ivxuprmr sgl ymūy]  
 sñ j nWkl DūV inq blCih nmuscykw  
 ghxw ]3]

aūq būq hir hir gwelAY]  
 ij suisrmr vruinhcl upelAY]  
 nwnk kau pB hie dieAw w qrw klqw  
 shxw ]4]43]50]

paraym bhagat jis kai man laagee.  
 gun gaavai an-din nit jaagee.  
 baah pakarhtis su-aamee maylai jis kai mastak  
 lahnāa. ||2||

charan kamal bhagtaa<sup>N</sup> man vuthay.  
 vin parmaysar saglay muthay.  
 sant janaa<sup>N</sup> kee Dhoorh nit baa<sup>N</sup>chheh Naam  
 sachay kaa gahnāa. ||3||

oothat baithat har har gaa-ee-ai.  
 jis simrat var nihchal paa-ee-ai.  
 naanak ka-o parabh ho-ay da-i-aalaa tayraa keetaa  
 sahnāa. ||4||43||50||

### MAAJH MEHLA 5

We often ask God for many gifts, mainly related to wealth, health or fame, so that we may enjoy a long and luxurious life. We wish that even after our death our children should be rich and famous, and people should remember us forever. In this *shabad*, Guru Ji tells us what should we really beg from God, which will immortalize our name.

He says: "If some one asks for false (short-lived, worldly) things, it takes one no time to die (spiritually, and lose one's honor. But) the one who always serves (and remembers) God, by meeting the Guru (becomes) un affected (by worldly riches or power)." (1)

Describing the signs of such a devotee of God, Guru Ji says: "The person who is imbued with God's loving devotion day and night remains awake (to the pitfalls of worldly attachments), and keeps singing His praises. The person who is destined to receive this profit (of Name), holding by the hand, God unites such a person (with Himself)." (2)

Elaborating on this idea, Guru Ji says: "The minds of the devotees are lovingly attuned to the lotus feet (the immaculate word) of God. (On the other hand), they who do not remember God are all deceived (by their inner evil impulses). But the devotees (of God) every day seek the dust of the feet (the humble service) of the saints, and for them the eternal (God's) Name is their real ornament or wealth." (3)

Guru Ji concludes the *shabad* with the advice: "(O' my friends), whether sitting or standing, (in all states) we should sing the praises of God, by meditating upon whom, we obtain that God, who is immortal."

(Therefore, even praying for himself, Guru Ji says): "O' God, please be merciful to Nanak (and bless him) so that he may (gladly) accept (Your Will), and bear all Your doings." (4-43-50)

**The message of the *shabad* is that if we want that we may remain un affected by worldly riches or power, then instead of praying to God for false (short-lived) worldly wealth or fame, we should pray to Him to bless us with the Guru's guidance. We should always meditate on God's Name, so that one day showing mercy on us also, God may unite us with Him, and make us eternal like Him.**

rwgumwJ AstpdIAw mhl w 1 Gru1

< > siqgr pñid ]

sbid rñweyhkim sbwey]  
 scl drgh mhl bil wey]  
 scydl dieAw mryshbw scymnu  
 pqlAwixAw ]1]

hauvrl j lauvrl sbid shwixAw]  
 Alñk nmusdw skdwq gurmql mñh vsiwixAw ]1]  
 rhwau]

raag maajh asatpadee-aa mehlāa 1 ghar 1

ik-o<sup>N</sup>kaar satgur parsaad.

sabad rangaa-ay hukam sabaa-ay.  
 sachee dargeh mahal bulaa-ay.  
 sachay deen da-i-aal mayray saahibaa sachay  
 man patee-aavani-aa. ||1||

ha-o vaaree jee-o vaaree sabad suhaavani-aa.  
 amrit Naam sadaa sukh-daata gurmatee man  
 vasaavani-aa. ||1|| rahaa-o.

nw komrw hauksukrw ]  
 suw TwkruiqBvix myrw ]  
 hamYkir kir j wie Gxrl kir Avgx  
 pCqvwixAw ]2]

naa ko mayraa ha-o kis kayraa.  
 saachaa thaakur taribhavan mayraa.  
 ha-umai kar kar jaa-ay ghanayree kar avgan  
pachhotaavani-aa. ||2||

hkmupCwYsuhir gx vKwY]  
 gr kYsbid nwm nlsWY]  
 sBnw kw dir l Kw scYCit is nwm shwixAw ]3]

hukam pachhaanai so har gun vakhaanai.  
 gur kai sabad Naam neesaanai.  
 sabhnaa kaa dar laykhaa sachai chhootas Naam  
 suhaavani-aa. ||3||

mnmKuBl w Tarun pwey]  
 j m dir bDw cdtw Kwey]  
 ibnunwYkoslg n suQl mkqynwuiDAwixAw ]4]

manmukh bhoolaa tha-ur na paa-ay.  
 jam dar baDhaa chotaa khaa-ay.  
 bin naavai ko sang na saathee muk<sup>t</sup>ay Naam  
Dhi-aavani-aa. ||4||

sukq kWyscun BwY]  
 dibDw bDw AwYj wY]  
 il iKAw l Kun myYkel grmiK mkiq  
 krwixAw ]5]

saakat koorhay sach na bhaavai.  
dubiDhaa baaDhaa aavai jaavai.  
 likhi-aa laykh na maytai ko-ee gurmukh muk<sup>t</sup>  
 karaavani-aa. ||5||

pelAVipruj wqonihl ]  
 JBT ivCMI rWYDihl ]  
 Avgix mITl mhl un pweyAvgx gix  
 bKswixAw ]6]

pay-ee-arhai pir jaato naahee.  
jhooth vichhunnee rovai Dhaahee.  
 avgan muthee mahal na paa-ay avgan gun  
 bakhsaavani-aa. ||6||

pelAVij in j iqw ipArw ]  
 grmiK bWYqqublcwrw ]  
 Awxuj wTw Twik rhweyscYnwm smwixAw ]7]

pay-ee-arhai jin jaataa pi-aaraa.  
 gurmukh boojhai tat beechaaraa.  
 aavan jaanaa thaak rahaa-ay sachai Naam  
 samaavani-aa. ||7||

grmiK bWYAkQukhwY]  
 scYTkir sucoBwY]  
 nwnk scukhYbYqI scuiml Ygx gwixAw ]8]1]

gurmukh boojhai akath kahaavai.  
 sachay thaakur saacho bhaavai.  
 naanak sach kahai baynan<sup>t</sup>ee sach milai gun  
 gaavani-aa. ||8||1||

### RAAG MAAJH MEHLA 1

#### ASHTPADIAN

In the previous *shabad*, Guru Ji advised us that if we want to be unaffected by worldly riches and power, we should meditate on the Name of the eternal God, so that we might become one with Him and thus also become eternal. In this *shabad*, he tells us how and whom God unites and merges in Himself.

Guru Ji says: “All those who are so ordained by God are dyed in the holy word (of the Guru), and are invited to the court and mansion of the eternal (God).” Therefore, humbly expressing his love for God, Guru Ji says: “O’ my true merciful God, Cherisher of the meek, it is You, who convince the human minds about this thing.” (1)

Next, Guru Ji states how much he respects and loves those who have become immaculate through Guru’s word. He says: “I am a sacrifice, yes I am a sacrifice to those who, through devotion to the (Guru’s) word, have become beauteous. By following the Guru’s advice, they have enshrined in their mind God’s nectarine Name, which brings everlasting peace.”(1-pause)

Next commenting upon a cardinal truth about life, and cautioning us against falling prey to ego, Guru Ji says: “(In the world), none belong to me and I belong to none, (no one is one’s permanent friend in the world). Only the eternal God of the three worlds is mine. Many depart from the world after indulging in ego and committing sins, for which they must repent.”(2)

**It is the same light**

Guru Ji now describes the blessings received by those who do not indulge in ego, but understand and obey God's will or divine command. He says: "The person who understands God's will praises His attributes. Through the Guru's word (by following the Guru's advice), such a person obtains name and fame. Everyone must render an account of his or her deeds at the divine Portal. Only they who are embellished with the Name are excused from rendering any account (of their deeds, and are liberated.)" (3)

Regarding the fate of the egoists, Guru Ji says: “The egoist gone astray does not reach anywhere. Bound at the door of the demon of death, (the egoist) suffers blows. Except God’s Name, one has no friend or mate (who can come to one’s help). Only they who meditate on God’s Name are emancipated.” (4)

Explaining the cause of the egoist's suffering, Guru Ji says: "To the worshipper of *Maya* (the lover of worldly riches), Truth is not pleasing. Bound to duality (love of things other than God), such a person remains caught in transmigration. Nobody can erase the writ of destiny (based on one's deeds done in previous births). However, one can also be emancipated by the Guru's grace (if one seeks his shelter)."(5)

Guru Ji now explains the above concept by using the metaphor of a young bride for the human soul. He says: “The bride (soul) who does not educate herself about her spouse (God) while in her parents’ house (this world), is separated from Him due to her false education or attachment. She cries loudly, (when her spouse rejects her). Deluded by her demerits, she is not allowed to enter her Master’s mansion. However, she can have her faults forgiven if she imbues herself with the merit (of Name).”(6)

Contrasting egoists with the Guru's followers, Guru Ji says: "Those bride souls, who while in their parents' house (this world) have educated themselves about their beloved God (and developed love for Him) through the Guru, they realize the essence of reflection (divine wisdom). Their coming and going (in this world) is ended, and through God's Name they merge in Him."<sup>(7)</sup>

In conclusion, Guru Ji says: “A Guru’s follower understands the indescribable God, and makes others realize Him. (The truth is that) only truth pleases the true God. Nanak makes this submission: that the true God is obtained only by singing His praises.”(8-1)

The message of the *shabad* is that if we wish to enter the mansion of the true God, we should follow Guru's advice and sing God's praises with true love and devotion.

**mwJ mhl w 3 Gru1 ]**

**maajh mehlaa 3 ghar 1.**

krmuhwYsiqgrUimI wey]

karam hovai satguroo milaa-ay.

**pHw 110**

**SGGS P - 110**

syw sriq sbid icqu l wey]

sayvaa surat sabad chit laa-ay.

## hamYmir sdw sKupnieAw mwieAw mhu ckwixAw ]1]

ha-umai maar sadaa sukh paa-i-aa maa-i-aa  
moh chukaavani-aa. ||1||

hauvur j lauvur siqgr kYbil hwr ixAw ]

ha-o vaaree jee-o vaaree satgur kai  
balihaarni-aa.

grrnql prgwsu hAw jI Anidnu hir gk  
qvwixAw ]1] rhvau]

gurmatee pargaas ho-aa jee an-din har gun-  
gaavani-aa. ||1|| rahaa-o.

qnumnuKj yqw nwaupwey]

tan man khojay taa naa-o paa-ay.

DwqurwKYTwik rhwey]

Dhaavat raakhai thaak rahaa-ay.

gr kl bixl Anidnu gwyl shjy Bgiq  
krwixAw ]2]

gur kee banee an-din gaavai sehjay bhagat  
karaavani-aa. ||2||

iesukwieAw AAdir vsquAsKw ]

is kaa-i-aa andar vasat asankhaa.

gürmiK swcuiml Yqw vKw ]

gurmukh saach milai taa vaykhaa.

naudrvw ydsvYmkqW Anhd sbduvj wixAw]3]

na-o darvaajay dasvai muktaa anhad sabad  
vajaavani-aa. ||3||

scw swihbuscl nwl ]  
 gr prsdl mllh vsel ]  
 Anidnswd rhYrlg riqw dir scYsdl  
 pwixAw ]4]

sachaa saahib sachee naa-ee.  
 gur parsaadee man vasaa-ee.  
 an-din sadaa rahai rang raataa dar sachai  
 sojhee paavni-aa. ||4||

pw pM kl sw n j wxl ]  
 dlj Yl wgl Brim Bil wxl ]  
 AigAwl ADw mgun j wYlPir iPir Awx  
 j wixAw ]5]

paap punn kee saar na jaanee.  
 doojai laagee bharam bhulaanee.  
 agi-aanee anDhaa mag na jaanai fir fir aavan  
 jaavani-aa. ||5||

gr syw qysdw sKupnieAw ]  
 hamYmYw Twik rhieAw ]  
 gr skl imitAw AlDAwrbj r kpt  
 Kl wixAw ]6]

gur sayvaa tay sadaa sukh paa-i-aa.  
 ha-umai mayraa thaak rahaa-i-aa.  
 gur saakhee miti-aa anDhi-aaraa bajar kapaat  
 khulaavani-aa. ||6||

hamYmYr mllh vsieAw ]  
 gr crxl sdw icquleAw ]  
 gr ikrpw qymnuquinnrml uinrml nmu  
 iDAwixAw ]7]

ha-umai maar man vasaa-i-aa.  
 gur charnee sadaa chit laa-i-aa.  
 gur kirpaa tay man tan nirmal nirmal Naam  
 Dhi-aavani-aa. ||7||

j lvxumrxw sBuqDYqel ]  
 ij subKsyiqsudyvifAwel ]  
 nwnk nmuiDAwie sdw qllj Mxumrxu  
 svwixAw ]8][1][2]

jeevan marnaa sabh tuDhai taa-ee.  
 jis bakhsay tis day vadi-aa-ee.  
 naanak Naam Dhi-aa-ay sadaa too<sup>N</sup> jaman  
 maran savaarni-aa. ||8||1||2||

### MAAJH MEHLA 3 GHAR 1

In the previous *shabad*, Guru Ji advised us that if we want to enter the mansion of the eternal God, we should follow Guru's advice and sing God's praises with true love and devotion. However, even obtaining the Guru is not a small thing. That too comes about by supreme good fortune, and with God's grace. In this *shabad*, Guru Ji explains this entire process, and how a person achieves salvation.

He says: "When God showers His grace on someone, He unites that person with the true Guru. Then the devotee's mind is absorbed in God's service and (*Gurbani*, the Guru's) word. (In this way), obliterating ego, one obtains perennial joy and peace, and sheds love for *Maya* (the worldly riches and power)." (1)

At the same time, acknowledging the part of the Guru in this process, he says: "I am a sacrifice to the true Guru, because it is through his advice that a person is enlightened (with divine wisdom), and day and night sings praises of God." (1-pause)

Guru Ji now tells us how a person receives the gift of Name (true divine wisdom). He says: "Only when a one reflects within the mind and self (and reflects on all one's shortcomings) does one obtain the (gift of) Name. Restraining the mercurial mind, one finds peace and poise. Day and night, one sings *Gurbani*, (the Guru's word), and remains engaged in God's worship in a state of equipoise." (2)

Describing the next gift for which one should prepare one self, he says: "In this body are present countless invaluable things. But one is able to see them only if, by Guru-granted wisdom, one realizes the Truth. A human being must go beyond the nine apparent doors or sense faculties (of two ears, two eyes etc.) and realize the tenth (hidden) door (or faculty), which is the door to salvation. On realizing this tenth door, a human being hears the unstuck divine melody." (3)

Guru Ji therefore advises us and says: "Eternal is the Master, and eternal is His glory. It is through the Guru's grace that He is enshrined in the mind. The person who day and night remains imbued with love (of that Master) obtains the understanding to reach the court of the eternal (God)." (4)

Commenting on the state of an ignorant person who doesn't perceive this, Guru Ji says: "The ignorant blind person, who does not know the difference between virtue and vice, remains attached to (worldly) things rather than God, and is lost in illusion. The ignorant blind person does not know the true path (to liberation), therefore keeps coming and going (in and out of this world) again and again." (5)

Next, Guru Ji tells us how can a mortal gain true knowledge and enjoy everlasting bliss. He says: “The person who has served (and followed) the Guru, has obtained peace. By doing so, such a person has put a stop to the sense of I-am-ness and ego. Through the Guru’s advice, the darkness of ignorance (of mind) is dispelled, and the stony shutters of one’s mind are opened (and one obtains divine wisdom).”(6)

Elaborating on the process of true absorption in God’s Name, Guru Ji says: “Stilling the ego, one who has enshrined (God) in the mind has attuned that mind to God’s feet (His Name). By Guru’s grace, such a person’s mind and body become pure, and keep contemplating the immaculate Name.” (7)

Guru Ji concludes this *shabad* with a humble prayer and says: “O’ God, both life and death are in Your hands. The person with whom You are pleased, You confer on that person, the glory (of Your Name. Therefore), O’ Nanak, you should always meditate on His Name, which can embellish your birth and death (and help you transcend this painful circle entirely).”(8-1-2)

**The message of the *shabad* is that if we wish to obtain peace and bliss both in this world and the next, we should: 1.) Humbly pray to God to bless us with the guidance of the true Guru (with which we are already blessed in the form of Shri Guru Granth Sahib Ji), and 2.) We should read, understand, and follow the advice contained therein, and dwell on God’s Name with true love and devotion.**

ਮਨੁ ਮਹਿ ੩ ]

ਮਧ੍ਰਾ ਪਬੁਨ੍ਰਮਿ ਅਗਮ ਅਪਾਰਾ ॥  
ਬਿਨੁ ਕਰਿ ਧਰਿ ਯਸਾਸਾਰਾ ॥  
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ-ਏ ਭੋਯਹੈ ਗੁਨਿ ਕਹਿ ਗੁਣੇ ॥  
ਸਮਾਵਾਨੀ-ਆ ॥੧॥

ਹਾ-੦ ਵਾਏ ਜੇ-੦ ਵਾਏ ਹਰ ਕਾ ਨਾਮ ਮਨ

ਜੋ ਸਚ ਲਾਗੈ ਸਾਧੁ ਅਨੰਦਿ ਜਾਗੈ ਦਰ ਸਾਚੈ ॥੧॥  
ਰਹਾ ॥

ਅਪ ਸੁਨੈ ਤੈ ਅਪਾਧਿ ਯਕੁ ॥  
ਜਿਸ ਨਾਦਾਰਿ ਕਰੈ ਸੋ-ਏ ਜਨ ਲਾਧਿ ॥  
ਅਪਾਧਿ ਲਾ-ਏ ਲਾ-ਏ ਸੋ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਚ ॥੨॥  
ਕਮਾਵਾਨੀ-ਆ ॥੨॥

ਜਿਸ ਅਪ ਭੁਲਾ-ਏ ਸੋ ਕਿਥੈ ਹਥ ਪਾਧਿ ॥  
ਪੂਰਬ ਲਿਖੀ-ਆ ਸੋ ਮਾਧਿ ਨਾ ਜਾਧਿ ॥  
ਜਿਨ ਸਾਗੁਰਿ ਮਿਲੀ-ਆ ਸਾਧਿ ਵਡਭਾਏ ਪੂਰੈ ॥੩॥  
ਕਰਮ ਮਿਲਾਵਾਨੀ-ਆ ॥੩॥

ਪਾਧਿ-ਏ ਅਰੁ ਧਨ ਅਨੰਦਿ ਸੁਏ ॥  
ਕਾਨ੍ਹਿ ਵਿਸਾਏ ਅਗਨਿ ਮੁਏ ॥  
ਅਨੰਦਿ ਸਾਧਾ ਫਿਰੈ ਬਿਲਾਏ ਬਿਨਿ ਪਿਰਿ ਨੇਦਿ ਨਾ ॥੪॥  
ਪਾਵਾਨੀ-ਆ ॥੪॥

ਪਾਧਿ-ਏ ਅਰੁ ਸੁਖ-ਦਾਤਾ ਜਾਤਾ ॥  
ਹਾ-ਉਮੈ ਮਾਰਿ ਗੁਰੁ ਸਾਧਿ ਪਾਚਾਤਾ ॥  
ਸਾਧਿ ਸੁਆਏ ਸਾਧਾ ਪਿਰਿ ਰਾਵੈ ਸਚਿ ਸੇਗਾਰ ॥੫॥  
ਬਾਵਾਨੀ-ਆ ॥੫॥

ਪੰਨਾ 111

ਲਾਖ ਚਾ-੦ ਰਾਸੇਹ ਜੇ-੦ ਉਪਾਧਿ ॥  
ਜਿਸ ਨਾਦਾਰਿ ਕਰੈ ਤਿਸ ਗੁਰੂ ਮਿਲਾਧਿ ॥  
ਕਿਲ੍ਹਕਾ ਕਾਤ ਸਾਧਾ ਜਨਿ ਨਿਰਮਲਿ ਦਰਿ ਸਾਚੈ ਨਾਮ ॥੬॥  
ਸੁਆਵਾਨੀ-ਆ ॥੬॥

maajh mehlā 3.

mayraa parabh nirmal agam apaaraa.  
bin takree tolai sansaaraa.  
gurmukh hovai so-ee boojhai gun kahi gune  
samaavani-aa. ||1||

ha-o vaaree jee-o vaaree har kaa Naam man  
vasaavani-aa.  
jo sach laagay say an-din jaagay dar sachai  
sobhaa paavni-aa. ||1|| rahaa-o.

aap sunai tai aapay vaykhai.  
jis no nadar karay so-ee jan laykhai.  
aapay laa-ay la-ay so laagai gurmukh sach  
kamaavani-aa. ||2||

jis aap bhulaa-ay so kithai hath paa-ay.  
poorab likhi-aa so maytnaa na jaa-ay.  
jin satgur mili-aa say vadbhaagee poorai  
karam milaavani-aa. ||3||

pay-ee-arhai Dhan an-din sutee.  
kant visaaree avgan mutee.  
an-din sadaa firai billaadee bin pir need na  
paavni-aa. ||4||

pay-ee-arhai sukh-daata jaataa.  
ha-umai maar gur sabad pachhaataa.  
sayj suhaavee sadaa pir raavay sach seegaar  
baavaani-aa. ||5||

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lakh cha-oraaseeh jee-a upaa-ay.  
jis no nadar karay tis guroo milaa-ay.  
kilbikh kaat sadaa jan nirmal dar sachai Naam  
suhaavani-aa. ||6||

l ƙw mwgYqw ikin dIAY]

sKunihl Pīn dIAYqIAY]

ApybKis l eypBisicw ApybKis iml wixAw ]7]

laykhaa maagai ƭaa kin dee-ai.

sukh naahee fun doo-ai ƭee-ai.

aapay bakhas la-ay parabh saachaa aapay  
bakhas milaavani-aa. ||7||

Awp kryqI Awp krwey]

pƭygr kYsbid iml wey]

nwnk nmu iml Y vifAwel Apy mjI  
iml wixAw ]8]2]3]

aap karay ƭai aap karaa-ay.

pooray gur kai sabad milaa-ay.

naanak Naam milai vadi-aa-ee aapay mayl  
milaavani-aa. ||8||2||3||

### MAAJH MEHLA 3

The main object of all faiths is to describe God, how to reach Him, and how to obtain His blessings. In this *shabad*, Guru Ji tells us what Sikhism says on this subject.

He says: “My God is immaculate, infinite, and incomprehensible. Without any apparent measuring (or evaluating) device, He weighs the whole world, (evaluates the merits and demerits of all of us). But only that person who remains in the Guru’s presence (obeys him and follows his advice) understands this, and by singing the praises of the Meritorious One is able to merge in Him.”(1)

About such a Guru’s follower, he says: “I am a sacrifice time and again to such a person who enshrines God’s Name in the mind. Those who are thus devoted to Truth (the eternal God) always remain watchful (against the onslaughts of worldly riches) and receive honor at the portal of the Truth (God).”(1-pause)

Elaborating on the nature of God, Guru Ji says: “God Himself listens (to our prayers), and watches (our deeds). Only the one on whom He casts His glance of grace is taken into account (is approved by Him). Only the one whom He attunes to Himself is imbued with His love and devotion, and through the Guru meditates on the True One (and practices truth in life).”(2)

Now commenting upon the fate of those who, instead of earning God’s grace, are misled by Him due to the misdeeds of their previous births, Guru Ji says: “Where can they find any support, whom God Himself puts on the wrong path? Their pre-ordained destiny (based on their past misdeeds) cannot be erased. Therefore, those who have obtained the true Guru are really very fortunate, because it is only through perfect good fortune that a person is united with the true Guru.”(3)

Describing the lot of an ordinary human being by using the metaphor of a young bride soul, Guru Ji says: “In her parent’s house (this world), the bride soul remains asleep day and night (engrossed in worldly pursuits). For her misdeeds she is disregarded, and forsaken by her Spouse (God). Day and night, she roams around crying; and without the company of her Spouse she cannot sleep (in peace).” (4)

Now contrasting it with the conduct of the Guru-following bride (human soul), he says: “Stilling her ego in her parents’ home (this world), the (Guru-following) bride soul understands the Guru’s word and comes to realize her Spouse, the Giver of joy. She bedecks herself with the ornaments of truth, and always enjoys the company of her Spouse on the beautiful couch (of her heart).” (5)

Commenting upon those fortunate beings, who enjoy the blissful company of their Spouse, Guru Ji says: “God has created 8.4 million (myriads of) species. But only those on whom He showers His grace are united with the Guru. All their sins are then washed off, and through the true Name of God they are made pure and beautiful.”(6)

Some people think that they do not need God’s grace. They think that by balancing past misdeeds with their present good deeds, they can get emancipated. Commenting on such notions, Guru Ji says: “(If God) asks for an account of one’s deeds, who can give a satisfactory answer? (No matter howsoever hard we may try, we cannot ever balance our past misdeeds with present or past good deeds.) Therefore, there is never any peace in counting (our vices and virtues). It is only when God Himself forgives us that He unites us with Himself, through His own grace and benevolence (and not on the basis of our merits).”(7)

In conclusion, Guru Ji says: “It is God who Himself does and makes us do (everything). It is through the word of the perfect Guru that He is met. O’ Nanak, the person who is blessed with the glory of (God’s) Name, (God) Himself unites that person with Him (through the Guru).” (8-2-3)

**It is the same light**



The message of the *shabad* is that if we want to enjoy a blissful union with our beloved Spouse (God), then instead of feeling any ego about our merits, we should simply pray to Him to ignore our vices or virtues, unite us with the true Guru, and bless us with His loving devotion.

mwJ mhl w 3 ]

maajh mehlāa 3.

iekoAwp iPrYprCmW ]  
gurmik vKw qw iehumnuibmW ]  
iqBnwqij shj sKupwieAw ekomih  
vswixAw ]1]

iko aap firai parchhannaa.  
gurmukh vaykhaa taa ih man bhinnaa.  
tarisnaa taj sahj sukh paa-i-aa ayko man  
vasaavani-aa. ||1||

hauvri j lauvri ieksuisauiqul wixAw ]  
gurmql mnu iekqu Gir AweAw scY rlig  
rlgwixAw ]1] rhau]

ha-o vaaree jee-o vaaree ikas si-o chit laavani-aa.  
gurmatee man ikat ghar aa-i-aa sachai rang  
rangaavin-aa. ||1|| rahaa-o.

iehu j guB w qAwp BieAw ]  
iekuivswir dij Yl BieAw ]  
Anidnurdw iPrYBm B w ibnunwYdKu  
pwixAw ]2]

ih jag bhoolaa taiN aap bhulaa-i-aa.  
ik visaar doojai lobhaa-i-aa.  
an-din sadaa firai bharam bhoolaa bin naavai  
dukh paavni-aa. ||2||

jorlig ruqykrn ibDuqy ]  
gr syw qyj g curyqy ]  
ij s noAwp dje vifAweI hir kYnm  
smwixAw ]3]

jo rang raatay karam biDhaatay.  
gur sayvaa tay jug chaaray jaatay.  
jis no aap day-ay vadi-aa-ee har kai Naam  
samaavani-aa. ||3||

mwieAw moh hir cyYnuhl ]  
j mpir bDw dK shihl ]  
Aww bI w ikCundir n AwYmnmK piip  
pcwixAw ]4]

maa-i-aa mohi har chaytai naahee.  
jampur baDhaa dukh sahaahee.  
annaa bolaa kichh nadar na aavai manmukh paap  
pachaavani-aa. ||4||

ieik rlig ruqyj oqDuAwp il v l wey ]  
Bie Bgiq qYmin Bwey ]  
siqgru syin sdw sKdwqW sB ieCw Awp  
pj wixAw ]5]

ik rang raatay jo tuDh aap liv laa-ay.  
bhaa-ay bhagat tayrai man bhaa-ay.  
satgur sayvan sadaa sukh-daata sabh ichhaa aap  
pujaavani-aa. ||5||

hir j lauqri sdw srxwel ]  
AwpYbKisih dyvifAweI ]  
j mkuI uisunYV n AwYjohir hir nmu  
iDAwixAw ]6]

har jee-o tayree sadaa sarnaa-ee.  
aapay bakhshi day vadi-aa-ee.  
jamkaal tis nayrh na aavai jo har har Naam  
Dhi-aavani-aa. ||6||

Anidnurqyj ohir Bwey ]  
myYpRB myl ymjI iml wey ]  
sdw sdw scyqri srxwel qAwpyscu  
bwixAw ]7]

an-din raatay jo har bhaa-ay.  
mayrai parabh maylay mayl milaa-ay.  
sadaa sadaa sachay tayree sarnaa-ee tooN aapay  
sach bujhaavani-aa. ||7||

ij n scu j wqW sysic smwxy ]  
hir gx gwih scuVkwxy ]  
nwnk nwm rgybYwgl inj Gir qwI  
l wixAw ]8]3]4]

jin sach jaataa say sach samaanay.  
har gun gaavahi sach vakhaanay.  
naanak Naam ratay bairaagee nij ghar taarhee  
laavani-aa. ||8||3||4||

### MAAJH MEHLA 3

In the previous *shabad*, Guru Ji described some qualities of God and the ways in which He is met. In this *shabad* also, he elaborates on God's merits and tells us who are the fortunate ones who are able to behold Him and enjoy His grace.

He says: “By Himself, God pervades alone, hidden and unseen (throughout the universe). By Guru’s grace, when some have seen His vision, their heart has been filled with the joy of His love. Then shedding all worldly love, they have obtained the bliss of equipoise, and enshrined the one (God) in their mind.”(1)

About such persons Guru Ji says: “I am again and again a sacrifice to those who attune their mind to one God alone. Through Guru’s advice, their mind returns to the one home (of their beloved God), and becomes imbued with the love of the eternal (God).”(1-pause)

Conversing with God regarding the state of the world, Guru Ji says: “(O’ God), this world has gone astray. You, Yourself, have strayed it. (That is why) forsaking the one (God), it has been attracted to the other (worldly riches and powers). Day and night it wanders about, beguiled by illusion, and without (Your) Name keeps suffering in pain.” (2)

However, Guru Ji comments: “They who are imbued with the love of God, the maker of destiny, become renowned through the four ages by serving (following) the Guru. (But only) that person upon whom God Himself bestows this honor is merged in His Name (and remembers Him day and night).” (3)

But regarding the fate of those who remain imbued with the love of worldly riches, Guru Ji says: “The person who is in love with *Maya* (the worldly riches and powers), does not remember God. (Such a person), bound in the city of demon of death, suffers pain. Being blind and dumb, the self-conceited person cannot see anything (except worldly riches), and is therefore consumed by his or her own sin.” (4)

However, describing the rewards obtained by those who are imbued with God’s love, Guru Ji says: “(O’ God), there are some whom You have Yourself attuned to Your love and devotion. Being imbued with Your love, they are pleasing to Your mind. O’ the Giver of all peace, through the true Guru, they serve You. You Yourself fulfill all their desires.” (5)

Guru Ji, therefore, submits: “O’ my respected God, I always seek Your shelter. You Yourself forgive (the mortals, and) bless them with honor. Not even the demon of death comes near a person who always meditates on God’s Name.” (6)

Continuing to describe the blessings bestowed by God, he says: “They who are pleasing to God, day and night remain imbued in His love. My God unites them with Himself. O’ my eternal (God), I always seek Your shelter, and it is You Yourself who makes mortals realize the Truth.”(7)

Guru Ji concludes this *shabad* by saying: “They who have realized the Truth become absorbed in the eternal One. They always utter truth and sing God’s praises. O’ Nanak, those detached persons who are imbued with (God’s) Name become detached (from worldly riches and) attune themselves to their inner-self (the God within)” (8-3-4)

**The message of the *shabad* is that if we want to enjoy the sight of the invisible God, and have all our desires fulfilled, we should seek the guidance of the Guru. We must shed our attachment to worldly riches, imbue ourselves with His love, and always remain attuned to our inner-self (the God within).**

mwJ mhl w 3 ]

sbid mrYsumAw j wpy]  
kw un cwpYdkun skwpy]  
j qI ivic imil j iq smwxl six mn sic  
smwvixAw ]1]

hauvrl j lauvrl hir kYnie sBw pwixAw]  
siqgru sjv sic icqu lwieAw grmqI shij  
smwvixAw ]1] rhau]

kwieAw kcl kcw clruhfwey]  
djYl wgl mhl un pwey]

maajh mehlāa 3.

sabad marai so mu-aa jaapai.  
kaal na chaapai dukh na santapai.  
jotee vich mil jot samaanee sun man sach  
samaavani-aa. ||1||

ha-o vaaree jee-o vaaree har kai naa-ay  
sobhaa paavni-aa.  
satgur sayv sach chit laa-i-aa gurmatee sahj  
samaavani-aa. ||1|| rahaa-o.

kaa-i-aa kachee kachaa cheer handhaa-ay.  
doojai laagee mahal na paa-ay.

## p11w 112

Anidnu j l dl iPrY idnu rŋql ibnu ipr bhu dKu  
pwixAw ]2]

dhI j ŋiq n AngYj wey]  
ij QYI Kŋ mŋIAViQYQYtYscukmwey]

siqgrusy in syDnvŋyAQYEQYnmim  
smwixAw ]3]

BYBwie slgurubxwey]  
gr prsŋdl mhl uGrupwey]  
Anidnusdw rvŋidnurŋql mj ITYrŋgu  
bxwixAw ]4]

sBnw ipruvsYsdw nml y]  
gr prsŋdl kondir inhml y]  
myrw pBuAiq alŋoalŋw kir ikrpw Awip  
iml wixAw ]5]

mwieAw mŋh iehuj gusŋqŋ ]  
nwmuivswir Alŋq ivgŋqŋ ]  
ij s qysŋqŋ soj ŋgweygrmiq sŋl pwixAw ]6]

AipauplAYsoBrmugvwey]  
gr prsŋdl mŋkiq giq pwey]  
Bgql rŋw sdw bYŋgl Aupumir iml wixAw ]7]

Awip apweyDŋYI wey]  
I K carŋsl irj kuAwip ApVwey]  
nwnk nwmuiDAwie sic rŋqyj ŋiqsuBwYsu  
kwr krwixAw ]8]4]5]

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an-din jaldee firai din raatēe bin pir baho dukh  
paavni-aa. ||2||

dayhee jaat na aagai jaa-ay  
jithai laykhaa mangee-ai tithai chhutai sach  
kamaa-ay.  
satgur sayvan say Dhanvantay aithai othai  
Naam samaavani-aa. ||3||

bhai bhaa-ay seegaar banaa-ay.  
gur parsaadee mahal ghar paa-ay.  
an-din sadaa ravai din raatēe majeethai rang  
banaavani-aa. ||4||

sabhnaa pir vasai sadaa naalay.  
gur parsaadee ko nadar nihaalay.  
mayraa parabh at ocho ochoa kar kirpaa  
aap milaavani-aa. ||5||

maa-i-aa mohi ih jag sutaa.  
Naam visaar ant vigutaa.  
jis tay sutaa so jaagaa-ay gurmat sojhee  
paavni-aa. ||6||

api-o pee-ai so bharam gavaa-ay.  
gur parsaad mukat gat paa-ay.  
bhagtee rataa sadaa bairaagee aap maar  
milaavani-aa. ||7||

aap upaa-ay DhanDhai laa-ay.  
lakh cha-uraasee rijak aap aprhaa-ay.  
naanak Naam Dhi-aa-ay sach raatay jo tis  
bhaavai so kaar karaavani-aa. ||8||4||5||

## MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy union with God, we should shed our worldly attachment and imbue ourselves with His love. In this *shabad* he elaborates upon this advice.

He says: “The one who dies to the world (effaces all ego), through devotion to the (Guru’s) holy word (the *Gurbani*), appears to be dead (and unaffected by worldly problems). Neither can death strangle (or scare), nor pain afflicts this person. (In the end), such a person’s light merges in the divine Light, (because) by listening to (the Guru’s word), that person’s heart remains absorbed in the eternal God.” (1)

Stating how much regard he has for such persons, Guru Ji says: “I am a sacrifice time and again to those, who obtain honor by contemplating God’s Name. By serving the true Guru, they attune their mind to the eternal One, and by acting on the Guru’s advice, merge in a state of divine peace and poise.” (1-pause)

Now explaining why it is necessary to shed our worldly attachment and control our desires, he says: “This body is frail and weak, and the soul continues wearing it like a flimsy garment. Being attached to the love of the other (worldly riches and powers), the soul does not achieve (God’s) mansion. Day and night (the soul) continues wandering about, burning (with worldly desires). Without its spouse (God), the soul suffers great torment.”(2)

Giving the reason why the soul does not attain to the mansion of God, Guru Ji says: “one’s body and high caste do not go beyond this world. Because where the account of deeds is asked for, (the soul) is liberated (only if it has) earned (the merits of) truthful deeds (in this world). Those who serve (and follow) the true

Guru are truly rich, because both here and in the next world, they remain absorbed in God's Name (which is most pleasing to God).”(3)

Therefore, advising us what exactly a person must do to win God's pleasure, Guru Ji uses the metaphor of a bride-soul, and says: “The (human) bride-soul should deck herself with the ornaments of love, and the fear (of her Spouse, God,). Then by Guru's grace, she will find a place in His mansion. Day and night, she should keep remembering Him, and become deeply imbued with never-fading love (for her Spouse).”(4)

Reminding us about the continuous presence of God in us, he says: “(O' my friends, that) Master of us all always resides with us. (But) it is only a rare person who, by Guru's grace is able to see Him with (divine) eyes. My God is the highest of the high; showing His mercy He Himself unites us with Him.”(5)

Explaining why the whole world is not able to enjoy a vision of God, he says: “This world is asleep (ignorant) in the love of worldly riches and powers. Forsaking (God's) Name, it ultimately gets ruined. Only the one who has put this world in the sleep (of ignorance) can awaken it. One obtains this realization only through the Guru's teachings.”(6)

Guru Ji now tells us, who wakes up (or becomes enlightened), and obtains salvation. He says: “Only the person who drinks the nectar (of God's Name) sheds illusion. Then by Guru's grace, achieves the state of salvation. Yes, the one who is imbued with love and devotion for God becomes a true ascetic (truly detached from worldly desires). Stilling all ego, such a person merges (in God's devotion).” (7)

Summarizing the whole process, Guru Ji says: “He Himself creates (the world) and yokes it to different tasks. It is He who provides sustenance to all the 8.4 million (myriad) species. O' Nanak, they who meditate on (God's) Name are imbued with Truth (and God makes them do only) that deed which is pleasing to Him.”(8-4-5)

**The message of the *shabad* is that if we want to earn God's pleasure, and become worthy of union with Him, we should follow the Guru's teachings: we should shed our ego, meditate on God's Name, and do only that deed which is pleasing to Him.**

ਮੁਘ ਮਹਿ ੩ ]

ਅਮਿਰ ਹਿਰੁ ਲਿਖੁ ਬਖਸਿਅਹੁ  
ਗੁਰ ਕੀ ਬਿਦਿ ਪਰਿ ਕਰਿ ਕੀਅਹੁ  
ਜਿ ਨ ਸਚੁ ਪਾਇ ਯਸੁ ਕਉ ਖਿਸਕਿ ਸੁਖੁ ਸਵੈ ਲਿਖਿਅਹੁ [1]

ਹਾਉਰਿ ਜਿ ਲਾਉਰਿ ਗੁਰ ਕੀ ਬਖਿ ਮਹਿ ਵਸਿਅਹੁ ]

ਅੰਨ ਮਹਿ ਨਿਰੰਜਨੁ ਪਾਇਅਹੁ ਜੋਤਿ ਜੋਤਿ ਮਿਲਿਅਹੁ [1]  
ਰਹਾਉ ]

ਇਸੁ ਕੀਅਹੁ ਅਮਿਰ ਬਹਿ ਪੁਸਾਰੁ  
ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਗੁ ਅਪਾਰੁ  
ਗੁਰਮੁਖਿ ਹੋਵੈ ਪਾਇਅਹੁ ਪਾਧੁ ਬਖਿਸਿ ਮਿਲਿਅਹੁ [2]

ਮਧਰੁ ਤੁਕਰੁ ਸਚੁ ਮਿਲਿਅਹੁ  
ਗੁਰ ਪਰਸਾਦਿ ਸਚਿ ਮਿਲਿਅਹੁ  
ਸਚੁ ਸਚੁ ਵਰਤੈ ਸਾਧਨੁ ਸਚੁ ਸਚੁ ਸਮਾਵੈ [3]

ਵਪਰਿ ਧਰਮੁ ਸਚੁ ਮਿਲਿਅਹੁ  
ਕਿਲਿਕਿ ਅੰਗੁ ਕਾਟਿ ਧਰਮੁ  
ਪਾਰਿ ਪਾਰਿ ਸਚੁ ਮਿਲਿਅਹੁ ਬਖਿਸਿ ਮਿਲਿਅਹੁ [4]

ਗੁਰਿ ਬਖਿਸਿ ਸਚੁ ਮਿਲਿਅਹੁ  
ਅਪਾਰਿ ਨ ਪਾਇਅਹੁ  
ਸਚੁ ਸਚੁ ਮਿਲਿਅਹੁ ਸਚੁ ਸਚੁ ਮਿਲਿਅਹੁ [5]

maajh mehlā 3.

andar heeraa laal banāa-i-aa.  
gur kai sabad parakh parkhaa-i-aa.  
jin sach palai sach vakaaneh sach kasvatee  
laavani-aa. ||1||

ha-o vaaree jee-o vaaree gur kee banee man  
vasaavani-aa.

anjan maahi niranjan paa-i-aa jotee jot  
milaavani-aa. ||1|| rahaa-o.

is kaa-i-aa andar bahut pasaraa.  
Naam niranjan at agam apaaraa.  
gurmukh hovai so-ee paa-ay aapay bakhas  
milaavani-aa. ||2||

mayraa thaakur sach drirh-aa-ay.  
gur parsaadee sach chit laa-ay.  
sacho sach vartai sabhnee thaa-ee sachay  
sach samaavani-aa. ||3||

vayparvaahu sach mayraa pi-aaraa.  
kilvikh avgan kaatanhaaraa.  
paraym pareet sadaa Dhi-aa-ee-ai bhai bhaa-  
ay bhagat darihaavni-aa. ||4||

tayree bhagat sachee jay sachay bhaavai.  
aapay day-ay na pachhotavai.  
sabhnaa jee-aa kaa ayko daataa sabday maar  
jeevaavni-aa. ||5||

hir qDubwJhumYkel nwhl ]  
 hir qDYsyl qYqDuswihl ]  
 ApymjI I hupB sacyphYkrim qUpwixAw ]6]

mYhrun kel qDYj jw ]  
 qYI ndrI sIjIs dhw ]

Anidnu swir smil hir rWkih grmiK shij  
 smwixAw ]7]

qDuj yfumYhrun kel ]  
 qDuApyisrjI Apygel ]

plhw 113

qMApyhI GiV Bih svirih nink nwm  
 shwixAw ]8]5]6]

har tuDh baajhahu mai ko-ee naahee.  
 har tuDhai sayvee tai tuDh saalaahē.  
 aapay mayl lai hu parabh saachay poorai  
 karam tooN paavni-aa. ||6||

mai hor na ko-ee tuDhai jayhaa.  
 tayree nadree seejhas dayhaa.  
 an-din saar samaal har raakhahi gurmukh sahj  
 samaavani-aa. ||7||

tuDh jayvad mai hor na ko-ee.  
 tuDh aapay sirjee aapay go-ee.

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tooN aapay hee gharh bhann savaareh naanak  
 Naam suhaavani-aa. ||8||5||6||

### MAAJH MEHLA 3

In the previous *shabad*, Guru Ji referred to the human body as a fragile, frail and destructible cover for the soul. Now, in this *shabad*, he describes the importance of the body and tells why it should not be ignored.

He says: “Within this body, God has built the jewel (of His divine light. But it is only a rare person who), through the Guru’s word (the *Gurbani*) has (realized its value. Only those) who are imbued with Truth (about this jewel of God’s Name) utter truth, and know how to test it on the touchstone of truth.”(1)

About such truthful people, Guru Ji says: “I am a sacrifice time and again to those who have enshrined the Guru’s word in their hearts. While still living in this world full of the darkness of *Maya*, they have found the immaculate God, and they are able to merge their soul in the prime Soul (of God).”(1-pause)

Commenting further on the subject, he says: “(On one hand), within this body lies a great expanse (of worldly things. (On the other hand), there is also the immaculate Name of the incomprehensible and limitless God. Only the person, who becomes Guru’s follower, obtains this (commodity of Name). On His own, showing His mercy, (God) unites that person with Himself.” (2)

Describing the merits of God, Guru Ji says: “(The person in whose mind), my Master instills the holy Truth, by Guru’s grace attunes the mind to that eternal (God. Such a person realizes that) it is only the eternal (God) who pervades everywhere. (Therefore, this person always) remains absorbed (in contemplating) that true and eternal (God).” (3)

Continuing his advice, Guru Ji says: “Eternal and care-free is my beloved (God). He is the dispeller of demerits and sins. We should always meditate upon Him with love and devotion, and always live in awe and love of Him.”(4)

Now addressing God, Guru Ji says: “(O’ God), Your worship is true (only if it) pleases You, the True (One). On Your own, (You) bless some with this (devotion), and don’t ever regret giving it. (You are the only) one Giver of all creatures, and by erasing the ego (of some), through Guru’s word, You give them (a new spiritual) life.” (5)

Expressing his complete faith in God, Guru Ji says: “(O’ God), except You, for me there is no one else. O’ my God, I serve only You and praise only You. O’ the eternal God, on Your own unite me with Yourself. It is only by Your full grace that You can be attained.” (6)

Continuing his earnest prayer, Guru Ji says: “(O’ God), for me there is no one else like You. It is only by Your gracious glance that this body is blessed and finds fulfillment. O’ God, day and night, You take care of the mortals, and those who follow Guru’s advice imperceptibly merge (in You).”(7)

In conclusion, Guru Ji says: "In my eyes, there is no one so high as You. You have Yourself created this universe, and You will again dissolve it (into Yourself). You Yourself make, unmake, refashion and embellish Your creation. Nanak says through Your Name one looks beautiful (and honorable)." (8-5-6)

The message of this *shabad* is that if we want to embellish our body and enjoy the bliss of the jewel of Name (in this body), we should pray to God for the Guru's guidance and His loving devotion.

mWj mhl w 3 ]

maajh mehlāa 3.

sB Gt ApyBgxhw ]

sabh ghat aapay bhoganhaaraa.

Al KuvrqYAgm Apw ]

alakh vartai agam apaaraa.

gr kY sbid myw hir pBu iDAwIAy shjy sic  
smwixAw ]1]

gur kai sabad mayraa har parabh Dhi-aa-ee-ai  
sehjay sach samaavani-aa. ||1||

hauvrl j lauvrl gr sbdumlh vswixAw ]

ha-o vaaree jee-o vaaree gur sabad man  
vasaavani-aa.

sbdu sWY qw mn isau lWY mnsW mir  
smwixAw ]1] rhau ]

sabad soojhai taa man si-o loojhai mansaa maar  
samaavani-aa. ||1|| rahaa-o.

plb dlt mlih sbw ]

panch doot muheh sansaaraa.

mnmK AdysiD n sw ]

manmukh anDhay suDh na saaraa.

grmiK hWysuApw GrumKYplb dlt sbid  
pcwixAw ]2]

gurmukh hovai so apnaa ghar raakhai panch doot  
sabad pachaavani-aa. ||2||

ieik grmiK sdw scYrlg rwq ]

ik gurmukh sadaa sachai rang raatay.

shjy pBusyih Anidnumwq ]

sehjay parabh sayveh an-din maatay.

imil plqm scygx gwih hir dir sbw  
pwixAw ]3]

mil pareetaam sachay gun gaavahi har dar sobhaa  
paavni-aa. ||3||

ekm ekYApuapieAw ]

aykam aykai aap upaa-i-aa.

dibDw dlt w iqbiD mwieAw ]

dubiDhaa doojaa taribaDh maa-i-aa.

caQl paVI grmiK albl scoscukmwixAw ]4]

cha-uthee pa-orhee gurmukh oochee sacho sach  
kamaavani-aa. ||4||

sBuhYscw jyscyBwV ]

sabh hai sachaa jay sachay bhaavai.

ij in scu jwq soshij smwV ]

jin sach jaataa so sahj samaavai.

grmiK krxl scysyih scy jwie smwixAw ]5]

gurmukh karnee sachay sayveh saachay jaa-ay  
samaavani-aa. ||5||

scybwJhukoAvrun dIAw ]

sachay baajhahu ko avar na doo-aa.

djYl wig j guKip Kip mIAw ]

doojai laag jag khap khap moo-aa.

grmiK hWysuekoj wYekosjv sKupwixAw ]6]

gurmukh hovai so ayko jaanai ayko sayv  
sukh paavni-aa. ||6||

j IA j lt siB srix qmwl ]

jee-a jant sabh saran tumaaree.

ApyDir dKih kcl pkl swl ]

aapay Dhar daykheh kachee pakee saaree.

AnidnuApykur krweyApymjI iml wixAw ]7]

an-din aapay kaar karaa-ay aapay mayl  
milaavani-aa. ||7||

qAApymjI ih vKih hdlr ]

too<sup>N</sup> aapay mayleh vaykheh hadoor.

sB mih Aip rihAw Brpdr ]

sabh meh aap rahi-aa bharpoor.

nwnk ApyAip vrqYgrmiK sol pwixAw  
]8][6][7]

naanak aapay aap vartai gurmukh sojhee paavni-  
aa. ||8||6||7||



**MAAJH MEHLA 3**

In the previous *shabad*, Guru Ji informed us that within our body is hidden an invaluable jewel of God's Name. But only a rare person finds and enjoys it by Guru's grace. In this *shabad* he tells us another secret.

He says: "(Actually) it is God who enjoys everything in the world, as He pervades in all hearts. The infinite and incomprehensible God is invisibly present in all. Through the Guru's word, we should meditate on the beloved God so that we may imperceptibly merge in the eternal (God)." (1)

Guru Ji comments: "I am a sacrifice time and again to the person who enshrines the Guru's word in his heart and mind. If one understands the (Guru's) word, then one wrestles with the mind, and by controlling (vicious) desires, becomes worthy of merging in God." (1-pause)

Commenting on the general conduct of the world, he says: "The five demons (of lust, anger, greed, attachment, and ego) are deceiving the world. The blind apostate person does not have any knowledge or understanding (about them). The person who follows Guru's directions protects his or her home (mind and body) from these five demons, and by following the Guru's advice, destroys these (demons)." (2)

Elaborating on the conduct of Guru's followers, he says: "There are some Guru's followers who are always imbued with the love of the eternal (God). Intoxicated with His Love, night and day they worship Him in a state of peace and poise. Meeting their true beloved Spouse, they sing His praises and receive honor in God's court." (3)

Guru Ji now describes the creation of the world and its various traits. He says: "First, the one God created Himself. Second, He created duality (in the form of this world), and then He created the three-pronged *Maya* (with three types of impulses for vice, virtue, and power). But a Guru's follower rises to the fourth state (called *Turya* in which, one remains unaffected by these three impulses), and one earns and practices nothing but Truth." (4)

Next, telling us the right thing to do to please God, Guru Ji says: "All is true (and right), if it pleases the True One. They who have understood the Truth spontaneously merge (and remain absorbed) in the True One. (This is the) duty of the Guru's followers: to keep serving (and worshipping) the True One, and merge in that True (eternal God)." (5)

Emphasizing the significance of worshipping the one eternal God only, Guru Ji says: "(O' my friends), except the eternal God, there is no one else. (But) still being attached to duality (entities other than God), the world dies in suffering. The one who is Guru's follower recognizes only the one (God), and serving only Him, lives in peace." (6)

However, feeling compassion for suffering humanity, Guru Ji prays to God and says: "(O' God), all the beings and other creatures are under Your protection. The world is like a chessboard wherein You have placed beings both imperfect and perfect (ready to unite with You), but You look after all. Day and night, You make them do deeds (according Your will), and You Yourself then unite them with You. (Please show mercy on them, and make them perform the noble deed of meditating on Your Name, so that they may also become worthy of union with You)." (7)

Guru Ji concludes this *shabad* by saying: "(O God), You unite with Yourself all mortals who find themselves in Your presence, and then see You manifest. You Yourself are fully pervading in all. Nanak (says), it is God who is working in all, but this realization comes only to a Guru's follower." (8-6-7)

**The message of this *shabad* is that only by reflecting on the Guru's word, can we realize that the one eternal God pervades everywhere, and in every heart. It is only that one God whom we should serve and worship. The best way to worship and merge in that eternal God is to meditate on His Name, and day and night sing His praises with true love and devotion.**

ਮਾਯ ਮਹਲਾ ੩ ]

ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਗੁਰ ਕੀ ਮੀਟੀ ]

ਗੁਰਮੁਖਿ ਭਰਮੁ ਯਿਕਨਿ ਚਿਕਿ ਫਿਟੀ ]

ਅੰਮ੍ਰਿਤ ਪਰਗੁਸੁਮਨੁ ਰਸੁ ਪ੍ਰਭੁ ਧਰਿ ਸਚੈ ਸਬਦੁ

ਵਜ੍ਯਾਨੁ ॥੧॥

maajh mehlāa 3.

amrit̃ banee gur kee meet̃hee.

gurmukh virai kinai chakh̃ deet̃hee.

an̄tar pargaas mahaa ras peevai dar sachai

sabad̃ vajaan̄i-aa. ||1||

hauvrl j lauvrl gr crxl icqul wixAw ]

siqgruhYAlmIt sruwicw mnunwYmI u  
ckwixAw ]1] rhvau]

qrv scyiknYAlmIt punieAw ]

gr prswid iknYivrl Yicqul wieAw ]

qDusl wih n rj w kbhIscynwYkl BK l wixAw ]2]

ekovKw Avrun blAw ]

gr prswid AlmhuplAw ]

gr kYsbid iqKw invrl shjysIK smwixAw ]3]

rqnpdwQupl ir iqAwY]

mnmkuaAw dIYBwie l wY]

j obljYsel Pl upieyspnYskun pwixAw ]4]

Apnl ikrpw krysel j nuprey]

gr kw sbdumIh vsrey]

plw 114

Anidnurdw rhYBYAlmIt BYmIt BrmuckwixAw ]5]

BrmuckwieAw sdw sKupieAw ]

gr prswid prm pdupieAw ]

AlmItuinrml uinrml bwl hir gx shj j  
gwixAw ]6]

isimItq susq bpl vKwY]

BrmyBl wqqun j wY]

ibnusiqgr syyskun pweydkodKukmwixAw ]7]

Awp kryksuAwKYkel ]

AwKix j wElAYjYBl w hEl ]

nwnk Awpkrykrweynmynim smwixAw ]8][7][8]

ha-o vaaree jee-o vaaree gur charnee chit  
laavani-aa.

satgur hai amrit sar saachaa man naavai mail  
chukaavani-aa. ||1|| rahaa-o.

tayraa sachay kinai ant na paa-i-aa.

gur parsaad kinai virlai chit laa-i-aa.

tuDh saalaahi na rajaa kabahoo<sup>N</sup> sachay  
naavai kee bhukh laavani-aa. ||2||

ayko vaykhaa avar na bee-aa.

gur parsaa<sup>dee</sup> amrit pee-aa.

gur kai sabad tikhaa nivaaree sehjay sookh  
samaavani-aa. ||3||

ra<sup>tan</sup> padaarath palar ti-aagai.

manmukh anDhaa doojai bhaa-ay laagai.

jo beejai so-ee fal paa-ay supnai sukh na  
paavni-aa. ||4||

apnee kirpaa karay so-ee jan paa-ay.

gur kaa sabad man vasaa-ay.

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an-din sadaa rahai bhai andar bhai maar  
bharam chukaavani-aa. ||5||

bharam chukaa-i-aa sadaa sukh paa-i-aa.

gur parsaad param pad paa-i-aa.

antar nirmal nirmal banee har gun sehjay  
gaavani-aa. ||6||

simrit saasat bayd vakhaanai.

bharmay bhoolaa tat na jaanai.

bin satgur sayvay sukh na paa-ay dukho dukh  
kamaavani-aa. ||7||

aap karay kis aakhai ko-ee.

aakhan jaa-ee-ai jay bhoolaa ho-ee.

naanak aapay karay karaa-ay Naamay Naam  
samaavani-aa. ||8||7||8||

### MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to become one with the eternal God, we should meditate on His Name and sing His praises. The question arises: how to do this. In this *shabad*, Guru Ji answers this question.

He says: "Nectar-sweet is *Gurbani* (the Guru's word). Only a rare Guru's follower has tasted and enjoyed its bliss. By drinking in this supreme relish, one's inner self is illuminated, and one (starts living according to the Guru's word, as if) playing the (tune of Guru's) word at the door of the eternal (God)." (1)

Stating how much regard he has for such a person, Guru Ji says: "I am a sacrifice time and again to the one who keeps the mind attuned to the Guru's holy feet (his *Gurbani*). The true Guru is like a pool of nectar. Whosoever bathes in this pool (reads, understands, and follows *Gurbani*) with true devotion, washes off all the dirt (of sins)." (1-pause)

It is the same light

Guru Ji now humbly goes into a prayer mode and says: “O’ eternal (God), no one has found Your limit. Through Guru’s grace, only a rare person has fixed the mind on You. O’ God, (bless me) with so much hunger for Your true Name, that I may never feel satiated praising You.” (2)

As a result of this state of mind, totally imbued with love of God, Guru Ji says: “By Guru’s grace, I have partaken of such an elixir of Name that now, except the one (God), I see no one else. (In every body and every place I see the one God.) Yes, through (*Gurbani*, the Guru’s) word, I have satiated all my thirst (for worldly riches and power), and now quite easily and naturally I remain merged in a state of peace.” (3)

Commenting on the conduct of the self-conceited persons, he says: “A self-conceited person forsakes the jewel-like valuable commodity (of Name) as if it is worthless straw. The self-willed blind fool is attached to duality (the love of worldly riches and power rather than God). Whatever (evil one) sows, (the same evil fruit) one reaps, and doesn’t find peace, even in dream.” (4)

Guru Ji now tells us why don’t all people obtain this valuable commodity of Name. He says: “Only that person on whom God shows His mercy obtains (this commodity). Then such a person enshrines the Guru’s word in the mind, and day and night lives in loving awe (of God). By destroying all (worldly) fear, such a person dispels all illusion.” (5)

Describing what happens thereafter, Guru Ji says: “(In this way, whosoever) has dispelled his or her illusion, has always enjoyed peace. Through the Guru’s grace, such a person has attained the supreme status (of salvation). That person’s inner self becomes pure, and pure becomes his or her speech, and in a state of spiritual calm, that person sings the praises of God.” (6)

Guru Ji, however, cautions those who instead of singing *Gurbani* with love and devotion, try to impress others with their knowledge of sacred scriptures. He says: “The one who simply delivers lectures on *Simritis*, *Shastras* or *Vedas* (Hindu holy scriptures), is lost in doubt and does not understand the true essence. (Because) without serving the true Guru (and following his advice), one cannot find peace, but simply gathers more and more pain.” (7)

Finally, pointing out the fact that whatever happens is according to God’s will, Guru Ji says: “(God) Himself does everything. So to whom should anybody (complain)? We could go to tell Him if He were in the wrong. O’ Nanak, it is God who does everything, and it is only by meditating on His Name that a person merges in Him.” (8-7-8)

**The message of the *shabad* is that if we want to become one with God, then instead of complaining, we should accept His Will, and through *Gurbani* meditate on God’s Name and sing His praises.**

ਮਨੁ ਮਹਿ ੩ ]

ਅਪਯਰੰਗੁ ਸਹਿਜੁ ਸਬੈ  
ਗੁਰ ਕੀ ਸਬਿਦ ਹਿਰ ਰੰਗੁ ਚੁਕੈ  
ਮਨੁ ਧਨੁ ਰਸਨਾ ਰੰਗੁ ਚਿਤਿ ॥ ਬਿਭਵੈ ਰੰਗੁ  
ਚੁਕੈ ॥ ੧ ॥

ਹਾਉ ਵਰਿ ਜਿ ਲਾਉ ਵਰਿ ਨਿਰਬਾਉ ਥਿ ਵਸੈ ॥

ਗੁਰਿ ਕਿਰਪਾ ਧਰਿ ਨਿਰਬਾਉ ਥਿ ਭਾਉ ਭਾਉ  
ਗੁਰਿ ਕਿਰਪਾ ਧਰਿ ਨਿਰਬਾਉ ਥਿ ਭਾਉ ਭਾਉ ॥ ੧ ॥

ਮਨੁ ਮੁਖਿ ਮੁਖਿ ਕਹਿ ਕਹਿ  
ਨਾਨਕੁ ਧਰਿ ਧਰਿ ਨ ਪੈ ॥  
ਜਿ ਧਰਿ ਧਰਿ ਧਰਿ ਜਿ ਕਿਰਪਾ ਧਰਿ ॥ ੨ ॥

ਮਨੁ ਮੁਖਿ ਅਧਿਕਾਰੁ ਸੁਧਿ  
ਮਨੁ ਮੁਖਿ ਅਧਿਕਾਰੁ ਸੁਧਿ  
ਮਨੁ ਮੁਖਿ ਕਰਿ ਕਰਿ ਪੈਯੋ ਨਿਰਬਾਉ ਥਿ  
ਗੁਰਿ ॥ ੩ ॥

maajh mehlāa 3.

aapay rangay sahj subhāa-ay.  
gur kai sabad har rang charhāa-ay.  
man tan rataa rasnaa rang chaloolee bhai  
bhaa-ay rang charhaavani-aa. ||1||

ha-o vaaree jee-o vaaree nirbha-o man  
vasaavani-aa.  
gur kirpaa tay har nirbha-o Dhi-aa-i-aa bikh  
bha-o-jal sabad taraavani-aa. ||1|| rahaa-o.

manmukh mugaDh karahi chaturaa-ee.  
naataa Dhotaa thaa-ay na paa-ee.  
jayhaa aa-i-aa tayhaa jaasee kar avgan  
pachhotaaavani-aa. ||2||

manmukh anDhay kichhoo na soojhai.  
maran likhaa-ay aa-ay nahee boojhai.  
manmukh karam karay nahee paa-ay bin  
naavai janam gavaavani-aa. ||3||

scukrxl sbduhYsuru]  
 plYgir puelAYmK dAuru]  
 Anidnubxl sbid skweysic riqyrilg  
 rlgwixAw ]4]

sach karnee sabad hai saar.  
 poorai gur paa-ee-ai mokh du-aar.  
 an-din banee sabad sunaa-ay sach raatay  
 rang rangaavin-aa. ||4||

rsnw hir ris riqrl rlgul wey]  
 mnuqnumohAw shij sBwey]  
 shj yplqmuipAwru pwieAw shj yshij  
 iml wixAw ]5]

rasnaa har ras raatee rang laa-ay.  
 man tan mohi-aa sahj subhaa-ay.  
 sehjay pareetam pi-aaraa paa-i-aa sehjay sahj  
 milaavani-aa. ||5||

ij suAMir rlgusel gk gwY]  
 gr kYsbid shjysiK smwY]  
 haubil hwl sdw iqn ivthugr syw icqu  
 l wixAw ]6]

jis andar rang so-ee gun gaavai.  
 gur kai sabad sehjay sukh samaavai.  
 ha-o balihaaree sadaa tin vitahu gur sayvaa  
 chit laavani-aa. ||6||

scw scosic pqlj Y]  
 gr prsdl AMruBlj Y]  
 bYs sDwin hir gk gwih Apykir siq  
 mnwixAw ]7]

sachaa sacho sach pateejai.  
 gur parsaadee andar bheejai.  
 bais suthaan har gun gaavahi aapay kar sat  
 manaavni-aa. ||7||

ij s nondir krysopey]  
 gr prsdl hamYj wey]  
 nwnk nmuvsvmn AMir dir scYsBw  
 pwixAw ]8][8][9]

jis no nadar karay so paa-ay.  
 gur parsaadee ha-umai jaa-ay.  
 naanak Naam vasai man antar dar sachai  
 sobhaa paavni-aa. ||8||8||9||

### MAAJH MEHLA 3

In the last stanza of the previous *shabad*, Guru Ji commented that God does everything. In this *shabad*, he elaborates on this idea, and tells how even the love for God in a person is also an act of special favor of God on that person.

He says: "It is on His own, (that God) imperceptibly imbues one with (His) love. Through the (Guru's) word, He imbues one with His love. Then that person's mind and body is fully impregnated with love (for God), and the tongue is dyed deep red (utters extremely sweet words full of) loving fear of God." (1)

Regarding such persons, Guru Ji says: "I am a sacrifice again and again to those who enshrine the fearless God in their minds. By Guru's grace, they worship the fearless God, who by uniting them with the Guru's word, ferries them across the poisonous world-ocean (and liberates them from the rounds of births and deaths)." (1-pause)

However, commenting on the state of those self-conceited persons who regard themselves as clever, and practice all kinds of rituals according to the dictates of their own mind, he says: "The self-conceited person tries to be clever. Even though such a person bathes and washes (at many pilgrim centers), yet doesn't reach (God's court). As such a person came into the world so will that person depart (empty-handed from here), and would repent over the sins, he or she has committed." (2)

Guru Ji observes further: "The blind self-conceited person has no understanding or insight. Such a person does not realize that one has come into this world with death written in one's destiny. Therefore, such a person continues performing (all kinds of ritualistic) deeds, and doesn't attain the right way of life. So without meditating on (God's) Name wastes the (human) birth." (3)

Guru Ji now tells us what is truly the right conduct for a person. He says: "(O' my friends), the truest deed worth performing is to understand and live according to the essence of (*Gurbani*, the Guru's) word. It is by following the perfect Guru that we obtain the door to salvation. Because day and night, he (the Guru) recites the divine word (to the devotees) and in this way he imbues them with the love for God." (4)

Describing further what happens thereafter, he says: "Whose tongue is imbued with God's love, imperceptibly that person's mind and body are bewitched. Unnoticeably such a person obtains the beloved Spouse, and then slowly and gently unites other's also (with God) in a state of peace and poise." (5)

But Guru Ji clarifies: “That person alone sings God’s praises who has been blessed with His love. Through the Guru’s word, such a person imperceptibly lives in peace. Therefore, I am always a sacrifice to those who attune their mind to the service of the Guru (and engage themselves in Guru’s tasks).” (6)

Stating the cardinal principle in this regard, Guru Ji says: “The true God is pleased only with truth. By Guru’s grace, one is drenched in God’s love from within (the heart). Sitting in a holy place (such a Guru’s follower) sings praises of God. It is in this way that (God) Himself makes a person accept His Truth.” (7)

Guru Ji, however cautioning us says: “Only the one on whom (God) casts His glance of grace, obtains Him, and by Guru’s grace, that person’s ego goes away. O’ Nanak, (it is in this way that) God’s Name is enshrined in one’s mind, and one obtains honor in the court of the eternal (God).” (8-8-9)

The message of this *shabad* is that we should not take even the slightest pride in performing “Nit-Nem,” or going to the Gurdwara, or rendering some service there. Instead, we should take it as a special favor of God upon us. It is God who bestows the gift of His love, and then provides the Guru’s guidance, which inspires one to perform righteous deeds, which leads to salvation.

mU mhl w 3 ]

maajh mehlā 3.

siqgrusjvAfvf vifAwel ]

satgur sayvi-ai vadee vadi-aa-ee.

hir j l AichuvsYmin Awel ]

har jee achint vasai man aa-ee.

hir j lau sPi E ibrKu hY Almhij in plqw iqsu iqKw

har jee-o safli-o birakh hai amrit jin peetaa tis tikhaa lahaavani-aa. ||1||

I hwixAw ]1]

hauvrl j lauvrl scusliq mijl iml wixAw ]

ha-o vaaree jee-o vaaree sach sangat mayl milaavani-aa.

hir sqsliq ApymY Ygr sbdl hir gx gwixAw ]1] rhau]

har satsangat aapay maylai gur sabdee har gun gaavani-aa. ||1|| rahaa-o.

pHw 115

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siqgrusyl sbid shwieAw ]

satgur sayvee sabad suhaa-i-aa.

ij in hir kw nwmumlh vswieAw ]

jin har kaa Naam man vasaa-i-aa.

hir inrml uhamYmI ugvweydir scYsBw pwixAw ]2]

har nirmal ha-umai mail gavaa-ay dar sachai sobhaa paavni-aa. ||2||

ibnugr nwmun pwieAw j wie ]

bin gur Naam na paa-i-aa jaa-ay.

isD swDk rhyibI l wie ]

siDh saaDhik rahay billaa-ay.

ibnugr syyskun hwl pYBwig grupwixAw ]3]

bin gur sayvay sukh na hovee poorai bhaag gur paavni-aa. ||3||

iehumnuAwrsl kel grmiK vYK ]

ih man aarsee ko-ee gurmukh vaykhai.

mrcw n l vYj w hamYsKY ]

morchaa na laagai jaa ha-umai sokhai.

Anhq bwl inrml sbdu vjwey gr sbdl sic smwixAw ]4]

anhat banee nirmal sabad vajaa-ay gur sabdee sach samaavani-aa. ||4||

ibnusiqr ikhun djKAw j wie ]

bin satgur kihu na daykhi-aa jaa-ay.

gir ikrpw kir Apuidqw idKwie ]

gur kirpaa kar aap ditaa dikhaa-ay.

ApYAwip Awip imil rihAw shjyshij

aapay aap aap mil rahi-aa sehjay sahj samaavani-aa. ||5||

smwixAw ]5]

grmiK hYsueksuisauil v l wey ]

gurmukh hovai so ikas si-o liv laa-ay.

dj w Brmugr sbid j l wey ]

doojaa bharam gur sabad jalaa-ay.

kwieAw AlMir vxj ukryvprw nwmuinDnu scupwixAw ]6]

kaa-i-aa andar vanaj karay vaapaaraa Naam niDhaan sach paavni-aa. ||6||

grmiK krxi hir klriq swru ]

gurmukh karnee har keerat saar.

grmiK pweymK dAwru ]

gurmukh paa-ay mokh du-aar.

Anidnrlg rqw gx gwYAlMir mhl

an-din rang rataa gun gaavai andar mahal

bl wixAw ]7]

bulaavani-aa. ||7||

siggrudwqiml Yiml wieAw ]

satgur daataa milai milaa-i-aa.

ptYBwig min sbduvsieAw ]

poorai bhaag man sabad vasaa-i-aa.

nwnk nwmuiml YvifAwel hir scykygx

naanak Naam milai vadi-aa-ee har sachay kay

gwixAw ]8]9]10]

gun gaavani-aa. ||8||9||10||

### MAAJH MEHLA 3

Guru Ji began the previous *shabad* with the comment that of His own accord, God imperceptibly imbues a person with His love. Further, it is through the Guru's word that He does that. This shows the importance of the Guru in attaining to God. In this *shabad*, he elaborates on the significance and merits of the Guru.

He says: "(We obtain) great glory by serving the true Guru (by following his advice because by doing so) without even our knowing, the reverend God comes to reside in the mind. God is like a fruit-bearing tree: whosoever drinks its nectar all his or her thirst (for worldly possessions) is quenched." (1)

Guru Ji, therefore comments: "I am a sacrifice time and again (to the true Guru), who has united me with the true congregation of saintly persons. He himself joins a person with saintly company, because through the Guru's word, a person is able to sing God's praises." (1-pause)

Now, describing the merits obtained by those who meditate on Gods' Name, Guru Ji says: "They who have enshrined God's Name in their minds (by acting in accordance with the word of advice of the Guru), embellish themselves (with divine merits). God Himself is immaculate (therefore, whosever is attuned to Him), dispels the dirt of ego, and obtains honor at the door of the eternal (God)." (2)

However, once again stressing upon the importance of the Guru, he says: "Without (the guidance of) the Guru, (God's) Name cannot be obtained. (Even many) yogis and adepts have tried their best, but have miserably failed (to obtain God's Name without Guru's guidance). No joy or peace can be obtained without serving (and following) the Guru, and only by perfect destiny Guru's (guidance) is obtained." (3)

Guru Ji now uses a very beautiful metaphor of "*aarsi*" (a very nicely polished and shining piece of steel, which was used in the past as a mirror), to explain his point. He says: "This mind (of ours is like) an '*aarsi*' (mirror of shining steel). But, only a Guru's follower is able to see (the inner immaculate) self through this mirror. No rust (of evil thoughts) afflicts (the mind) when a person dries out (the moisture of) ego. (When, one keeps reminding oneself of the Guru's word, as if) one keeps ringing the melody of the immaculate word, then one merges in the True One." (4)

Guru Ji, now plainly says: "Without the (guidance of the) true Guru, no one can see (and examine one's inner self). The one to whom the Guru has mercifully shown (the inner self, realizes that God) Himself has become one with His creatures. Then, through perfect divine knowledge, the devotee imperceptibly merges in a state of equipoise." (5)

Therefore defining the conduct of a Guru's follower, Guru Ji says: "A person who is Guru's follower attunes the mind only to the one (supreme Being). Through the Guru's word, burns away all illusion of duality. Trading in (and searching for) truth within the body, the Guru's follower obtains the everlasting treasure of (God's Name)." (6)

Summarizing the conduct and merits of a true Guru's follower, he says: "For a true Guru's follower, the essence of all deeds is God's praise. The Guru's follower reaches the door of salvation. Dyed in God's love, such a person sings God's praises day and night, and so is called into (God's) mansion." (7)

In conclusion, Guru Ji says: "The benevolent true Guru is met only when God unites a person (with the Guru). It is only through perfect good luck that the Guru's word is enshrined in the mind. O' Nanak, only the one who sings the praises of the True one obtains the glory of His Name." (8-9-10)

**The message of the *shabad* is that if we want to enjoy the bliss of union with God, we should pray to Him to bless us with the guidance of the true Guru. Secondly, following *Gurbani* (as contained in Guru Granth Sahib Ji), with true love and devotion we should sing God's praises day and night.**



mwJ mhl w 3 ]

AwpuvMveyqw sB ikCupwey]  
gr sbdl scl il v l wey]  
scuvxjJih scuslBrih scuvipurukrwixAw ]1]

hauvrl j lauvrl hir gx AnidnugwixAw ]

hau qrw qmTukru myw sbid vifAvel dyixAw ]1]  
rhwaui]

vJ w vKq siB shieAw ]  
ij quscw mymin BieAw ]  
scysjvAyscuvifAvel gr ikrpw qyscu  
pwixAw ]2]

BwauiBj nusiqqir qUTpwey]  
An rsuckYhir rsumlh vswey]  
scuslKushj sKubwl ptygr qypwixAw ]3]

siqgrun syih mK AD gvrw ]  
iPir Eie ikOhupiein mK dAwrw ]  
mir mir j mih iPir iPir Awih j m dir ctw  
KwixAw ]4]

sbdYsduj wih qw AwpupCwixh ]  
inrml bwl sbid vKwixh ]  
scysjv sdw sKupiein nauiNiD nnumlh  
vswixAw ]5]

soQunushieAw jahir min BieAw ]  
sqsljiq bih hir gx gieAw ]  
Anidnu hir swl wih swc inrml nndu  
vj wixAw ]6]

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mnmk KdI rws Kdwpasrw ]  
kUukmwvin dKul wgyBurw ]  
BrmyBl yiPrin idn rwql mir j nmih j nmu  
gvwixAw ]7]

scw swihbumYAiq ipArw ]  
ptygr kYsbid ADwrw ]  
nwnk nwm iml YvifAvel dKusKusm kir  
j wixAw ]8][10][11]

maajh mehlaa 3.

aap vanjaa-ay taa sabh kichh paa-ay.  
gur sabdee sachee liv laa-ay.  
sach vana<sup>N</sup>jahi sach sanghr<sup>h</sup>ahi sach vaapaar  
karaavani-aa. ||1||

ha-o vaaree jee-o vaaree har gun an-din  
gaavani-aa.  
ha-o tayraa too<sup>N</sup> thaakur mayraa sabad  
vadi-aa-ee dayvani-aa. ||1|| rahaa-o.

vaylaa vakhat<sup>t</sup> sabh suhaa-i-aa.  
jit sachaa mayray man bhaa-i-aa.  
sachay sayvi-ai sach vadi-aa-ee gur kirpaa tay  
sach paavni-aa. ||2||

bhaa-o bhojan satgur tuthai paa-ay.  
an ras chookai har ras man vasa-ay.  
sach santokh sahj sukh banee pooray gur tay  
paavni-aa. ||3||

satgur na sayveh moorakh anDh gavaaraa.  
fir o-ay kithhu paa-in mokh du-aaraa.  
mar mar jameh fir fir aavahi jam dar chotaa  
khaavani-aa. ||4||

sabdai saad jaaneh taa aap pachhaaneh.  
nirmal banee sabad vakaaneh.  
sachay sayv sadaa sukh paa-in na-o niDh  
Naam man vasaavani-aa. ||5||

so thaana suhaa-i-aa jo har man bhaa-i-aa.  
satsangat bahi har gun gaa-i-aa.  
an-din har saalaahahi saachaa nirmal naad  
vajaavani-aa. ||6||

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manmukh khotee raas khotaa paasaaraa.  
koo<sup>r</sup>h kamaavan dukh laagai bhaaraa.  
bharmay bhoolay firan din raatee mar janmeh  
janam gavaavni-aa. ||7||

sachaa saahib mai at pi-aaraa.  
pooray gur kai sabad aDhaaraa.  
naanak Naam milai vadi-aa-ee dukh sukh sam  
kar jaanni-aa. ||8||10||11||

### MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of union with God, we should pray to Him to bless us with the guidance of the true Guru. Secondly, following *Gurbani*, we should sing God's praises day and night with true love and devotion. In this *shabad*, he impresses upon us the importance of shedding our ego and having complete faith in the Guru's guidance.

It is the same light

Describing the merits of doing so, he says: “When a person completely sheds his self-conceit, everything is obtained. Following the Guru’s word (of advice), this person imbues himself with true love (of God). He then deals in truth, gathers truth, and becomes a true trader of truth.”(1)

Next, expressing the high regard he has for such Guru’s followers, and praying for Guru’s guidance, he says: “I am a sacrifice again and again to those who day and night, sing God’s praises. O’ God, I am Yours and You are my Master. You are the Giver of glory (to a person) through the Guru’s word: (please bless me also with this glory).” (1-pause)

Many of us ask the right or auspicious time to sing God’s praises? Guru Ji answers: “(O’ my friends, all) that time or moment is auspicious when the eternal (God) becomes pleasing to the mind. By serving the True One, we obtain true honor, but it is only through the Guru’s grace that we obtain the True One.” (2)

Elaborating on the merits of serving the true Guru, he says: “One receives the food of divine love when the true Guru becomes gracious. Then all craving for other (worldly) relishes is gone, and the relish of God’s love is enshrined in the mind. (Then through the nectar of) *Gurbani*, one obtains truth, contentment, peace, and poise from the perfect Guru.”(3)

Next commenting on the fate of those persons who do not follow the Guru’s advice, he says: “(Those who are) ignorant blind fools do not serve (or follow) the true Guru. How can they find the door to salvation? They die again and again to be reborn, and keep bearing blows at the door of the demon of death.”(4)

However, in his compassion Guru Ji tells us how even such ignorant persons can find liberation from their woes. He says: “(If the self-conceited persons) realize the relish of the Guru’s word, and recognize their (true inner) self, then they (start) reciting the immaculate Name through the word (of the Guru). In this way, by serving the eternal (God) they always live in peace and enshrine (God’s) Name in their mind, which is the essence of all the nine treasures.” (5)

Elaborating on the blessings of singing God’s praises, Guru Ji says: “That place (in the heart) is beauteous which is pleasing to God. (Therefore, the Guru’s followers always) sing praises of God, sitting in the company of saintly persons. Day and night, they praise the eternal (God), and keep playing the immaculate (divine) tune (in their mind).” (6)

Commenting once again on the state of those, who instead of following the advice of the Guru, follow the impulses of their own mind, Guru Ji says: “The self-conceited persons earn false wealth and make false expanse (of their possessions). By earning false (worldly) wealth, they are afflicted with very severe suffering. Day and night, they wander lost in doubt. They waste their human life by continuing to die and taking birth again and again.”(7)

Guru Ji concludes this *shabad* by telling us about his own love for God. He says: “The eternal God is extremely dear to me. Through the word of the perfect Guru, I have made Him my sole anchor and support. (Because), O’ Nanak, it is only through God’s Name that one achieves glory, and is able to accept pain and pleasure alike.” (8-10-11)

**The message of the *shabad* is that if we want to enjoy the bliss of union with God, we should erase our ego completely. Following Guru’s advice, we should sing God’s praises, and meditate on His Name in the company of saintly persons.**

ਮਨੁ ਮਹਿ ੩ ]

ਗੁਰਿ ਆਖੁ ਕਉ ਗੁਰਿ ਆਖੁ ਬੁਝਿ ]  
 ਬਿਨੁ ਨਾਵੈ ਸਬੁ ਬਿਨੁ ਬਿਨੁ ਬਿਨੁ ]  
 ਗੁਰੁ ਸਾਧੈ ਗੁਰਿ ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਾਧੈ ਕਉ ਨ  
 ਪਾਇਆ ] 1 ]

ਹਾਉ ਵੀਰੁ ਜਿ ਹਾਉ ਵੀਰੁ ਹਿਰੁ ਸਾਧੈ ਚਿਤੁ ਵਿਖਾਇ ]

ਹਿਰੁ ਸਾਧੈ ਗੁਰੁ ਬਗਲਿ ਪਾਇਆ ਸਹਜੁ ਮਨੁ ਵਿਖਾਇ ] 1 ]  
 ਰਹਾਉ ]

maajh mehlā 3.

ṭayree-aa khaanee ṭayree-aa banee.  
 bin naavai sabh bharam bhulaanee.  
 gur sayvaa ṭay har Naam paa-i-aa bin saṭgur  
 ko-ay na paavni-aa. ||1||

ha-o vaaree jee-o vaaree har saytee chit  
 laavan-aa.

har sachaa gur bhagtee paa-ee-ai sehjay man  
 vasaavan-aa. ||1|| rahaa-o.

siqgrusyyqw sB ikCupwey]  
 jhl mns kir l wlyqhw Pl upwey]  
 siqgrudwqw sBnw vQlkw ptyBwig iml wixAw ]2]

satgur sayvay taa sabh kichh paa-ay.  
 jayhee mansaa kar laagai tayhaa fal paa-ay.  
 satgur daataa sabhnaa vathoo kaa poorai  
 bhaag milaavani-aa. ||2||

iehumnuml w iekun iDAwey]  
 AMjir ml ul wgl bhudj YBwey]  
 qit qlriQ idsMjir BvYAhkurl hrurvDyYhamY  
 ml ul wixAw ]3]

ih man mailaa ik na Dhi-aa-ay.  
 antar mail laagee baho doojai bhaa-ay.  
 tat tirath disantar bhavai aha<sup>N</sup>kaaree hor  
 vaDhayrai ha-umai mal laavani-aa. ||3||

siqgrusyyqw ml uj wey]  
 jlvqumrYhir isaucqul wey]  
 hir inrml u scu ml u n l wly sic l wly ml u  
 gvwixAw ]4]

satgur sayvay taa mal jaa-ay.  
 jeevat marai har si-o chit laa-ay.  
 har nirmal sach mail na laagai sach laagai mail  
 gavaavni-aa. ||4||

bwJugrUhYAD gburw]  
 AigAwl ADw ADuADw]  
 ibstw kyklyibstw kmwih iPir ibstw mwh  
 pcwixAw ]5]

baajh guroo hai anDh gubaaraa.  
 agi-aanee anDhaa anDh anDhaaraa.  
 bistaa kay keerhay bistaa kamaaveh fir bistaa  
 maahi pachaavani-aa. ||5||

mikqysymkqw hwY]  
 hamYmmqw sbdyKwY]  
 Anidnu hir j lau scu syl pty Bwig gru  
 pwixAw ]6]

muktay sayvay muktaa hovai.  
 ha-umai mamtaa sabday khovai.  
 an-din har jee-o sachaa sayvee poorai bhaag  
 gur paavni-aa. ||6||

ApybKsymjI iml wey]  
 ptygr qynmuiniD pwey]  
 scYnim sdw mnuscw scusyydku  
 gvwixAw ]7]

aapay bakhsay mayl milaa-ay.  
 pooray gur tay Naam niDh paa-ay.  
 sachai Naam sadaa man sachaa sach sayvay  
 dukh gavaavni-aa. ||7||

sdw hjlr dlr n j wxhu]  
 gr sbdl hir AMjir pCwxhu]  
 nwnk nwim iml YvifAwel ptygr qypwixAw  
 ]8][11][12]

sadaa hajoor door na jaanhu.  
 gur sabdee har antar pachhaanhu.  
 naanak Naam milai vadi-aa-ee pooray gur tay  
 paavni-aa. ||8||11||12||

### MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to enjoy the bliss of union with God, we should completely erase our ego. Following Guru's advice, we should sing God's praises, and meditate on God's Name in the company of saintly persons. In this *shabad*, he himself addresses God to restate his belief.

He says: "(O' God), all the sources of creation and different species are Yours. But without meditating on (Your) Name, they all are lost in delusion. (However, it is only) through Guru's service (that anybody has) obtained (God's) Name, and without the (guidance of the) true Guru, no one can obtain it." (1)

He therefore, says: "Time and again, I am a sacrifice to those who attune their mind to God. (They realize that the) eternal God is obtained (only) through devotion to the Guru, and the devotee easily enshrines (God) in the mind." (1-pause)

Elaborating on the benefits of serving the true Guru, he says: "(If a person) serves (follows) the true Guru, then that person obtains everything. With whatever expectation one yokes (oneself to the service of the Guru), one obtains the fruit accordingly. The true Guru is the giver of all gifts, but (only) through perfect good luck, (God) unites (a person with the Guru)." (2)

Now Guru Ji tells us why we are not able to attain to God without the guidance of true Guru. He says: "Within (our mind) is sticking too much dirt of duality (the sinful worldly desires). Soiled (with these evil desires and ego), this mind does not contemplate on the one (God). Even if such a self-conceited person wanders around shores and places of pilgrimage in many foreign lands, that person becomes even more soiled with the dirt of egoism." (3)



AMir rquiml Yiml wieAw ]  
 iqRbiD mnsW iqRbiD mieAw ]  
 piV piV pWfQ mnl QkycaQypd kl swr  
 n pwixAw ]5]

antar ratan milai milaa-i-aa.  
 taribaDh mansaa taribaDh maa-i-aa.  
 parh parh pandit monee thakay cha-uthay pad  
 kee saar na paavni-aa. ||5||

ApyrRgyrRgucVney]  
 syj n rwygr sbid rgyey]  
 hir rgyucivAw AiQ Apurw hir ris ris gk  
 gwixAw ]6]

aapay rangay rang charhaa-ay.  
 say jan raatay gur sabad rangaa-ay.  
 har rang charhi-aa at apaaraa har ras ras gun  
 gaavani-aa. ||6||

girmik iriD isiD scusJmusel ]  
 girmik igAununim mikiq hel ]  
 girmik kur scukmivih scysic smwixAw ]7]

gurmukh riDh siDh sach sanjam so-ee.  
 gurmukh gi-aan Naam mukat ho-ee.  
 gurmukh kaar sach kamaaveh sachay sach  
 samaavani-aa. ||7||

girmik QupyQup aQupy]  
 girmik j wiq piq sBuApy]  
 nwnk girmik nwmuiDAweynmynmim  
 smwixAw ]8]12]13]

gurmukh thaapay thaap uthaapay.  
 gurmukh jaat pat sabh aapay.  
 naanak gurmukh Naam Dhi-aa-ay Naamay Naam  
 samaavani-aa. ||8||12||13||

### MAAJH MEHLA 3

In stanza (7) of the previous *shabad*, Guru Ji stated: “(On His own, God) becomes gracious (on someone), and arranges that person’s union (with the Guru). Then from the perfect Guru, that person obtains the treasure of Name. In this *shabad*, he continues that theme, and explains what other blessings such persons obtain who become true (and immaculate) in this world.

He says: “Those who are true here (who remain absorbed in the True One), remain true in the hereafter as well (united with God). Those who remain absorbed in the true word (of God’s Name), their mind becomes true (and immaculate). They serve only the true God, earn only the truth (do only righteous deeds), and practice Truth alone.” (1)

Expressing his veneration for such persons, he says: “I am a sacrifice time and again to those who enshrine the eternal Name in their heart. By serving and singing praises of the eternal (God), they merge in the eternal (God Himself).” (1-pause)

Now commenting on those *pundits* and scholars who, instead of meditating on God’s eternal Name, lay emphasis only on studying holy books like the *Vedas* and the *Shastras*, he says: “The *pundits* study (the scriptures), but they don’t get the relish (of eternal Name). They mislead their mind with the love of duality (the worldly riches). In the attachment to *Maya* (worldly riches and powers), they lose all wisdom, and by committing misdeeds they repent.” (2)

However in his mercy, Guru Ji tells us how even such persons can obtain salvation. He says: “If a person is blessed with (the guidance of) the Guru, he or she realizes the essence (of the scriptures), and enshrines God’s Name in the mind. Then by following the word (of advice of the Guru, the one who so disciplines the mind, as if) he or she has died (to the world, that person) attains to the door of salvation.” (3)

Explaining the above process, Guru Ji says: “The one who keeps the Guru’s word in the mind and follows it, dispels anger and washes off all sins. Those who remain imbued with the love of the eternal (God), always remain detached (from worldly riches and power), and by stilling their ego become worthy of being united with God.” (4)

Next educating us about all the good and bad intangible things within us, he says: “(Within every one is) the jewel (of Name), but this is found only if someone (like the Guru) helps us to find it. Within (a person also) lie the three kinds of impulses (or desires), and the three attributes of *Maya* (which don’t let a person look for this jewel). The *pundits* and the silent sages have grown tired of reading (their texts) but have not realized the essence of the fourth state of mind (of peace and poise or “Turya”).” (5)

Reminding us about the ways of God, he says: “Of His own accord, (God) imbues a person with His love. But only those persons are imbued (with God’s love), who are imbued with the (love of) Guru’s word. Being extremely imbued with God’s love, they repeatedly keep singing God’s praises with relish.” (6)

Guru Ji now describes the traits of a true Guru’s follower who is imbued with love and devotion for God. He says: “For a Guru’s follower, (God’s Name) is all miracles, austerities, and Truth. For a Guru’s follower, this is the (divine) knowledge: that salvation is obtained through (God’s) Name alone. The Guru’s follower leads a truthful life, and thus truly merges in the true (God).” (7)

In closing, he says: “(The Guru’s follower realizes that) it is God who creates and destroys (the universe). For the Guru’s follower, God alone is his or her caste and honor. In short, O’ Nanak, a Guru’s follower always meditates on (God’s) Name, and through the Name merges in (God’s) Name itself.” (8-12-13)

**The message of the *shabad* is that if we want to merge in the true God we should lead a truthful life, and following the Guru’s advice, we should meditate on God’s Name with true love and devotion.**

ਮੁਝ ਮਹਿ ਵ ੩ ]

aqpiq prl ausbdyhwY]  
sbdyhl iPir Epiq hwY]  
girmik vrqYsBuAwpyscw girmik apwie  
smwixAw ]1]

\hauvrl j lauvrl grupthw mlh vswixAw ]

gr qyswq Bgiq kryidnurl gk kih gxl  
smwixAw ]1] rhau]

girmik Drql girmik pwl ]  
girmik pvxubshruKj Yivfwl ]  
soingrw j omir mir j MlingryAwx j wixAw ]2]

iqin krqYiekuKj urcieAw ]  
knieAw srlrYivic sBuikCupwieAw ]  
sbid BjD kEl mhl upwemhl ymhl bl wixAw ]3]

scw shuscYvxj wry]  
scuvxj ih gr hjq Apwry]  
scuivhJih scukmwih scoscukmwixAw ]4]

ibnurwl kovQuikaupwey]  
mnmk Bl yI k sbwey]  
ibnurwl sB Km l cl yKw l j wie dKupwixAw ]5]

ieik scuvxj ih gr sbid ipAwry]  
Awp qrih sgl ykl qwry]  
Aweysprvuxuheyimil plqm sKupwixAw ]6]

Amir vsqumw bhrubul y]  
mnmk AdyiPrih bqm y]  
ij QYvQuhwYiqQhukie n pwYmnmk  
Brim Bl wixAw ]7]

maajh mehlaa 3.

utpat parla-o sabday hovai.  
sabday hee fir opat hovai.  
gurmukh vartai sabh aapay sachaa  
gurmukh upaa-ay samaavani-aa. ||1||

ha-o vaaree jee-o vaaree gur pooraa man  
vasaavani-aa.  
gur tay saat bhagat karay din raatee gun kahi  
gunee samaavani-aa. ||1|| rahaa-o.

gurmukh Dhartee gurmukh paanee.  
gurmukh pavan baisantar khaylai vidaanee.  
so niguraa jo mar mar jammai niguray aavan  
jaavani-aa. ||2||

tin kartai ik khayl rachaa-i-aa.  
kaa-i-aa sareerai vich sabh kichh paa-i-aa.  
sabad bhayd ko-ee mahal paa-ay mahlay  
mahal bulaavani-aa. ||3||

sachaa saahu sachay vanjaaray.  
sach vana<sup>N</sup>jahi gur hayt apaaray.  
sach vihaaj<sup>h</sup>eh sach kamaaveh sacho sach  
kamaavani-aa. ||4||

bin raasee ko vath ki-o paa-ay.  
manmukh bhoolay lok sabaa-ay.  
bin raasee sabh khaalee chalay khaalee jaa-ay  
dukh paavni-aa. ||5||

ik sach vana<sup>N</sup>jahi gur sabad pi-aaray.  
aap tareh saglay kul taaray.  
aa-ay say parvaan ho-ay mil pareetam sukh  
paavni-aa. ||6||

antar vasat moorhaa baahar bhaalay.  
manmukh anDhay fireh baytaalay.  
jithai vath hovai tithhu ko-ay na paavai  
manmukh bharam bhulaavani-aa. ||7||



ਅਪਧਯੰਸਬਿਦ ਬਿੰਦੁ ਵੇਯੰ  
 ਮਹਿਲਿ ਮਹਿਲਿ ਸਹਜੁ ਸਕੁਪਯੇਯੰ  
 ਨਾਨਕ ਨਾਮਿ ਮਿਲਿ ਵੀਚਾਰੈ ਅਪਧਿਸ਼ਟਿ ਸਿਖ  
 ਚਿਤਾਵਿਅੰ ॥੮॥੧੩॥੧੪॥

aapay dayvai sabad bulaa-ay.  
 mahlee mahal sahj sukh paa-ay.  
 naanak Naam milai vadi-aa-ee aapay sun\_sun  
 Dhi-aavani-aa. ||8||13||14||

### MAAJH MEHLA 3

In the last stanza of the previous *shabad*, Guru Ji commented that a Guru's follower realizes that it is God who is the Creator and the Destroyer. In this *shabad*, he elaborates on this idea and tells us how Guru's followers reach the mansion of God.

Guru Ji says: "The creation or destruction (of the universe) happens according to the word (or command of God). Again, it is through the word (of God's command) that the universe is recreated. The Guru's follower realizes that everywhere the eternal (God) pervades, and (after) creating (the universe, God has) merged Himself in it." (1)

Expressing his veneration for Guru's followers, he says: "I am a sacrifice time and again to such persons, who enshrine the perfect Guru in their mind. From the Guru they obtain peace, and (through his guidance, they worship God) day and night. By singing His praises, they merge in that meritorious (God)." (1-pause)

Elaborating on the convictions of the Guru's followers, Guru Ji says: "(The Guru's follower believes that) the wonderful God Himself shows His wonders on land, water, air, and fire. (His divine writ runs everywhere). But the one without the Guru's guidance repeatedly dies and takes birth, and in this way the Guru-less persons (who are bereft of Guru's guidance and instruction) keep on coming and going." (2)

Guru Ji now tells us about the creation of this universe. He says: "That Creator has staged a kind of play. In this human body, He has put everything. But it is only a rare person who, by reflecting on the (Guru's) word, understands the mystery of the divine mansion (within his body, and how one) may be called into the mansion by God." (3)

Using the metaphor of a banker and a trader to explain the relationship between the Guru and his disciple, he says: "The Guru is like a true banker, and true are the traders (or the disciples) who do business (of Name) through him. Through unending love for the Guru, they deal in Truth (God's true Name). Yes, they buy Truth, they sell Truth, and earn nothing but the profit of Truth, (the wealth of God's Name)." (4)

Continuing with the above metaphor, Guru Ji says: "Without the capital (of loving devotion), how can anyone obtain the commodity (of God's Name)? All the self-conceited persons have gone astray. Without the capital of (Name) they go empty-handed and suffer pain in the hereafter." (5)

Contrasting the above behavior with that of Guru's followers, Guru Ji says: "(On the other hand), there are some who love the Guru's word, and invest in the true (capital of Name). They save themselves, and emancipate their lineage. Approved is their advent (into this world), and meeting their beloved (God), they abide in peace." (6)

Once again commenting on the folly of self-conceited persons, Guru Ji says: "The commodity (of Name) is within, but the fool searches it outside. This way the self-conceited blind persons wander around like ghosts. The self-conceited persons are lost in doubt because none of them looks for this commodity (of God's Name), where it is." (7)

Guru Ji concludes by reiterating this basic principle. He says: "God Himself gives this boon (of the valuable commodity of Name) by calling some (into His mansion), through (*Gurbani*, the Guru's) word. That person then enters the mansion of God, where he or she attains peace and poise. O' Nanak, It is through the Name that such an honor is obtained. (However, in the final analysis, it is God Himself, who) listens again and again, and meditates (on His Name)." (8-13-14)

**The message of the *shabad* is that God's mansion is within us. If we want to enter this mansion and enjoy its peace and bliss, we should pray to Him to bless us with the guidance of the Guru, who may enable us to earn the wealth of God's Name and enter the Divine mansion.**

mwJ mhl w 3 ]

siqgr swcl isK swcl ]

phw 118

hir cyhuAlh hie skwcl ]

hir Agmu Agcru AnuQu Ajnl siqgr kl Bwie  
pwixAw ]1]

hauvrl j lauvrl AupinwixAw ]

Apu gvwy qw hir pwy hir isau shij  
smwixAw ]1] rhau]

plrib il iKAw sukrmukmwAw ]

siqgrusjv sdw skupwAw ]

ibnuBwgwgrupwAlAynhl sbdYmjI iml wixAw ]2]

gurmik Ail pqrhYsbw ]

gr kYqkIAynim ADw ]

gurmik j rukrykAw iqs noApyKip dKu  
pwixAw ]3]

mnmiK AdysiD n kwcl ]

Aqm Gwcl hYj gq kwcl ]

inlw kir kir bhu Bwru aYwY ibnu mjhl Bwru  
phwixAw ]4]

iehuj guvwl myw pBumwl I ]

sdw smwl ykonhl Kw I ]

j hl vnsnw pwyqhl vrqYvnsUvnsuj xwixAw ]5]

mnmiKurgI hYsbw ]

skdwq ivsirAw Agm Apw ]

dKleyiniq iPrih ibl l dyibnugr slq n  
pwixAw ]6]

ij in klqysel ibiD j wY ]

Awp kryqw hkim pCwY ]

j hw AMir pwyqhw vrqYApybhir pwixAw ]7]

iqsubwJhuscymYhrun kel ]

ij sul wie l eysoinrml uhel ]

nwnk nwnu vsY Gt AMir ij su dyI so  
pwixAw ]8]14]15]

**maajh mehlaa 3.**

satgur saachee sikh sunaa-ee.

**SGGS P - 118**

har chaytahu ant ho-ay sakhaa-ee.

har agam agochar anaath ajonee satgur kai  
bhaa-ay paavni-aa. ||1||

ha-o vaaree jee-o vaaree aap nivaarni-aa.

aap gavaa-ay taa har paa-ay har si-o sahj  
samaavani-aa. ||1|| rahaa-o.

poorab likhi-aa so karam kamaa-i-aa.

satgur sayv sadaa sukh paa-i-aa.

bin bhaagaa gur paa-ee-ai naahee sabdai  
mayl milaavani-aa. ||2||

gurmukh alipat rahai sansaaray.

gur kai takee-ai Naam aDhaaray.

gurmukh jor karay ki-aa tis no aapay khap  
dukh paavni-aa. ||3||

manmukh anDhay suDh na kaa-ee.

aatam ghaattee hai jagat kasaa-ee.

nindaa kar kar baho bhaar uthaavai bin  
majooree bhaar pahuchaavani-aa. ||4||

ih jag vaarhee mayraa parabh maalee.

sadaa samaalay ko naahee khaalee.

jayhee vaasnaa paa-ay tayhee vartai vaasoo  
vaas janaavani-aa. ||5||

manmukh rogee hai sansaaraa.

sukh-daata visri-aa agam apaaraa.

dukh-ay nit fireh billaaday bin gur saa<sup>N</sup>t na  
paavni-aa. ||6||

jin keetay so-ee biDh jaanai.

aap karay taa hukam pachhaanai.

jayhaa andar paa-ay tayhaa vartai aapay  
baahar paavni-aa. ||7||

tis baajhahu sachay mai hor na ko-ee.

jis laa-ay la-ay so nirmal ho-ee.

naanak Naam vasai ghat antar jis dayvai so  
paavni-aa. ||8||14||15||

### MAAJH MEHLA 3

In many previous *shabads* Guru Ji advised us that if we want to enjoy peace both here and hereafter, we should remember God day and night. In this *shabad*, he reemphasizes this concept and sheds more light.

He says: “(O’ my friends) I have told you this true instruction of the eternal Guru that you should keep meditating on God, so that He may be your helper in the end. However, that incomprehensible and unknowable God who is beyond birth and death, is attained only by living in accordance with the will of the true Guru.” (1)

Paying his respects to those who shedding their self-conceit, follow the Guru's advice and merge in God, he says: "I am a sacrifice time and again to those who shed their self-conceit, because only by discarding all self-conceit can one attain God, and imperceptibly merge in Him." (1-pause)

Guru Ji further observes: "One does that deed (in this world), which has been pre-written (in one's destiny, based on the deeds done in the past). By serving the true Guru, one always obtains joy and peace. But without good fortune, the Guru, who unites a person (with God) through his word, is not found." (2)

Describing the attributes of a Guru's follower, he says: "A Guru's follower, while living in the world, remains detached (from worldly desires). Such a person always depends upon the support of the Guru and God's Name. No one can oppress a Guru's follower; instead such a person is consumed by his or her own evil (plans), and suffers pain." (3)

Commenting further on self-conceited persons, he says: "The blind egoistic person has no sense or understanding. The (self-conceited persons) are the killers (of their own conscience), and are (like) slayers of the entire world. By indulging in slander (of others, a self-conceited person) carries a load (of sins on the head), and is like a laborer who carries loads without any remuneration." (4)

Now, using a very beautiful metaphor, Guru Ji explains God's relationship with the world. He says: "This world is like an orchard, and my God is its gardener. (Just as the gardener takes care of all the plants in the garden, similarly) God takes care of all (the creatures), and nobody is bereft of His care. Whatever fragrance (or attribute God) infuses in a person, that person emits that fragrance (and displays that disposition, and just as flower) is known by its odor, (a person is known from his or her disposition)." (5)

Once again commenting on the general state of the world, Guru Ji says: "This world is afflicted with the malady of self-conceit. It has forgotten the incomprehensible and infinite God, who is the real Giver of peace. Therefore, the suffering humans wander about wailing, and without the (guidance of the) true Guru, they do not find peace." (6)

However, in his compassion, Guru Ji describes how even the self-conceited persons are ultimately saved. He says: "He who has created them knows the way (of their salvation too). When God Himself shows mercy, a human being realizes His will. Whatever attribute God puts in a person, that person acts accordingly, and God Himself drives out (one's) demerits." (7)

Guru Ji concludes the *shabad* by saying: "Except that eternal (God), I have no one else (to look upon). The person, whom (God) attunes to Himself, becomes pure. O' Nanak, God's Name resides in each heart, but only whom God gives (true understanding) obtains it." (8-14-15)

**The message of the *shabad* is that we are like flowers in the garden of God. Therefore following Guru's guidance, we should pray to God to embellish us with the fragrance of His Name.**

ਮੁਝ ਮਹਿ ੩ ]

maajh mehlaa 3.

ਅੰਮ੍ਰਿਤ ਨਿਮੁਲਿਹ ਵਸੈਯ]

amrit Naam man vasaa-ay.

ਹਾਮ੍ਰਿਤ ਸਬੁਧ ਕੁਗੁਵੈਯ]

ha-umai mayraa sabh dukh gavaa-ay.

ਅੰਮ੍ਰਿਤ ਬੁਖਿ ਸਦ੍ਰਿਸਿ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਪੁਰਖਿ ਅਵ]

amrit banee sadaa salaahay amrit amrit paavni-aa. ||1||

ਹਾਉਰਿ ਜਿਹਾਉਰਿ ਅੰਮ੍ਰਿਤ ਬੁਖਿ ਮਿਲਿ ਵਸੁਖਿ ਅਵ]

ha-o vaaree jee-o vaaree amrit banee man vasaavani-aa.

ਅੰਮ੍ਰਿਤ ਬੁਖਿ ਮਿਲਿ ਵਸੈਯ ਅੰਮ੍ਰਿਤ ਨਿਮੁਲਿਹ ਪੁਰਖਿ ਅਵ]

amrit banee man vasaa-ay amrit Naam Dhi-aavani-aa. ||1|| rahaa-o.

ਅੰਮ੍ਰਿਤ ਬੁਧਿ ਯਸ੍ਰਿ ਮਿਲਿ ਵਕਿ ] ਅੰਮ੍ਰਿਤ ਪੁਰਖਿ ਪੁਰਖਿ ਯਸ੍ਰਿ

amrit bolai sadaa mukh vainee. amrit vaykhai parkhai sadaa nainee.

ਅੰਮ੍ਰਿਤ ਕਉ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ ਯਸ੍ਰਿ

amrit katha kahai sadaa din raatee avraa aakh sunaavni-aa. ||2||

ਅੰਮ੍ਰਿਤ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ ਰੰਗਿ

amrit rang rataa liv laa-ay.

ਅੰਮ੍ਰਿਤ ਗੁਰਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ

amrit gur parsadee paa-ay.

ਅੰਮ੍ਰਿਤ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ ਪੁਰਖਿ

amrit rasnaa bolai din raatee man tan amrit pee-aavni-aa. ||3||

soikCukrYj uiciq n hæl ]  
 iqs dw hkmumjt n skYkæl ]  
 hkmyvrqYAlimk bwxl hkmyAlimk uplAwixAw ]4]

Aj b kkh krqyhir kry]  
 iehumnuBll w j Wllw Prry]  
 Alimk bwxl isauicqul weyAlimk sbid  
 vj wixAw ]5]

pllw 119

KtyKryqDuAwip apwey]  
 qDuAwpyprKyl k sbwey]  
 Kryprik Kj wYpweih KtyBrim Bl wixAw ]6]

ikaukir vKw ikausw whl ]  
 gr prsawl sbid sl whl ]  
 qry Buxy ivic Alimku vsY qll BuxY Alimku  
 plAwixAw ]7]

Alimk sbduAlimk hir bwxl ]  
 siqgir sjvAYirdYsmuxl ]  
 nwnk Alimk nwmusdw skduq w pl AlimkusB BK  
 l ih j wixAw ]8][15][16]

so kichh karai jo chit na ho-ee.  
 tis daa hukam mayt na sakai ko-ee.  
 hukmay vartai amrit bane hukmay amrit  
 pee-aavni-aa. ||4||

ajab kamm kartay har kayray.  
 ih man bhoolaa jaa<sup>N</sup>daa fayray.  
 amrit bane si-o chit laa-ay amrit sabad  
 vajaavani-aa. ||5||

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khotay kharay tuDh aap upaa-ay.  
 tuDh aapay parkhay lok sabaa-ay.  
 kharay parakh khajaanai paa-ih khotay  
 bharam bhulaavani-aa. ||6||

ki-o kar vaykhaa ki-o saalaah-ee.  
 gur parsaa<sup>de</sup> sabad salaah-ee.  
 tayray bhaanay vich amrit vasai too<sup>N</sup> bhaanai  
 amrit pee-aavni-aa. ||7||

amrit sabad amrit har bane.  
 satgur sayvi-ai ridai samaanee.  
 naanak amrit Naam sadaa sukh-daata pee  
 amrit sabh bhukh leh jaavani-aa. ||8||15||16||

### MAAJH MEHLA 3

In many previous *shabads*, Guru Ji told us about the significance of following the advice of the Guru and meditating on God's Name. In this *shabad* he elaborates on the importance of meditating on the Name, which is like an immortalizing elixir.

He says: “(The person, who) enshrines the elixir of (God's) Name in the heart, is rid of all maladies, including those of ego and possessiveness. Through the nectar-sweet words (of the Guru), this person always sings praises of God, and obtains the immortalizing nectar.” (1)

Expressing his deep veneration for such persons, Guru Ji says: “I am a sacrifice time and again to those who enshrine the ambrosial word (of the Guru) in their minds, because (the person) who enshrines the ambrosial word (of the Guru) in the heart, meditates on the immortalizing Name (of God).” (1-pause)

Listing additional merits of such persons, Guru Ji says: “(The person, who enshrines the nectar of Name in the heart) always utters nectar sweet words from the mouth. (Such a person) always sees and realizes the immortal God in everything. Day and night, that person utters the immortalizing gospel (of God), and narrates it to others.” (2)

Describing the conduct of such persons, Guru Ji says: “The person who is dyed in the color (imbued with the love) of the nectar (of Name) and attunes (to God), by Guru's grace obtains the nectar (like God's Name. Such a person) day and night utters nectar (Name) with the tongue, and with body and mind helps others to drink this nectar (also).” (3)

Some people think that what Guru Ji discusses is too high a thing to be followed and practiced. In no way can sinners like them reach such a pious stage, where they can also obtain the invaluable jewel of (God's) Name. But Guru Ji gives hope to all of us, and reminds us that God's powers are amazing and His mercy is limitless. Therefore, Guru Ji says: “(God) does that which is beyond (any body's) imagination. His command, no one can nullify. It is according to His command that His immortalizing word prevails, and it is by His command that He administers His nectar like Name.” (4)

Continuing the above thought, Guru Ji says: “(O’ my friends), wondrous are the ways of the Creator. He brings the straying mind (of a person) to the right path. Then He attunes (that person’s) mind to the immortalizing word (of the Guru), and makes the music of (divine) word play within.”(5)

Guru Ji, therefore, addresses God in all humility and says: “O’ God, You Yourself have created both the base and genuine (the evil and the virtuous) persons. You Yourself test all people. Those found virtuous are accepted in Your treasury (united with You). The false ones remain lost in delusion.” (6)

Many of us wonder: how can we please God and see His sight? Therefore, on our behalf, Guru Ji asks: “(O’ God), how can I see You, and how can I praise You, (so that I too may receive Your grace? I think that) through Guru’s grace, I should praise You through his word. But (O’ God), it is only according to Your will that the nectar (of Your) Name comes to reside (in one’s heart), and it is in Your will that You administer Your nectar (to anyone).”(7)

In closing, Guru Ji says: “The holy word (of the Guru) is the immortalizing Nectar, and so is the Name of God. By serving (and following) the Guru, this (nectar) is enshrined in the mind. O’ Nanak, the nectar of Name gives eternal peace. By drinking it, all one’s hungers (or worldly desires) are satiated.” (8-15-16)

**The message of the *shabad* is that if we want to satiate all our worldly desires and obtain eternal bliss, we should sing and follow the nectar-sweet word of the Guru with love and devotion. So that showing His mercy God may enshrine the immortalizing nectar of His Name in us also.**

ਮੁਯ ਮਹਿ ੩ ]

ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਿ ਸਬੁ ਐ  
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕੋਈ ਨ ਪਾਏ  
ਅੰਮ੍ਰਿਤੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਾਸੈ ਕਰਿ ਕਿਰਪਾ  
ਬੁਝਾਵੈ ॥1॥

ਹਾਓ ਵਾਹਿਗੁਰੂ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਏ ॥

ਰਸਨਾ ਰਸੁ ਚਾਖੈ ਸਦਾ ਰਹੈ ਰੰਗੁ ਰਾਤੈ  
ਸਹਿਜੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥1॥

ਗੁਰ ਪਾਸੈ ਸਹਿ ਕੋ ਪਾਏ  
ਦੁਬਿਧਾ ਮਾਰੈ ਭ੍ਰਮੁ ਭ੍ਰਮੁ  
ਨਦਰਿ ਕਰੈ ਕੁਝ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰਿ  
ਸਚ ਸਮਾਵੈ ॥2॥

ਸਭਨਾ ਉਪਰਿ ਨਦਰਿ ਪਾਰਬੰਧੁ ਟਾਏ  
ਕਿਸੈ ਭ੍ਰਮੁ ਕਿਸੈ ਭ੍ਰਮੁ  
ਤੁਝੈ ਭਾਖੈ ਕਿਸੈ ਭ੍ਰਮੁ ਗੁਰਮੁਖਿ ਸੋਝੈ  
ਪਾਵੈ ॥3॥

ਗੁਰਮੁਖਿ ਭਾਖੈ ਭ੍ਰਮੁ ਭ੍ਰਮੁ  
ਅੰਮ੍ਰਿਤੁ ਬ੍ਰਹਮਾ ਭ੍ਰਮੁ  
ਭ੍ਰਮੁ ਸਿਗਰੁ ਸ੍ਵੈ ਕੋ ਨ ਪਾਏ ਗੁਰਿ ਕਿਰਪਾ  
ਪਾਵੈ ॥4॥

ਸਿਗਰੁ ਸ੍ਵੈ ਨੁਸਰੈ  
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਨੁਸਰੈ  
ਅੰਮ੍ਰਿਤੁ ਮਨੁ ਮਨੁ ਬੁਝੈ ਰਹੈ ਅੰਮ੍ਰਿਤੁ ਸਹਿ  
ਸੁਣਾਵੈ ॥5॥

ਮਨਮੁਖੁ ਭ੍ਰਮੁ ਭ੍ਰਮੁ  
ਨਾਮੁ ਨਾਮੁ ਭ੍ਰਮੁ ਭ੍ਰਮੁ  
ਅਨੰਦੁ ਸਦਾ ਵਿਸਤਾਰੈ ਮਨੁ ਮਨੁ  
ਗਵਾਵੈ ॥6॥

maajh mehlaa 3.

amrit varsai sahj subhaa-ay.  
gurmukh viral ko-ee jan paa-ay.  
amrit pee sadaa triptaasay kar kirpaa  
tarisnaa bujhaavani-aa. ||1||

ha-o vaaree jee-o vaaree gurmukh amrit  
pee-aavni-aa.  
rasnaa ras chaakh sadaa rahai rang raatee  
sehjay har gun gaavani-aa. ||1|| rahaa-o.

gur parsaadee sahj ko paa-ay.  
dubidhaa maaray ikas si-o liv laa-ay.  
nadar karay taa har gun gaavai nadree  
sach samaavani-aa. ||2||

sabhnaa upar nadar parabh tayree.  
kisai thorhee kisai hai ghanayree.  
tujh tay baahar kichh na hovai gurmukh  
sojhee paavni-aa. ||3||

gurmukh tat hai beechaaraa.  
amrit bharay tayray bhandaraa.  
bin satgur sayvay ko-ee na paavai gur kirpaa  
tay paavni-aa. ||4||

satgur sayvai so jan sohai.  
amrit Naam antar man mohai.  
amrit man tan banee rataa amrit sahj  
sunaavni-aa. ||5||

manmukh bhoolaa doojai bhaa-ay khu-aa-ay.  
Naam na layvai marai bikh khaa-ay.  
an-din sadaa vistaa meh vaasaa bin sayvaa  
janam gavaavni-aa. ||6||

Amṛit pēvai jis no aap pee-aa-ay.  
 gur parsāadee sahj liv laa-ay.  
 pooran poor rahi-aa sabh aapay gurmat  
 nadree aavanī-aa. ||7||

amrit peevai jis no aap pee-aa-ay.  
 gur parsaa<sup>de</sup>ee sahj liv laa-ay.  
 pooran poor rahi-aa sabh aapay gurmat  
 nadree aavanī-aa. ||7||

aapay aap niranjan so-ee.  
 jin sirjee tin aapay go-ee.  
 naanak Naam samaal sadaa too<sup>N</sup> sehjay sach  
 samaavanī-aa. ||8||16||17||

aapay aap niranjan so-ee.  
 jin sirjee tin aapay go-ee.  
 naanak Naam samaal sadaa too<sup>N</sup> sehjay sach  
 samaavanī-aa. ||8||16||17||

### MAAJH MEHLA 3.

In the opening stanza of the previous *shabad*, Guru Ji stated, “If a person enshrines the elixir of Name in the heart, that person is rid of all the maladies, including those of ego and possessiveness. In this *shabad*, he reveals how the rain of this nectar continues to fall naturally for all to quaff. He also tells us, who are the rare fortunate persons who actually drink it, and enjoy its heavenly bliss.

He says: “The nectar (of Name) is raining down in its own natural course. However, only a rare Guru’s follower receives (and enjoys) this nectar. Drinking this nectar, that person is satiated forever. Showing His mercy, God quenches all that person’s thirsts (or worldly desires).” (1)

Expressing his love and veneration for such Guru’s followers, he says: “I am a sacrifice time and again to such Guru’s followers who by Guru’s grace, drink this nectar (of Name). Tasting this (nectar), their tongue remains imbued (with divine love), and unnoticeably they keep singing (God’s) praises.” (1-pause)

Guru Ji now describes the conditions, which a person must fulfill before becoming worthy of receiving this nectar (just as leveling and digging are required before a field becomes fit for receiving and holding rainwater). He says: “It is only a rare person who by Guru’s grace attains a state of (spiritual) poise (and balance of mind). This person stills all sense of duality, and fixes the mind only on the one (God). But this happens only when (God) showers His grace. (Then that person) sings (God’s) praises, and by His grace remains absorbed in that eternal (God).” (2)

Explaining why only very special persons receive the benefit of (God’s) grace, Guru Ji addresses God and says: “(O’ God), Your grace is over all. On some it may be less, on others, more (just as rain falls equally on all places, but the level fields retain more of it, while the hilly or stony slopes retain very less). Yet it is only the Guru’s followers who understand that nothing happens outside, or without Your will.” (3)

Elaborating on the belief and understanding of a Guru’s follower, he says: “The Guru’s follower understands this essence (of wisdom): that Your storehouses are filled to the brim with the nectar (of Name). However, without serving (and following) the true Guru, no one receives (this nectar). Whosoever receives it, gets it only by Guru’s grace.” (4)

Therefore, stating the benefits of serving (and following the advice of) true Guru, he says: “The person who serves (and follows) the true Guru looks beautiful (and virtuous. Such a person’s) inner mind is fascinated with the Nectar of Name. That person’s body, mind, and speech become imbued with the love of the nectar (of Name), and (the person) imperceptibly keeps reciting (Guru’s) nectar sweet words.” (5)

However, contrasting the above with the state and fate of the self-conceited persons, Guru Ji says: “A self-willed person goes astray, and is ruined due to the love of duality (the worldly riches, instead of God). This person does not meditate on (God’s) Name, and dies eating poison (hankering after false worldly desires). Day and night, such a person lives in ordure (absorbed in sinful worldly pleasures), and without serving God, wastes his (or her human) birth.” (6)

Describing the process, how a person actually drinks the Nectar (of Name), Guru Ji says: “Only that person drinks the nectar (of Name), whom He Himself administers. Through Guru’s grace, such a person imperceptibly becomes attuned to God. Then through the Guru’s instruction, is able to see that the perfect God Himself is pervading everywhere.” (7)



In conclusion, Guru Ji says: “The immaculate God is all by Himself. He who has created (this universe) will Himself destroy it. Nanak (says, O’ my friends), always meditate on God’s Name, and unnoticeably you will merge in the eternal (God).” (8-16-17)

The message of this *shabad* is that rain of (God’s) joy-giving Nectar is imperceptibly falling on all creation. But if we want to benefit from it, we should prepare our hearts for receiving (this nectar) by following the Guru’s advice, by always singing in praise of God, and meditating on His Name.

mWJ mhl w 3 ]

sysic l ugyj oqDuBwey]  
sdw scusvih shj sBwey]  
scYsbid scw swl whl scYmjI iml wixAw ]1]

hauvri j lauvri scusw whixAw]  
scuDAwein sysic ruqyscysic smwixAw ]1]  
rhau]

j h dKw scusBnl QweI ]  
gr prsidi mih vsiel ]  
qnuScw rsnw sic ruql scusix AwK  
vKwixAw ]2]

plhw 120

mnsW mWIr sic smwI ]  
iein min fITl sB Awx j wI ]  
siqgru syj sdw mnu inhcl u inj Gir vnsW  
pwixAw ]3]

gr kYsbid irdYidKwieAw ]  
mieAw mhusbid j l wieAw ]  
scoscw vjK swl whl gr sbdl scupwixAw ]4]

j osic ruqyiqn scl il v l wI ]  
hir numusmW ih syvfBgI ]  
scYsbid Anip iml weysqstYiq scugx  
gwixAw ]5]

l K w pVIAj y l Kyivic hWY]  
EhuAgmuAgcrusbid siD hWY]  
Anidnusc sbid swl whl hrukie n klmiq  
pwixAw ]6]

piV piV QukysWq n AweI ]  
iqBnw j wI ysiD n kwel ]  
ibKuibhWih ibKumh ipAmsykWubol ibKu  
KwixAw ]7]

gr prsidi ekoj wW ]  
dj w mWIr mnsic smwW ]  
nwnk ekonmuvrqYmn AMir gr prsidi  
pwixAw ]8][17][18]

maajh mehlaa 3.

say sach laagay jo tuDh bhaa-ay.  
sadaa sach sayveh sahj subhaa-ay.  
sachai sabad sachaa saalaahsee sachai mayl  
milaavani-aa. ||1||

ha-o vaaree jee-o vaaree sach salaahni-aa.  
sach Dhi-aa-in say sach raatay sachay sach  
samaavani-aa. ||1|| rahaa-o.

jah daykhaa sach sabhnee thaa-ee.  
gur parsadee man vasaa-ee.  
tan sachaa rasnaa sach raatee sach sun aakh  
vakhaanni-aa. ||2||

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mansaa maar sach samaanee.  
in man deethee sabh aavan jaanee.  
satgur sayvay sadaa man nihchal nij ghar  
vaasaa paavni-aa. ||3||

gur kai sabad ridai dikhaa-i-aa.  
maa-i-aa moh sabad jalaa-i-aa.  
sacho sachaa vaykh saalaahsee gur sabdee sach  
paavni-aa. ||4||

jo sach raatay tin sachee liv laagee.  
har Naam samaaleh say vadbhaagee.  
sachai sabad aap milaa-ay satsangat sach gun  
gaavani-aa. ||5||

laykhaa parhee-ai jay laykhay vich hovai.  
oh agam agochar sabad suDh hovai.  
an-din sach sabad saalaahsee hor ko-ay na  
keemat paavni-aa. ||6||

parh parh thaakay saa<sup>Nt</sup> na aa-ee.  
tarisnaa jaalay suDh na kaa-ee.  
bikh bihaajheh bikh moh pi-aasay koorh bol bikh  
khaavani-aa. ||7||

gur parsadee ayko jaanaa.  
doojaa maar man sach samaanaa.  
naanak ayko Naam vartai man antar gur  
parsadee paavni-aa. ||8||17||18||

**MAAJH MEHLA 3**

In the previous *shabad*, Guru Ji told us that it is God who has created this universe, and it is He who will destroy it (and absorb it in Himself). But He Himself is everlasting and true. If we meditate on His Name, we will imperceptibly merge in Him. In this *shabad*, he talks about those persons who are really engaged in this endeavor, and how we can emulate them.

He says: “(O’ God), only those persons are attuned to the Truth (of Your eternal Name), who are pleasing to You. They always imperceptibly keep serving the Truth (by meditating on Your eternal Name). Through the true word (of the Guru), they praise the eternal (God), and thus they themselves are united, and unite others with the eternal (God).” (1)

Expressing his praise for those who keep praising the eternal God, Guru Ji says: “I am a sacrifice again and again to such dear persons who praise the eternal (God). They who meditate on the eternal God are imbued with the love of the eternal (God), and they merge in that true and eternal (God).” (1-pause)

Guru Ji now shares with us the state of his own mind, and says: “Wherever I look, I see that eternal God pervading everywhere. By Guru’s grace I can enshrine Him in my mind. Now my body is filled with Truth, my tongue is imbued with true relish, and I hear and talk only about Truth (the eternal God).” (2)

Continuing to describe the state of his mind, Guru Ji says: “Stilling my desire I have merged in Truth (the eternal God). My mind has realized that this entire world is subject to coming and going. I have realized that by serving the true Guru, one’s mind always remains in a state of poise, and one resides in one’s own home (the mansion of God).” (3)

Describing how the Guru’s word has helped him, he says: “The Guru’s word has showed (God) to me in my (own) heart. By following the Guru’s word, I burnt away my attachment for *Maya* (the worldly riches and powers). Now seeing nothing but eternal God, I sing His praises. Thus through the Guru’s word, I have obtained the eternal (God).” (4)

Therefore, on the basis of his personal experience, Guru Ji says: “Those who are imbued with the love of the eternal (God), they are truly attuned to Him. Those fortunate ones keep God’s Name enshrined (in their hearts). Through the true word (of the Guru), God has united them with Himself, and through the company of saintly persons, they keep singing praises of the eternal (God).” (5)

Guru Ji however wants to caution us against reflecting on any kind of accounts about God (such as when He came into existence or when He created this universe). He says: “We might try to read (God’s) accounts, if He were subject to any such accounts. That incomprehensible and unknowable God can be realized only through the (Guru’s) word. Only the person, who day and night praises Him through the Guru’s word knows Him; nobody else knows His worth.” (6)

Cautioning us against those scholars or *pundits* who claim to tell us about the ways to find peace on the basis of their study of scriptures, Guru Ji says: “(The pundits) have grown tired, reading (the scriptures, but) have not found peace. They are consumed by (the fire of) their desires, and have no real wisdom. Such people simply trade in poison (of worldly wealth) because, enamored of this poison, they thirst for it. By telling all kinds of lies, they (earn and) consume the poison (of worldly wealth).” (7)

In conclusion, Guru Ji says: “By Guru’s grace, I recognize only one (God). By stilling duality (love for any other entity or object), I have merged my mind in the eternal (God). Only one Name of God pervades in the mind of Nanak, which he has obtained through the Guru’s grace only.” (8-17-18)

**The message of the *shabad* is that only by following the true word of the Guru can we attain to God.**

ਮਾਯ ਮਹਲਾ ੩ ]

varn r̥ṇ vrqih sB qry]  
mir mir j Mih Pr̥ pviḥ Gxyr]  
q̣lẹkoinhcḷḷ Agm Ap̣rẉ g̣rmqḷ ḅḷ  
ḅẉwixAẉ ]1]

maajh mehlāa 3.

varan roop var̥teh saḅḥ ṭayray.  
mar mar jameh fayr paveh ḡhanayray.  
ṭoo<sup>N</sup> ayko nihchal agam apaaraa gurmaṭee  
booj̣ḥ buj̣haavani-aa. ||1||

hauviri j lauviri ram nimumli vswixAw ]

iqsurpun rjKAw vrnun kel girmql Awp  
buvixAw ]1] rhau]

sB ekw j iq j wlyjykel ]  
siqgrusjvA prgtuhel ]  
gppqprgtuvrqYsB Qwel j ql j iq  
iml wixAw ]2]

iqsnw Agin j l Ysbw ]  
l BuAiBminubhiqu Ahikw ]  
mir mir j nmYpiq gvveyApxl ibrQw j nmu  
gvwixAw ]3]

gr kw sbdukoivrl w bWY ]  
Awpumwryqw iqBvxusWY ]  
iPir EhumrYn mrxw hwYshj ysic  
smwixAw ]4]

mwieAw mih iPir icqun l wey ]  
gr kYsbid sd rhYsmwey ]  
scusl whysB Gt AMir scoscushwixAw ]5]

scusl whl sdw hj ly ]  
gr kYsbid rihAw Brply ]  
gr prsidl scundrl AwYscyhl skupwixAw ]6]

scumn AMir rihAw smwie ]  
sdw scuinhcl uAwYn j wie ]  
scy l wYsomnuinrml ugirmql sic smwixAw ]7]

scusl whl Avrun kel ]  
ij qusjvAYsdw skuhel ]

plw 121

nwnk nwm rgyvlwrl scosc  
kmwixAw ]8]18]19]

ha-o vaaree jee-o vaaree raam *Naam* man  
vasaavani-aa.

tis roop na raykh-i-aa varan na ko-ee gurmatēe  
aap bujhaavani-aa. ||1|| rahaa-o.

sabh aykaa jot jaanai jay ko-ee.  
satgur sayvi-ai pargat ho-ee.  
gupaṭ pargat vartai sabh thaa-ee jotēe jot  
milaavani-aa. ||2||

tisnaa agan jalai sansaaraa.  
lobh abhimaan bahuṭ aha<sup>N</sup>kaaraa.  
mar mar janmai paṭ gavaa-ay apnee birthaa  
janam gavaavni-aa. ||3||

gur kaa sabad ko virlaa boojhai.  
aap maaray taa taribhavan soojhai.  
fir oh marai na marnaa hovai sehjay sach  
samaavani-aa. ||4||

maa-i-aa meh fir chit na laa-ay.  
gur kai sabad sad rahai samaa-ay.  
sach salaahay sabh ghat antar sacho sach  
suhaavani-aa. ||5||

sach saalaahēe sadaa hajoaray.  
gur kai sabad rahi-aa bharpooray.  
gur parsaaḍee sach nadree aavai sachay hee  
sukh paavni-aa. ||6||

sach man andar rahi-aa samaa-ay.  
sadaa sach nihchal aavai na jaa-ay.  
sachay laagai so man nirmal gurmatēe sach  
samaavani-aa. ||7||

sach saalaahēe avar na ko-ee.  
jit sayvi-ai sadaa sukh ho-ee.

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naanak *Naam* raṭay veechaaree sacho sach  
kamaavani-aa. ||8||18||19||

### MAAJH MEHLA 3

Guru Ji concluded the previous *shabad* with the remark that by Guru's grace, he recognizes only one (God). By stilling duality, he has merged his mind in the eternal (God), and now only one Name of God pervades in his mind, and this state he has obtained through the Guru's grace only. In this *shabad*, he shares with us what other divine understanding, he has obtained through Guru's grace.

First as if talking to God himself, Guru Ji pours out his love and says: "(O' my beloved God), all the different forms and colors, pervading (in this universe) are Your manifestation. These myriad creatures keep dying and getting reborn again and again. You alone are the immortal, incomprehensible, and infinite (One), and (You) impart this understanding through the Guru's instruction." (1)

Therefore, expressing his appreciation of Guru's followers, he says: "I am a sacrifice time and again to those who enshrine in their hearts the Name of God, who has no figure, form or color. Through the Guru's instruction, He Himself imparts understanding (about Him to some)." (1-pause)

On the basis of his personal understanding, Guru Ji now tells us: “(O’ my friends), if someone truly understands, (that person would realize that) it is the same one Light (of God which) is present in all (creation). It is by serving (and following the advice of) the true Guru that (this divine Light) becomes manifest. Visibly and invisibly, He pervades everywhere, and it is He (who ultimately) merges all lights (or souls) into His Light (or soul).” (2)

However, commenting on the state of the world, Guru Ji says: “The entire world is burning (and suffering) in the fire of desire, greed, arrogance, and too much ego. Therefore, afflicted with these evils, it is dying repeatedly to be reborn. Thus, it is losing its honor and wasting the (human) birth in vain.” (3)

Guru Ji notes further: “(It is) only a very rare person who understands the Guru’s word (or advice). Only if one effaces one’s self (conceit), can one understand (that God pervades through all) the three worlds. Then one neither dies (spiritually), nor goes through (such) death, but instead imperceptibly remains merged in eternal (God Himself).” (4)

Commenting on the conduct of such a person, Guru Ji says: “ (That person who understands the Guru’s instruction), no longer attunes the mind to worldly things. Such a person always remains absorbed in the Guru’s word; (sees and) praises the eternal God pervading in all hearts, and looking beautiful.” (5)

Describing the state of mind of such a Guru’s follower, he says: “The person who praises the eternal God deems Him always near. Through the Guru’s word this person understands that God pervades everywhere. By Guru’s grace, eternal God becomes visible (to such a person), and from that eternal God Himself is obtained (real) joy or peace.” (6)

Guru Ji now tells us where the eternal God abides. He says: “(That) eternal God abides within (everyone’s) heart. That true God is eternal and immovable, and never comes or goes. Those who are devoted to the eternal (God) are pure of mind, and by following the Guru’s instruction, they merge in that eternal God (Himself).” (7)

Giving his concluding advice, Guru Ji says: “We should praise only the eternal God and none else, because by serving Him comes perennial joy or peace. O’ Nanak, they who are imbued with the love of (God’s) Name are truly wise, and they practice and earn only Truth.” (8-18-19)

**The message of the *shabad* is that it is only by following the Guru’s word (the *Gurbani* as contained in Guru Granth Sahib) that we can attain to the eternal God, and enjoy true and everlasting peace.**

ਮਨੁ ਮਹਿ ੩ ]

ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਹੀ ਬਖਸਿ ]

ਨਿਰਮਲ ਜੋਤਿ ਸਬ ਮਾਹਿ ਸਮਾਨੇ ]

ਨਿਰਮਲ ਬਖਸਿ ਹਿਰ ਸੁਖਿ ਜਿਪ ਹਿਰ ਨਿਰਮਲੁ ਮਨੁ  
ਗਵਾਇਅਹੁ ]1]

ਹਾਉਰਿ ਜਿਹਾਉਰਿ ਸੁਖਿ ਦਾਤਾ ਮਨੁ ਵਸਾਵਾਇਅਹੁ ]

ਹਿਰ ਨਿਰਮਲੁ ਗੁਰੁ ਸਬਦੁ ਸੁਖਿ ਸਬਦੁ ਸੁਖਿ  
ਮਿਤਾਵਾਇਅਹੁ ]1] ਰਹਾਉ ]

ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਅਹੁ ਮਨੁ ਆਇ ]

ਮਨੁ ਗੁਰੁ ਨਿਰਮਲੁ ਮਨੁ ਮਹਿ ਗਵਾਇ ]

ਨਿਰਮਲੁ ਗੁਰੁ ਗਵਾਇ ਸੁਖਿ ਕੀਨੁ ਨਿਰਮਲੁ  
ਵਜਾਵਾਇਅਹੁ ]2]

ਨਿਰਮਲ ਅਮਰਿਤੁ ਗੁਰੁ ਪਾਇਅਹੁ ]

ਵਿਚਾਰੁ ਅਪੁਨਾਇਅਹੁ ਮਨੁ ਮਹਿ ਗਵਾਇ ]

ਨਿਰਮਲੁ ਗਿਅਨੁ ਧੀਅਨੁ ਅਨੁ ਅਨੁ ਨਿਰਮਲੁ  
ਵਸਾਵਾਇਅਹੁ ]3]

maajh mehlā 3.

nirmal sabad nirmal hai banee.

nirmal jot sabh maahi samaanee.

nirmal banee har saalaahē jap har nirmal  
mail gavaavai-aa. ||1||

ha-o vaaree jee-o vaaree sukh-daatā man  
vasaavai-aa.

har nirmal gur sabad salaahē sabdo suntisaa  
mitaavai-aa. ||1|| rahaa-o.

nirmal Naam vasi-aa man aa-ay.

man tan nirmal maa-i-aa moh gavaa-ay.

nirmal gun gaavai nit saachay kay nirmal naad  
vajaavai-aa. ||2||

nirmal amrit gur tay paa-i-aa.

vichahu aap mu-aa tithai moh na maa-i-aa.

nirmal gi-aan Dhi-aan at nirmal nirmal banee  
man vasaavai-aa. ||3||

j oinrml usyysuinrml uhvY]  
hamYmI ugr sbdyDvY]  
inrml vujYAnhd Din bixl dir scYsBw  
pwixAw ]4]

jo nirmal sayvay so nirmal hovai.  
ha-umai mail gur sabday Dhovai.  
nirmal vaajai anhadDhun banee dar sachai  
sobhaa paavni-aa. ||4||

inrml qysB inrml hvY]  
inrml umnAw hir sbid prvY]  
inrml nwim l gybfBugl inrml unnim shwixAw ]5]

nirmal tay sabh nirmal hovai.  
nirmal manoo-aa har sabad parovai.  
nirmal *Naam* lagay badbhaagee nirmal *Naam*  
suhaavani-aa. ||5||

soinrml uj osbdysbY]  
inrml nwim mnuqnumhY]  
sic nwim ml ukdyn l vgymlKualj l uscu  
krwixAw ]6]

so nirmal jo sabday sohai.  
nirmal *Naam* man tan mohai.  
sach *Naam* mal kaday na laagai mukh ooja  
sach karaavani-aa. ||6||

mnumI w hYdjYBwie ]  
mY w cakw mY YQwie ]  
mY w Kwie iPir mY uvDweymnmK mY udKu  
pwixAw ]7]

man mailaa hai doojai bhaa-ay.  
mailaa cha-ukaa mailai thaa-ay.  
mailaa khaa-ay fir mail vaDhaa-ay manmukh  
mail dukh paavni-aa. ||7||

mY yinrml siB hkim sbwey]  
syinrml j ohir swcyBwey]  
nwnk nwnuvsYmn Aljir grmiK mY u  
ckwixAw ]8]19]20]

mailay nirmal sabh hukam sabaa-ay.  
say nirmal jo har saachay bhaa-ay.  
naanak *Naam* vasai man antar gurmukh mail  
chukaavani-aa. ||8||19||20||

### MAAJH MEHLA 3

The previous two *shabads* contain beautiful examples of Guru Ji's use of the artifice of 'Pun' (the art of using the same word in different connotations). In these *shabads* he repeatedly used the word *Sachh* (truth) in the sense of 'Truth,' 'True,' or 'True God.' In this *shabad*, he uses the same technique to highlight the word *Nirmal* in the sense of 'Pure' or 'Purity,' and tells us what and who is really pure (and how to acquire purity of mind).

He says: "Pure is the word and pure is *Gurbani* (the Guru's utterance, which is now embodied in Guru Granth Sahib Ji). Further, pure is the divine Light that abides in all. Pure is the Guru's word (the hymn) in God's praise. By meditating on the immaculate God through the pure word (of the Guru), one becomes pure and washes off one's filth (of mind)." (1)

Paying his tribute to such holy persons, Guru Ji says: "I am again and again a sacrifice to the one who enshrines the peace-giving (God) in the mind. Through the Guru's word, such a person praises the immaculate God, and by listening to the (Guru's) word, stills the thirst (for worldly riches)." (1-pause)

Guru Ji now tells us how the Guru's pure word makes us also pure. He says: "When (by praising God through the Guru's word) the immaculate Name comes to abide in one's mind, the body and mind become pure, and one dispels attachment to *Maya* (worldly riches and pleasures) from within. Then day and night, one sings the pure praises of the eternal God, and an immaculate divine tune rings (in one's heart)." (2)

Describing the state of mind of such persons in whose mind the immaculate Name of God has come to abide, Guru Ji says: "The person who has obtained the pure nectar (of Name) from the Guru, from within that person, the sense of self (conceit) disappears, and no attachment for worldly wealth is left. By enshrining the immaculate word of the Guru in the heart, immaculate becomes that person's knowledge and extremely immaculate becomes his or her reflection or meditation." (3)

Enunciating another important principle, he says: "The person is rendered pure who serves the 'Pure One. (By acting on) the Guru's Word (such a person) washes off the dirt of ego. Then in that person's ear rings the unstuck melody of celestial music, and that person obtains honor at the door of the eternal (God)." (4)

But that is not all. Guru Ji says: “From the immaculate (God), all else becomes pure. The person who enshrines the divine word in the heart, that person’s mind becomes immaculate. (Therefore), fortunate are they who are attuned to the pure Name: through (meditation on the) the immaculate Name, they become beauteous.” (5)

Clarifying who is truly pure, Guru Ji says: “That person alone is pure who looks beauteous (becomes virtuous) through the (Guru’s) word. Such a person’s body and mind are charmed by the immaculate Name. No filth ever attaches to the pure Name. The true Name makes that person’s face bright (worthy of honor in God’s court).” (6)

Now describing the state of a self-conceited person, he says: “Due to the love for duality (worldly riches), the mind (of a self-conceited person) becomes impure. Impure is that person’s kitchen and impure the abode (the entire lifestyle). Such a person eats food earned by dishonest means, and spreads impurity (and corruption). In short, the self-conceited person suffers pain due to impurity (the corrupt lifestyle).” (7)

In conclusion, Guru Ji says: “The pure and impure are all bound by God’s Will. Only those are pure who are pleasing to the eternal God. But O’ Nanak, (they) in whose heart abides (God’s) Name are rid of the dirt (of evil thoughts).”(8-19-20)

**The message of the *shabad* is that if we want to become pure and merge in the eternal immaculate God, then we should act upon the immaculate word of the Guru (the *Gurbani* as embodied in Guru Granth Sahib Ji), and meditate on His immaculate Name.**

mnwJ mhl w 3 ]

govinduaaj l uaj l hkw ]  
mnubwl inrml myl mnsu ]  
min aaj l sdw mK shih Aiq aaj l nwmu  
iDAwixAw ]1]

hauvri j lauvri gobd gk gwixAw ]  
gobdugobdukhYidn rwi gobd gk sbid  
sawixAw ]1] rhau]

gobdugwih shij sBey]  
gr kYBaj l hamyl uj wey]  
sdw Anid rih Bgiq krih idnuriq six gobd  
gk gwixAw ]2]

mnAw nwcYBgiq idlwey]  
gr kYsbid mYmnuiml wey]  
scw qm uplymieAw mhuckweysbdyinriq  
krwixAw ]3]

altw kkyqni pCwY]

pHw 122

mieAw moh j ohAw j mkl y]  
mieAw mhuesumnih ncweyAlir kptudKu  
pwixAw ]4]

gurmik Bgiq j w Awip krwey]  
qnumnuriq shij sBey]  
bwl vj Ysbid vj weygurmik Bgiq Qwie  
pwixAw ]5]

maajh mehlā 3.

govind oojal oojal hansaa.  
man banee nirmal mayree mansaa.  
man oojal sadaa mukh soheh at oojal Naam  
Dhi-aavani-aa. ||1||

ha-o vaaree jee-o vaaree gobind gun gaavani-aa.  
gobid gobid kahai din raatee gobid gun sabad  
sunaavni-aa. ||1|| rahaa-o.

gobid gaavahi sahj subhaa-ay.  
gur kai bhai oojal ha-umai mal jaa-ay.  
sadaa anand raheh bhagat karahi din raatee sun  
gobid gun gaavani-aa. ||2||

manoo-aa naachai bhagat dirh-aa-ay.  
gur kai sabad manai man milaa-ay.  
sachaa taal pooray maa-i-aa moh chukaa-ay  
sabdai niraat karaavani-aa. ||3||

oochaa kookay taneh pachhaarhay

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maa-i-aa mohi jahi-aa jamkaalay.  
maa-i-aa moh is maneh nachaa-ay antar kapat  
dukh paavni-aa. ||4||

gurmukh bhagat jaa aap karaa-ay.  
tan man raataa sahj subhaa-ay.  
banee vajai sabad vajaa-ay gurmukh bhagat  
thaa-ay paavni-aa. ||5||



bhuqwl pthvuj yvj wey]  
 nw kosxyn mllh vswey]  
 mieAw kwr ix ipV bllD nrcYdj YBwie dKu  
 pwixAw ]6]

baho taal pooray vaajay vajaa-ay.  
 naa ko sunay na man vasaa-ay.  
 maa-i-aa kaaran pirh banDh naachai doojai bhaa-  
 ay dukh paavni-aa. ||6||

ij suAMir pliq l gYsomkqw ]  
 iell vis sc sJlim j gqw ]  
 gr kYsbid sdw hir iDAweyehw Bgiq  
 hir BwixAw ]7]

jis antar pareet lagai so muktaa.  
 indree vas sach sanjam jugtaa.  
 gur kai sabad sadaa har Dhi-aa-ay ayhaa bhagat  
 har bhaavni-aa. ||7||

grmiK Bgiq j g caryhel ]  
 hrquBgiq n pweykæl ]  
 nwnk nmugr Bgql pweIAVgr crxl icqu  
 l wixAw ]8][20][21]

gurmukh bhagat jug chaaray ho-ee.  
 horaṭ bhagat na paa-ay ko-ee.  
 naanak Naam gur bhagtee paa-ee-ai gur charnee  
 chit laavani-aa. ||8||20||21||

### MAAJH MEHLA 3

In earlier days, many Hindu singers and dancers used to roam about the streets and enact musical dramas related to the life of Hindu god *Krishna* (also called Gobind). They used to do such things to earn money, rather than out of true devotion or to spread faith. In this *shabad*, Guru Ji tells us what kind of God, he sings for and how. He also compares the motives and results of the worship done by the true Guru's followers with those of the selfish ones.

He says: "God is like an immaculate pool, and pure are the swan-like Guru's followers bathing in it (by meditating on His Name). My own desire is that (in such a company), my tongue and mind may also become pure. They whose minds become pure, their faces also become radiant. Therefore, very honorable are those who meditate on God's Name." (1)

Paying his respect to such saintly persons, he says: "I am again and again a sacrifice to the one who sings God's praises. Day and night (such a person) repeats God's Name, and through the word of the Guru, recites God's praises (to others)." (1-pause)

Describing the merits obtained by those who sing God's praises, he says: "Those who in a natural sort of way sing God's, through loving fear and devotion to the Guru, they become immaculate, because their dirt of egoism is dispelled. Therefore, they always live in a state of bliss. Day and night, they worship God by hearing and singing His praises." (2)

Guru Ji considers this kind of worship as the true musical dance in praise of God. He says: "(The true musical worship of God is that in which instead of the body), the mind dances in divine devotion. In such worship), as one strengthens one's devotion to God, the mind dances in elation. Through the Guru's word, that person attunes the mind (self) to the supreme Mind. Beating to the true rhythm (of God's worship), one sheds one's attachment to worldly riches and power. Attuned to the Guru's word, one makes the mind (and soul) dance truly (in divine devotion)." (3)

Contrasting the above true dance of a Guru's follower, with that of a self-conceited person (who fakes worship and devotion), Guru Ji says: "(The dancer who) cries out loudly and makes forceful movements with the body is simply doing this for the love of worldly riches, and is being watched by the demon of Death. The greed for money makes the mind dance, and because of the deceit within, suffers in pain." (4)

Describing what happens when a Guru's follower worships God, he says: "The Guru's follower worships (God), when He Himself makes him worship. Then un-noticeably the (follower's) mind and body are imbued with love (and devotion for God). Within keeps ringing the Guru's hymn, and (the follower) keeps playing the (divine) word. Such worship of a Guru's follower is approved (in God's court)." (5)

Reverting to the dance performed by a self-conceited person, Guru Ji says: "(The greedy person) dances to many beats and plays on many instruments. No one listens nor enshrines in the mind what he or she sings. For the sake of worldly wealth, (a greedy person) gathers a crowd, and dancing for the love of worldly riches, bears pain." (6)

Contrasting the above with the attitude of Guru's followers, he says: "The one whose heart is imbued with (God's) love is emancipated. Gaining control of the senses, such a person learns the true disciplines and the way to (unite with God), and through the (Guru's) word, always meditates on God. This is the worship which is pleasing to God." (7)

In conclusion, Guru Ji declares: "In all the four ages, God's worship has been done by listening to the Guru and following his instruction. In no other way, can one ever attain it. In short, O' Nanak, it is by serving the Guru and fixing one's mind on his lotus feet that God's Name is attained." (8-20-21)

**The message of the *shabad* is that if we want to attain to God, then instead of performing superficial dances for the sake of worldly wealth, we should day and night sing praises of God through the Guru's hymns, and with true love and devotion meditate on His Name.**

mWJ mhl w 3 ]

**maajh mehlāa 3.**

scw syl scusl whl ]  
scYwie dKukb hl nhl ]  
sKdwq syin sKupwiein gurmīq mīh  
vswixAw ]1]

sachaa sayvee sach saalaahē.  
sachai naa-ay dukh kab hee naahee.  
sukh-daata sayvan sukh paa-in gurmat man  
vasaavani-aa. ||1||

hauvrl j lauvrl sK shij smiD l gwixAw ]

ha-o vaaree jee-o vaaree sukh sahj samaaDh  
lagaavani-aa.

johir syih sysdw shih sBw sriq shwixAw ]1]  
rhau]

jo har sayveh say sadaa soheh sobhaa surat  
suhaavani-aa. ||1|| rahaa-o.

sBukoqrw Bgqukhwey]  
sɔl Bgq qYmin Bwey]  
scubwl qDysl whin rlg rwyBgīq krwixAw ]2]

sabh ko tayraa bhagat kahaa-ay.  
say-ee bhagat tayrai man bhaa-ay.  
sach banee tuDhai saalaahan rang raatay  
bhagat karaavani-aa. ||2||

sBukoscyhir j laqrw ]  
gurmīK iml Yqw cKYPYw ]  
j w qDuBwYqw nwie rcwih qAwpynwau  
j pwixAw ]3]

sabh ko sachay har jee-o tayraa.  
gurmukh milai taa chookai fayraa.  
jaa tuDh bhaavai taa naa-ay rachaaveh too<sup>N</sup>  
aapay naa-o japaavani-aa. ||3||

gurmīq hir mīh vswieAw ]  
hrKusgusBumhugwieAw ]  
ieksuisaul v l wgl sd hl hir nwmumīh  
vswixAw ]4]

gurmatee har man vasaa-i-aa.  
harakh sog sabh moh gavaa-i-aa.  
ikas si-o liv laagee sad hee har *Naam* man  
vasaavani-aa. ||4||

Bgq rlg rwyqsdw qYcwey]  
naviniD nwmvisAw min Awey]  
pYBwig siqgrupwieAw sbdymīl iml wixAw ]5]

bhagat rang raatay sadaa tayrai chaa-ay.  
na-o niDh *Naam* vasi-aa man aa-ay.  
poorai bhaag satgur paa-i-aa sabday mayl  
milaavani-aa. ||5||

qDdieAw usdw sKdwq ]  
qAwpymīl ih gurmīK j wq ]  
qAwpdyih nwmvfwel nwm rgySKupwixAw ]6]

too<sup>N</sup>da-i-aal sadaa sukh-daata.  
too<sup>N</sup> aapay mayleh gurmukh jaataa.  
too<sup>N</sup> aapay dayveh *Naam* vadaa-ee *Naam*  
ratay sukh paavni-aa. ||6||

sdw sdw swcyqDusl whl ]  
gurmīK j wq dJ w konhl ]  
eksu isau mnu rihAw smwey min mīhAY mnih  
iml wixAw ]7]

sadaa sadaa saachay tuDh saalaahē.  
gurmukh jaataa doojaa ko naahee.  
aykas si-o man rahi-aa samaa-ay man mani-ai  
maneh milaavani-aa. ||7||

gurmīK hYsosl why]  
swcyTukr vprvhy]  
nwnk nwmvsYmn AMir gr sbdl hir  
mYl wixAw ]8][21][22]

gurmukh hovai so saalaahay.  
saachay thaakur vayparvaahay.  
naanak *Naam* vasai man antar gur sabdee har  
maylaavani-aa. ||8||21||22||

**MAAJH MEHLA 3**

In the previous *shabad*, Guru Ji advised us that if we want to attain to God, then instead of performing superficial dances for the sake of worldly wealth, we should day and night sing praises of God through the Guru's hymns, and with true love and devotion meditate on His Name. In this *shabad*, he again lays stress on the importance of worshipping the one eternal God.

He says: "(O' mortal), serve (worship) and praise only the eternal (God), because by meditating on the Name of the eternal (God), one is never afflicted with pain. They who enshrine the Guru's advice in their mind and serve the Giver of comforts live in peace." (1)

Expressing his praise for such persons, he says: "I am a sacrifice again and again to those who unnoticeably enter into such a trance of peace and poise. Those who devotedly serve God always look graceful, and for their virtuous intellect they are honored (everywhere)." (1-pause)

Guru Ji now tells us who are God's true devotees. Addressing God, he says: "(O' God), everyone claims to be Your devotee. But that person alone is Your (true) devotee who is pleasing to Your mind. (Your true devotees) praise You through the true word (of the Guru), and imbued with Your love they inspire others to do Your worship." (2)

Therefore, making a humble prayer before God, he says: "O' my eternal God, everybody belongs to You, but only on meeting the Guru and receiving his guidance can (one) end one's rounds (of birth and death). It is only when it pleases You that You instill a person with Your Name, and You Yourself make that person meditate on Your Name." (3)

Describing the blessings received by those who follow the Guru's advice, he says: "Following the Guru's instruction, they who have enshrined God in their minds, they have shed their (hopes and worries) about happiness and sorrow, and all (worldly) attachment. They always remain attuned to one God, and they enshrine God's Name in their mind." (4)

Elaborating further on the conduct of God's true devotees, Guru Ji says: "O' God, Your devotees are always imbued with Your love and longing. The Name, which is the essence of all the nine treasures, has come to reside in their mind. By perfect good fortune, they have found the true Guru. Through his word (the *Gurbani*), he unites them with You." (5)

Continuing to comment upon the greatness and kindness of God, he says: "(O' God), You are merciful, and always the Giver of peace (to the creatures). On Your own, You unite them with Yourself through the Guru. On Your own, You bless a person with the glory of (Your) Name, and those who are imbued with the Name obtain peace." (6)

Guru Ji now states what the Guru's followers believe. He says: "(O' God), those who praise You are forever true. By the Guru's grace they have realized that except You there is no other (God). Their mind remains absorbed in the one (God). They know that it is only when our mind truly accepts You that You unite us with Yourself through the mind itself." (7)

In conclusion, Guru Ji says: "The one who becomes a Guru's follower, praises the carefree Master. Then O' Nanak, (God's) Name is enshrined in that person's mind, and thus it is through the Guru's word that (God) unites (a person with Himself)." (8-21-22)

**The message of the *shabad* is that if we want to become true devotees of God and enjoy the bliss of union with Him, we should sing His praises and meditate on His Name through the Guru's word.**

ਮਾਯ ਮਹਲਾ ੩ ]

ਗੁਰੂ ਬਗ ਸਾਹਿਬ ਸਾਚੀ ਦਰਬਾਰੀ ]  
ਗੁਰੂ ਕੀ ਸਭਿਦ ਨਾਮ ਸਵਾਰੀ ]  
ਸਦਾ ਅਨੰਦ ਰਹਿ ਈਨਰਾਹੀ ਗੁਰੂ ਕੀ ਗੁਣੀ  
ਸਮਾਵਾਨੀ ॥੧॥

maajh mehlāa 3.

ṭayray bhagaṭ soheh saachai ḍarbaaray.  
gur kai sabad Naam savaaray.  
sadaa anand raheh ḍin raatēe guṇ kahi guṇee  
samaavanī-aa. ||1||

## ਪੰਨਾ 123

## SGGS P - 123

hauvirl j lauvirl numisix mih vsuixAw ]

ha-o vaaree jee-o vaaree *Naam* sun man vasaavani-aa.

hir j lauscw albaabw hamymir iml wixAw ]1]  
rhau]

har jee-o sachaa oocho oochaa ha-umai maar milaavani-aa. ||1|| rahaa-o.

hir j lauscw siel nuel ]

har jee-o saachaa saachee naa-ee.

gr prsdl iksYiml wel ]

gur parsaadee kisai milaa-ee.

gr sbid iml ih syivCMih nhl shjysic  
smwixAw ]2]

gur sabad mileh say vichhurheh naahee sehjay sach samaavani-aa. ||2||

qul qybhir kCln hie ]

tujhtay baahar kachhoo na ho-ay.

qulkir kir vKih j wih sie ]

too<sup>N</sup> kar kar vaykheh jaaneh so-ay.

Apykrykrweykrqw grmiq Awip  
iml wixAw ]3]

aapay karay karaa-ay kartaa gurmat aap milaavani-aa. ||3||

kumix gkvhl hir pwey ]

kaaman gunvantee har paa-ay.

BYBie slgurubxwey ]

bhai bhaa-ay seegaar banaa-ay.

siqgrusjv sdw shugix sc apdjs  
smwixAw ]4]

satgur sayv sadaa sohagan sach updays samaavani-aa. ||4||

sbduivsrin iqnw Tarun Twau ]

sabad visaaran tinaa tha-ur na thaa-o.

Bhm Bl yij ausMYGir kwau ]

bharam bhoolay ji-o sunjai ghar kaa-o.

hl qupl quiqnl dVgvmeydKydiK  
ivhwixAw ]5]

halat palattinee dovai gavaa-ay dukhay dukh vihaavani-aa. ||5||

il KidAw il KidAw kugd msuKael ]

likh-di-aa likh-di-aa kaagad mas kho-ee.

djYBie sKupweyn kael ]

doojai bhaa-ay sukh paa-ay na ko-ee.

kVuil Kih qYkVukmwih j il j wih kV icqu  
I wixAw ]6]

koorh likheh tai koorh kamaaveh jal jaaveh koorh chit laavani-aa. ||6||

grmiK scoscuil Kih vlcwru ]

gurmukh sacho sach likheh veechaar.

syj n scypwih mK diAwru ]

say jan sachay paavahi mokhdu-aar.

scukugdukl m msvwl scuil iK sic  
smwixAw ]7]

sach kaagad kalam masvaanee sach likh sach samaavani-aa. ||7||

myrpBuAmir bTw vKY ]

mayraa parabh antar baithaa vaykhai.

gr prsdl iml Ysel j nul KY ]

gur parsaadee milai so-ee jan laykhai.

nwnk nwmiml YvifAwel pYgr qy

naanak *Naam* milai vadi-aa-ee pooray gur tay

pwixAw ]8||22||23]

paavni-aa. ||8||22||23||

## MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to become true devotees of God and enjoy the bliss of union with Him, we should sing His praises and meditate on His Name (through the Guru's word, with true love and devotion). In this *shabad*, he describes the virtues and merits of the true devotees of God.

Addressing God Himself, Guru Ji says: "(O' God), Your devotees look beauteous (and worthy of respect) in Your eternal court. Through the Guru's word they are embellished with Your Name. Day and night, they always live in bliss. Uttering Your merits, they merge in You, the meritorious (God)." (1)

Describing how much respect he has for such devotees, Guru Ji says: "I am time and again a sacrifice to those who, listening to (God's) Name, enshrine it in their mind. In this way, by stilling their ego they are able to unite with God, who is eternal and the highest of the high." (1-pause)

Now explaining the principles of achieving union with God, he says: “Eternal is God and eternal is His Name. It is only a rare person whom He unites (with Himself) through the grace of the Guru. The person who meets God through the Guru’s word is never separated (from Him), and in a natural way such a person merges in the eternal (God Himself).” (2)

Expressing his complete faith in God, Guru Ji says: “O’ God, nothing happens outside Your will. You Yourself create, watch, and know all. In short, the Creator Himself does and gets everything done, and on His own He unites a person with Himself through the wisdom given by the Guru.” (3)

Next, using the metaphor of a meritorious young bride, Guru Ji describes how one can unite with God. He says: “The meritorious bride (soul) who decks herself with the ornaments of love and the fear of God attains to God. By serving (and acting on the advice of) the true Guru, she enjoys everlasting matrimonial bliss, and following the true instruction (of the Guru she) merges in Him.” (4)

Guru Ji now describes the fate of those who do not care for the Guru’s word (or advice), and follow the dictates of their own minds. He says: “They who forsake the word (of advice) of the Guru, find no refuge or shelter. Lost in delusion, they wander like a crow in a deserted house. They lose both this and the next world, and pass their life in suffering.” (5)

Commenting upon those who write about different theological topics for the purpose of making money rather than spreading divine wisdom, Guru Ji says: “Writing their thoughts, people have exhausted paper and ink, but none of them has ever obtained peace. Since they write falsehood, they earn falsehood (false worldly wealth). Concentrating their minds on earning falsehood (false worldly wealth and glory), they ultimately burn (in pain).” (6)

Stating what the Guru’s followers write about and what blessings they obtain, he says: “The Guru’s followers write about and reflect on what is pure and true. Such true devotees attain to the gate of salvation. True is their paper, pen and ink, and writing about Truth they merge in the eternal (God).” (7)

In conclusion, Guru Ji says: “Sitting inside us, my God is watching (everything). Only the person who meets Him through the Guru’s grace is counted among the approved ones. O’ Nanak, honor (in God’s court) is attained through the Name, which is obtained from the perfect Guru (alone).” (8-22-23)

**The message of the *shabad* is that if we want to obtain true bliss, and honor in God’s court, we must meditate on His Name through the word of the Guru (the *Gurbani*, in Sri Guru Granth Sahib).**

ਮਨੁ ਮਹਿ ॥ ३ ॥

maajh mehlā 3.

ਅਮਰ ਰਾਮ ਪਰਗਸੁਗੁਰਿ ਧ੍ਰਿਗੁ ॥  
ਹਾਨ੍ਯਮਿ ਊਲਗਿ ਗੁਰਿ ਸਬਦਿ ਕਹੈ ॥  
ਮਨੁ ਨਿਰਮਲੁ ਅਨਿਦਨੁ ਬਗੈ ਰਾਗੁ ਬਗੈ ਕਰਿ ॥  
ਪਾਵਿਅ ॥ 1 ॥

aatam raam pargaas gur tay hovai.  
ha-umai mail laagee gur sabdee khovai.  
man nirmal an-din bhagtee raataa bhagat karay  
har paavni-aa. ||1||

ਹਾਨ੍ਯਮਿ ਜਲ੍ਯਮਿ ਅਪਿ ਬਗੈ ਕਰਿ ਅਰੁ ਬਗੈ  
ਕਰਿਅ ॥  
ਤਿਨਾ ਬਗੈ ਜਨਾ ਕਾਸੁ ਨਿਸਕਾਰਿ ॥  
ਗੁਰਿ ਪਾਵਿਅ ॥ 1 ॥ ਰਹਾਉ ॥

ha-o vaaree jee-o vaaree aap bhagat karan  
avraa bhagat karaavani-aa.  
tinaa bhagat janaa ka-o sad namaskaar keejai  
jo an-din har gun gaavani-aa. ||1|| rahaa-o.

ਅਪ੍ਰਕਾਰੁ ਕਰਿਅ ॥  
ਜਿਉ ਬਾਹਿਰਿ ਧ੍ਰਿਗੁ ॥  
ਪ੍ਰਭੁ ਬਾਹਿਰੁ ਗੁਰਿ ਸ੍ਵਾਹਿ ਗੁਰਿ ਸ੍ਵਾਹਿ ॥  
ਪਾਵਿਅ ॥ 2 ॥

aapay kartaa kaaran karaa-ay.  
jit bhaavai tit kaarai laa-ay.  
poorai bhaag gur sayvaa hovai gur sayvaa tay  
sukh paavni-aa. ||2||

ਮਿਰ ਮਿਰ ਜਲ੍ਯਮਿ ਕੁਪਿਅ ॥  
ਗੁਰਿ ਪ੍ਰਸਾਦਿ ਹਿਰਿ ਮਿਲਿ ਵਸੈ ॥  
ਸਦਾ ਮੁਕਤਿ ਹਿਰਿ ਮਿਲਿ ਵਸੈ ਸਹਿ ॥  
ਸਮਾਵਿਅ ॥ 3 ॥

mar mar jeevai taa kichh paa-ay.  
gur parsaaadee har man vasaa-ay.  
sadaa mukat har man vasaa-ay sehjay sahj  
samaavani-aa. ||3||

bhukrm kmwYmkiaq n pwey]  
 dshruBvYdij YBwie KuAwey]  
 ibroQw j nmugvweAw kptl ibnusbdYdKu  
 pwixAw ]4]

DwqurukYTwik rhwey]  
 gr prsidi prm pduwey]  
 siqgruAwpmjI iml weyimiI plqm sKu  
 pwixAw ]5]

plhw 124

ieik kIV l wgyk/yPI pwey]  
 dij YBwie ibroQw j nmugvwey]  
 Awp fbysglykl fbykVubol ibKuKwixAw ]6]

iesuqn mih mnukogrmik dKY]  
 Bwie Bgiq j w hamYsKY]  
 isD swiDk monDwrl rhyil v l wie iqn BI qn  
 mih mnun idKwixAw ]7]

Awip krweykrqw sel ]  
 hruik kryklqYikAw hel ]  
 nwnk ijsu nwm dyY so l yY nwm mih  
 vswixAw ]8][23][24]

baho karam kamaavai mukat na paa-ay.  
 daysantar bhavai doojai bhaa-ay khu-aa-ay.  
 birthaa janam gavaa-i-aa kaptee bin sabdai  
 dukh paavni-aa. ||4||

Dhaavat raakhai thaak rahaa-ay.  
 gur parsaadee param pad paa-ay.  
 satgur aapay mayl milaa-ay mil pareetam sukh  
 paavni-aa. ||5||

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ik koorh laagay koorhay fal paa-ay.  
 doojai bhaa-ay birthaa janam gavaa-ay.  
 aap dubay saglay kul dobay koorh bol bikh  
 khaavani-aa. ||6||

is tan meh man ko gurmukh daykhai.  
 bhaa-ay bhagat jaa ha-umai sokhai.  
 siDh saaDhik moniDhaaree rahay liv laa-ay tin  
 bhee tan meh man na dikhaavani-aa. ||7||

aap karaa-ay kartaa so-ee.  
 hor ke karay keetai ki-aa ho-ee.  
 naanak jis Naam dayvai so layvai Naamo man  
 vasaavani-aa. ||8||23||24||

### MAAJH MEHLA 3

Guru Ji concluded the previous *shabad* with the statement that God is sitting right within us, and is watching everything. But it is only by the Guru's grace that we can see Him. In this *shabad*, he elaborates further on this concept.

Guru Ji says: "Only from the Guru one receives the illumination that God's supreme Light shines in all. By acting on the advice of the Guru, one is able to wash off the dirt of ego that sticks to one's mind. Then by worshipping God day and night with purified mind one is he able to attain to God." (1)

Therefore, showing his veneration for such Guru's followers, he says: "I am a sacrifice again and again to those who themselves engage in God's worship, and inspire others to do so. We should always bow to such devotees, who day and night sing the praises of God." (1-pause)

Lest any devotee fall into the trap of ego, Guru Ji warns: "It is on His own that the Creator creates the cause (of devotion in a person), and yokes that person in the task which (God) likes. Only by perfect good fortune does one engage in the Guru's service, and through the Guru's service one attains peace." (2)

Clarifying the above concept, he says: "When one tries again and again to die (to the self, by erasing one's ego), and is reborn (as a completely humble person), then that person attains something. Then by the Guru's grace, that person enshrines God in the mind. (The person who keeps) God enshrined in the mind imperceptibly remains absorbed in a state of equipoise." (3)

Now Guru Ji comments on the fate of those who, instead of following the Guru's teachings, perform rituals and roam around places of pilgrimage. About such persons, he says: "By performing many (ritualistic) deeds, one does not obtain salvation. By roaming around in foreign lands one is simply deceived by duality (love of things other than God). Such a cheat or hypocrite has wasted human life in vain, and without following the word (of the Guru), suffers pain." (4)

Therefore, stating once again what type of person can attain to God, he says: "(The person) who restrains his wandering mind and keeps it under control, by the Guru's grace obtains the supreme state (of exaltation). On his own, the true Guru brings about that person's union (with God), and meeting the beloved (Master), such a person enjoys (spiritual) bliss." (5)



However, there are many who do not care about God. They are more interested in accumulating false worldly riches. Commenting on the state of such persons, Guru Ji says: “There are some who are engaged in falsehood (and are running after false worldly wealth). Owing to their involvement in duality (love for worldly wealth rather than God), they waste their life in vain. They drown themselves (in the worldly ocean of *Maya*) and drown their whole lineage (in it). By uttering falsehood they eat poison (because they earn poisonous worldly wealth, and share this with their family).” (6)

Explaining why so many people remain interested in worldly riches rather than God, he says: “(It is only) a rare Guru’s follower who observes the mind in the body. (This happens only when), through loving devotion, one removes the ego (from within). Seekers, adepts, and silent sages have exhausted themselves trying to concentrate on their minds, but even they fail to view the self or mind in their body.” (7)

So Guru Ji cautions us against thinking ourselves as superior to others, and thus letting any thoughts of ego enter our mind. He says: “The Creator Himself makes mortals act (to realize the self within, and engage in His loving devotion and service). What can anybody do? No one can accomplish a task on one’s own. O’ Nanak, only that person whom God gives His Name receives this gift, and keeps (God’s) Name enshrined in the mind.” (8-23-24)

**The message of the *shabad* is that we should never feel proud of ourselves. We should always keep humbly praying to God to keep us on the right path: of following the Guru’s advice and through his guidance and direction realizing Him within our own mind.**

ਮੁਝ ਮਹਿ ੩ ]

maajh mehlāa 3.

iesugPw mih AKt Bfhw ]  
iqsuivic vsYhir AI K Apw ]  
ApygpqprgtuhYApypgr sbdl Apw  
vNwixAw ]1]

is gufaa meh akhut bhandaaraa.  
tis vich vasai har alakh apaaraa.  
aapay gupat pargat hai aapay gur sabdee aap  
vanjaavan-i-aa. ||1||

hauvri j lauvri Almh nnumih vsuixAw ]

ha-o vaaree jee-o vaaree amrit Naam man  
vasaavani-aa.  
amrit Naam mahaa ras meethaa gurmatee amrit  
pee-aavni-aa. ||1|| rahaa-o.

Almh nnumhw rsumiTw girmql Almh  
pIAwixAw ]1] rhau ]

hamYmir bj r kpt Kl wieAw ]  
nmuAmd kugr prsdl pieAw ]  
ibnusbdYnmun pwekel gr ikrpwmih  
vsuixAw ]2]

ha-umai maar bajar kapaat khulaa-i-aa.  
Naam amolak gur parsaadee paa-i-aa.  
bin sabdai Naam na paa-ay ko-ee gur kirpaa man  
vasaavani-aa. ||2||

gr igAn Ajnuscngl pieAw ]  
Aqir cwxuAigAwuADyugwieAw ]  
j qI j iq iml l nnuminAw hir dir sbw  
pwixAw ]3]

gur gi-aan anjan sach naytree paa-i-aa.  
antar chaanan agi-aan anDhayr gavaa-i-aa.  
jotee jot milee man maani-aa har dar sobhaa  
paavni-aa. ||3||

srIrhuBul ix kobhir jwey ]  
nmun l hYbhquvgir dKupwey ]  
mnmk ADysWYnwl iPir iGir Awe girmK  
vQupwixAw ]4]

sareerahu bhaalan ko baahar jaa-ay.  
Naam na lahai bahuṭ vaygaar dukh paa-ay.  
manmukh anDhayr soojhai naahee fir ghir aa-ay  
gurmukh vath paavni-aa. ||4||

gr prsdl scw hir pwey ]  
min qin vYhaml uj wey ]  
bIs sQin sd hir gk gwYscYsbd  
smwixAw ]5]

gur parsaadee sachaa har paa-ay.  
man tan vaykhai ha-umai mail jaa-ay.  
bais suthaan sad har gun gaavai sachai sabad  
samaavani-aa. ||5||

naudr TkYDwqurhwey ]  
dsvYinj Gir vsw pwey ]  
EQYAnhd sbd vj ih idnurgl girmql sbdu  
skwixAw ]6]

na-o dar thaakay Dhaavat rahaa-ay.  
dasvai nij ghar vaasaa paa-ay.  
othai anhad sabad vajeh din raatee gurmatee  
sabad sunaavni-aa. ||6||

ibnusbdaMir Anwra  
 n vsqul hYn cKYPw ]  
 siqgr hiQ kjiI hraqdruKi Inihl gruphYBbig  
 iml wixAw ]7]

bin sabdai antar aanayraa.  
 na vasat lahai na chookai fayraa.  
 satgur hath kunjee horat dar khulai naahee gur  
 poorai bhaag milaavani-aa. ||7||

gppuprgtuqBsBnl Qnel ]  
 gr prsdl imil sol pael ]  
 nwnk nwnusl wih sdw qlgirmiK mih  
 vswixAw ]8]24]25]

gupaat pargat tooN sabhnee thaa-ee.  
 gur parsaadee mil sojhee paa-ee.  
 naanak Naam salaahi sadaa tooN gurmukh man  
 vasaavani-aa. ||8||24||25||

### MAAJH MEHLA 3

Guru Ji began the previous *shabad* with the remark that only from the Guru one receives the illumination that God's supreme Light shines in all. (Because) it is by acting on the advice of the Guru that one is able to wash off the dirt of ego sticking to the mind. Only by worshipping God day and night with purified mind is one able to attain to God. In this *shabad*, he tells us another important fact about God.

He says: "Within this cave (of the human body) lies inexhaustible treasure (of spiritual merits), in this (body) resides the unknowable and infinite (God). Through the Guru's word, they who rid themselves of their self (conceit, realize that God pervades everywhere, both in His) visible and invisible (form)." (1)

Regarding such persons, Guru Ji says: "I am a sacrifice again and again to those who enshrine the nectar Name (of God) in their minds. Extremely sweet is the relish of the supreme elixir of Name. It is by the Guru's instruction that a person is able to partake of this nectar." (1-pause)

Describing how the Guru's guidance is essential in this process, he says: "The person who by stilling ego, has opened the tough doors (of ignorance), by Guru's grace, has obtained the invaluable (elixir of) God's Name. Without (attuning to) the Guru's word, nobody obtains the (nectar of) Name. By the Guru's grace, it is enshrined in one's mind." (2)

Explaining further how the Guru helps a person obtain the invaluable nectar of His Name, he says: "(When one reflects on the teachings of the Guru, and thus) puts the collyrium of (divine) wisdom and truth in the eyes, one's (mind) is illuminated with (divine) wisdom, and the darkness (of ignorance) is dispelled. Then one's light (soul) becomes one with the (supreme) Soul; the mind gets convinced (by the divine grace), and one obtains honor at God's door." (3)

However, cautioning us against trying to find God outside in the jungles and mountains, Guru Ji says: "If one goes in search (of the divine Light) outside the body, one will not attain the Name (which gives divine light). One will not get any recompense for one's efforts, and will suffer much pain. Such a self-conceited person does not understand (that the divine Light is within us). This realization comes only when, after much wandering, by the Guru's grace one finds the (divine) commodity within oneself." (4)

Describing the subsequent steps for the salvation of a self-conceited person, Guru Ji says: "(When) by Guru's grace one attains to the eternal God, one beholds (Him, both) in the body and mind. The dirt of one's ego is washed off (from within). Sitting in a holy place (a saintly congregation, or in divine meditation), one always sings praises of God, and merges in Him through the true word (of the Guru)." (5)

Continuing to describe the path to salvation, Guru Ji says: "The person who closes the nine doors of the body (the nine sense organs: two eyes, two ears, two nostrils, one tongue, one sex organ, one excretion organ) and restrains the restless mind (from straying into sins) attains to the tenth state (of exaltation, and) the true home of the self (God's abode). There, rings day and night the mystic unstuck divine music, and by following the Guru's instruction, one keeps listening to the (divine) word." (6)

Summarizing the concept explained above, he says: "Without the Guru's word, the darkness (of ignorance) remains within one's mind. In such a state, one neither obtains the (true) commodity (of Name), nor are one's rounds (of birth and death) ended. The key (to the attainment of this commodity of Name) is in the hands of the true Guru. By any other (means) this door doesn't get opened, and it is only by perfect good fortune that the Guru is met." (7)

**It is the same light**

Therefore, concluding the *shabad* with a prayer, Guru Ji says: “O’ God, visible or invisible, You are pervading everywhere. This understanding I have obtained by meeting the Guru, and by his grace. (I say to myself), O’ Nanak, always praise (God’s) Name (because it is only) by the Guru’s grace that one can enshrine His Name in the mind.”(8-24-25)

**The message of the *shabad* is that we should realize that God resides within the cave of our own body, and there is no use trying to find Him outside. Furthermore, it is only by following the advice of the Guru (as incorporated in Guru Granth Sahib Ji) that we can discover God abiding within us.**

mwJ mhl w 3 ]

gurmik iml Yiml weyApy]  
kwl un j hYdKun shpy]  
hamYmir bDn sB qmYgurmik sbid shwixAw ]1]

hauvrl j lauvrl hir hir nwm shwixAw ]

gurmik gwYgurmik nwlYhir sgl icqu  
l wixAw ]1] rhau]

plw 125

gurmik j lvYmrYprvku]  
Awj w n Clj YsbDupCku]  
gurmik mrYn kwl un Kweygurmik sic  
smwixAw ]2]

gurmik hir dir sBw pwey]  
gurmik ivchuAwpgvwey]  
Awip qYkl sgl yqyrgurmik j nmusvrixAw ]3]

gurmik dKukdyn l gYsrir ]  
gurmik hamYckYplr ]  
gurmik mnuinrml uiPir ml un l ygYgurmik shij  
smwixAw ]4]

gurmik nwmiml YvifAwel ]  
gurmik gx gwYsBw pael ]  
sdw Anid rhYidnurgl gurmik sbdukrixAw ]5]

gurmik Anidnusbdyrquw ]  
gurmik j g caryhYj quw ]  
gurmik gx gwYsdw inrml usbdyBgiq  
krwixAw ]6]

bwJugrUhYAD ADw ]  
j mkuil grTykrih pkrw ]  
Anidnurgl ibstwkykIVyibstw mih dKu  
pwixAw ]7]

gurmik Awpykrykrwey]  
gurmik ihrdYvUw Awip Awey]  
nwnk nwm iml YvifAwel plYgr qypwixAw  
]8]25]26]

maajh mehlaa 3.

gurmukh milai milaa-ay aapay.  
kaal na johai dukh na santaapay.  
ha-umai maar banDhan sabh torhai gurmukh  
sabad suhaavani-aa. ||1||

ha-o vaaree jee-o vaaree har har Naam  
suhaavani-aa.  
gurmukh gaavai gurmukh naachai har saytee  
chit laavani-aa. ||1|| rahaa-o.

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gurmukh jeevai marai parvaan.  
aarjaa na chheejai sabad pachhaan.  
gurmukh marai na kaal na khaa-ay gurmukh  
sach samaavani-aa. ||2||

gurmukh har dar sobhaa paa-ay.  
gurmukh vichahu aap gavaa-ay.  
aap tarai kul saglay taaray gurmukh janam  
savaarni-aa. ||3||

gurmukh dukh kaay na lagai sareer.  
gurmukh ha-umai chookai peer.  
gurmukh man nirmal fir mail na laagai  
gurmukh sahj samaavani-aa. ||4||

gurmukh Naam milai vadi-aa-ee.  
gurmukh gun gaavai sobhaa paa-ee.  
sadaa anand rahai din raatee gurmukh sabad  
karaavani-aa. ||5||

gurmukh an-din sabday raataa.  
gurmukh jug chaaray hai jaataa.  
gurmukh gun gaavai sadaa nirmal sabday  
bhagat karaavani-aa. ||6||

baajh guroo hai anDh anDhaaraa.  
jamkaal garhay karahi pukaaraa.  
an-din rogee bistaa kay keerhay bistaa meh  
dukh paavni-aa. ||7||

gurmukh aapay karay karaa-ay.  
gurmukh hirdai vuthaa aap aa-ay.  
naanak Naam milai vadi-aa-ee pooray gur tay  
paavni-aa. ||8||25||26||

**MAAJH MEHLA 3**

In the previous *shabad*, Guru Ji imparted us the wisdom that God resides right within our own mind and body, but it is only by following the Guru's guidance and teaching that we can discover Him. In other words, in order to have a glimpse of God and become one with Him, we have to become Guru's followers. In this *shabad*, he tells us about the qualities or distinguishing marks of a Guru's follower.

Guru Ji says: "God Himself meets and unites a Guru's follower (with the Guru). Even the demon of death does not look towards a Guru's follower (as his potential victim), and no suffering oppresses him or her. (Even in painful circumstances a Guru's follower remains in a state of peace and poise). Stilling ego, a Guru's follower breaks off all the (worldly) shackles. (Such a person becomes virtuous, and therefore) looks beautiful by acting upon the holy Word (of the Guru)." (1)

Regarding such Guru's followers, Guru Ji says: "I am again and again a sacrifice to those who have become virtuous through the (Guru's) word. The Guru's follower sings and dances (moves around in ecstasy) with the mind fixed on God." (1-pause)

Listing the blessings obtained by a Guru's follower, he says: "The Guru's follower is approved (by God) both in life and death. Since such a person realizes the Guru's holy word, that person's life does not go waste. The Guru's follower neither dies, nor is consumed by death, (remembered even after death, because a Guru's follower) remains absorbed in the eternal (God)." (2)

Continuing to describe the blessings obtained by a Guru's follower, he says: "The Guru's follower obtains honor at the divine portal. The Guru's follower effaces self (conceit) from within. Such a person swims across (the worldly ocean) and saves all the lineage, thus making his or her life fruitful." (3)

Listing still more blessings obtained by a Guru's follower, he says: "The Guru's follower is never afflicted with any bodily ailment, and is freed from the pain of ego. The mind of a Guru's follower becomes pure, and is never soiled again (with ego). The Guru's follower remains absorbed in spiritual serenity." (4)

But that is not all. Continuing the above list, Guru Ji says: "The Guru's follower receives the glory of God's Name. By singing praises (of God), the Guru's follower obtains honor. Day and night, such a person remains in bliss, and is always inspiring others to act in accordance with the (Guru's) word." (5)

Elaborating on the traits of a Guru's follower, he states: "The Guru's follower is always imbued with (the love of) the holy word. The Guru's follower is known through all the four Ages. Such a person always sings praises of the immaculate God, and through the (Guru's) word inspires others to worship (God)." (6)

Now Guru Ji describes what happens without the Guru's guidance. He says: "Without (the guidance of) the Guru, there is pitch darkness (of ignorance). Those (who do not follow Guru's advice) are in the grip of the demon of death, and they cry (in pain). Day and night, they remain afflicted with ailments. They are like worms, which always suffer in filth." (7)

Guru Ji however, cautions us against any kind of self-conceit. He says: "God Himself inspires or enables a person to become a Guru's follower. On His own, (God) comes to abide in the mind of a Guru's follower. In short, Nanak (says), greatness is obtained through (God's) Name, which one receives only through the perfect Guru." (8-25-26)

**The message of the *shabad* is that we should pray to God to bless us with the Guru's guidance, so that under his guidance, we too may become Guru's followers, and enjoy the bliss of God's Name.**

mWJ mhl w 3 ]

maajh mehlāa 3.

ekw j iq j iq h'srIrw ]

aykaa joṭ joṭ hai sareeraa.

sbid idKweysiqrupIrw ]

sabad dikhāa-ay saṭgur poora.

Apy Prku klqnu Gt Amir Apy bxq  
bxwixAw ]1]

aapay farak keṭon ghat anṭar aapay banat  
banaavanī-aa. ||1||

hauvri j lauvri hir scykygk gwixAw ]

ha-o vaaree jee-o vaaree har sachay kay gun  
gaavanī-aa.

bwJu grU ko shju n pwey gurmik shij  
smwixAw ]1] rhau ]

baajh guroo ko sahj na paa-ay gurmukh sahj  
samaavanī-aa. ||1|| rahaa-o.



Further describing the qualities of God, Guru Ji says: “God Himself creates and enjoys (the universe). He breaks the bonds (of mortals), but He Himself is eternally liberated (from any worldly bonds). That eternal God is forever emancipated, and the unknowable One lets Himself be known (to those He chooses).” (4)

Guru Ji now tells us who has created the illusions of *Maya* and false worldly attachments. He says: “It is God Himself who has created *Maya* (the worldly attachment), and He Himself has created the illusory world under its influence. He Himself is the Giver of all virtues (to mortals, and manifests Himself in them). He Himself sings His praises. He Himself narrates and preaches (His attributes).” (5)

Continuing his praise, Guru Ji says: “God Himself does all. He Himself creates and destroys. (O’ God), nothing happens outside Your will, and You Yourself yoke (mortals) to different tasks.” (6)

Listing some more powers of God, Guru Ji says: “God Himself causes death and gives life. He Himself causes mortals to meet the Guru (in saintly congregation), and (through him) unites them with Himself. By rendering service (according to the Guru’s directions), the Guru’s followers have always obtained spiritual bliss and they imperceptibly merge in Him.” (7)

In conclusion, Guru Ji says: “(God) Himself is the highest of the high. Only that rare person is able to have His vision, whom He reveals Himself. O’ Nanak, when (God’s) Name comes to abide in (some one’s) heart, that person himself sees (God), and shows (Him to others).” (8-26-27)

**The message of the *shabad* is that the same divine Light abides in all beings, and it is God who has set up the structure of the universe. It is only by God’s own grace that a person is able to see Him, and show Him to others.**

mnwJ mhl w 3 ]

myrw pBubrpBr rihAw sB Qnel ]

gr prsidi Gr hl mih pnel ]

sdw sryl iek min iDAwel girmik sic  
smwixAw ]1]

hauvrl j lauvrl j gj lvnumlh vsiwixAw ]

hir j gj lvnu inrbau dwq girmiq shij  
smwixAw ]1] rhwau]

Gr mih Drql Dal upwql w ]

Gr hl mih plqmusdw hYbw w ]

sdw Anid rhY sKdwq girmiq shij  
smwixAw ]2]

kwieAw AMir hamYmyrw ]

j mx mxun ckYPrw ]

girmik hoYsuhamYmryscuDAwixAw ]3]

kwieAw AMir pupupMudie Buel ]

dhl imil kYisit apwel ]

doYmair j iekquGir AwYgirmiq shij  
smwixAw ]4]

Gr hl mih dij YBue Anyrw ]

cunxuhYCfYhamYmyrw ]

prgtusbduhYsKdwq AnidnunmuidAwixAw ]5]

maajh mehlāa 3.

mayraa parabh bharpoor rahi-aa sabh  
thaa-ee.

gur parsaaḍee ghar hee meh paa-ee.

sadaa sarayvee ik man Dhi-aa-ee gurmukh  
sach samaavani-aa. ||1||

ha-o vaaree jee-o vaaree jagjeevan man  
vasaavani-aa.

har jagjeevan nirbha-o daataa gurmat sah  
samaavani-aa. ||1|| rahaa-o.

ghar meh Dharteḍ Dha-ul paaṭaalaa.

ghar hee meh pareetaṁ sadaa hai baalaa.

sadaa anand rahai sukh-daata gurmat sah  
samaavani-aa. ||2||

kaa-i-aa andar ha-umai mayraa.

jaman maran na chookai fayraa.

gurmukh hovai so ha-umai maaray sach  
Dhi-aavani-aa. ||3||

kaa-i-aa andar paap punn du-ay bhaa-ee.

duhee mil kai sarisat upaa-ee.

dovai maar jaa-ay ikatghar aavai gurmat sah  
samaavani-aa. ||4||

ghar hee maahi doojai bhaa-ay anayraa.

chaanan hovai chhodai ha-umai mayraa.

pargat sabad hai sukh-daata an-din Naam  
Dhi-aavani-aa. ||5||



AMir j iq prgtupisrw ]  
 gr sikl imitAw AIDAaw ]  
 kml uibgis sdw skupieAw j ql j iq  
 iml wixAw ]6]

an̄tar joṭ pargat paasaaraa.  
 gur saakhee miti-aa anDhi-aaraa.  
 kamal bigaas sādāa sukh paa-i-aa joṭee joṭ  
 milaavani-aa. ||6||

AMir mhl rqnI BryBfwrw ]  
 grmiK pweynmuApwrw ]  
 grmiK vxjysdw vpwrl l whw nmusd pwixAw ]7]

andar mahal ratnee bharay bhandaraa.  
 gurmukh paa-ay Naam apaaraa.  
 gurmukh vanjay sādāa vaapaaree laahaa  
 Naam sad paavni-aa. ||7||

ApyvQuruKYApydje ]  
 grmiK vxj ih kpl kje ]  
 nwnk ij sundir krysopeykir ikrpwmllh  
 vswixAw ]8]27]28]

aapay vath raakhai aapay day-ay.  
 gurmukh vanjahi kay-ee kay-ay.  
 naanak jis nadar karay so paa-ay kar kirpaa  
 man vasaavani-aa. ||8||27||28||

### MAAJH MEHLA 3

In the previous *shabad* Guru Ji informed us that God abides in all hearts, and when it pleases Him He reveals Himself to us through the Guru. This does not mean that God exists only in the hearts of human beings and not anywhere else. In this *shabad* Guru Ji clarifies this concept and also tells us what else, besides God, we can find in our own self.

Guru Ji says: “My God pervades everywhere. By Guru’s grace I have found Him within my own self. I always serve and worship Him with single-minded concentration. By the Guru’s grace I remain absorbed in the eternal (God).” (1)

Praising those who thus enshrine God in their minds, Guru Ji says: “I am a sacrifice again and again to those who enshrine (God), the life of the universe in their minds. The life-giving God is fearless and bountiful. Through Guru’s guidance and instruction, one is able to merge in Him unnoticeably.” (1-pause)

Now Guru Ji tells us what else, we can realize, by reflecting within our own mind. He says: “(God who supports this earth, the (mythical) Bull, and the underworld, resides within this (body) home itself. Within the (body) home itself resides one’s ever-youthful beloved Spouse. That beloved God, the Giver of peace, always remains in bliss. Following Guru’s instruction, one remains absorbed in peace and poise.” (2)

However, this is not all. Guru Ji says: “Within one’s body (also) resides the sense of ego and I-am-ness (and because of this, man’s round of births and deaths doesn’t end). But the one who becomes a Guru’s follower, stills the ego, and meditates on the eternal (God) alone.” (3)

Guru Ji adds: “(God has created this universe in which both virtue and vice are interspersed. Therefore), within one’s body also reside the two brothers (or notions) of vice and virtue. Together the two have created this earth. The person who under the Guru’s guidance rises above both, enters the home of the one God, and remains absorbed in celestial peace.” (4)

Enlightening us further, Guru Ji says: “Within one’s mind is also darkness (or ignorance), because of duality (the love for worldly things rather than God). When one sheds one’s sense of ego and I-am-ness, then there is the illumination of (divine) light (or wisdom in one’s mind). Then through the word (of the Guru, God) the giver of peace becomes manifest and the person meditates on Him day and night.” (5)

Describing what else one realizes when one’s mind has been illuminated with divine wisdom, Guru Ji says: “(When), through Guru’s instruction, (one’s) darkness of duality is dispelled, (one realizes that) within one’s mind is the Light (of God). God’s manifestation is the expanse (of the universe. Then one feels so happy that) the heart blooms like a lotus and one obtains everlasting peace. (In this way), one’s light (or soul) merges into the (supreme) Light (of God).” (6)

Guru Ji therefore states: “Within us is (God’s) mansion, which is brimful with jewels (of divine Name). The Guru’s followers obtain the infinite Name (of God). By becoming a merchant of (God’s Name), a Guru’s follower always deals solely in these (jewels), and always earns the profit of (God’s) Name.” (7)

**It is the same light**

Guru Ji concludes the *shabad* by saying: “God Himself keeps this commodity (of Name in the hearts of His beings), and He Himself gives it (to some). Only very rare Guru-directed persons are able to deal (in these jewels of Name). O’ Nanak, only the one upon whom (God) casts His glance of grace obtains this (invaluable jewel). Showing His mercy, God enshrines (His Name) within one’s mind.” (8-27-28)

**The message of the *shabad* is that God and the divine jewel of His Name abide in our hearts. But because of darkness caused by our sense of ego and I-am-ness, we are not able to realize this wealth. If we want to enjoy this wealth, we should pray to God to bless us with the Guru’s guidance, so that, we may learn to reflect within us, and discover and enjoy these hidden divine treasures.**

mwJ mhl w 3 ]

maajh mehlaa 3.

hir Aupmyl ysy krwey]  
gur kYsbid Bhaudj w j wey]  
hir inrml usdw gkdqwh hir gx mih Awip  
smwixAw ]1]

har aapay maylay sayv karaa-ay.  
gur kai sabad**bh**aa-o doojaa jaa-ay.  
har nirmal sadaa **gun**daataa har **gun** meh aap  
samaavani-aa. ||1||

hauvrl j lauvrl scuscw ihrdYvswixAw ]

ha-o vaaree jee-o vaaree sach sachaa hira**dai**  
vasaavani-aa.

scw nmu sdw hY inrmlu gur sddl mih  
vswixAw ]1] rhau]

sachaa *Naam* sadaa hai nirmal gur sabdee man  
vasaavani-aa. ||1|| rahaa-o.

Apygrudqwh krim ibDqwh ]  
syk syih grmiK hir j qwh ]  
AlmK nwm sdw j n shih grmiq hir rsu  
pwixAw ]2]

aapay gur daataa karam bi**Dha**ataa.  
sayvak sayveh gurmukh har jaataa.  
amrit *Naam* sadaa jan soheh gurmat har ras  
paavni-aa. ||2||

iesugPw mih iekuQmushwieAw ]  
pYgir hamYBmuckwieAw ]  
Anidnunmusl whin rlg ruygir ikrpw qy  
pwixAw ]3]

is gufaa meh ik **th**aan suhaa-i-aa.  
poorai gur ha-umai **bh**aram chukaa-i-aa.  
an-din *Naam* salaahan rang raataay gur kirpaa tay  
paavni-aa. ||3||

p1hw 127

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gur kYsbid iehugPw vlcwry]  
nmuinrjInuAmir vsYmrcwry]  
hir gx gwYsbid shweyimi plqm sKu  
pwixAw ]4]

gur kai sabad ih gufaa veechaaray.  
*Naam* niranjan antar vasai muraaray.  
har **gun** gaavai sabad suhaa-ay mil pareetam  
sukh paavni-aa. ||4||

j muj wgwql dY YBwie krul wey]  
nwvhuBl ydye sj wey]  
GVI mihq kw l Jw l y/rqlAhumusw  
qd kFwixAw ]5]

jam jaagaatee doojai **bh**aa-ay kar laa-ay.  
naavhu **bh**oolay day-ay sajaa-ay.  
**gh**arhee muhat kaa laykhaa layvai ratee-ahu  
maasaa tol kadhaavani-aa. ||5||

peAViprucyynihl ] dY YmI r wYDihl ]

pay-ee-arhai pir chaytay naahee. doojai mut**hee**  
rovai **Dh**aahee.

Krl kAwil E krilp kl Kxl spnYiprunhl  
pwixAw ]6]

**kh**aree ku-aali-o kuroop kul**kh**anee supnai pir  
nahee paavni-aa. ||6||

peAViprumih vswieAw ]  
pYgir hdlr idKwieAw ]  
kmix iprunwKAw kll l wie sbdyiprunw  
sj shwixAw ]7]

pay-ee-arhai pir man vasaa-i-aa.  
poorai gur hadoor **di**khaa-i-aa.  
kaaman pir raakhi-aa kanth laa-ay sabday pir  
raavai sayj suhaavani-aa. ||7||

ApydyYsid bil wey]  
Apxw nwaumih vswey]  
nwnk nwmiml YvifAneI Anidnusdw gx  
gwixAw ]8][28][29]

aapay dayvai sad bulaa-ay.  
aapnaa naa-o man vasaa-ay.  
naanak *Naam* milai vadi-aa-ee an-din sadaa **gun**  
gaavani-aa. ||8||28||29||

**MAAJH MEHLA 3**

In the preceding *shabad* Guru Ji told us that right within us abide God and Jewel of His Name. But because of the darkness caused by our sense of ego and I-am-ness, we are not able to realize this wealth. In this *shabad*, he tells us how we can discover this mansion and enjoy the bliss of this jewel (of Name).

He says: "God Himself unites (a person) with Himself and yokes that person to His service (through the Guru). Then through the Guru's word, that person's love of duality (attachment with the world) vanishes. The immaculate God is always the Giver of merits. He Himself makes one get absorbed in His merits." (1)

Therefore praising those who enshrine God in their minds, Guru Ji says: "I am a sacrifice again and again to those (exalted ones) who enshrine (God), the true eternal (God) in their hearts. Ever immaculate is the eternal Name (of God), through the word of the Guru, they enshrine it in their minds." (1-pause)

Clarifying how one obtains the word or the advice of the true Guru, he says: "God Himself is the Guru, and the Giver. He is also the arbiter of human destiny. The servants, who by Guru's grace serve (Him by meditating upon Him), come to know Him. By meditating on (His) nectar Name, they always look beautiful (and praiseworthy) and following Guru's instruction, they enjoy the elixir of God's (Name)." (2)

Guru Ji next tells us (God's) whereabouts and how to find Him. He says: "Within the cave (of the body) there is a beautiful spot, which is reached when the perfect Guru dispels one's illusion caused by one's ego. (These persons, who are) imbued with God's love, day and night they sing praises of God's Name, and by Guru's grace, (they attain to Him)." (3)

Guru Ji once again clarifies how one attains to God and what kind of blessings one receives. He says: "The person who through the Guru's word reflects upon (and explores) this cave (of the body) finds that within (the body) abides immaculate Name of (God), the enemy of ego. Then made beautiful through the holy word (of the Guru), that person sings (God's) praises, and obtains peace by meeting the Beloved." (4)

Commenting on the fate of those who remain attached to duality (worldly riches and power), he says: "Like a tax collector, the demon of death taxes (and troubles) those who are in love with duality. He punishes those who have forsaken (God's) Name. He asks them to account for every moment of their life, and judges their actions by the strictest measures and punishes them for their slightest infraction." (5)

Next, using the metaphor of an ignorant foolish bride for a human soul gone astray, Guru Ji says: "The bride (soul), who does not remember her Spouse (God) in her father's house (this world), is deceived by duality (the false worldly attachments) and in the end, (while giving account of her deeds before the Righteous Judge), wails grievously. Such a low-born, ugly, and wicked, ill-omened bride-soul will not be able to meet her Spouse (God) even in dream." (6)

However, about the wise (Guru-following) soul-bride, Guru Ji says: "Even in her father's house (this world), the (sagacious) bride-soul keeps the Spouse (God) enshrined in her mind. To her, the perfect Guru shows (God) right before her eyes. Such a virtuous bride-soul keeps the Spouse clasped to her bosom (and enshrined in her heart). Thus by following the holy word (of the Guru), she enjoys (the company of) her Spouse on the beautiful bed (of her heart)." (7)

Guru Ji concludes this *shabad* by reiterating the principle stated in the first stanza. He says: "(God) Himself calls and bestows (the gift of His Name) on a person. He then lodges His Name in the heart. (In this way) O' Nanak, the one who receives the gift of Name, attains honor and glory (both here and hereafter), and day and night sings praises of God." (8-28-29)

**The message of the *shabad* is that we should never feel proud of ourselves and always pray humbly to God to cast His glance of grace on us too and bless us also with the glory of His Name.**

ਮਾਯ ਮਹਲਾ ੩ ]

ਅੰਮ੍ਰਿਤ ਜਨਮੁ ਸੁਥਾਨੁ ਹੈ ਵਾਸਾ ॥

ਸਿਗਰੁ ਸਾਧੈ ਗੁਰ ਮਾਯਿ ਅਦਾਸਾ ॥

ਹਰਿ ਰੰਗੁ ਰਹੈ ਸਦਾ ਰੰਗੁ ਰਾਤੈ ਹਰਿ ਰਸ ਮਨ

ਤਿਧਾਵਨਿ-ਯਾ ॥੧॥

maajh mehlāa 3.

ootam janam suthaan hai vaasaa.

satgur sayveh ghar maahi udaasaa.

har rang raheh sadaa rang raatay har ras man

taritaaavni-aa. ||1||

hauvrl j lauvrl piV biJ mlih vsiwixAw ]

gurmik pVih hir nmu sl whih dir scl sBw  
pwixAw ]1] rhau]

Al K ABaahir rihAw smey]  
apwie n ikql pwieAw jwey]  
ikrpw kry qw siqgru BtY ndrI mjl  
iml wixAw ]2]

dj YBwie pVynhl bWY]  
iqBbiD mieAw kwix I WY]  
iqBbiD bDn qtih gr sddl gr sddl mkiq  
krwixAw ]3]

iehumnuctI uvis n AwY]  
dibDw I wYdh idis DwY]  
ibKu kw kIVw ibKu mih rwqw ibKu hl mih  
pcwixAw ]4]

hauhaukryqYApuj xwey]  
bhukrm krYikCuQwie n pwey]  
qul qy bhir ikCU n hWY bKsy sbid  
shwixAw ]5]

apj YpcYhir bWYnhi ]  
Anidnudj YBwie iPrul ]  
mnmK jnm gieAw hY ibrQw Alq gieAw  
pCqwxixAw ]6]

ipruprds isgrubxwey]  
mnmK ADuAsykrm kmey]  
hliq n sBw pliq n Fel ibrQw jnm  
gvwixAw ]7]

hir kw nmuiknYivrI Yjwq ]  
pYgr kYsbid pCq ]  
Anidnu Bgiq kry idnu rwq shjy hl sKu  
pwixAw ]8]

sB mih vrqYekosel ]  
gurmik ivrI w bWYkel ]  
nwnk nwm rgyj n shih kir ikrpw Awip  
iml wixAw ]9]29]30]

ha-o vaaree jee-o vaaree parh bujh man  
vasaavani-aa.  
gurmukh parheh har Naam salaaher dar  
sachai sobhaa paavni-aa. ||1|| rahaa-o.

alakh abhay-o har rahi-aa samaa-ay.  
upaa-ay na kitee paa-i-aa jaa-ay.  
kirpaa karay taa satgur bhaytai nadree mayl  
milaavani-aa. ||2||

doojai bhaa-ay parhai nahee boojhai.  
taribaDh maa-i-aa kaaran loojhai.  
taribaDh banDhan tooteh gur sabdee gur  
sabdee mukat karaavani-aa. ||3||

ih man chanchal vas na aavai.  
dubiDhaa laagai dah dis Dhaavai.  
bikh kaa keerhaa bikh meh raataa bikh hee  
maahi pachaavani-aa. ||4||

ha-o ha-o karay tai aap janaa-ay.  
baho karam karai kichh thaa-ay na paa-ay.  
tujh tay baahar kichhoo na hovai bakhsay  
sabad suhaavani-aa. ||5||

upjai pachai har boojhai naahee.  
an-din doojai bhaa-ay firaa-ee.  
manmukh janam ga-i-aa hai birthaa ant ga-i-  
aa pachhutaavani-aa. ||6||

pir pardays sigaar banaa-ay.  
manmukh anDh aisay karam kamaa-ay.  
halat na sobhaa palat na dho-ee birthaa  
janam gavaavni-aa. ||7||

har kaa Naam kinai virlai jaataa.  
pooray gur kai sabad pachhaataa.  
an-din bhagat karay din raatee sehjay hee  
sukh paavni-aa. ||8||

sabh meh vartai ayko so-ee.  
gurmukh virlaa boojhai ko-ee.  
naanak Naam ratay jan soheh kar kirpaa aap  
milaavani-aa. ||9||29||30||

### MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that we should always pray to God to bless us with His glance of grace and the glory of His Name. In this *shabad* he describes the merits of Guru's followers.

He says: "Blessed is the life and birth, and holy is the place where such persons reside who serve (follow) the true Guru and while living in their household remain detached (from it). They always remain imbued with God's love and thus dyed in His love, their hearts remain satiated with God's elixir (of Name)." (1)

Expressing his admiration for such persons, Guru Ji says: "I am time and again a sacrifice to those who after reading and understanding (the holy books) enshrine God in their mind. (Yes), the Guru's followers read the scriptures, eulogize (God's) Name, and obtain honor at the divine portal." (1-pause)

Guru Ji now states some basic truths about God's nature. He says: "The incomprehensible and impenetrable God pervades everywhere. He cannot be obtained by any effort. Only if God shows mercy He causes one to meet the true Guru, and brings about the union (between Him, and that person), through His grace." (2)

Now commenting on the state of those, who study holy books, motivated by duality (the love for worldly wealth rather than God), Guru Ji says: "The person, who studies the scriptures, while caught in his love of duality (the worldly wealth, power or prestige), does not get any divine enlightenment. (In spite of reading the holy scriptures, such a person) keeps agonizing for the three-pronged *Maya*, (the impulses for vice, virtue, or power). Only by attuning to the words of the Guru, the three-pronged bond (of *Maya*) is broken. In this way, by attuning one) to the word of the Guru, (God gets one) liberated (from worldly bonds)." (3)

Commenting further on the nature of self-conceited persons, Guru Ji says: "The mind (of self-conceited persons) is mercurial, and doesn't remain in their control. Motivated by duality (the love for worldly wealth or power), it keeps wandering in all directions. Like a worm of poison, it remains imbued with the love of poison (of worldly wealth). It becomes consumed in that poison itself, (and the self-conceited person dies engrossed in false worldly affairs)." (4)

Continuing his comments on the nature of self-conceited human beings, Guru Ji says: "(A self-conceited) person always indulges in egotism and showing off. Such a person does many kinds of rituals, but none finds acceptance in the divine court. (But, O' God), nothing happens outside Your Will. When You forgive, only then through the Guru's word, one becomes (spiritually) beautiful (and virtuous)." (5)

Now describing the fate of a self-conceited person, Guru Ji says: "(The self-conceited person) is born and dies (again and again), but does not realize God. Day and night such a person keeps wandering about, caught in duality (satisfying worldly desires). Thus an egoist's life goes to waste, and such a person ultimately departs repenting (from the world)." (6)

Comparing a self-conceited person to a foolish young bride, he says: "Like a young bride who decorates herself while her groom has gone abroad, the blind self-conceited person does (foolish) deeds. Such a person neither receives honor in this world, nor refuge in the next, and thus wastes the human birth." (7)

Enunciating the cardinal principle in this regard, Guru Ji says: "Only a very rare person has realized God's Name. (It is only) through the Guru's word that any person has identified (God). Then, day and night, such a person engages in (God's) worship, and easily obtains peace." (8)

In conclusion, Guru Ji says: "In all (hearts) abides the same one God. (However), only a rare Guru's follower recognizes Him. In short, O' Nanak, only those devotees who are imbued with the love of (God's) Name look beautiful. Showing (His) mercy, God (Himself) unites them (with Him)." (9-29-30)

**The message of the *shabad* is that if we want to attain eternal peace and union with our beloved (God), then instead of merely reading scriptures or performing rituals, we should truly understand the Guru's word (in Guru Granth Sahib Ji), and act upon it with full love and devotion.**

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ਮਹਿ ੩ ]

maajh mehlā 3.

ਮਨਮੁਖ ਪਵਿਹ ਪਲਿਫ਼ ਕਹਿਵਿਹ ]  
ਦੀਯੋ ਭਾਇ ਮਹਾਦੀਪਵਿਹ ]  
ਭੀਕਾਰ ਮਾਯਿਕੁ ਸੁਭਾਯਿਨੀ ਪੀਰਿ ਪੀਰਿ ਜੀਵਿ  
ਅਵਿਅਵਾਹਿ ॥੧॥

manmukh parheh pandit kahaaveh.  
doojai bhaa-ay mahaa dukh paavahi.  
bikhi-aa maatay kichh soojhai naahee fir fir  
joonee aavan-aa. ||1||

ਹਾਉਵਰਿ ਜਾਉਵਰਿ ਹਮਯਮਰਿ  
ਮਿਲਿ ਅਵਿਅਵਾਹਿ ]  
ਗੁਰਿ ਸਾਧਿਯਾ ਮਿਨਿ ਵਿਅਵਾਹਿ ਰਸੁ ਸੁਹਿ  
ਪਾਵਿਅਵਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree jee-o vaaree ha-umai maar  
milaavan-aa.  
gur sayvaa tay har man vasi-aa har ras sahj  
pee-aavan-aa. ||1|| rahaa-o.

ਵਧੁਪਵਿਹ ਹਿਰਿ ਰਸੁਨੀ ਅਵਿਅਵਾਹਿ ]  
ਵਧੁਪਵਿਹ ਮਹਿਮਾ ਅਵਿਅਵਾਹਿ ]  
ਅਗਿਆਨੁ ਸਦਾ ਅਨਾਮੁ ਗੁਰਮੁਖਿ ਭੀ ਹਿਰਿ  
ਗਵਿਅਵਾਹਿ ॥੨॥

vayd parheh har ras nahee aa-i-aa.  
vaad vakaanah mohay maa-i-aa.  
agi-aanmatee sadaa anDhi-aaraa gurmukh  
boojh har gaavan-aa. ||2||

AkQokQIAysbid shwY]  
gurmql min scoBwY]  
scoscurvih idnurnql iehumnusic  
rhwixAw ]3]

aktho kathee-ai sabad suhaavai.  
gurmatee man sacho bhaavai.  
sacho sach raveh din raatee ih man sach  
rangaavin-aa. ||3||

j osic rqiyn scoBwY]  
Apydje n pCqWY]  
gr kYsbid sdw scu j wqwil scysKu  
pwixAw ]4]

jo sach ratay tin sacho bhaavai.  
aapay day-ay na pachhotaavai.  
gur kai sabad sadaa sach jaataa mil sachay  
sukh paavni-aa. ||4||

kWuksquiqnw ml un l wY]  
gr prsdl Anidnuy wY]  
inrml nmuvsvGt Blqir j ql j iq  
iml wixAw ]5]

koorh kusat tinaa mail na laagai.  
gur parsadee an-din jaagai.  
nirmal Naam vasai ghat bheetar jotee jot  
milaavani-aa. ||5||

qlgx pVih hir qqun j wixh ]  
ml huBl ygr sbdun pCwixh ]  
mh ibApyikCusWYnhi gr sbdl hir  
pwixAw ]6]

tarai gun parheh har tat na jaaneh.  
moolhu bhulay gur sabad na pachhaaneh.  
moh bi-aapay kichh soojhai naahee gur  
sabdee har paavni-aa. ||6||

vdupkurYiqRbiD mwieAw ]  
mnmk n bWih dj YBwieAw ]  
qlgx pVih hir ekun j wixh ibnubWydKu  
pwixAw ]7]

vayd pukaarai taribaDh maa-i-aa.  
manmukh na boojheh doojai bhaa-i-aa.  
tarai gun parheh har ayk na jaaneh bin  
boojhay dukh paavni-aa. ||7||

j w iqsuBwYqW Awip iml wY]  
gr sbdl shsw dKuckwY]  
nwink nwYkl scl vifAwel nmomih  
skupwixAw ]8]30]31]

jaa tis bhaavai taa aap milaa-ay.  
gur sabdee sahsaa dookh chukaa-ay.  
naanak naavai kee sachee vadi-aa-ee Naamo  
man sukh paavni-aa. ||8||30||31||

### MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to attain eternal peace and union with our beloved (God), then instead of merely reading scriptures or performing rituals, we should truly understand *Gurbani* (the Guru's word), and act upon it with full love and devotion. In this *shabad*, he comments on the conduct of those so-called *pundits* and scholars who study the scriptures and discourse on them for the sake of earning worldly wealth and fame, rather than for true love and devotion for God.

Guru Ji says: "The self-conceited persons read the scriptures and are called *pundits* (or scholars), but owing to their love of duality (worldly wealth), they suffer terribly. Being intoxicated with the poison (of worldly wealth), they do not understand anything (about spiritual life and God's devotional worship). Therefore, they go through (the pain of) falling into existences again and again." (1)

Regarding the humble but truly devoted persons, Guru Ji says: "I am again and again a sacrifice to those who by shedding their ego, are able to unite themselves with God. Due to their service of the Guru (by following his advice), God comes to abide in their mind, and they imperceptibly drink God's elixir (the bliss of union with God)." (1-pause)

Commenting further on those who simply study the *Vedas* or other such scriptures for the sake of worldly wealth, Guru Ji says: "They who study the scriptures (to satisfy their ego) do not obtain any divine joy. Being allured by *Maya* (worldly wealth and pride), they enter in controversies. (Because of their love for worldly wealth), their intellect remains clouded by ignorance and they always live in darkness (without divine knowledge. But) those who follow the Guru's teachings realize God and sing His praises." (2)

Now describing the benefits of singing God's praises, Guru Ji says: "If we keep describing the (praises of) the indescribable God through the pleasing word (of the Guru, his *Gurbani*), then through the Guru's teachings, the eternal God becomes pleasing (to the mind). Then (such persons) day and night meditate on the eternal (God), and this mind (of theirs) remains imbued with the love of the eternal (God)." (3)



Describing the next stages of spiritual growth of persons imbued with the love of eternal God, he says: “Those who are imbued with Truth, enjoy only the Truth. (The eternal God) bestows this gift, and never regrets (having done so). Through the Guru’s word, they realize the eternal (God). Uniting with Him, they always live in (spiritual) peace.” (4)

Now listing the merits attained by the persons described above, Guru Ji says: “No dirt of falsehood and fraud ever afflicts those imbued with God’s true love. By the Guru’s grace, day and night they remain vigilant (against the allurements of worldly wealth). The immaculate Name (of God) resides in their hearts, and they are able to unite their light (soul) with the light (of the Prime soul).” (5)

Coming back to those who study the scriptures for the love of worldly wealth or prestige only, Guru Ji says: “Those who study (the scriptures motivated by the) three qualities of *Maya* (impulses for vice, virtue, or power) do not understand the essence of divine (love). They have gone astray from the very fundamentals, and they do not understand the (true intent) of the Guru’s word. Absorbed in love of worldly wealth, they do not understand anything. (They do not realize that it is only) through the Guru’s word that God can be realized.” (6)

Explaining further why the *pundit* who reads the *Vedas* for the sake of worldly wealth and prestige does not obtain true divine realization, Guru Ji says: “(Even) the *Vedas* (which the *pundit* reads) proclaim loudly that *Maya* (or worldly attachment) is of three kinds (motivated by vice, virtue, or power). Being allured by the sense of duality (or love for worldly wealth), the self-conceited persons don’t understand this thing. Motivated by the three qualities (or impulses), they do not understand the one God, and without understanding (Him), they suffer in pain.” (7)

In closing, Guru Ji says: “When it so pleases (God), He Himself unites (a person with Him). Through the Guru’s word, He removes that person’s malady of doubt. O’ Nanak, eternal is the glory of (God’s) Name, and it is only by having faith in the Name that a person finds joy and peace.” (8-30-31)

**The message of the *shabad* is that the mere reading or discourse on the holy scriptures (for the sake of worldly wealth or prestige) is of no use. It is only when we follow Guru’s word, meditate on the merits of the Divine, try to enshrine His celestial qualities in ourselves, and meditate on His Name, that we are able to enjoy bliss of union with God.**

ਮੁਝ ਮਹਿ ॥ 3 ॥

maajh mehlāa 3.

inrgxusrgxwAwpysel ]  
qqupCwxYsopllfquhel ]  
Awip qrYsglykl qurYhir nwmumlh  
vswixAw ]1]

nirgun sargun aapay so-ee.  
tat pachhaanai so pandit ho-ee.  
aap tarai saglay kul tarai har Naam man  
vasaavani-aa. ||1||

hauvrl j lauvrl hir rsucik sidupwixAw ]

ha-o vaaree jee-o vaaree har ras chakh saad  
paavni-aa.

hir rsucikih syj n inrml inrml nwm  
iDAwixAw ]1] rhau ]

har ras chaakhahi say jan nirmal nirmal Naam  
Dhi-aavani-aa. ||1|| rahaa-o.

soinhkrml josbdublcry ]  
Amir qqwigAwin hamymry ]  
nmupdwQnauiniD pweyqlgx mjt smwixAw ]2]

so nihkarmee jo sabaq beechaaray.  
antar tat gi-aan ha-umai maaray.  
Naam padaarath na-o niDh paa-ay tarai gun  
mayt samaavani-aa. ||2||

hamYkrYinhkrml n hwY ]  
gr prsdl hamYkwY ]  
Amir ibbkusdw Awpuvlcrygr sbdl gx  
gwixAw ]3]

ha-umai karai nihkarmee na hovai.  
gur parsaadee ha-umai khovai.  
antar bibayk sadaa aap veechaaray gur  
sabdee gun gaavani-aa. ||3||

hir srusgruinrml usel ]  
slh cgh inq grmiK hel ]  
iesnwkrih sdw idnruql hamYm u  
ckwixAw ]4]

har sar saagar nirmal so-ee.  
sant chugeh nit gurmukh ho-ee.  
isnaan karahi sadaa din raatee ha-umai mail  
chukaavani-aa. ||4||

inrmI hñw pñ ipAwir ]  
hir sir vsYhamYmair ]

nirmal hansaa paraym pi-aar.  
har sar vasai ha-umai maar.

phw 129

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Aihinis pliq sbid swYhir sir vsw  
pwixAw ]5]

ahinis pareet sabad saachai har sar vaasaa  
paavni-aa. ||5||

mnmkusdw bgumI w hamYmI ul wel ]

manmukh sadaa bag mailaa ha-umai mal  
laa-ee.

iesnwnkrYprumI un j wel ]

isnaan karai par mail na jaa-ee.

j lvqumrYgr sbdubclwYhamYmI u  
ckwixAw ]6]

jeevat marai gur sabad beechaarai ha-umai  
mail chukaavani-aa. ||6||

rqnpdrQuGr qypieAw ]

ratan padaarath ghar tay paa-i-aa.

plYsiqgir sbduskwieAw ]

poorai satgur sabad sunaa-i-aa.

gr prswid imitAw AlDAw Git cwxuApu  
pCwnixAw ]7]

gur parsaad miti-aa anDhi-aaraa ghat chaanan  
aap pachhaanni-aa. ||7||

Awp apweyqYApvyvY]

aap upaa-ay tai aapay vaykhai.

siqgrusyYsoj nuI Y]

satgur sayvai so jan laykhai.

nwnk nmuvsvGt Aljir gr ikrpwqy

naanak Naam vasai ghat antar gur kirpaa tay

pwixAw ]8]31]32]

paavni-aa. ||8||31||32||

### MAAJH MEHLA 3

Guru Ji started the preceding *shabad* with the comment that the self-conceited persons read the scriptures and are called *pundits* (or scholars), but owing to their love of duality (worldly wealth), they suffer terribly. In this *shabad*, he tells us who is a true *pundit* (religious scholar), and how one can understand and imbibe the true essence of God.

Guru Ji says: “(O’ my friends, that God Himself) is the one without any attribute (such as color, shape, and form, or the three qualities of *Maya*), and He Himself is the one with all such attributes. He alone is a (true) *pundit* who understands this essence. (Such a *pundit*) saves himself and all his lineage by enshrining God’s Name in his mind.” (1)

Paying his respects to such true scholars, Guru Ji says: “I am a sacrifice again and again to (those exalted souls) who upon tasting God’s elixir, enjoy its relish and obtain true joy. They who taste God’s elixir are rendered immaculate, and meditate on the immaculate Name (of God).” (1-pause)

In the previous *shabad*, Guru Ji stated that some self-conceited persons study holy scriptures for the sake of earning wealth and fame, and not for enlightening the people. Now he tells us who is an unselfish *pundit* or a truly religious scholar.

He says: “That person alone rises above actions (and does deeds without selfish motives) who reflects on the holy word. Within such a person is the essence (of divine knowledge), and with this knowledge, that person stills the ego. Such a person obtains the commodity of (divine) Name, which is (as valuable as all the) nine treasures, and by rising above the three qualities (the worldly impulses for vice, virtue, or power), merges (in God Himself).” (2)

Guru Ji emphasizes: “The one who indulges in ego (about one’s knowledge or other acquisitions) can never rise above (the rewards for) one’s deeds. (It is only through) Guru’s grace, that a person can get rid of ego. Then within such a person comes the sense of discrimination (between good and bad). Such a person always reflects upon the self, and through the Guru’s teachings keeps singing praises (of God).” (3)

Listing the blessings received by such persons, Guru Ji says: “(O’ my friends, that) God is like a vast immaculate ocean (of the pearls of Name). By becoming Guruward, the (swan like) saints daily peck at (these pearls). Day and night they bathe in this (holy) pool, and get rid of their dirt of ego.” (4)

Describing the conduct of such swan-like saints, Guru Ji says: “These immaculate swan (like saints) live absorbed in love and devotion (for God). Shedding their ego, they live in the divine pool (of holy congregation). Being day and night imbued with love for the Guru’s true word, they find an abode in the divine pool (and remain absorbed in love and devotion for God).” (5)

Now contrasting their conduct with the self-conceited persons, Guru Ji says: “A self-conceited person is always dirty like a crane (with evil intent. Such a person) does bathe (at holy places), but the filth of ego (or evil intent) does not go away. Only the one who dies (to the world) while alive (who gives up the sense of I-am-ness), and reflects on the Guru’s word, can wash off the dirt of ego (and become worthy of merging in the immaculate God).” (6)

Describing the blessings received by a person to whom the Guru has recited his holy word, he says: “(The person whom) the perfect Guru has recited the (holy) word has obtained the jewel-like commodity (of Name) in the heart. By Guru’s grace all the darkness (of that person’s mind) has been dispelled, and with the light (of divine wisdom) in the mind, that person has realized his (or her true) self.” (7)

In closing, he says: “(God) Himself creates and Himself takes care (of His creation). Only the one who serves the true Guru (by following his advice) is accounted for (and approved in God’s court). O’ Nanak, only the one in whose heart is enshrined (God’s) Name attains to God, through Guru’s grace.” (8-31-32)

**The message of the *shabad* is that if we want to find the jewel of God’s Name, and obtain union with the God who resides within our own heart, we should follow the Guru’s word and seek God’s grace.**

ਮੁਝ ਮਹਿ ੩ ]

maajh mehlaa 3.

ਮੁਝਿ ਅਮ੍ਹੁਜ ਗੁਸਬੁਝਿ ਅਮ੍ਹੁ  
ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਕੋਇਰਿ ॥ ਬੁਝਿ ਆਪਿ ਭੀ  
ਮੁਖਿ ॥ ੧ ॥

maa-i-aa moh jagat sabaa-i-aa.  
tarai gun deeseh mohay maa-i-aa.  
gur parsadee ko viralaa boojhai cha-uthai pad liv  
laavani-aa. ||1||

ਹਾਉਰਿ ਜਾਉਰਿ ਮੁਝਿ ਅਮ੍ਹੁਸਬਿਦਿ ਮੁਖਿ ॥

ha-o vaaree jee-o vaaree maa-i-aa moh sabad  
jalaavani-aa.

ਮੁਝਿ ਅਮ੍ਹੁਜਿ ॥ ਯੈਸੋ ਹਿਰਿ ਸਾਉ ਚਿਤਿ ॥ ਯੈਹਿ ਧਰਿ  
ਮਹਿ ॥ ਸਬੁ ਮੁਖਿ ॥ ੧ ॥ ਰਹਾਉ ॥

maa-i-aa moh jalaa-ay so har si-o chit laa-ay har  
dar mahlee sobhaa paavni-aa. ||1|| rahaa-o.

ਦਯਿ ਦਯੁ ਮੁਹਿ ਅਮ੍ਹੁਮੁਖਿ ॥  
ਸਿਰਿ ਸੁਸਤਿ ॥ ਅਪ੍ਰਿਅਮੁਖਿ ॥  
ਕਾਮੁ ਕਰੁ ਪ੍ਰਸਾਦਿ ਸਬੁ ਆਇ ॥ ਜਿਉ ਧਰੁ  
ਮੁਖਿ ॥ ੨ ॥

dayvee dayvaa mool hai maa-i-aa.  
simrit saasat jinn upaa-i-aa.  
kaam kroDh pasri-aa sansaaray aa-ay jaa-ay  
dukh paavni-aa. ||2||

ਿਕੁਸੁਵਿਕਿ ਆਮ੍ਹਿ ਰਾਨੁਕੁਪੁਝਿ ਅਮ੍ਹੁ  
ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਮਹਿ ਵਸੁਝਿ ਅਮ੍ਹੁ  
ਜਿਉ ਸੁਖੁ ਸ੍ਰੀਮੁ ਸੁਖੁ ਕਾਮੁ ਗੁਰੁ ਪ੍ਰਿਯੁ ਨਮੁ  
ਮੁਖਿ ॥ ੩ ॥

tis vich gi-aan ran ik paa-i-aa.  
gur parsadee man vasaa-i-aa.  
jat sat sanjam sach kamaavai gur poorai Naam  
Dhi-aavani-aa. ||3||

ਪ੍ਰੇਮਾਦਿਨੁ ਬਿਮੁਖਿ ॥  
ਦ੍ਰਿਯੁ ਭੀ ਪ੍ਰਿਯੁ ਪ੍ਰਿਯੁ ॥  
ਹਿ ਭੀ ਪ੍ਰਿਯੁ ਪ੍ਰਿਯੁ ਪ੍ਰਿਯੁ ॥ ੪ ॥

pay-ee-arhai Dhan bharam bhulaanee.  
doojai laagee fir pachhotanee.  
halat palat dovai gavaa-ay supnai sukh na  
paavni-aa. ||4||

ਪ੍ਰੇਮਾਦਿਨੁ ਕ੍ਰਿਸਮੁਖਿ ॥  
ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਵ੍ਰਿਸਮੁਖਿ ॥  
ਪ੍ਰਿਯੁ ਕ੍ਰਿਸਮੁਖਿ ਰਹਿ ਰਹਿ ਰਹਿ ਰਹਿ  
ਮੁਖਿ ॥ ੫ ॥

pay-ee-arhai Dhan kant samaalay.  
gur parsadee vaykhai naalay.  
pir kai sahj rahai rang raatee sabad singaar  
banaavani-aa. ||5||

ਸਭਿ ਭੀ ਨਮੁ ਨਿਸ਼ਾਨੁਕੁਪੁਝਿ ਅਮ੍ਹੁ  
ਦ੍ਰਿਯੁ ਬ੍ਰਿਸਮੁਖਿ ਸਬਿਦਿ ਮੁਖਿ ॥  
ਏਕੁ ਰਿਹਾ ਗੁਰੁ ਅਮ੍ਹਿ ਸ੍ਰਿਸਮੁਖਿ ਹਿਰੁ ਗੁਰੁ  
ਮੁਖਿ ॥ ੬ ॥

safal janam jinaa satgur paa-i-aa.  
doojaa bhaa-o gur sabad jalaa-i-aa.  
ayko rav rahi-aa ghat antar mil satsangat har gun  
gaavani-aa. ||6||

siqgrun syysokwhyAwieAw ]  
 iDhuj lvxuibrQw j nmugvnieAw ]  
 mnmiK nmuiciq n AwYibnunwYbhudKu  
 pwixAw ] 7 ]

satgur na sayvay so kaahay aa-i-aa.  
Dharig jeevan birthaa janam gavaa-i-aa.  
 manmukh *Naam* chit na aavai bin naavai baho  
dukh paavni-aa. || 7 ||

ij in issit sij l sel j wY ]  
 ApymY Ysbid pCwY ]  
 nwnk nmu imil Aw iqn j n kau ij n Dir  
 msqik l Kuil KwixAw ] 8 ] 1 ] 32 ] 33 ]

jin sisat saajee so-ee jaanai.  
 aapay maylai sabad pachhaanai.  
 naanak *Naam* mili-aa tin jan ka-o jin Dhur mastak  
 laykh likhaavani-aa. || 8 || 1 || 32 || 33 ||

### MAAJH MEHLA: 3

In this *shabad*, Guru Ji explains how *Maya* (the worldly riches and power) has held tightly the entire world in its grip, and how one can get out of its clutches.

He says: “The entire world is engrossed in the love of *Maya*. All people can be seen to be under the influence of the three qualities (impulses) of *Maya*. By Guru’s grace, only a rare person realizes this truth. (Stilling these three impulses, such a person) attunes the mind to the fourth state (of spiritual exaltation, called *Turya*).” (1)

Guru Ji therefore, says: “I am really a sacrifice to those who, burn (erase) their attachment for *Maya* (the worldly riches) through the Guru’s word (by following his advice). They who burn their attachment for *Maya* and fix their mind on God’s lotus feet receive honor at the door of (God’s) mansion.” (1-pause)

Guru Ji makes another important observation and says: “It is *Maya* (the desire for worldly peace and comforts, and fear of sorrows and sufferings) which led to the creation of gods and goddesses, for whom were composed *Simritis* (the codes of ritual observance and Hindu law), and *Shastras* (the six systems of Hindu philosophy and other holy books. These holy books prescribe various rituals and sacrifices to propitiate gods and goddesses, so that they may fulfill human desires and save them from personal misfortunes and natural calamities, such as floods and famines. But the fact remains that in spite of all these extensive rituals) lust and anger are pervading the world, and a human being continues to suffer the pain of coming and going (in and out of the world, again and again).” (2)

But Guru Ji points out that God has also put into this world the precious commodity of divine knowledge and understanding, with which mortals can contend with all situations, and live in peace. He says: “(God) has also placed one jewel of divine wisdom in this world, which can be enshrined in the mind by Guru’s grace. (The person who has done that) through the perfect Guru meditates on God’s Name, earns (the merits of) celibacy, truthful living, and self-discipline.” (3)

Likening the human soul in this world with a bride in her parents’ home, Guru Ji says: “Caught in delusion in her parents’ home (world), the bride (soul) goes astray. Attached to duality (lost in the pursuit of *Maya*), she ultimately repents. Such a one loses joy in both (this world and the next), and does not find peace, even in a dream.” (4)

Now describing the conduct and lot of a Guruward bride soul, Guru Ji says: “The bride (soul) in her parents’ home (this world) who keeps her spouse (God) enshrined in her mind, by Guru’s grace sees Him always beside her. Embellishing herself with the holy word, she naturally remains dyed (imbued) with love for her Beloved (God).” (5)

Next, stressing the importance of the Guru in all human efforts, he says: “Fruitful is the human birth of those who find the true Guru, and through his holy word (his teachings) burn their love for duality (worldly riches). In their heart abides only the one (God), and in the company of saintly persons they sing God’s praises.” (6)

Regarding those who do not follow Guru’s teachings, he says: “Why the person who does not serve (follow) the Guru come into this world at all? Accursed is the birth, and wasted is that person’s life. Such a self-conceited person never remembers God’s Name, and without His Name suffers grievously.” (7)

In conclusion, Guru Ji says: “(God), who has created this universe only knows (its mystery). He Himself grants union to those who recognize or realize Him through the (Guru’s) word. O’ Nanak, only that person obtains the gift of God’s Name who is so predestined.” (8-1-32-33)

**It is the same light**

The message of this *shabad* is that if we want to save ourselves from the grip of *Maya* (the worldly desires), then we should seek the guidance of the Guru. Following his word, we should remain above the three impulses of *Maya*, and live in a state of joy and peace imbued with God's love.

mWJ mhl w 4 ]

Aid prKuAprpbruApy]  
ApyOpyOwip aOpy]  
sB mih vrqYekosel grmiK sBw pwixAw ]1]

hauvri j lauvri inriKuri nmuDAwixAw ]

pWw 130

iqsurpbn rjKAw Git Git djKAw grmiK AI Ku  
I KwixAw ]1] rhau]

qUdieAw uikrpw upBusel ]  
qDuibnudj w Avrun kel ]  
gurprsidukrynmudyYnmynim  
smwixAw ]2]

qUApyscw isrj xhw ]  
BgqI BryqyBwfw ]  
grmiK nmuiml YmnuBj Yshij smwD  
I gwixAw ]3]

Anidnugx gwW pB qry]  
qDusw whl plqm myy]  
qDuibnuAvrun kel j wcu gr prsidl qU  
pwixAw ]4]

AgmuAgcrumiQ nhl pwel ]  
Apxl ikpw krih qU Yh iml wel ]  
pYgr kYsbid iDAwIAysbdusjv sKu  
pwixAw ]5]

rsnw gkvWl gK gwY]  
nmusl whyscyBwY]  
grmiK sdw rhYrNg ruql imil scysBw  
pwixAw ]6]

mnmiKukrm kryAhKuri ]  
j YAj nmusB bij I hwl ]  
Aqir I Bmhw gbwrw iPir iPir Awx j wixAw ]7]

Apykrqw dyvifAwel ] ij n kauAwp il Kqu  
Dir pwel ]  
nwnk nmuiml YBauBj nugr sddl sKu  
pwixAw ]8][1][34]

maajh mehlaa 4.

aad purakh aprampar aapay.  
aapay thaapay thaap uthaapay.  
sabh meh vartai ayko so-ee gurmukh sobhaa  
paavni-aa. ||1||

ha-o vaaree jee-o vaaree nirankaaree Naam  
Dhi-aavani-aa.

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tis roop na raykh-i-aa ghat ghat daykhi-aa  
gurmukh alakh lakhaavani-aa. ||1|| rahaa-o.

too da-i-aal kirpaal parabh so-ee.  
tuDh bin doojaa avar na ko-ee.  
gur parsaad karay Naam dayvai Naamay  
Naam samaavani-aa. ||2||

too<sup>N</sup> aapay sachaa sirjanhaaraa.  
bhagtee bharay tayray bhandaraa.  
gurmukh Naam milai man bheejai sahj  
samaaDh lagaavani-aa. ||3||

an-din gun gaavaa parabhtayray.  
tuDh saalaahae pareetam mayray.  
tuDh bin avar na ko-ee jaachaa gur parsadee  
too<sup>N</sup> paavni-aa. ||4||

agam agochar mit nahee paa-ee.  
apnee kirpaa karahi too<sup>N</sup> laihi milaa-ee.  
pooray gur kai sabadDhi-aa-ee-ai sabad sayv  
sukh paavni-aa. ||5||

rasnaa gunvantee gun gaavai.  
Naam salaahay sachay bhaavai.  
gurmukh sadaa rahai rang raatee mil sachay  
sobhaa paavni-aa. ||6||

manmukh karam karay aha<sup>N</sup>kaaree.  
joo-ai janam sabh baajee haaree.  
antar lobh mahaa gubaaraa fir fir aavan  
jaavani-aa. ||7||

aapay kartaa day vadi-aa-ee. jin ka-o aap  
likhat Dhur paa-ee.  
naanak Naam milai bha-o bhanjan gur sabdee  
sukh paavni-aa. ||8||1||34||

**MAAJH MEHLA: 4**

Guru Ji concluded the previous *shabad* with the comment that it is of His own will that God showers His grace upon a person, and then unites that person with Himself. In this *shabad*, he tells us about some of the attributes of God, and how we should approach Him to merit His glance of grace.

He says: "The primal Being is farther than the farthest; everywhere He is all by Himself. He Himself creates and Himself destroys. That same one pervades in all beings, but the one who follows the Guru attains glory (at His door)." (1)

Expressing his love and veneration for those who attend to the Guru and meditate on God's Name, Guru Ji says: "I am again and again a sacrifice to those who meditate on the Name of the formless (God. That God) has neither form nor features, yet He is seen pervading all hearts. But it is only through the Guru that the incomprehensible One can be known and realized." (1-pause)

Now showing us how to address God, Guru Ji says: "O' God, (for all creatures) You are the merciful and compassionate Master. There is none other like You. If the Guru showers his grace, and blesses one with the Name, then by meditating on the Name one merges in You." (2)

Continuing his address, Guru Ji says: "O' God, You alone are the eternal Creator. Your treasures are brimful with devotion. When by Guru's grace one is blessed with Your Name, one's mind is satiated and one easily enters into a state of deep contemplation." (3)

Next Guru Ji prays to God, and says: "(O' God), bless me day and night, that I may sing Your praises. (O' my) Beloved, (I wish that) I may keep praising You. (Please bless me, that) except You I may not go to anyone else begging (for anything. But I know that it is only by) Guru's grace that one can attain You." (4)

Now acknowledging God's greatness, Guru Ji says: "(O' God, You) are incomprehensible (beyond the reach of one's sense faculties. No one) has been able to know (the extent of Your) limit. But when You show Your mercy (on someone), You unite that person (with Yourself. Only when we meditate on You through *Gurbani*), and act upon (the Guru's) word, can we obtain (true) peace." (5)

Next, suggesting to us what we ought to do, Guru Ji says, "(O' my friends), that tongue is meritorious which sings the praises of God. By lauding God's Name, one becomes pleasing to the eternal (God). The Guru- following soul always remains imbued with the love (of her spouse God), and meeting the eternal (God) attains glory (in both worlds)." (6).

Guru Ji next tells us about the conduct and fate of self-conceited persons. He says: "The self-conceited person does all deeds out of arrogance and ego. Such a person loses and fritters away human life, as if (losing one's entire savings) in a gamble. Within (a self-conceited) mind are greed and utter darkness (ignorance). Such a person keeps coming and going (in and out of the world), again and again." (7)

Finally Guru Ji wants us to remember one very important thing, lest we harbor any sort of ego. He says: "(Nothing is in the hands of the helpless mortals). God Himself confers glory on those in whose destiny He has so preordained from the very beginning. (However), they who are blessed with the Name (of God), the destroyer of fears, enjoy true peace by following the Guru's word." (8-1-34)

**The message of this *shabad* is that if we want to save ourselves from all fears and pains, we should act upon the Guru's word and pray to God to be merciful and bless us with His Name and union.**

ਮਾਯ ਮਹਿ ੫ ਗੁਰੂ ੧ ]

ਅੰਤਰ ਅਲਖੁ ਨਾ ਜਾ-ਏ ਲਖੀ-ਆ।  
ਨਾਮ ਰਾਤਨ ਲਾਇ ਗੁਜਰਾ ਰਾਖੀ-ਆ।  
ਅਗਮ ਅਗੋਚਰ ਸਾਭਤਾਯ ਓਚਾਯ ਗੁਰ ਕਾਿ ਸਾਭਾ  
ਲਖਾਵਾਨੀ-ਆ॥੧॥

ਹਾ-ਓ ਵਾਏ ਜੇ-ਓ ਵਾਏ ਕਲ ਮੇਹ ਨਾਮ

ਸਾਂਤ ਪੀ-ਆਰਾਯ ਸਾਚਾਇ ਧਾਾਰਾਯ ਵਾਧਾਏ  
ਦਰਸਨ ਪਾਵਨੀ-ਆ॥੧॥ ਰਾਹਾ-ਓ॥

maajh mehlā 5 ghar 1.

anṭar alakḥ na jaa-ee lakḥi-aa.  
Naam raṭan lai gujḥaa rakḥi-aa.  
agam agochar sabḥtay oochaa gur kai sabad  
lakḥaavani-aa. ||1||

ha-o vaaree jee-o vaaree kal meh Naam  
sunāavni-aa.

saṅt pi-aaray sachai Dhaaray vadbhaagee  
darsan paavni-aa. ||1|| rahaa-o.



swDk isD ij sYkaviPrdy]  
 bhmyieMRiDAwe in ihrdy]  
 kôT qqlsw Kj ih qw kaugr imil ihrdy  
 gwixAw ]2]

AwT phr qDuj wpyvvnw ]  
 Drql syk pwiek crnw ]  
 Kwxl bwxl srb invwl sBnw kYmin  
 BwixAw ]3]

swcW swihbugrmiK j wpy]  
 pthygr kYsbid is\wpy]  
 ij n plAw spl iqbbqwsycysic AGwixAw ]4]

iqsuGir shj w sel shj w ]  
 And ibnd krysd kj w ]  
 soDnvMw sovf shw jogr crxl mnul wixAw ]5]

pihl odyqllirj kusmhw ]  
 ipCodyqllj Mwauphw ]  
 qDuj yfudwqW Avrun sAwml l vYn kel  
 l wixAw ]6]

ij suqllqitw soqDuiDAwey]  
 swD j nw kw mllkkmey]  
 Awp qrYsglyki quryiqsudgrh Tk n  
 pwixAw ]7]

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qllvfw qllakotw ]  
 qllbyAluAiq mltomltw ]  
 haukrbwl qryvMw nunk dws  
 dswixAw ]8][1][35]

saaDhik siDh jisai ka-o firday.  
 barahmay indar Dhi-aa-in hirday.  
 kot tayteesaa khojeh taa ka-o gur mil hirdai  
 gaavani-aa. ||2||

aath pahar tuDh jaapay pavnaa.  
 Dhartee sayvak paa-ik charnaa.  
 khaanee banee sarab nivaasee sabhnaa kai  
 man bhaavni-aa. ||3||

saachaa saahib gurmukh jaapai.  
 pooray gur kai sabad sinjaapai.  
 jin pee-aa say-ee tariptaasay sachay sach  
 aghaavani-aa. ||4||

tis ghar sahjaa so-ee suhaylaa.  
 anad binod karay sad kaylaa.  
 so Dhanvantaa so vad saahaa jo gur charnee  
 man laavani-aa. ||5||

pahilo day tai<sup>N</sup> rijak samaahaa.  
 pichho day tai<sup>N</sup> jant upaahaa.  
 tuDh jayvad daataa avar na su-aamee lavai na  
 ko-ee laavani-aa. ||6||

jis too<sup>N</sup>tuthaa so tuDh Dhi-aa-ay.  
 saaDh janaa kaa manjar kamaa-ay.  
 aap tarai saglay kul taaray tis dargeh thaak na  
 paavni-aa. ||7||

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too<sup>N</sup> vadaa too<sup>N</sup> oochoo oochaa.  
 too<sup>N</sup> bay-ant at moocho moochoo.  
 ha-o kurbaanee tayrai vanjaa naanak daas  
 dasaavani-aa. ||8||1||35||

MAAJH MEHLA: 5

GHAR 1

In this *shabad*, Guru Ji eulogizes God's greatness and glory, and tells us how we can unite with Him.

He says: "Within all hearts is the incomprehensible God, but He cannot be understood. He has also placed the jewel (like) Name in a secret place (in the body). That incomprehensible and unfathomable God is the highest of the high. One can know Him only by reflecting on the (saint) Guru's word." (1)

Praising those saints who utter and recite God's Name, Guru Ji says: "I am time and again a sacrifice to those who recite and preach God's Name in this (dark age, the) *Kal-Yug*. Only by great good fortune is one blessed with the sight of those beloved saints (or God's devotees), whom the eternal (God) has provided His support." (1-pause)

Elaborating on the merits of the Guru, he says: "(That God), whom yogis and adepts seek, whom (gods like) *Brahma* and *Indira* contemplate in their hearts, and the (so-called) 330 million other gods search (still remains mysterious). By meeting the Guru (and listening to his teachings), we can sing His praises in our hearts." (2)

Addressing God, Guru Ji says: "O God, day and night, the air utters Your Name (moves according to Your command). The earth is a slave at Your feet. You pervade in all species and their speech, and You are dear to all hearts." (3)

Now Guru Ji tells us how to attain to that beloved true God. He says: "(O' my friends), it is by the Guru's grace that the eternal God is known through the Guru. Only through the perfect Guru's word is He realized. They who have (reflected on the Guru's word, and thus) partaken of (the nectar of God's Name) are satiated with the truest of the true fare." (4)

Laying stress on the importance of serving the Guru by following his teachings, Guru Ji says, "There is (spiritual) peace in that heart, and that person is in comfort, who attunes the mind to (*Gurbani*, the) Guru's word. Such a person always enjoys spiritual peace, and is (truly) rich, and the lofty banker." (5)

Now Guru Ji describes the blessings that God has bestowed on the world. Addressing Him, Guru Ji says, "(O' God, how wise and merciful You are, that) first You provided for their sustenance, and then You created the creatures! None is so great a Giver as You are, O' my Master, no one even comes close." (6)

Describing the blessings received by a person with whom God is pleased, Guru Ji says: "O' God, on whom You become gracious acts upon the *mantras* (or teachings) of saintly people. Such a person is liberated, and emancipates his or her lineage too. None can bar his or her entry into God's court (and such a person is easily united with the supreme Being)." (7)

In conclusion, Guru Ji says: "O' God, You are great and higher than the highest. You are infinite, and You are greater than the greatest. (I) Nanak, the slave of Your slaves, wishes to be a sacrifice to You." (8-1-35)

**The message of this *shabad* is that the eternal God abides in our hearts, but He is incomprehensible. It is only through *Gurbani* (the Guru's word) that He can be known and realized.**

mwJ mhl w 5 ]

maajh mehlāa 5.

kaakusumkqw kaakusuj igqw ]  
kaakusuigAwl kaakusubkqw ]  
kaakusuigrhl kaakuaawsl kaakusuklmq pwey  
j lau]1]

ka-un so muktaa ka-un so jugtaa.  
ka-un so gi-aanee ka-un so baktāa.  
ka-un so girhee ka-un udaasee ka-un so  
keemat paa-ay jee-o. ||1||

ikin ibiD biDw ikin ibiD Ctēw ]  
ikin ibiD Awxuj wxuqtēw ]  
kaak krm kaak inhkrmw kaakusukhYkhwey  
j lau]2]

kin biDh baaDhaa kin biDh chhootaa.  
kin biDh aavan jaavan tootaa.  
ka-un karam ka-un nihkarmaa ka-un so kahai  
kahaa-ay jee-o. ||2||

kaakususKIAw kaakusudKIAw ]  
kaakususnmKukaakuvnmKIAw ]  
ikin ibiD iml IAYikin ibiD ibCrYieh ibiD kaaku  
pbtwey j lau]3]

ka-un so sukhee-aa ka-un so dukhee-aa.  
ka-un so sanmukh ka-un vaymukhee-aa.  
kin biDh milee-ai kin biDh bichhurai ih biDh  
ka-un pargataa-ay jee-o. ||3||

kaakusuAKruij quDwqurhqw ]  
kaakuapdsuij qudkuskusm shqw ]  
kaakusucw ij qupurbbmuidAweyikin ibiD klrqnu  
gwey j lau]4]

ka-un so akhar jit Dhaavat rahtaa.  
ka-un updays jit dukh sukh sam sahtaa.  
ka-un so chaal jit paarbarahm Dhi-aa-ay kin  
biDh keertan gaa-ay jee-o. ||4||

gurmik mikqw gurmik j igqw ]  
gurmik igAwl gurmik bkqw ]  
Dhuigrhl adwsl gurmik gurmik klmiq pwey  
j lau]5]

gurmukh muktaa gurmukh jugtaa.  
gurmukh gi-aanee gurmukh baktāa.  
Dhan girhee udaasee gurmukh gurmukh  
keemat paa-ay jee-o. ||5||

hamYbDw gurmik Ctēw ]  
gurmik Awxuj wxuqtēw ]  
gurmik krm gurmik inhkrmw gurmik krysusBwey  
j lau]6]

ha-umai baaDhaa gurmukh chhootaa.  
gurmukh aavan jaavan tootaa.  
gurmukh karam gurmukh nihkarmaa gurmukh  
karay so subhaa-ay jee-o. ||6||

gurmik sKIAw mnmiK dKIAw ]  
gurmik snmKummiK vnmKIAw ]  
gurmik iml IAYmnmiK ivCrYgurmik ibiD  
pbtwey j lau]7]

gurmukh sukhee-aa manmukh dukhee-aa.  
gurmukh sanmukh manmukh vaymukhee-aa.  
gurmukh milee-ai manmukh vichhurai  
gurmukh biDh pargataa-ay jee-o. ||7||

gurmik AKruj quDwqurhqw ]

gurmik apdsudKusKusm shqw ]

gurmik cwl ij qu pirbhm iDAwey gurmik klrqnu  
gwey j lau]8]

sgl l bxq bxuel Apy]

ApykrykrweyOpy]

ieksuqyhieE Anqw nink eksumih smwey j lau  
]9]2]36]

gurmukh akhar jit Dhaavat rahtaa.

gurmukh updays dukh sukh sam sahtaa.

gurmukh chaal jit paarbarahm Dhi-aa-ay  
gurmukh keertan gaa-ay jee-o. ||8||

saglee banat banaa-ee aapay.

aapay karay karaa-ay thaapay.

ikas tay ho-i-o anantaa naanak aykas maahi  
samaa-ay jee-o. ||9||2||36||

#### MAAJH MEHLA: 5

In this beautiful *shabad*, Guru Ji answers some of life's important questions, and brings out the contrast between those who follow Guru's advice and those who follow the dictates of their own mind.

First he poses the following questions:

- “1. (a) Who is truly free from the bondage of *Maya* (or worldly involvements), and who is really united with God ?  
(b) Who has divine knowledge, and who is a true preacher ?  
(c) Who is a (sagacious) householder, and who is a (true) renouncer ?  
(d) Who is the one who can estimate (God's) worth? (1)
2. (a) How is one bound (to *Maya*, or worldly affairs), and how can one free oneself ?  
(b) How does one break (the cycle of) coming and going (in and out of the world) ?  
(c) Who is the one who does the deeds, and who is above actions (or the one who acts disinterestedly and nobly, unconcerned about their fruit)? Who is the one who sings (God's) praises, and inspires others to do so also? (2)
3. (a) Who is truly happy and who is miserable ?  
(b) Who is a Guru's follower (who follows Guru's advice) and who is self-conceited (who follows the dictates of his own mind) ?  
(c) How can we meet (God), and how is one separated from Him ?  
(d) Who is the person who shows us this (right) path? (3)
4. (a) What is that (holy) word (upon hearing which, the mind stops wandering) ?  
(b) What is the instruction that makes one bear pain and pleasure alike ?  
(c) What is the path (by following which) one may meditate on God ?  
(d) How should one sing God's praises?” (4)

Answering these questions, Guru Ji says:

1. The *Gurmukh* (who follows the Guru's instruction) is emancipated, and remains united with God. The *Gurmukh* is (truly) wise, and is a (true) preacher. Whether householder, or a renouncer, *Gurmukh* is blessed. The *Gurmukh* realizes (God's) worth.” (5)
2. Because of one's ego, one is bound (in the shackles of *Maya*, or worldly riches and power). By following Guru's advice, one is liberated (from these bonds). By following Guru's advice, one's cycle of coming and going (in and out of this world) comes to an end. The *Gurmukh* does (good) deeds, and doesn't expect any reward. Whatever the *Gurmukh* does, it is out of his or her good nature.”(6)
3. The *Gurmukh* is happy, the self-conceited is miserable. The *Gurmukh* follows the Guru's advice. The self-willed acts against the Guru's advice. By becoming *Gurmukh*, we are united with God. By following the dictates of our own mind, we are separated from Him. The *Gurmukh* reveals the way (to unite with God).”(7)
4. It is through the Guru's word that one's wandering mind becomes calm. By listening to the Guru's instruction, one looks upon pain and pleasure alike. The Guru's teaching reveals the way to meditation on God, and the *Gurmukh* person keeps singing God's praises.” (8)

**It is the same light**

Guru Ji now cautions us against harboring any kind of self-conceit. He says: “(Whether a person is *Gurmukh* or self-conceited), it is God Himself who has thus fashioned His creation. He Himself does and has everything done (from His creatures), and appoints them (to different positions). O’ Nanak, (it is He, who from one form) assumed limitless (forms), and ultimately (all the forms) will be merged into that one (Form) again.” (9-2-36)

The message of the *shabad* is that only by acting in accordance with *Gurbani* (the Guru's word) can we attain the spiritual knowledge to calm our restless mind, dispel our ego, and be emancipated. Moreover, we should neither take pride in being *Gurmukh*, nor hate those who are self-conceited, because it is God Himself who has created all and given them their different natures or dispositions.

mWJ mhl w 5 ]

pBuAibnwl qw ikAw kwWw ]  
hir BgvWw qw j nuKrw sKw w ]  
j IA pln mn sKdwq qUkrih sel sKupwixAw ]1]

hauvwl j lauvwl grmiK min qin BwixAw ]

qUmyr prbquqUmyr El w qm slg l vIn  
l wixAw ]1] rhau]

qyr klqw ij sul wYmITw ]  
Git Git prbhmuiqin j in fITw ]  
Qwin Qnqir qUyqUyiekoieku  
vrqWixAw ]2]

sgl mnrQ qUdyxhwrw ]  
Bgql Bwie BryBfwrw ]  
dieAw Dwir ruKyqDusel pYkrim smwixAw ]3]

plw 132

AD kP qyKfYcwY ]  
kir ikpwr dws ndir inhwl y ]  
gx gwih pln Aibnwl kih six qit n  
AwixAw ]4]

ADYEQYqUyKvwl w ]  
mwq grB mih qm hl pwl w ]  
mwieAw Agin n phYiqn kaurig rgygx  
gwixAw ]5]

ikAw gx qryAwik smwl l ]  
mn qn AMir qDundir inhwl l ]  
qUmyr mlqusij numyr sAwml qDuibnu  
Avrun j wixAw ]6]

ij s kauqPb BieAw shwl ]  
iqsuqql vmaun l gYkwel ]  
qUsihbusrix sKdwq sqsYiq j ip  
pYtwixAw ]7]

qUak: AQhuApwvAmd w ]  
qUscw swihbudisugr w ]  
qUmlrw sucl Tkrwel nwnk bil  
j wixAw ]8]3]37]

maajh mehlā 5.

parabh abhinaasee taa ki-aa kaarhaa.  
har bhagvantaa taa jan kharaa sukhlaa.  
jee-a paraan maan sukh-daata too<sup>N</sup> karahi so-  
ee sukh paavni-aa. ||1||

ha-o vaaree jee-o vaaree gurmukh man tan  
bhaavni-aa.  
too<sup>N</sup> mayraa parbat too<sup>N</sup> mayraa olaa tum sang  
lavai na laavani-aa. ||1|| rahaa-o. ||

tayraa keetaa jis laagai meethaa.  
ghat ghat paarbarahm tin jan deethaa.  
thaan thanantar too<sup>N</sup>hai too<sup>N</sup>hai iko ik  
vartaavani-aa. ||2||

sagal manorath too<sup>N</sup> dayvanhaaraa.  
bhagtee bhaa-ay bharay bhandaaraa.  
da-i-aa Dhaar raakhay tuDh say-ee poorai  
karam samaavani-aa. ||3||

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anDh koop tay kandhai chaarhay.  
kar kirpaa daas nadar nihaalay.  
gun gaavahi pooran abhinaasee kahi sun tot  
na aavani-aa. ||4||

aithai othai too<sup>N</sup>hai rakhvaalaa.  
maat garabh meh tum hee paalaa.  
maa-i-aa agan na pohai tin ka-o rang ratay  
gun gaavani-aa. ||5||

ki-aa gun tayray aakh samaalee.  
man tan antar tuDh nadar nihaalee.  
too<sup>N</sup> mayraa meet saajan mayraa su-aamee  
tuDh bin avar na jaanni-aa. ||6||

jis ka-o too<sup>N</sup> parabh bha-i-aa sahaa-ee.  
tis Tatee vaa-o na lagai kaa-ee.  
too saahib saran sukh-daata satsangat jap  
pargataavani-aa. ||7||

too<sup>N</sup> ooch athaahu apaar amolaa.  
too<sup>N</sup> saachaa saahib daas tayraa golaa.  
too<sup>N</sup> meeraa saachee thakuraa-ee naanak bal  
bal jaavani-aa. ||8||3||37



spɛl sɪr shxy]  
 sɪDsɪg ij n bɪxy]  
 hir Dnuj nɪ sɪg Aw spɛl gɪr Apɪr  
 j lau]3]

say-ee sundar sohnay.  
 saaDhsang jin baihnay.  
 har Dhan jinee sanji-aa say-ee gambheer  
 apaar jee-o. ||3||

hir AimaursɪexupɪvɪAY]  
 mɪh ɪfTɪj n kɪj ɪvɪAY]  
 kɪrj sɪB svɪr ɪ ɪnq pɪ hugr kypw  
 j lau]4]

har ami-o rasaa-in peevee-ai.  
 muhi dithai jan kai jeevee-ai.  
 kaaraj sabh savaar lai nɪt poojahu gur kay  
 paav jee-o. ||4||

j ohir kɪqɔw Apɪxw ] ɪqnɪh gɪsɪel j ɪpɪxw ]  
 sɪsɪw prDɪnɪsɪmsqɪk ɪj s dɪBɪgɪj lau]5]

jo har keetaa aapnaa. tɪneh gusaa-ee jaapnaa.  
 so sooraa parDhaan so mastak jis dai bhaag  
 jee-o. ||5||

mɪn mDypBɪAvghɪAw ]  
 ejh rs Bgɪx pɪɪqsɪhɪAw ]  
 mɪw mɪl n apɪj E qrysɪ kɪrɪ ɪg j lau]6]

man manDhay parabh avgaahee-aa.  
 ayhi ras bhogan paatɪsaahee-aa.  
 mandaa mool na upji-o taray sachee kaarai  
 laag jee-o. ||6||

kɪrɔw mɪh vsɪeAw ]  
 j nɪmɪkɪw pɪ upɪeAw ]  
 mɪn Bɪwɪw kɪhɪr qɪrɪ ɪOruɪAw shɪgu  
 j lau]7]

kartaa man vasaa-i-aa.  
 janmai kaa fal paa-i-aa.  
 man bhaavandaa kant har taray thir ho-aa  
 sohaag jee-o. ||7||

Atɪ pdɪrQɪpɪeAw ]  
 BɪBɪj n kɪ srɪeAw ]  
 ɪwɛ Atɪɪl nɪnk qɪrɪAnu ɪj qɪw j nɪmu Apɪr  
 j lau]8]4]38]

atal padaarath paa-i-aa.  
bhai bhanjan kee sarnaa-i-aa.  
 laa-ay anchal naanak taari-an jitaan janam  
 apaar jee-o. ||8||4||38||

#### MAAJH M: 5 GHAR 2

In the previous *shabad*, Guru Ji advised us that if we want to be free from all fears and worries, we should repose complete faith in God. We should truly believe that whatever God does is for our good, and when He is on our side, we can suffer no harm. In this *shabad*, he tells us how to train ourselves to reach that state of complete faith in God, and how to be reunited with Him, which is the true object of our human birth.

He says: “(O’ my friends), day after day remember the merciful God, and never forsake Him from your mind (pause).”

Telling us where to find that God, he says: “It is in the company of the saintly persons (that God’s Name) is obtained, by virtue of which we don’t go down the way of (spiritual) death. (O’ my friend), take with you the provision of God’s Name (on your journey to God’ court), so that no stigma is attached to your family.” (1)

Stating what kinds of blessings those persons obtain who meditate on God, Guru Ji says: “They who contemplate the Master are not cast into hell. Not even the slightest harm comes to those in whose heart (God) comes to abide.”(2)

Guru Ji adds: “Only those persons look beauteous and endearing who sit in the company of the saintly persons. Yes, only they are extremely profound (and wise) who have earned the wealth of God’s Name.” (3)

Guru Ji advises us: “We should drink the ambrosial nectar of God’s (Name), the source of all joys; when we see the sight of the devotees (of God), we obtain (a new spiritual) life (or awakening. Therefore, O’ my friend, accomplish your task (of uniting with God), by worshipping the feet (holy words) of the Guru.” (4)

However, Guru Ji notes: “That person alone meditates on the Master whom God has made His own. Such a person is acknowledged as a brave warrior and a chosen one (in the spiritual realm) who is blessed with (this) good fortune writ on the brow.” (5)



Now describing what kind of divine wisdom those persons have obtained who have reflected within their own minds, Guru Ji says: “(They who have) reflected within their minds and have searched for God therein have realized that this itself is the relish of enjoying kingdoms. Absolutely no evil thought arises in them, and by being engaged in the true task (of meditating on God, they cross the worldly ocean).” (6)

Stating what kinds of blessings are received by a person who has enshrined God in the mind, Guru Ji says: “The one who has enshrined the Creator in the mind has obtained the reward of one’s life (and achieved the life’s objective. O’ soul-bride, in that state you will feel that you have obtained) the Spouse of your heart’s desire, and your marital life (your union with God) has become eternal.” (7).

In conclusion, Guru Ji says: “They, who have come to the shelter of the Destroyer of fears have obtained the everlasting commodity (of God’s Name). O’, Nanak, by attaching these souls to Himself, God has saved them. They have won the game of (human) birth.” (8-4-38)

**The message of the *shabad* is that if we want to achieve the true object of human life (union with God), we should join the company of saintly persons, and in their company amass the wealth of God’s Name.**

< > siqgr pBwid ]

ik-o<sup>N</sup>kaar satgur parsaad.

mWJ mhl w 5 Gru3 ]

maajh mehlaa 5 ghar 3.

hir j ip j pymnuDlry]1] rhwau]

har JAP JAPay man Dheeray. ||1|| rahaa-o.

ismir ismir girdpauimit geyBYdlry]1]

simar simar gurday-o mit ga-ay bhai dooray. ||1||

srin AwYpwrblm kl qw iPir kuhyJlry]2]

saran aavai paarbarahm kee taa fir kaahay jhooray. ||2||

pBw 133

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crn sy sh sW kysgl mnrQ plry]3]

charan sayv sant saaDh kay sagal manorath pooray. ||3||

Git Git ekuvrqdwj il Qil mhlAil  
plry]4]

ghat ghat ayk varatdaa jal thal mahee-al pooray. ||4||

pwp ibnwsnusjvAw pivqRshn kl Dly]5]

paap binaasan sayvi-aa pavitar santan kee Dhooray. ||5||

sB Cfwel Ksim Awip hir j ip Bel  
Trly]6]

sabh chhadaa-ee khasam aap har JAP bha-ee  
tharooray. ||6||

krqYklAw qpwsodst meyhie mly]7]

karai kee-aa tapaavaso dusat mu-ay ho-ay mooray. ||7||

nwnk rqw sic nwie hir vYsdw hj ly  
]8]5]39]1]32]1]5]39]

naanak rataa sach naa-ay har vaykhai sadaa  
hajoaray. ||8||5||39||1||32||1||5||39||

#### MAAJH MEHLA: 5

In the previous so many *shabads*, Guru Ji has advised us to meditate on God’s Name. In this *shabad* he explains the advantages of meditating on God, and serving the saint (Guru) by following his advice.

He says: “By meditating on God, one’s mind obtains peace.” (1-pause)

“By continuously worshipping the Guru God, all one’s fears are dispelled.” (1)

“When one comes to the shelter of the all pervading God, then one need not worry at all.” (2)

“By serving at the feet of the saint Guru (by following his advice), all one’s wishes are fulfilled.” (3)

“(Then, one comes to firmly believe that) it is the one (God) who is pervading in each and every heart, and is fulfilling all waters, lands and space.” (4)

“They who have served (God), the Destroyer of sins, through the dust of the feet of the saints (by humbly following their advice), they have become immaculate.” (5)

“The entire world is pacified by meditating on God. The Master Himself has liberated the entire world (from the worldly bonds).” (6)

“That Creator has done this justice: that the evil-doers have died (a spiritual death), becoming life-less like stuffed animals.” (7)

“(But), O’ Nanak, the one who has been imbued with the love of the eternal (God's) Name always sees God in one’s company.” (8-5-39)

**The message of the *shabad* is that we should humbly follow Guru’s advice, and have complete faith in God. We should trust that if we meditate on His Name with true love and devotion, He would liberate us from all pains and suffering, and will suitably punish the evildoers who try to harm us.**

baarh mahw mW mhl w 5 Gru4

baarah maahaa maa<sup>N</sup>jh mehlāa 5 ghar 4

siqgr pBwid ]

ik-o<sup>N</sup>kaar satgur parsaad.

ikriq krm kyvICMykir ikrpw mly hurwm ]

kiraṭ karam kay veechhurhay kar kirpaa maylhu raam.

cwir kll dh ids BhyQik AweypB kl swm ]

chaar kunt dah dis bharamay thak aa-ay parabh kee saam.

DyudDyqybuhlrl ikqYn AwYkwm ]

Dhayn duDhai tay baahree kitai na aavai kaam.

j l ibnusiK kml wql apj ih nhl dnm ]

jal bin saakh kumlaavaṭee upjahi naahee daam.

hir nhl n iml IAYsuj nYkq pweIAYibsrwm ]

har naah na milee-ai saajnai kaṭ paa-ee-ai bisraam.

ij quGir hir kllun pgtel BiT ngr syglm ]

jit ghar har kant na pargata-ee bhath nagar say garaam.

sb slgur qBdl rs sxudhl sB Kwm ]

sarab seegaar tambol ras sandayhee sabh khaam.

pB sAwml kll ivhklAw mlq sj x siB j wm ]

parabh su-aamee kant vihoonee-aa meet sajan sabh jaam.

nwnk kl bñqlAw kir ikrpw dlj Ynwmu ]

naanak kee banante-aa kar kirpaa deejai Naam.

hir mly husAwml slg pB ij s kw inhcl

har maylhu su-aamee sang parabh jis kaa nihchal Dhaam. ||1||

Dnm ]1]

**BARA MAHA**

**(TWELVE MONTHS)**

**MAAJH MEHLA 5 GHAR 4**

In this poem, Guru Ji takes the example of changing seasons in the twelve months of a year, and relates them to the changing moods of human love, particularly when one is separated from God.

First, as an introduction to the description of the twelve months representing the changing condition of the human soul, Guru Ji says: "(O’ God, as a), result of our (bad) deeds, we are separated from You. Showing mercy, please unite us (with You). We have wandered in all the four corners and ten directions. Now O’ God, completely exhausted, we have come to Your refuge. (Just as) a cow, that yields no milk (is of no use), and just as a crop withers away for the lack of water and yields no income, (similarly) without uniting with God (our beloved Spouse), how can we find any rest or comfort?"

Next using the beautiful metaphor of a bride separated from her beloved spouse, Guru Ji describes the anguish of a separated human soul from God. He says: “The bride in whose house (the heart), doesn’t reside her spouse God, for her (all the) villages and cities are like ovens. To her, all ornaments, embellishments, and cosmetics along with her body seem worthless. Without the presence of her spouse, even her friends and relatives appear as demons of death. (Therefore), Nanak prays: “O’ Master, showing mercy, please bless us with (Your) Name, and unite us with that Spouse, whose abode is immovable.” (1)

The message of this *shabad* is that our love for God should be so sincere and intense that without union with Him, we should feel like a cow gone dry, a plant withered without water, and a bride without her spouse (to whom ornaments and cosmetics appear worthless, and friends and relatives look like demons of death). We should most humbly pray to God to bless us with His Name (His love and devotion), so that we may one day become worthy of enjoying His eternal union.

cjq govM uAr uDIAY h wYA n duG xw ]

chayt govind araaDhee-ai hovai anand ghaanaa.

sl j n w i m i l p w e l A y r s n w n w m u B x w ]  
ij in p w i e A w p B u A w p x w A w e y i q s i h g x w ]  
i e k u i K n u i q s u i b n u j l v x w i b r Q w j n m u j x w ]  
j i l Q i l m h l A i l p i r A w r i v A w i v i c v x w ]  
s o p B u i c i q n A w e l i k q V w d K u g x w ]  
i j n l r w i v A w s o p B u i q m w B u g u m x w ]

sant janaa mil paa-ee-ai rasnaa Naam bhaanaa.  
jin paa-i-aa parabh aapnaa aa-ay tiseh ganaa.  
ik khin tis bin jeevnaa birthaa janam janaa.  
jal thal mahee-al poori-aa ravi-aa vich vanaa.  
so parabh chit na aavee kit-rhaa dukh ganaa.  
jinee raavi-aa so parabhoo tinnaa bhaag manaa.

hir drsn k l m u n u l e d w n u n k i p A w s m n w ]

har darsan ka<sup>N</sup>-u man lochdaa naanak pi-aas manaa.

cjq iml w e y s o p B u i q s k l p w i e l g w ] 2 ]

chayt milaa-ay so parabhoo tis kai paa-ay lagaa. ||2||

### CHAIT

(Mid- March to Mid- April)

In this stanza, Guru Ji tells us how one should conduct oneself in the month of *Chait* (mid March through mid April, and the start of spring), how one can enjoy spiritual bliss by worshipping God, and how this worship can be done.

He says: “By worshipping God in the month of *Chait*, extreme bliss arises (in the mind). But the gift of reciting God’s Name with the tongue can be obtained in the company of saintly people. Only the advent of those persons in this world is counted as fruitful who have obtained (union with) their God. To live without that (God) even for a moment is a waste of (human) birth. The pain of that person cannot be estimated in whose heart doesn’t reside that God who pervades all land and water, and is present in forests too. (But) very fortunate are they who have enjoyed (the relish of union with) that God. (O’ God), Nanak’s mind too craves for Your sight; his mind is thirsty for it. (Therefore, he says): “I would fall at the feet (of that person, who) in this month of *Chait* unites (me) with that God.”(2)

The message of the *shabad* is that if we want to experience the joy of spring, then we should join the company of saintly persons and sing God’s praises, so that we can enjoy the bliss of His union.

v s w K D i r i n i k a u v i F I A w i j n w p h i b C h u ]

vaishaakh Dheeran ki-o vaadhee-aa jinaa paraym bichhohu.

h i r s u j n u p r K u i v s u i r k Y l g l m w i e A w D h u ]

har saajan purakh visaar kai lagee maa-i-aa Dhohu.

p q R k l q R n s l i g D n w h i r A i v n u l E h u ]

putar kaltar na sang Dhanaa har avinaasee oh.

p l i c p l i c s g l l m e l J U Y D D Y m h u ]

palach palach sagle mu-ee jhoothai DhanDhai moh.

i e k s u h i r k y n u m i b n u A g Y l e l A i h K o h ]

ikas har kay Naam bin agai la-ee-ah khohi.

d X u i v s u i r i v g c x w p B i b n u A v r u n k i e ]

da-yu visaar viguchnaa parabh bin avar na ko-ay.

p l q m c r x l j o l g y i q n k l i n r m l s o e ]

pareetam charnee jo lagay tin kee nirmal so-ay.

p h w 134

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n w n k k l p B b n q l p B i m l h u p r u p i q h o e ]

naanak kee parabh bayntee parabh milhu paraapat ho-ay.

v s w K u s h w w q W l g Y j w s l u B y t Y h i r  
s o e ] 3 ]

vaishaakh suhaavaa taan lagai jaa sant bhaytai har so-ay. ||3||

**VAISAAKH**

(Mid April to Mid May)

Guru Ji now uses the month of *Vaisaakh* as an example. Generally this is the month when the farmers harvest their crops and feel happy about the prospect of reaping rich rewards for their hard work.

Guru Ji says: “How can the bride-souls, find consolation and be happy in *Vaisaakh* (the month of joy), who are in torment because of separation from their Beloved (God. The reason is that) forgetting their Beloved friend (God), they are attached to the delusions of *Maya* (the worldly riches and power. They do not realize that) except the imperishable God, no son, wife, or worldly wealth shall keep them company (till the end). Being entangled in false worldly pursuits, the entire (world) is dying. When one goes to the next world, except One (God’s) Name, every other possession is taken away.. (Therefore), by forgetting God, one suffers distress and humiliation. In the hereafter, there is no one except God (who can help us). The one who attaches oneself to the feet of the beloved (God) earns a good reputation (in the next world).

O’ God, this is the prayer of Nanak: please meet me, so that (I too may) obtain (the bliss of Your union). The month of *Vaisaakh* looks beautiful only when one meets the saint (Guru) God.”(3)

**The message of this *shabad* is that if we want to be truly happy in *Vaisaakh*, then instead of running after false worldly wealth, we should attune our mind to God and seek union with Him.**

hir j jT j ॐ I ॐIAij suAgʼsiB invl̥h ]

hir sj x dwix I igAwiksʼn d̥el bl̥h ]  
m̥w̥k m̥q̥l n̥m̥upB an I gʼv̥nh̥l sl̥h ]

rl̥g sBynr̥w̥exʼj ɣymin Bw̥l̥h ]  
j ɔh̥r I ʁysokry̥s̥el j IA kr̥l̥h ]  
j ɔp̥B kl̥q̥Awp̥xys̥el kh̥IAih D̥l̥h ]  
Awp̥x I IA w̥j̥im̥l ʼiv̥CiV ikaur̥v̥l̥h ]  
suD̥s̥l̥hup̥r̥up̥q̥yn̥nk rl̥g m̥w̥l̥h ]  
hir j ʼr̥ur̥l̥h I w̥iq̥suD̥xl ij s kʼYB̥gum̥Q̥l̥h ]4]

har jayth jurhandaa lorhee-ai jis agai sabh  
nivann.

har sajan daavan lagi-aa kisai na day-ee bann.  
maanak motee Naam parabh un lagai naahee  
sann.

rang sabhay naaraa-inai jaytay man bhaavann.  
jo har lorhay so karay so-ee jee-a karann.  
jo parabh keetay aapnay say-ee kahee-ahi Dhan.  
aapan lee-aa jay milai vichhuh̥ ki-o rovann.  
saaDhoo sang paraapatay naanak rang maanan.  
har jayth rangeelaa tis Dhanee jis kai bhaag  
mathann. ||4||

**JAITTH**

(Mid May to Mid June)

*Jaitth* literally means ‘elder.’ The original name of the fourth Guru Ji was *Jaittha* (the elder son). In Punjab, the elder brother-in-law (the husband’s elder brother) is also called *Jaitth*. Here, showing his remarkable poetic skill, Guru Ji uses this word in a double sense: one for the name of the month, and other for God, who is the eldest of all.

Guru Ji says: “In the month of *Jaitth*, we should try to unite with that *JAITTH* (the supreme Being), before whom all bow their heads. When we are attached to God, our real friend, He doesn’t bind us down or hand us over to any (demon of death for punishment). God’s Name is precious like gems and pearls, (and is a wealth) which cannot be stolen. All the different forms and wonders, which please our mind (are the works of) the primal Being. God does what He wills, and that is exactly what His creatures do. Those whom God has made His own are considered blessed.”

Guru Ji however, cautions us against any kind of self-conceit on achieving honor and glory. He says: “If human beings could obtain everything through their own efforts, then why would they feel unhappy upon being separated (from God)? O’ Nanak, only those persons enjoy the bliss of union with God who obtain the company of the holy saints. In short, the month of *Jaitth* is full of joys for those fortunate ones, in whose destiny it is so preordained.” (3)

**The message of the *shabad* is that if we want to have a really joyful time in the month of *Jaitth*, or any other month, we should seek the company of saintly persons, and meditate on (God’s) Name.**

AwsWuqplMw iqsul gYhir nwhun ij Mw pws ]

j gj lvn prKuiqAwig kYmws sMl Aws ]

diKYBwie ivgcIAygil pelsuj m kl Pws ]

j hw blj Ysol kYmQYj oil iKAns ]

rYx ivhwxl pCqwxl aIT c l l gel inrw ]

ij n k0suDUBtIAysodrgh hie Kl wsu ]

kir ikrpw pB Awpxl qydrsn hie ipAw ]

pB qDuibnudj w konhl nwnk kl Ardws ]

AwsWushMw iqsul gYj sumin hir crx  
inws ]5]

aasaarh tapandaa tis lagai har naahu na jinna  
paas.

jagjeewan purakh ti-aag kai maanas sandee aas.

duyai bhaa-ay viguchee-ai gal pa-ees jam kee faas.

jayhaa beejai so lunai mathai jo likhi-aas.

rain vihaanee pachhutaanee uth chalee ga-ee  
niraas.

jin kou saaDhoo bhaytee-ai so dargeh ho-ay  
khalaas.

kar kirpaa parabh aapnee tayray darsan ho-ay  
pi-aas.

parabh tuDh bin doojaa ko nahee naanak kee  
ardaas.

aasaarh suhandaa tis lagai jis man har charan  
nivaas. ||5||

### ASAARD

(Mid June to Mid July)

In the Northern hemisphere, the period of June through July is known as the hottest time of the year. It is particularly hot in Punjab (India) at this time. The Sun seems to be radiating fire rather than rays. It is in this month that the fifth Master, Sri Guru Arjun Dev Ji, who compiled Sri Guru Granth Sahib Ji (the Sikhs Holy Scripture), was martyred. It was not an ordinary killing either. He was made to sit on a red-hot iron grill, while hot burning sand was being poured over his head. Yet, Guru Ji remained calm and serene in God's will, saying: "Sweet is Your will, O' my God. It is only Your Name (and love) that servant Nanak seeks." The question is- how could he remain so calm and cool? Why did this heat and torture not bother him? Guru Ji provides an answer in this hymn, named after the month of *Asaard*.

He says: *Asaard* feels burning hot to those (bride-souls) whose spouse (God) is not with them (who don't meditate on God's Name, and) who forsake God, the life of the universe, and pin their hopes on humans. By straying in duality (the love of transitory worldly pleasures and possessions, rather than God), we suffer severely (as if) the noose of death has been put around our necks. Such a one reaps what one sows, and what is writ (in the destiny) on one's forehead. (In this way, the bride soul who forsakes her spouse (God) departs repenting from (the world) after spending the night of her life. (On the other hand), they who meet (and follow the advice of the) saint (Guru) are exonerated in (God's) court."

Showing us the way to achieve cool comfort, not only in the hot month of *Asaard*, but lasting joy and peace all the year round, Guru Ji prays: "O' God, please show Your mercy, that I may always thirst for Your vision. This is the prayer of Nanak, that there is none else except You (who can give me relief). The month of *Asaard* is pleasing to the one, in whose heart is enshrined God's feet (His Name)."(5)

**The message of the shabad is that by enshrining God's Name (His love and devotion) in our heart, we can enjoy cool comfort not only in the hot months of June and July, but in all seasons and situations of life.**

swix srsl kwxl crn kml isauipAwru ]

mnuqnurqw sc rllg iekonwmuADwru ]

ibiKAw rllg kLwivAw idsin sByCwru ]

hir Almlq bll shwxi imil suDulvwxhuru ]

vxuixupB slig mail Aw slmD prK Apwru ]

hir iml xYnomnul edw krim iml wxhuru ]

ij nl sKleypBupwieAw hluign kYsd bil hr ]

nwnk hir j l mieAw kir sbid svwxhuru ]

swxuiqnw shwxi ij n rwm nmuair huru ]6]

saavan sarsee kaamnee charan kamal si-o  
pi-aar.

man tan rataa sach rang iko Naam aDhaar.

bikhi-aa rang koorhaavi-aa disan sabhay chhaar.

har amrit boond suhaavane mil saaDhoo  
peevanhaar.

van tin parabh sang ma-oli-aa samrath purakh  
apaar.

har milnai no man lochdaa karam milaavanhaar.

jinee sakhee-ay parabh paa-i-aa haN-u tin kai sad  
balihaar.

naanak har jee ma-i-aa kar saba savaaranhaar.

saavan tinaa suhaagane jin raam Naam ur haar.  
||6||

It is the same light

**SAAWAN****(Mid July to Mid August)**

*Saawan* is usually the month of rains in the Punjab (India). Rains bring greenery to land and prosperity to the people, particularly farmers. It is a season of enjoyment for young boys and girls, who put swings on the trees and frolic around. It is particularly pleasing to the young brides who enjoy the loving company of their grooms. Guru Ji uses this backdrop to illustrate what brings happiness to a human being, whom he likens to God's soul-bride.

He says: "In the month of *Saawan*, that bride soul blooms in happiness who is imbued with love for the lotus feet (the immaculate Name of God). Her body and mind is imbued with the love for the eternal (God), and her only prop is God's Name. For her all the false worldly attractions are bitter like poison, and appear useless like ashes. Meeting the saint-Guru, she is able to drink the pleasing drop of God's (Name). In the company of the limitless all-powerful God, all the forests and grass blades are in bloom (in this month of *Saawan*.) My mind also longs to meet that God, but it is only by His grace that anyone can unite (with Him). I am always a sacrifice to those fellow bride-souls who have attained to God. Nanak says: "O' my God, please show Your mercy (upon me). It is only You who can embellish a person, through the word (of the Guru). The month of *Saawan* (is truly pleasant) for those united (soul) brides, who have worn the necklace of God's Name in their hearts." (6)

**The message of the *shabad* is that if we want to experience the bliss of union with God, and remain as happy as the blooming nature in the rainy month of *Saawan*, then we should embellish our thoughts with the immaculate word (of the Guru) and keep God's Name enshrined in our heart.**

Buḍiē Brim Bil ॥xIAw dī ॥I gw hḡu]

I K slgwr bxwīeAw kwrīj nwhl kḡu]  
ij quidin dh ibnssl iqquv ॥Ykhsin pḡu]  
pkiV cl ॥wein dḡ j m iksYn dḡl Bḡu]

Cif KVqyiKnYmwh ij n isaul gw hḡu]

hQ mrVYqnuḡpyisAwhhuA Aw sḡu]  
j ḡw blj Ysol ॥Ykrmw sMvW Kḡu]

nwnk pB srxuḡql crx bihQ pB dḡu]

syBuḍiē nrik n pweIAih ḡrurKx vwl w hḡu] 7]

bhaadu-ay bharam bhulaanee-aa doojai lagaa hayt.

lakh seegaar banaa-i-aa kaaraj naahee kayt.  
jit din dayh binsasee tit vaylai kahsan parayt.  
pakarh chala-in doot jam kisai na daynee bhayt.

chhad kharhotay khinai maahi jin si-o lagaa hayt.

hath marorhai tan kapay si-aahhu ho-aa sayt.  
jayhaa beejai so lunai karmaa sand-rhaa khayt.

naanak parabh sarnaagatee charan bohith parabh dayt.

say bhaadu-ay narak na paa-ee-ah gur rakhan vaalaa hayt. ||7||

**BHAADON****(Mid-August to Mid- September)**

The month of *Bhaadon* is very hot and uncomfortable, particularly for the farmer in Punjab (India). In this month, intense heat combined with humidity makes a farmer's life very difficult and miserable.

Taking this example, Guru Ji says: "In the month of *Bhaadon*, (just as a farmer feels very uncomfortable, similarly) the bride-soul attached to duality (worldly riches) is lost in illusion and goes astray. She may adorn herself with myriad ornaments, but these are of no avail. The day this body dies, it will be called a ghost. The demons of death will bind the soul and drive it away without telling anybody where they are taking it. In an instant, all those with whom she was in love shall abandon her. (Seeing death approaching, one becomes so frightened that) one wrings hands, the body trembles, and it turns from black to white. Life is like a field of actions where one reaps whatever one sows. But O' Nanak, they who seek the refuge of God, and board the ship of the lotus feet (of His Name, God helps them cross over the worldly ocean. In short), they, whose beloved is the savior Guru, are not cast into hell (or made to suffer torments, as one suffers in the month of) *Bhaadon*. (7)

**The message of the *shabad* is that if we want to save ourselves from the difficulties and troubles of the world and the tortures of hell, we should seek the protection of the Guru, and lead our life in accordance with *Gurbani*, as contained in Guru Granth Sahib Ji.**



Asin pñ amhVw ikauiml IAYhir j wie ]

asun paraym umaahrhaa ki-o milee-ai har jaa-ay.

pñw 135

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min qin ipAms drsn Gxl kæl Awix iml wV  
mie ]

man tan pi-aas darsan ghanee ko-ee aan milaavai  
maa-ay.

skñ shwæl pñ kyhauiqn kYl wgw pwie ]

sant sahaa-ee paraym kay ha-o tin kai laagaa  
paa-ay.

ivxupB ikausKupwælAYdñ I nñhl j wie ]

vin parabh ki-o sukh paa-ee-ai doojee naahee  
jaa-ay.

ij M@cuiKAw pñ rsusyiqñbiq rhyAwGwie ]

jinHee chaakhi-aa paraym ras say taripat rahay  
aaghaa-ay.

AwpiuqAwig ibnql krih I hupBUI iv I wie ]

aap ti-aag bintee karahi layho parabhoo larh  
laa-ay.

j ohir kñq iml wælAw is ivCiV kqih n j wie ]

jo har kant milaa-ee-aa se vichhurh kateh na  
jaa-ay.

pB ivxudñ w konhl nñnk hir srxwie ]

parabh vin doojaa ko nahee naanak har sarnaa-ay.

AsUsKI vsñIAw ij nw mieAw hir rwie ]8]

asoo sukhee vasandee-aa jinaa ma-i-aa har raa-ay.  
||8||

ASSUN

(Mid September to Mid October)

As compared to the hot and humid month of *Bhaadon*, the month of *Assu* is rather a comfortable month. It is natural that in such a situation, a longing arises in the heart of a young bride to meet her Comparing the human soul with such a young bride, Guru Ji describes how the human soul also longs for union with her spouse (God).

He says: "O' my mother, (after passing through the agony of the month of *Bhaadon*), an upsurge of love is arising within me in this (pleasant) month of *Assu*. I wonder, how could I go and meet (my Spouse)? Within my mind and body, there is a great thirst and longing for His vision, and I wish that somebody may come and unite me with Him. (I have heard that) the saints provide help (to devotees, to meet the object of) their love. Therefore, I think I should go and fall at their feet (and humbly seek their help. I fully realize that) without (meeting) God we cannot find peace, and (except His shelter) there is no other place to go. (They) who have tasted the relish of (His) love remain fully satiated (and don't have any more worldly desires). Renouncing their self (conceit), they humbly pray: "(O' God), please attach us to Your love. (The bride souls), whom the spouse God has united (with Him) never get separated (from Him. Because), O' Nanak (they realize that) except God there is no other, (who can provide them with such eternal peace). Therefore, they always remain under God's shelter. (In short), in the month of *Assu*, those bride souls who have the grace of God the king, live in peace."(8)

The message of the *shabad* is that if we want to enjoy eternal peace and attain union with God, we should seek the help of the saint (Guru), and pray to God to show His mercy and unite us with Him.

kiqik krm kmwxydsun kñhlj gu]  
prmsr qyBil AWivAwpin sByrg ]  
vynK heyrm qyl gin j nm ivj g ]  
iKn mih kaWYhie geyij qVymieAwBg ]

katik karam kamaavnay dos na kaahoo jog.  
parmaysar tay bhuli-aaN vi-aapan sabhay rog.  
vaimukh ho-ay raam tay lagan janam vijog.  
khin meh ka-urhay ho-ay ga-ay jit-rhay maa-i-  
aa bhog.

ivcun kæl kir skYiks QYrwh rj ]  
klqw ikCUn hwel il iKAw Dir sñg ]

vich na ko-ee kar sakai kis thai roveh roj.  
keetaa kichhoo na hova-ee likhi-aa Dhur  
sanjog.

vfbuql myrpBuiml YqWawgrih siB ibEg ]

vadbhaagee mayraa parabh milai taan utreh  
sabh bi-og.

nwnk kaupB ruik I jh myrswhb bñl mc ]

naanak ka-o parabh raakh layhi mayray saahib  
bandee moch.

kiqk hwYsuDshuibnsih sBysc ]9]

katik hovai saaDhsang binsahi sabhay soch.  
||9||

It is the same light

**KATTAK**

(Mid October to Mid November)

The month of *Kattak* is quite pleasant. It is neither too hot nor too cold. However, some persons are found suffering even in this month.

Addressing such persons, Guru Ji says: "If even in otherwise happy circumstances, like the month of *Kattak*, you are miserable, then do not blame anyone (for your sufferings, because) it is the result of your own past deeds. (The reason is that in your pursuit of false worldly pleasures, you forget God, and) by forgetting, one is afflicted with all kinds of maladies. Those who (becoming apostate) turn their face away from God are separated from Him for several births. All the enjoyments of the world become bitter (and painful) in an instant. (In such circumstances), no intercessor can do anything (to help them, so they wonder) before whom they can go and cry every day (to find solace for their grief). Nothing can be done (to avoid the suffering, which) has been pre-ordained in their destiny (based on their past deeds)."

However, in his compassion, Guru Ji tells a way out. He says: "If by great good fortune one happens to meet my God, then all (the pain and suffering due to) separation from God is gone."

(But the question arises, how can a person meet God)? Putting himself in the place of such a separated bride soul, Guru Ji says: "O' my God, the emancipator of all, please save Nanak (from the worldly bonds. But since God is obtained through the company of the saints), Guru Ji says: "If in the month of *Kattak*, one obtains the company of the saint (Guru), then all one's worries vanish." (9)

**The message of the *shabad* is that if we want to avoid any pain and suffering due to our past deeds, we should seek the company of the saint Guru, devotedly listen and follow *Gurbani*, and pray to God to pardon our past sins and now unite us with Him.**

mųGir mūh sųhIAw hir ipr slųg bųVIAw ]

manghir maahi sohandee-aa har pir sang  
baith-rhee-aah.

iqn kl sųw ikAw gxl ij sūhib mų VIAw ]

tin kee sobhaa ki-aa ganee je saahib  
maylrhee-aah.

qnumnumail Aw rwm isauslųg sūD shų VIAw ]

tan man ma-oli-aa raam si-o sang saaDh  
sahaylrhee-aah.

sūD j nw qybūhrųl syrhin iekų VIAw ]

saaDh janaa tay baahree say rahan  
ikaylrhee-aah.

iqn dKun kbhųlaqrųsyj m kųvis pųVIAw ]

tin dukh na kabhoo utrai say jam kai vas  
parhee-aah.

ij nl rwivAw pųBuAwpųxw syidsin inq KųVIAw ]

jinee raavi-aa parabh aapnaa say disan nit  
kharhee-aah.

rqn j vųhr l m hir kųM iqnw j VIAw ]

rajan javayhar laal har kanth tinaa jarhee-aah.

nwnk bųCYDųV iqn pųB srxl dir pųVIAw ]

naanak baaNchhai Dhoorh tin parabh sarnee  
dar parhee-aah.

mųGir pųBuAwrųDxw bhųV n j nmVIAw ]10]

manghir parabh aaraaDhanaa bahurh na  
janamrhee-aah. ||10||

**MANGHAR**

(Mid November to Mid December)

This month is generally pleasant, because the summer season is gone and winter in the real sense has not yet begun. It is rather pleasantly cool. So naturally everybody (and particularly young brides) like to adorn themselves with beautiful clothes and ornaments, so that they may look attractive and charming.

But Guru Ji tells us what type of soul brides look beautiful to our groom (God). He says: "In the month of *Manghar* (only those bride souls) look beautiful who enjoy the company of God the Spouse. What can I say about the glory of such bride souls who are united with the Master (God)? By meditating on God in the company of saintly persons, the body and mind of such bride souls remains always in bloom."

Next, Guru Ji describes the state of those (soul) brides who remain bereft of the company of the saints. He says: "Those (soul brides) who remain deprived of the company of saintly people always keep suffering in loneliness. Misery never leaves them, and they are put under the control of the demon of death."

Describing once again the honor and glory enjoyed by those bride souls who remember God, Guru Ji says: “Those (bride souls) who have enjoyed the (blissful) company of their (God) are always seen waiting on Him (ready to serve Him). While standing in the divine court, they look beautiful and glorious, as if they have been adorned with the jewels, diamonds and rubies (of God’s Name). Nanak seeks the dust of such honored souls who have sought refuge at (God’s) door. They who meditate on God in the month of *Manghar* do not (suffer the pain of) birth and death again.”(10)

**The message of this *shabad* is that if we want to obtain honor in (God’s) court, we should seek those blessed souls who are already united with Him, and meditate on God’s Name in their company.**

pōK qKūrun ivAupel kMī imil Aw hir nūhu]

mnubjDAw crnūribM drsin l gVw sūhu]

Et gōvM gōpū rūie syw sAml l uhu]

ibiKAw pōh n skel imil sūDūgK gūhu]

j h qyapj l qh iml l scl pōiq smūhu]

krugih l lnl pūrbhīm bhūV n ivCMI Aūhu]

būir j vaul K byl Aūhir sj xūAgm Agūhu]

srn pel nūwixl nūnk dir pel Aūhu]

pKūshM srb sK ij subKsyvprvūhu]11]

pokh tukhaar na vi-aapa-ee kanth mili-aa har naahu.

man bayDhi-aa charnaarbind darsan lagrhaa saahu.

ot govind gopaal raa-ay sayvaa su-aamee laahu.

bikhi-aa pōhi na sak-ee mil saaDhoo gun gaahu.

jah tay upjee tah milee sachee pareet samaahu.

kar geh leenee paarbarahm bahurh na vichhurhi-aahu.

baar jaa-o lakh bayree-aa har sajan agam agaahu.

saram pa-ee naaraa-inai naanak dar pa-ee-aahu.

pokh sohandaa sarab sukh jis bakh say vayarvaahu. ||11||

### POAKH

(Mid December to Mid January)

*Poakh* is a very cold month in northern India. Mountains are covered with snow, and many times the sub-zero temperatures in the plains make people very uncomfortable during the biting and freezing cold of winter. In such times, people try to save themselves from the cold by wearing warm clothes, heating their homes, or just by hugging and embracing their loved ones. Guru Ji uses this metaphor of the brides in the loving and warm embrace of their spouses, to explain the warmth enjoyed by those devout souls who remain united with their spouse (God) by continuing to meditate on His Name.

He says: “The freezing cold of *Poakh* doesn’t afflict that (bride soul) who is blessed with the embrace of God, her spouse. Her heart is pierced with devotion to God’s lotus feet (His Name), and is attuned to (the expectation of seeing His) sight. She now lives only for the support of God, the king of the universe, and reaps the profit of service of her Master. Now even the poison (of worldly riches and power) cannot touch her, because after meeting with the saint (Guru), she keeps singing (God’s) praises. (In this way), by being absorbed in true love (of God) she merges back into Him (and is united with Him, by) whom she was created. Grasping her with His hand, the all-pervading God has united her with Him, and she won’t be separated (from Him) again. Millions of times I sacrifice myself to God, the incomprehensible and unfathomable friend. O’ Nanak, that God (is very kind, and it is in His nature that He has to) save the honor of those who fall at His door for shelter. Even the cold month of *Poakh* becomes pleasant and full of comforts to the one who has been pardoned by that carefree (God).” (11)

**The message of the *shabad* is that if we want to avoid any kind of mental suffering, even in otherwise adverse circumstances, we should keep singing God’s praises in the company of saintly people, and most humbly ask for God’s pardon and mercy.**

mūG mj nūstlg sūDAw DūI kir iesnūhu]

hir kw nūmūiDAwē six sBnw nokir dūnu]

j nm krm ml uagrMn qyj wē gūnuhu]

maagh majan sang saaDhoo-aa Dhoorhee kar isnaan.

har kaa Naam Dhi-aa-ay sun sabhnaa no kar daan.

janam karam mal utrai man tay jaa-ay gumaan.

## pṯṯw 136

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kwim krōD n mḥIAyibnsYI BṯuAwnu]  
 scYmwig cl idAw asqiq kryj hnu]  
 ATsiT qlrQ sgl pṯ j IA dieAw prvnu]  
 ij s nodyVdieAw kir sēl prKusj wnu]  
 ij nw imil Aw pBṯuAwpxw nwnk iqn krbnu]  
 mwiG sicy sy kVIAih ij n pṯw grṯ  
 imhrvnu]12]

kaam karoDh na mohee-ai binsai lobh su-aan.  
 sachai maarag chaldi-aa ustāt karay jahaan.  
 aṯhsath tirath sagal punn jee-a ḍa-i-aa parvaan.  
 jis no dayvai ḍa-i-aa kar so-ee purakh sujaan.  
 jinaa mili-aa parabḥ aapnaa naanak ṯin kurbaan.  
 maagh suchay say kaaNḍhee-ah jin pooraa gur  
 miharvaan. ||12||

## MAAGH

(Mid January to Mid February)

This month is also usually very cold, though sometimes it starts showing signs of the advent of spring. In India this month is considered very auspicious. Many important Hindu festivals are held on the first of this month. Hindus consider it highly virtuous to take a dip in the river, and give charity near the holy city of *Paraag (Allahabad)*, situated on the confluence of three holy rivers (the *Ganges*, *Yamuna*, and the under ground *Saraswati*).

However, Guru Ji gives a different advice on this occasion. He says: “(O’ my friend, instead of bathing at holy places) in the month of *Maagh*, bathe in the dust of the saints’ feet (by humbly serving them. Listen and meditate on (God’s) Name, and (instead of giving food, clothes, and money to the fake *Pundits*), give the charity of Name to all. By doing so, all the dirt of the (evil and sinful) deeds of your past births will be washed off, and your mind will be rid of arrogance. You will not be allured by lust and anger, and even your dog-like greed would go away. The world praises those who tread on this righteous path. In fact, all the approved acts (such as bathing at the sixty-eight places of pilgrimage, all types of charities, and acts of compassion on God’s creatures) are included in the merits of meditating on God’s Name. Therefore, that one alone is truly wise whom God in His mercy blesses with (this gift of Name). Nanak is a sacrifice to those who have met their God. In the month of *Maagh*, only those persons are considered pure on whom the perfect Guru is kind (and blesses them with the gift of Name).”(12)

The message of this *shabad* is that instead of visiting pilgrimage places and giving alms to *pundits* or priests in the month of *Maagh*, we should humbly serve the holy saints (by acting on the advice of Guru (Granth Sahib Ji), meditate on (God’s) Name, and inspire others to do the same.

PI gix Aṇd apwṯj nwhir sj x pṯtyAwie ]

fulgun anand upaarjanaa har sajan pargatay  
 aa-ay.

slṯ shwēl rṯm kykir ikrpw dIAw iml wie ]

sant sahaa-ee raam kay kar kirpaa dee-aa  
 milaa-ay.

sj shwēl srb sK hix dKw nwhl j wie ]

sayj suhaavee sarab sukh hun dukhaa naahee  
 jaa-ay.

ieC pṯnl vfBṯgxl vrupwieAw hir rṯie ]

ichh punee vadḥhaagnee var paa-i-aa har raa-ay.

imil shIAw mṯṯl ugwhl glq gōvṯ Al wie ]

mil sahee-aa mangal gaavhee geet govind  
 alaa-ay.

hir j ṯw Avrun idsel kel dṯw l vṯn l wie ]

har jayhaa avar na dis-ee ko-ee doojaa lavai na  
 laa-ay.

hl qupl qusvṯrEnuinhcl idqlAnuj wie ]

halat palat savaari-on nihchal dṯee-an jaa-ay.

slṯw sṯgr qyriKANubḥiV n j nmYDwie ]

sansaar saagar ṯay rakhi-an bahurh na janmai  
 Dhaa-ay.

ij hvweK AnK gK qrynṯnk crxl pṯie ]

jihvaa ayk anayk gun taray naanak charnee  
 paa-ay.

PI gix inq sl whIAyij s noiql un qmṯie ]13]

fulgun nit salaah-ai jis no til na tamaa-ay.  
 ||13||

**PHALGUN**

(Mid February to Mid March)

*Phalgun* announces the advent of spring after a long cold spell, and people celebrate it by observing festivals like *Holi* and *Hola Mohalla* (wherein participants throw colored powder and water on one another, or arrange special parades and display martial skills). Guru Ji started this poem with the month of *Chait* when the soul bride suffered from pangs of separation from her spouse (God). Now, towards the end of the poem, he describes the state of mind of that bride soul who followed the Guru-directed path of remembering her spouse (God) in holy company for a long period, and has been rewarded with His union.

In this stanza describing the joy and happiness of spring season, on behalf of such a soul (bride), Guru Ji states: “In the month of *Phalgun*, unique spiritual bliss arises in the minds of (those soul brides in whose heart) their dearest friend, God has come and become manifest. The saints of God have become their helpers, and showing mercy they have united them (with God). The couch (of their heart looks) beautiful, they enjoy all kinds of comforts, and there is no place for any sorrow. (The heart felt) desire of

such fortunate ones gets fulfilled, because they have obtained God the King as their groom. Joining together with their saintly friends and mates, they recite songs in praise of God. (Such a united bride soul) doesn’t consider anyone else remotely comparable (to God, who) has embellished her both in this and her next life, and has given her an eternal place (in His mansion). He has saved her (from drowning) in the worldly ocean, and she will not have to suffer through any more rounds of birth (and death).”

Now, entering into a prayer mode, Guru Ji says: “O’ God, we have (only) one tongue, but countless are Your virtues. Nanak says that those who fall at Your feet (and humbly meditate on Your Name) swim across (the worldly ocean). Therefore, I say that in the month of *Phalgun* we should daily praise (that God) who is without avarice.”(13)

**The message of this *shabad* is that if we want to swim across the worldly ocean and save ourselves from the perpetual pains of birth and death, then we must join together with saintly persons, daily sing praises of God, and meditate on His Name.**

ij in ij in nmuIDAwieAw iqn kykuj sry]  
hir gruplw AwriDAw drgh sic Kry]

srb sKw iniD crx hir Baj I uibKmuqry]

pjn Bgiq iqn puelAw ibiKAw nuih j ry]

kW geydiBdw nsl pln sic Bry]

pwrbhmupBusydymn AMir ekuDry]

mwh idvs mlrq BI yij s kaundir kry]

nwnkumYdrs dnuikrpw krhuhry]14]1]

jin jin Naam Dhi-aa-i-aa tin kay kaaj saray.  
har gur pooraa aaraaDhi-aa dargeh sach  
kharay.  
sarab sukhaa niDh charan har bha-ojal bikham  
taray.  
paraym bhagat tin paa-ee-aa bikhi-aa naahi  
jaray.  
koorh ga-ay dubiDhaa nasee pooran sach  
bharay.  
paarbarahm parabh sayvday man andar ayk  
Dharay.  
maah divas moorat bhalay jis ka-o nadar  
karay.  
naanak mangai daras daan kirpaa karahu  
haray. ||14||1||

**CONCLUDING PARA**

After describing how meditation on God’s Name is one’s sole strength and sustenance in all seasons, whether painful or pleasant, Guru Ji concludes: “Whosoever has meditated on (God’s) Name has accomplished all their tasks. Those who worship the perfect Guru-God are judged true in God’s court. God’s lotus feet (His devoted service and meditation) are the treasure of all joys. (They who attune themselves to God) cross over the dreadful (worldly ocean). They obtain the gift of God’s loving devotion, and do not burn (or suffer in the desires for) the poison (of worldly riches and power). All their false (notions) are gone, and their duality (double-mindedness) flees away. They are filled with complete truth. Enshrining only the one (God) in their mind, they keep serving (and meditating on God). In short, all the months, days and moments are auspicious for those on whom (God) bestows His grace. O’ God, Nanak begs You for the gift of Your vision. Please show mercy (and bless him with this gift).”(14-1)

The message of this hymn of *Bara Maha* is that we can make all the twelve months (our entire life) fruitful and blissful if we pray to God to bless us with the guidance of the Guru (Guru Granth Sahib Ji), meditate on His Name with loving devotion, and learn to live in obedience to His will.

mWJ mhl w 5 idn rYx

< > siqgr pBaid ]

syl siqgruAwpw hir ismrl idn siB rK ]  
AwpuiqAwig srxl pvWmK bD l imTVyvk ]

j nm j nm kw ivCiVAw hir mY husj xusk ]

j oj IA hir qyivCwMysyik n vsin Bk ]

hir ipr ibnuchun pweIAYKij ifTysiB gk ]

Awp kmwYivCwM dsun kwhUdy ]  
kir ikrpw pB ruiK l juhuruwhl krx kryk ]

hir qDuivxuKukUrU xw khIAYikQYvk ]  
nwnk kl bYqIAw hir srj nudKw nk ]1]

j IA kl ibrQw sosykhir slmD prKuApiru]

mrix j lvix AuruDxw sBnw kw AnDuru]

pHw 137

ssrYpelAYiqsukh kl vfw ij suprvuru]  
atw Agm AgwD bD ikCuAlun purwuru]

syw sw iqsuBwvsl slhw kl hie Cwru]  
dlnw nW dVw dy piqq aDwrxwru]  
Awd j gwdl rKdw scunmukrqwru]  
klmiq kie n j wexl konwhl qd xwru]  
mn qn Alir vis rhynwnk nhl smwru]  
idnuryx ij pB klmsydyiqn kYsd  
bil hr ]2]

slh AruDin sd sdw sBnw kw bKisMu]  
j lauplfuij in sij Aw kir ikrpw idqlnuij Mu]  
gr sbdl AuruDIAYj piAYinrml mku]  
klmiq khxun j welaYprmsrubAlu]  
ij sumin vsYnrwexosokhIAYBgvlmu]  
j IA kl l cw pIAYiml YsuAwml kku]  
nwnkuj lvYj ip hrl dK sByhl hku]  
idnuryx ij sun ivsrYsohirAw hwYj ku] 3]

srb kl w pB pYxomMuinmwxl Quau]  
hir Et ghl mn Alryj ip j ip j lvWnwau]  
kir ikrpw pB Awpxl j n DVI slig smwau]

ij auqUrKih iqaurhw qYw idqw pYw Kuau]

maajh mehlaa 5 din raian

ik-oNkaar satgur parsaad.

sayvee satgur aapnaa har simree din sabh rain.  
aap ti-aag sarnee pavaaN mukh bolee mith-rhay vain.

janam janam kaa vichhurhi-aa har maylhu sajan sain.

jo jee-a har tay vichhurray say sukh na vasan bhain.

har pir bin chain na paa-ee-ai khoj dithay sabh gain.

aap kamaana vichhurhee dos na kaahoo dayn.

kar kirpaa parabh raakh layho hor naahee karan karayn.

har tuDh vin khaakoo roolnaa kahee-ai kithai vain.  
naanak kee banantee-aa har surjan daykhaa nain.

||1||

jee-a kee birthaa so sunay har sammrith purakh apaar.

maran jeevan aaraaDhanaa sabhnaa kaa aaDhaar.

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sasurai pay-ee-ai tis kant kee vadaa jis parvaar.  
oochaa agam agaaDh boDh kichh ant na paaraavaar.

sayvaa saa tis bhaavsee santaa kee ho-ay chhaar.

deenaa naath dai-aal dayv patit uDhaaranhaar.

aad jugaadee rakh-daa sach Naam kartaar.

keemat ko-ay na jaan-ee ko naahee tolanhaar.

man tan antar vas rahay naanak nahee sumaar.

din rain je parabh kaN-u sayvday tin kai sad balihaar. ||2||

sant aaraDhan sad sadaa sabhnaa kaa bakhshind.

jee-o pind jin saaji-aa kar kirpaa diteen jind.

gur sabdee aaraaDhee-ai JAPee-ai nirmal mant.

keemat kahan na jaa-ee-ai parmaysur bay-ant.

jis man vasai naaraa-ino so kahee-ai bhagvant.

jee-a kee lochaa pooree-ai milai su-aamee kant.

naanak jeevai JAP haree dokh sabhay hee hant.

din rain jis na visrai so hari-aa hovai jant. ||3||

sarab kalaa parabh pooro manj nimaanee thaa-o.

har ot gahee man andray JAP JAP jeevaan naa-o.

kar kirpaa parabh aapnee jan Dhoorhee sang samaa-o.

ji-o tooN raakhahi ti-o rahaa tayraa ditaa painaa khaa-o.



andmusel krwie pB imil sūDūgk gwau]

udam so-ee karaa-ay parabh mil saaDhoo gun  
gaa-o.

dj I j wie n sulel ikQYkKx j wau]

doojee jaa-ay na sujh-ee kithai kookan jaa-o.

AigAwn ibnwn qm hrx alkyAgm Amwau]

agi-aan binaasan tam haran oochay agam amaa-o.

mnuivCiVAw hir mj IAYnwnk ehusiAwau]

man vichhurhi-aa har maylee-ai naanak ayhu  
su-aa-o.

srb kil Amw iquiddin hir prsl gr kypwau  
[4]1]

sarab kali-aanaa tit din har parsee gur kay paa-o.  
||4||1||

### MAAJH MEHLA 5 DIN RAAIN

#### (DAY AND NIGHT)

Like *Bara Maha* (twelve months), the title of this composition is *Din Raain* (day and night). It describes how we should strive day and night to cultivate love and devotion for God. Here comparing his soul to a loving bride, Guru Ji appears to be talking to his bosom friend (holy saint), and shares with him his innermost thoughts.

He says: “(O’ my friend, I wish that) I may serve my true Guru and meditate on God for all the days and nights (of my life. I wish that) abandoning my ego, I may fall at the feet of my Guru, utter sweet words from my mouth, and request him to unite me with God (my closest friend and relative, from whom I have been separated for many births).”

As if guessing his friend’s obvious question, why he was so anxious to meet God, Guru Ji states the reason: “O’ my sister, the mortals who remain separated from God are not able to live in peace and comfort. I have searched in all the spheres, and concluded that without the spouse God, we cannot find any peace (of mind).”

Imagining the next obvious question: “Why did she get separated from her spouse (God) in the first place?” Guru Ji humbly replies: “It is the result of my own misdeeds. Therefore, it does not behoove me to blame anybody else.”

Guru Ji now directly prays to God, and says: “O’ God, please show mercy and save me, because except You no one else has any power. O’ God, without You (one suffers so much pain and humiliation, as if one is) rolling in dust. To whom else could we relate our tale of woe? Therefore, this is the humble prayer of Nanak: that with my eyes, I may see the sight of God, the supreme Being.”(1)

Now, narrating the answer given by his friend (holy saint), Guru Ji says: “(O’ my friend), that all powerful and infinite God does listen to one’s cries of anguish. One ought to meditate on Him both in life and death (throughout one’s life), because He is the sustainer of all (creatures). Both in the parents’ house (this world), and in the in-laws house (the next world), the bride-soul (can live peacefully, only on the support of) the spouse (God), who has a very big family.”

Next, discussing the whereabouts of God and how to win His support, (on behalf of that friend), Guru Ji says: “That God is the highest of the high. He is inaccessible and beyond human understanding. There is no limit or end to His expanse. The only service that pleases Him is that which is performed by becoming the dust of the saints’ feet (by humbly following the advice of the saint Guru). That God is the merciful master of the meek and the poor, and sanctifier of the sinners. Since the beginning of ages (in all times), the Creator has been saving His devotees. True and eternal is His Name. Nobody knows His worth, and nobody can estimate His greatness. O’ Nanak, He is abiding in every one’s mind and body, and there is no count (of His merits). Therefore, I am always a sacrifice to those who serve God, day and night. (2)”

Guessing the next question (how to serve God), he says: “We must worship (that God) who has fashioned the body and mind of all the creatures, who is gracious to all, whom all the saints meditate upon, through the Guru’s word and meditate on His immaculate Name. That God is our supreme Master; there is no limit to His merits, and His worth cannot be estimated. That person is considered truly fortunate in whose heart resides the all- pervading God. All the desires of our heart are fulfilled when we meet our spouse God. Nanak too lives worshipping (that) God. (By meditating upon Him), all one’s sins are destroyed, and that person blooms (with spiritual delight) who doesn’t forsake God day or night.”(3)

Finally going into a prayer mode, Guru Ji says: “O’ God, (You are) the possessor of all powers, the (only) support of the poor (person like) me. Therefore, I have grasped onto (Your) divine support, and I survive only by meditating again and again on (Your) Name. Please show such mercy upon me that I may remain absorbed in the dust of the feet (the most humble service) of Your devotees. (Also please bless me, that) I may (happily) live in whatever state You keep me, and (gratefully) eat and wear whatever You give. O’ God, make me do only that effort (by virtue of which) I am joined with the saints, where I may sing Your praises. I can think of no other place where I may go and relate my pain. O’ lofty, unknowable, and immeasurable God, destroyer of ignorance and dispeller of darkness, this is Nanak’s objective: unite (his) estranged mind with Yourself (again). The day I touch the feet of God, my (supreme) Guru, I would obtain all kinds of joys (and blessings, and it will be the day of my total deliverance).”(4-1)

The message of this *shabad* is that if we want to obtain eternal happiness, then at all times we should remember God by praising Him through the most immaculate word of the Guru (the *Gurbani*, enshrined in Sri Guru Granth Sahib Ji), and by meditating on His Name. One day showing His grace, God may re-unite our separated soul with Him, and bless it also with His eternal union.

vur muJ kl qQw sl k mhl w 1

vaar maajh kee tathaa salok mehlaa 1

ml k mrl d qQw cMhVw shIAw kl Dnl gwxl ]

malak mureed tathaa chandarharhaa sohee-  
aa kee Dhunee gaavnee.

< > siq nmukrqw prKugr pBaid ]

ik-oNkaar sat Naam kartaa purakh gur parsaad.

sl kumU 1 ]

salok mehlaa 1.

grudhqw gruihvYGrugrudlpkuiqh l ie ]  
Amr pdurQuninkw min minAysKuhie ]1]

gur daataa gur hivai ghar gur deepak tih lo-ay.  
amar padaaraath naankaa man maanee-ai sukh  
ho-ay. ||1||

mU 1 ]

mehlaa 1.

pihl YipAwir l gw Qx diD ]  
dj Ymie bup kl siD ]  
qlj YBXw BwBI bp ]  
caQYipAwir apMl Kf ]  
pJivYKwx pIAx kl Diqu ]  
iCvYkwmun pCVj wq ]  
sqvYslj kIAw Gr vwsu ]  
ATvYkDuhAw qn nwsu ]  
nwYDad yaBysih ]  
dsvYdDw hAw sAw ]  
geyisglq pkwrl Duh ]  
aifAw hBudsweyrah ]

pahilai pi-aar lagaa than duDh.  
doojai maa-ay baap kee suDh.  
teejai bha-yaa bhaabhee bayb.  
cha-uthai pi-aar upanee khayd.  
punjvai khaan pee-an kee Dhaat.  
chhivai kaam na puchhai jaat.  
satvai sanj kee-aa ghar vaas.  
athvai kroDh ho-aa tan naas.  
naavai Dha-ulay ubhay saah.  
dasvai daDhaa ho-aa su-aah.  
ga-ay sigeet pukaaree Dhaah.  
udi-aa hans dasaa-ay raah.

pMw 138

SGGS P - 138

AwieAw gieAw mieAw nrau ]  
ipCYpqil sidhukw ]  
nwnk mnmiK ADuipAwru ]  
bwJugrUfbw sBuru ]2]

aa-i-aa ga-i-aa mu-i-aa naa-o.  
pichhai patal sadihu kaav.  
naanak manmukh anDh pi-aar.  
baajh guroo dubaa sansaar. ||2||

VAAR MAAJH

SALOKMEHLA 1

(To be sung to the tune of ‘Malik Murid and Chanderhara Sohia’)

Guru Ji instructs that this *Vaar* (poetic narration of a war story) should be sung to the tune of a popular contemporary story relating to the war between “Malik Murid and Chanderhara Sohia.” Malik Murid and Chanderhara Sohia were two brave generals in the army of the great Mughal emperor Akbar. They

engaged in a fierce battle to show their loyalty to the King, and both died fighting valiantly. Such epics, as originally composed by different Gurus, consisted only of *Paurees*, or the progressive steps for one's spiritual ascent. These were meant to be sung to the tune, as indicated by the respective Guru. While compiling Guru Granth Sahib Ji, the fifth Guru Arjun Dev Ji added some *Saloks* (short stanzas composed by the same or different Guru) before each *Pauree* to further clarify the meaning or purpose of these steps. Many times, he also indicated the tune to which that *Vaar* ought to be sung. This is how these *Vaars* assumed the appropriate formats, as shown in Guru Granth Sahib Ji.

### SALOK MEHLA 1

First of all, emphasizing the importance of the Guru, he says: "The Guru is the Giver (of Name). He is (the sublime source of peace, like a cool and soothing) house of snow. The Guru is (like) a lamp, which provides the light (of divine knowledge) to all the three worlds. O' Nanak, it is from (the Guru that one can obtain) the everlasting commodity (of Name). It is only when we are convinced in our mind (about this truth) that we obtain peace."(1)

**The message of this Salok is that if we want peace of mind, divine knowledge, or the way to unite with God, then we must seek the guidance of our Guru (Granth Sahib Ji).**

### MEHLA 1

Now dividing human life into ten stages, Guru Ji explains how from infancy one is continuously attached to worldly pleasures and comforts, and instead of following Guru's advice follows the dictates of one's mind, which ultimately bring pain and suffering.

He says: "In the first stage (of life, one) falls in love with the mother's breasts for the sake of milk. In the second (stage, becoming older), one becomes aware of mother and father. Thirdly, one becomes aware of brother, brother's wife and sister (and other close relatives). In the fourth (stage) arises the love for playing. In the fifth (stage), one is motivated by the desire for eating and drinking (enjoying tasty foods and drinks). Sixthly, one is so much overcome by sexual desire that one does not care about (the partner's) caste (or social status). In the seventh (stage), one tries to amass wealth and build mansions. In the eighth (stage of life, one becomes so much prone to) anger that the body gets ruined by it. In the ninth (stage, one becomes so old that) the hair becomes gray, and breathing becomes difficult. (Lastly) in the tenth stage, one dies and is burnt into ashes. The companions (who accompany one to the cremation ground) wail loudly and then go away. The swan-soul flies away on an unknown path (to the world hereafter). This is how a human being comes to and departs (from the world), and even one's name dies (because one is completely forgotten). After one's death, food is served (to Brahmins) on leaf plates and crows are called (and fed in one's memory, but none of this charity reaches the departed soul). O' Nanak, (this is essentially the story) of blind (worldly) love of the self-conceited person, and this is how without (the guidance of) the Guru, the (entire) world is drowned (in the worldly ocean)."(2)

**The message of this stanza is that without meditating on God's Name, the entire world suffers in pain. Only by following Guru's advice can we obtain the commodity of Name, and live in peace.**

m: 1 ]

mehlaa 1

ds bwl qix, bls rvix, qlsw kw sllrukhwY]  
 cwl lsl pruhie pcwl pguiKsYsTI kybFpw AwY]  
 sqir kw miq hlXuAslhWkw ivahwrun pwY]  
 nvYkw ishJwSxl mll n jwYAp bl u]  
 Fwll muFwFmuifTumllnunk j guDleykw Dvl hru]3]

das baaltan bees ravan teesaa kaa sundar  
 kahaavai.  
 chaaleesee pur ho-ay pachaasee pag khisai  
 sathee kay bodhaypaa aavai.  
 satar kaa matihheen aseehaaN kaa vi-uhaar na  
 paavai.  
 navai kaa sihjaasnee mool na jaanai ap bal.  
 dhandholim dhoo dhim dith mai naanak jag  
 Dhoo-ay kaa Dhavalhar. ||3||

### MEHLA 1

Now, assuming normal human life span as one hundred years, Guru Ji once again divides human life into ten spans of ten years each, and describes how one progresses into different types of behavior, ultimately dies, and spends his entire life in vain.

He says: “Up to the age of ten years, one is a child; at twenty, one is called a young person, and in thirties one is considered good-looking. At forty, one attains full maturity. At fifty, one starts faltering in one’s gait. At sixty, sets in old age. At seventy, one is devoid of senses. At eighty, one is unfit to work. At ninety, one is bed-ridden and is left with no strength to perform the daily functions by oneself (and after that, one’s life ends without achieving any purpose). O’ Nanak, I have investigated (the human life, and found that this world is (nothing but) a mansion of smoke (a very short-lived illusory pleasure).”

**The message of this stanza is that unless we live our life for its real purpose (of reuniting with God), it is no more than the process of passing through the various stages of physical growth and decay, and ultimately being reduced to ashes.**

paVl ]

pa-orhee.

qUkrqw prKuAgMuhYAwp isBt apwql ]

toN kartaa purakh agamm hai aap sarisat  
upaatee.

rlg prlg apwrj nw bhubhuibiD Bwql ]

rang parang upaarjanaa baho baho biDh  
bhaatee.

q[1] w x i h i j i n a p p e l A y s B u K y u q u n i q l ]

toon jaaneh jin upaa-ee-ai sabh khayl  
tumaatee.

ieik Awwih ieik j wih aüT ibnunwYmir j wql ]

ik aavahi ik jaahi uth bin naavai mar jaatee.

garmik rñg cl ʉl Aw rñg hir rñg rñql ]

gurmukh rang chalooli-aa rang har rang  
raatee.

**sosyusiq inrlnohir prKuibDugl ]**

so sayvhu sat niranjano har purakh biDhaatee.

qWApYAwip sij wXuhYvf pIrKuvfwql ]

toon aapay aap sujaan hai vad purakh vadaatee.

jo man chit tuDh Dhi-aa-ida<sub>y</sub> mayray sachi-aa  
bal bal ha-o tin jaatee. ||1||

jo man chit tuDh Dhi-aa-iday mayray sachi-aa  
bal bal ha-o tin jaatee. ||1||

**PAURREE**

Now Guru Ji takes up the first *Pauree* of this *Vaar*, and in accordance with the prevailing tradition, starts with the praise of God.

He says: "(O' God), You are the incomprehensible Creator who has Himself created the universe. You have fashioned this universe in many different colors, hues, and in many different ways. It is only You who has created all this play (of the world). There are some who are coming (to this world, and) some are exiting it. But without (meditating) on God's Name, the entire (world) is dying (a spiritual death, except) the Guru's follower who has been imbued with the deep love (for God. Therefore O' my friends, you should also) serve that eternal, immaculate God, who is the architect of one's destiny. O' God, You Yourself are the wisest (person), and You are the greatest personality. O' my eternal (God), I am repeatedly a sacrifice to those who meditate on You (with true love) in their mind and heart." (1)

**The message of this *Pauree* is that unless we meditate on the eternal God, and remain imbued with His love (Name), our life is nothing but a meaningless round of birth, growth, and death.**

[sl k mÚ 1 ]

*salok mehlāa 1.*

j laupwie qnusi j Aw riKAw bxq bxwie ]

jee-o paa-ay tan saaji-aa rakhi-aa banat banaa-ay.

AKI dKYij hvw bd YkMl sriq smwie ]

akhee daykhai iihvaa bolai kannee surat samaa-ay.

pYI cI YhQI krxw idgw pYKwie ]

pairee chalai hathee karnaa ditaa painai khaa-ay.

ij in ric ricAw iqsih n j wYADw ADu

iin rach rachi-aa tiseh na jaanai anDhaa anDh

kmie 1

kamaa-ay.

j w Bj Ygw Tlkruh w YGwq GVI n j wie ]

jaa bhajai taa theekar hovai ghaarhat gharhee na  
jaa-ay.

nwnk qur ibnunwih pig pig ivxupwir n

naanak gur bin naahi pat pat vin paar na

pwie [1]

paa-ay. ||1||

***SALOK MEHLA: 1***

In the previous *Pauree*, Guru Ji advised us that unless we meditate on the eternal God and always remain imbued with His love, our life is a meaningless round of birth, growth, and death. Now he gives us some reasons and motivations for imbibing and cultivating love and devotion for God.

He says: "Putting life (in it), God created (human) body, and kept it (in an orderly) arrangement. (He molded human being in such a manner that) one can see with one's eyes, speak with one's tongue, and gain awareness of mind from what one hears with the ears. One walks with feet, works with hands, and wears and eats, what God gives. But the ungrateful human being) does not even recognize (that God) who has created him, and the blind fool keeps doing blind (and foolish) deeds. When (one dies and the earthen vessel of one's body) breaks, one becomes like a broken piece (of clay), which cannot be remolded into shape again (and revived). O' Nanak, without the (guidance of the) Guru one doesn't obtain honor (in God's court), and without honor, one cannot swim across (this worldly ocean of *Maya*)."(1)

**The message of this stanza is that if we want to swim across this worldly ocean, then we should follow the Guru's guidance so that we may obtain honor in the court of that God who has created us, and blessed us with all the parts and senses of our body, and provided us with our sustenance.**

mÚ 2 ]

mehlaa 2.

djlyQwuhidqw clyw mnmik Ašw j wlxIAy]

day<sup>N</sup>day thaavhu diṭaa changa manmukh aisaa jaanee-ai.

sriq miq cqrnel qw kl ikAw kir Awik vKwxIAy]

surat mat chaturaa-ee ṭaa kee ki-aa kar aakh vakhaanee-ai.

Amir bih kYkrm kmwYsochukfi j wlxIAy]

antar bahi kai karam kamaavai so chahu kundee jaanee-ai.

j oDrumkmwYiqsuDrm nwauihwYpwp kmwY  
pwp j wlxIAy]

jo Dharam kamaavai tis Dharam naa-o hovai paap kamaana paapee jaanee-ai.

qm Aupy KJ krih siB krqy ikAw dijw Awik  
vKwxIAy]

too<sup>N</sup> aapay khayl karahi sabh kartay ki-aa doojaa aakh vakhaanee-ai.

ij cru qrl j iq icru j qI ivic qmbd ih ivxu j qI  
kel ikCukirhuidKw isAwIAy]

jichar tayree jottichar jotee vich too<sup>N</sup> boleh vin jotee ko-ee kichh karihu dikhaa si-aanee-ai.

nwnk gurmik ndri AwieAw hir iekosGVu  
sj wlxIAy] 2]

naanak gurmukh nadree aa-i-aa har iko sugharh sujaanee-ai. ||2||

M: 2

In the previous *salok* Guru Ji indicated that human being is so self-centered that one does not even recognize God who created one and blessed one with all the gifts of life. In this *salok*, he expounds on the characteristics of a *Manmukh* (or a self-willed person)

He says: "We should regard that person as (self-conceited) *Manmukh* who values the gift more than the Giver (of that gift). What should one say about (worthless) understanding, knowledge, and cleverness (of such a person)? Whatever (bad) deeds one stealthily commits eventually become known in all the four directions (everywhere. This is the law of nature: that) one who does good deeds is known as virtuous, and who commits evil deeds is known as a sinner. But O' Creator, it is You who does all these plays (of making some good and others bad). As long as Your light (and power) is within (one's body), You speak through that light (and power). I shall recognize that person (as having some real power) who can do something without Your light. O' Nanak, by Guru's grace (one realizes) that there is only one wise and sagacious (God, who resides in all)."(2)

**The message of this *shabad* is that instead of feeling proud of our own virtues and condemning others for their shortcomings, we should be grateful to God for all the gifts He has bestowed on us. We should recognize the will and special purpose of God in all His creatures (good or bad).**

paŋI ]

pa-orhee.

qDuApyj gquapwie kYqDuApyDŋYI wieAw ]

tuDh aapay jagat upaa-ay kai tuDh aapay DhanDhai laa-i-aa.

mh Tgal I pwie kYqDuAphuj gquKAwieAw ]

moh thag-ulee paa-ay kai tuDh aaphu jagat khu-aa-i-aa.

iqsnw Amir Agin hYnh iqpqYBKw iqhwieAw ]

tisnaa andar agan hai nah tptai bhukhaa tihaa-i-aa.

shsw iehusBwruhYmir j ŋYAwieAw j wieAw ]

sahsaa ih sansaar hai mar jammai aa-i-aa jaa-i-aa.

ibnusiqgr mhun qtel siB Qkykrm kmwieAw ]

bin satgur moh na tut-ee sabh thakay karam kamaa-i-aa.

gurmql nwmuiDAwIAySiK rj w j w qDuBwieAw ]

gurmatee Naam Dhi-aa-ee-ai sukh rajaa jaa  
tuDh bhaa-i-aa.

kl uaduryAwpwx DMuj xpl mwieAw ]

kul uDhaaray aapnaa Dhan janaydee maa-i-aa.

plw 139

SGGS P - 139

sBw sriq shwxl ij in hir spl icqul wieAw ]2]

sobhaa surat suhaavane jin har saytee chit  
laa-i-aa. ||2||

### PAURREE

In the previous *saloks*, Guru Ji concluded that God created all beings, and gave them life and the means to sustain themselves. However, the self-conceited humans do not recognize their Creator, and commit sins. But Guru Ji sees God's will and hand behind everything, good or bad.

He says: "O' God, You Yourself created this world, and You Yourself engaged it in various tasks. By administering the potion of (family) attachment, You have strayed it away from You. The fire of desire in this world is so insatiable that the thirsty and hungry (human being) is never satisfied. This world is the embodiment of illusion: therefore it keeps dying to be reborn, and keeps coming and going. All have tried and grown tired of performing rituals (and have come to the conclusion, that) without (the guidance of) the true Guru, worldly attachment cannot be gotten rid of. O' God, when it pleases You, one is satiated, and feels at peace by meditating on (Your) Name, under Guru's guidance. Blessed indeed is the mother of such a one who saves not only oneself, but also brings salvation to one's (entire) lineage. (In short), the intellect of the person who has attuned the mind to God becomes beautiful, and that person earns good reputation (in the world)." (2)

**The message of this *Puree* is that if we want to save our entire family from the fire of worldly desires and the attachment to worldly riches and power (and obtain true honor in God's court), then we should follow the Guru's advice and meditate on God with true love and devotion.**

sl kumU 2 ]

salok mehlaa 2.

AKl bWJhuvKxw ivxukMw snxw ]

akhee baajhahu vaykh-naa vin kannaa sunnaa.

pYw bWJhucI xw ivxuhQw krxw ]

pairaa baajhahu chalnaa vin hathaa karna.

j lBYbWJhubl xw ieauj lvq mrxw ]

jeebhai baajhahu bolnaa i-o jeevat marna.

nwnk hkmupCwix kYqauKsmYiml xw ]1]

naanak Hukam pachhaan kai ta-o khasmai  
milnaa. ||1||

### SALOK M: 2

In the previous *Pauree*, Guru Ji gave us the message that if we want to save our entire family from the fire of worldly desires (attachments to worldly riches and power) and obtain true honor in God's court, then we should follow the Guru's advice: meditate on God with true love and devotion.

One of the oft-repeated pieces of advice in *Gurbani* is that of "dying while living." In this *salok*, Guru Ji explains this idea.

He says: "To see without eyes (to realize God's wondrous hand working behind all creation), to listen without ears (to restrain oneself from slandering others, and instead listen to the unstuck divine music within the self), to walk without feet (to mentally take our mind into the Guru's presence by restraining ourselves from running after sinful pleasures of the world), to do things without the use of hands (to remain mentally prepared to serve God and desist from doing any harm to others), and to speak without the use of tongue (to mentally sing God's praises) is the way to "die while living." O' Nanak, it is in this way that we obtain our spouse (God) by realizing His Will." (1)

**The message of this *salok* is that if we want to meet our spouse (God), we should "die while living". (We should rise above worldly desires while living in the world, doing our worldly duties, and meditating on God's Name).**

It is the same light



mÚ 2 ]

idsYsKIAj wIAysmaun pwieAw j wie ]  
 rhl w tMw ADl wikaugil l gYDwie ]  
 BYkycrx kr Bw kyl iex sriq krje ]  
 nwnkukhYisAwkleyiev kM iml ww hie ]2]

mehlaa 2.

disai sunee-ai jaanee-ai saa-o na paa-i-aa jaa-ay.  
 ruhlaa tundaa anDhulaa ki-o gal lagai Dhaa-ay.  
 bhai kay charan kar bhaav kay lo-in suraṭ karay-i.  
 aanak kahai si-aanee-ay iv kant milaavaa ho-ay.  
 ||2||

M: 2

In the previous *salok* Guru Ji advised us to keep our mind attuned to God even while engaged in worldly chores. In this *salok* he tells us the benefit of doing so.

He says: "God is visible (in His creation). We can hear (Him in the heartbeat of His creatures), we can know Him (through the wonders of His creation), but still that Spouse cannot be obtained (or seen physically). The reason is that in the spiritual sense, a human bride soul is) lame, armless, and blind. How could she run and embrace (her spouse God?" The answer is that (a human bride should always live and work in love and fear of God, as if she has made God's) fear her feet, (divine) love her hands, and attunement (to God), her eyes. Nanak says: O' the wise (human bride), this is how the union with the groom (God) is obtained."(2)

The message of this *salok* is that it is not with our physical limbs and faculties, but with our loving fear and devotion to God, that we can realize God and enjoy the bliss of uniting with Him.

paMl ]

sdw sdw qMekuhYqDudj w KJ urcwieAw ]  
 hamYgrbuapwie kYl BuAMjir j MwpwieAw ]  
 ij auBwYiqaurKuqlsB kryqYw krwieAw ]  
 ieknw bKsih mYl l Yh grmqI qDYl wieAw ]  
 ieik KVykrih qYl cKrl ivxunwYhrun BwieAw ]  
 hrukur vYkur hYieik scl kYl wieAw ]  
 pqukl qukl BuhYieik Ail pqurhyj oqDuBwieAw ]  
 Eih AMrhuhYhruinrml yscYnwie smwieAw ]3]

pa-orhee.

sadaa sadaa tooN ayk hai tuDh doojaa khayl  
 rachaa-i-aa.  
 ha-umai garab upaa-ay kai lobh antar jantaa  
 paa-i-aa.  
 ji-o bhaavai ti-o rakh too sabh karay tayraa  
 karaa-i-aa.  
 iknaa bakhsahi mayl laihi gurmatee tuDhai  
 laa-i-aa.  
 ik kharhay karahi tayree chaakree vin naavai  
 hor na bhaa-i-aa.  
 hor kaar vaykaar hai ik sachee kaarai laa-i-aa.  
 put kalat kutamb hai ik alipat rahay jo tuDh  
 bhaa-i-aa.  
 ohi andrahu baahrahu nirmalay sachai naa-ay  
 samaa-i-aa. ||3||

PAURREE

In the previous *salok*, Guru Ji advised us that it is not with our physical limbs and faculties, but with our loving fear and devotion to God, that we can realize God and enjoy the bliss of uniting with Him. Now he shows us how to address God and express our love and devotion for Him.

Guru Ji says: "O' God, ever and forever, You are the one and only one (unique power). It is You who has created this second play (or the world drama. After) creating pride and egoism, You have instilled greed in all creatures. (Therefore, the creatures) do only what You make them do. Now please save them, in whatever way You wish to. There are some, on whom You shower Your grace, and unite with Yourself. You Yourself attune them to Guru's teachings. There are some, who do Your service while standing, and except Your Name, nothing else pleases them. There are some, whom You have yoked to the true deed (of meditating on God's Name, because for them) any other deed is useless. Then there are some who are pleasing to You, and who in spite of having sons, wife, and family, remain detached from them. They are pure both from within and without (they stick to truth both in thought and conduct) and remain always absorbed in Your true Name."(3)

The message of this *Pauree* is that we should realize that the world with all its creatures (both good and bad) is the play of God. If we want to win His grace and attain union with Him, we should humbly pray to Him to bless us with the guidance of the true Guru, so that we may remain engaged in the true task of meditating on His Name, even while living in the midst of our families and performing our worldly duties.

sl kumÚ 1 ]

salok mehlāa 1.

sienykYprbiq gPw krl kYpwxl pieAwl ]  
kYivic Drql kYAnkwl ariD rhwisir Bwrl ]

su-inay kai parbat gufaa karee kai paanee pa-i-aal.  
kai vich Dhartee kai aakaasee uraDh rahaa sir  
bhaar.

prukir kwieAw kpVupihrw Dww sdw kwir ]

pur kar kaa-i-aa kaparh pahiraa Dhovaa sadaa  
kaar.

bgw rqw plAl w kwil w bYdw krl pkwrl ]  
hoe kucll urhw ml uDwrl dirmiq miq ivkwrl ]

bagaa rataa pee-alaa kaalaa baydaa karee pukaar.  
ho-ay kucheel rahaa mal Dhaaree durmat mat  
vikaar.

nw haunw mYnw hauhw nwnk sbduvlwir ]1]

naa ha-o naa mai naa ha-o hovaa naanak sabad  
veechaar. ||1||

### SALOK MEHLA 1

In the last *Pauree* Guru Ji advised us that If we want to win God's grace and attain union with Him, we should humbly pray to Him to bless us with the guidance of the true Guru so that we may remain engaged in the true task of meditating on His Name. But many people adopt several other methods to seek union with God and achieve salvation. They claim that these methods are quite effective. Guru Ji tells us about the truth about all such techniques.

He says: "Whether I make a cave in mount (*Sumaer*, which is believed to be) made of gold, or go and live below water in the underworld; whether I remain standing upside down on my head on earth, or in the sky; whether, I fully cover my body with clothes and keep washing my body forever; whether I adorn white, red, yellow, or black clothes, and loudly recite the *Vedas*; or whether becoming filthy (like a sect of Jain faith) I remain dirty, these are all bad deeds born out of base intellect. O' Nanak, after reflecting on the word (of the Guru, I have realized) that I was neither (there in the past), nor I am now, (nor I wish) that I should be there in the future (and my ego should be completely erased)." (1)

The message of this *Salok* is that practicing austerities and undergoing penances by sitting in mountain caves, in deep waters, or in the ethereal regions are useless and counter-productive: they make one proud and self-conceited. The best and most effective method is to ponder on the Guru's holy Word, and overcome one's ego (which is the pre-requisite for achieving union with God).

mÚ 1 ]

mehlāa 1.

vsqRpKwl pKml ykwieAw AwpsYim hwY ]

vastar pakhaal pakhaalay kaa-i-aa aapay  
sanjam hovai.

AmQir mY ul gl nhl j wYbwhrhumiL ml DwY ]

antar mail lagee nahee jaanai baahrahu mal  
mal Dhovai.

ADw BwL pieAw j m j wY ]

anDhaa bhool pa-i-aa jam jaalay.

vsqprwL Apnl kir j wYhamYivic dKuGwY ]

vasat paraa-ee apunee kar jaanai ha-umai  
vich dukh ghaalay.

nwnk gurmik hamYqtYqw hir hir nwmuiDAwY ]

naanak gurmukh ha-umai tutai taa har har  
*Naam* Dhi-aavai.

nwmuj pynwmoAwrdYnmysuK smwY ]2]

*Naam* JAPay *Naamo* aaraaDhay *Naamay* sukh  
samaavai. ||2||

M: 1

In the previous *salok*, Guru Ji commented on the uselessness of practicing many yogic and Jain methods of purifying one's soul. In this *salok*, he comments particularly on the practice of washing clothes and bathing the bodies repeatedly in the belief that this way one will be able to cleanse one's soul as well. Guru Ji says: "The one who washes clothes and bathes the body, and on one's own has become a disciplined

person (and has controlled the evil thoughts also) doesn't know about the dirt (of evil thoughts) sticking to the inner self, even if such a person repeatedly rubs and washes him or herself from outside. Such a blind fool mistakenly falls into the trap of the demon of death. Deeming (the body and other things) as one's own, which belong to someone else (God), one suffers pains due to one's self-conceit. O' Nanak, when by Guru's grace one's ego is erased; one meditates on (God's) Name. Only by reflecting and meditating on the Name, and through the holy Name, does one obtain (true) peace." (2)

**The message of the *salok* is that none of the austerities, penances, and ablutions is of any avail for purifying our soul and obtaining true divine peace and happiness. It is only when by Guru's grace and guidance we overcome our ego and meditate on (God's) Name that we attain true bliss.**

pvVI ]

kwieAw hls sJlgumjI iml wieAw ]  
iqn hl kIAw ivj guij in apwieAw ]  
mKkuBgYBgudK sbwieAw ]  
sKhuaityrg pwp kmwieAw ]  
hrKhusguivj guapwie KpwieAw ]  
mK gxq gxwie JgVw pwieAw ]  
siqgr hiQ inbYvJgVuckwieAw ]  
krqw kryshgun cl Ycl wieAw ]4]

pavrhee.

kaa-i-aa hans sanjog mayl milaa-i-aa.  
tin hee kee-aa vijog jin upaa-i-aa.  
moorakh bhogay bhog dukh sabaa-i-aa.  
sukhu uthay rog paap kamaa-i-aa.  
harkhahu sog vijog upaa-ay khapaa-i-aa.  
moorakh ganat ganaa-ay jhagrhaa paa-i-aa.  
satgur hath nibayrh jhagarh chukaa-i-aa.  
kartaa karay so hog na chalai chala-i-aa.  
||4||

#### PAURREE

In the previous *salok*, Guru Ji noted that one's body belongs to God, but one mistakenly regards it as one's own. In this *Paurree* he elaborates on this truth and refers to various kinds of pains we suffer by misusing this body for false pleasures.

He says: "(It is God who) has brought about the union of the soul and the body. (The same God) who has created them also brings about the separation (of the soul from the body). But (forsaking that God), the foolish human being keeps indulging in (false) pleasures, which all bring pain. Because of committing sins (in pursuit of these enjoyments), these pleasures give rise to (all kinds of) maladies. After enjoying pleasures, one suffers pain and separation (from the dear ones), and (the rounds of) creation and consumption (or birth and death). Unnecessarily, the fool enters into counting (of good deeds, which fall far short of the sins, and) thus gets entangled in the strife (of births and deaths. But a Guru's follower knows that) the true Guru has the power to settle (all such accounts of one's deeds. Therefore, seeking the Guru's shelter, such a person) gets this strife ended. (The Guru's follower) also realizes that whatever the Creator does that happens (for sure), and one's own doing doesn't work."(4)

**The message of this *Pauree* is that instead of wasting our body in false worldly pleasures, or entering into the counting of our 'virtuous' deeds, we should seek the Guru's refuge. The Guru would teach us how to live in accordance with God's will, meditate on His Name, and thus settle all our accounts.**

sl kumU 1 ]

kVubol mrdwruKwie ]

pHw 140

Avrl nosmJwix jwie ]  
mTw Awip mhweysuQY ]  
nwnk Ašw Anglj wpy ]1]

salok mehlā 1.

koorh bol murdaar khaa-ay.

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avree no samjhaavan jaa-ay.  
muthaa aap muhaa-ay saathai.  
naanak aisaa aagoo jaapai. ||1||

#### SALOK M: 1

In this *salok*, Guru Ji comments on contemporary leaders, politicians, and pseudo holy men of his time. These remarks are equally applicable to present conditions.

He says: “(The person) who tells lies (and by deceit usurps the rights of others, is like an animal that) eats dead corpses. Such a person tries to guide others, (but in reality) is deceived personally, and gets his (or her) companions also cheated. O’ Nanak, such a (fake) leader (soon) gets exposed.”(1)

**The message of this *salok* is that we shouldn’t try to preach truthfulness and honesty to others when we ourselves are secretly indulging in dishonest acts. Such acts will soon get us exposed, and ruin not only us, but also our companions.**

mhl w 4 ]

ij s dYAMir scuhYsoscw nwmumik scuAl wey]

Ehuhir mwig Awip cl dw hwnw nohir mwig pwe]

jyAgYqlrQuhie qw ml ul hYCpiV nuqYsgvl ml u  
l wey]

qlrQuptw siqgrlj oAnidnuhir hir nwmuiDAwey]

EhuAwip Ctw ktM isaudyhir hir nwmusB isBt  
Cfwey]

j n nwnk iqsubil hwnxYj oAwip j pYAvrw nwmu  
j pwey]2]

mehlaa 4.

jis dai andar sach hai so sachaa *Naam* mukh  
sach alaa-ay.

oh har maarag aap chaldaa hornaa no har  
maarag paa-ay.

jay agai tirath ho-ay taa mal lahai *chhaparh*  
naatai sagvee mal laa-ay.

tirath pooraa satguroo jo an-din har har *Naam*  
Dhi-aa-ay.

oh aap *chhuta* kutamb si-o day har har *Naam*  
sabh sarisat *chhadaa*-y.

jan naanak tis balihaarnai jo aap *JAPai* avraa  
*Naam JAPaa*-ay. ||2||

**M: 4**

In the previous *salok*, Guru Ji commented on the state and fate of the fake leaders and guides of his time in India. In this *salok*, he tells us about the qualities of a true leader and Guru.

He says: “The person who has Truth within (him) meditates on the true Name (of God), and utters truth with his tongue, that person him or herself walks on God’s path and puts others also on that path. (We need to remember that if) in front of us is a place of (true holy) ablution (where we can listen to the true Guru); only then the dirt (of our mind) gets washed off. Otherwise, by bathing in a pool of dirty water (by listening to a fake Guru), we get soiled even more. (We should know that only) the perfect true Guru who daily meditates on God’s Name is (like a true) pilgrimage place. Such a person along with his or her family is emancipated, and by bestowing the (gift of) God’s Name, gets others also liberated. Nanak is a sacrifice to the one who personally meditates, and also makes others to meditate on God’s Name.”(2)

**The message of this *salok* is that the true leader, or Guru, is the one who is true both from within and without, personally meditates on (God’s) Name, and guides and inspires others also to do so.**

paMl ]

ieik kM ml ucix Kwh vx kMf vmsw ]

ieik Bgvw vsukir iPrih j gl slhAmsw ]

AMir iqBnw bhquCidn Bj n kl Amsw ]

ibrQw j nmugwie n igrhl n admsw ]

j mkm uisrhun aqrYiqBbiD mnsw ]

gurmql km un AwYnYj whYdwsin dmsw ]

scw sbduscumin Gr hl mwh admsw ]

nwnk siqgrusyin Awpw syAmsw qyinrsw ]5]

pa-orhee.

ik kand mool chun *khaahi* *vankhand* vaasaa.

ik *bhagvaa* vays kar fireh jogee saniaasaa.

andar tarisnaa bahut*chhaadan* *bhojan* kee  
aasaa.

*birthaa* janam gavaa-ay na girhee na *udaasaa*.

jamkaal sirahu na utrai tariba*Dh* mansaa.

gurmatee kaal na aavai nayr*hai* jaa hovai  
*daasan daasaa*.

sachaa saba*d* sach man *ghar* hee maahi  
*udaasaa*.

naanak satgur sayvan aap*naa* say aasaa tay  
niraasaa. ||5||

**PAURREE**

In the previous two *saloks* Guru Ji cautioned us against false leaders, and told us who the true guides or gurus are. In this *Paurree*, he comments on those false yogis or sanyaasees (who renounce their families and go to the jungles) and try to impress people with their holy garbs and miracles.

**It is the same light**

Commenting on the lives of such people, he says: “There are some, who go and reside in jungles, and live on wild roots and fruits. Others roam about the world in orange colored clothes as yogis and renouncers. But within them still remains the desire for beautiful garments and tasty dishes. (In this way, they) waste their life in vain, because they remain neither (true) renouncers nor (true) householders. Because the desire for the three-pronged *Maya* (with its impulses for virtue, vice, or power) is still in their minds, the demon of (the fear of) death doesn’t leave them. Only when a person becomes the servant of the servants (of the saint Guru) by following the Guru’s teachings, the (fear of) death doesn’t come near. Then the true word (of the Guru) and the eternal (God) resides in the heart, and even while living in the home, one becomes (a true) renouncer. O’ Nanak, they who serve (and follow) their true Guru become free of (worldly) desires.”(5)

**The message of this *Paurree* is that if we want to remove our fear of death and achieve union with God, then instead of going to any pilgrimage places or jungles, we should follow (*Gurbani*), the true Guru’s word. By doing so and meditating on (God’s) Name, we will rise above worldly desires even while living in our homes; we will experience the bliss of union with God.**

sl kumÚ 1 ]

*salok mehlāa 1.*

j yrqul gYkpVj wmw hie pl lqu]  
j orquplvih mwxw iqn ikauinrml uclqu]  
nwnk nwaUKdwie kwidil hCYmüK l ju]

jay raṭ lagai kaprhai jaamaa ho-ay paleet.  
jo raṭ peeveh maansaa ṭin ki-o nirmal cheet.  
naanak naa-o khudaa-ay kaa dil hachhai mukh  
layho.  
avar divaajay dunee kay jhoothay amal  
karayhu. ||1||

Avir idvjydnI kyJŲyAml krhu]1]

**SALOK M: 1**

In the previous *Paurri*, Guru Ji commented on the inefficacy of the practices of yogis, ascetics, and holy men to achieve real purification of the soul. Now, he comments upon the practices of Muslim rulers and judges of those days, who posed as very holy and righteous but used to indulge in oppression and exploitation of their subjects.

Addressing such unjust and tyrannical judges and rulers, Guru Ji says: “If blood sticks to one’s garment, it is considered unclean. So how can the heart of such a person be called clean and pure who sucks the blood of humans (by exploiting and oppressing the poor)? Nanak (says, O’ my friend), utter (God’s) Name from the tongue with a pure and sincere heart, otherwise all the so-called pious deeds (the prayers and rituals), which you do are false and worldly shows.” (1)

**The message of this *salok* is that while working as public servants or doing business, we should not indulge in bribery, injustice, or cheating. Otherwise all our prayers and acts of piety are false worldly shows.**

mÚ 1 ]

*mehlāa 1.*

j w haunhl qw ikAw AnKw ikhunhl ikAw haw ]  
klqw krxw kihAw kQnw BirAw Bir Bir DwW]  
Awip n buw l k buwel Ašw AnglhwW]  
nwnk AŲw hie kYdsyrhYsBsumhweysuŲY]

jaa ha-o naahee ṭaa ki-aa aakhāa kihū naahee  
ki-aa hovaa.  
keetaa karnāa kahi-aa kathnāa bhari-aa bhar  
bhar DhovaaN.  
aap na bujhāa lok bujhāa-ee aisaa aagoo  
hovaaN.  
naanak anDhāa ho-ay kai dasay raahai sabhas  
muhaa-ay saathai.  
agai ga-i-aa muhay muhi paahi so aisaa aagoo  
jaapai. ||2||

AgYgieAwmhymih puih suAšw Anglj pŲ]  
]2]

**M: 1**

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *salok* in answer to a yogi’s question about his introduction. Guru Ji shows extreme humility while speaking about himself. It should serve as a great lesson to the leaders and preachers of today, who without any merit claim to be great persons.

He says: "When I am nothing (who has not acquired any spiritual qualities), then how can I claim that I am somebody? I do what God wants me to do, and speak according to His guidance. I am full of sins, and repeatedly I wash myself (with the water of the holy Name). When I do not understand myself, how can I show the path to others or become a leader? O' Nanak, a blind person who shows the path to others, misleads and ruins all the companions. Such an ignorant and false leader (or Guru) will be exposed in the hereafter, and would receive heavy blows on the face, (and suffer severe punishment and disgrace.)" (2)

**The message of this *salok* is that the person, who does not know the true path, should not try to guide and lead others. Otherwise such a person would not only ruin him or herself, but would also cause great harm to all companions, and would eventually suffer total disgrace and punishment.**

pa/I ]

pa-orhee.

mhw rql sB qMGI mtrq vlcw ]

maahaa rutee sabhtoo<sup>N</sup>gharhee moorat  
veechaaraa.

qMgxqYiknYn pwieE scyAI K Apw ]

too<sup>N</sup> gantai kinai na paa-i-o sachay alakh  
apaaraa.

piVAw mtrKuAwKIAYij sul bul BuAhkwr ]

parhi-aa moorakh aakhee-ai jis lab lobh  
aha<sup>N</sup>kaaraa.

nwaupVIAInaibwIAYgirmql vlcw ]

naa-o parhee-ai naa-o bujhee-ai gurmatee  
veechaaraa.

girmql nwmuDnuKitAw Bgql BryBfwr ]

gurmatee Naam Dhan khati-aa bhagtee bharay  
bhandaaraa.

inrml unwmumhAw dir scYsicAw ]

nirmal Naam mani-aa dar sachai sachi-aaraa.

ij s dw j lauprwuhYAhir j iq Apw ]

jis daa jee-o paraan hai antar jot apaaraa.

scw shuiekquMhruj gquvxj w ]6]

sachaa saahu ik too<sup>N</sup> hor jagat vanjaaraa. ||6||

#### PAURREE

In the previous *Paurri*, Guru Ji told us that there is no use of going to Jungles, bathing at holy places, or doing any kinds of ritual worships unless we are following Guru's teachings (meditating on God's Name with true love and devotion in our mind). In this *salok*, he shows us how to perform true worship.

Addressing God Himself, he says: "(O' my God), one can meditate on You in all months, seasons, hours and intervals. (There is no special or auspicious time in which God must be meditated upon). O' unseen and infinite (God), nobody has ever found You by calculating the auspicious days and moments. (Such a scholar should be considered foolish within whom are greed, avarice, and pride. Instead, by reflecting on the Guru's teachings, we should learn and realize (God's) Name. By following Guru's instruction, they who have earned the wealth of (God's) Name have filled their treasures with (the wealth of God's) devotion. Yes, they who have believed in the immaculate Name (of God) have been adjudged true (and honorable) in the court of the eternal (God. O' God), You alone are the eternal Banker; the rest of the world is a petty trader (who comes and goes). It is You to whom belong our life and breaths, and whose limitless light pervades in (all creatures)."(6)

**The message of the *Paurree* is that instead of entering into calculations for auspicious moments, or days for telling beads, visiting Gurdwaras, we should simply follow the Guru's advice (*Gurbani*), and meditate on (God's) Name, whenever and wherever we can.**

sl kumU 1 ]

*salok* mehlaa 1.

imhr mslq isdkumsl w hkuhl w ukurwxu ]

mihar maseet sidak muslaa hak halaal kuraan.

srn sMiq sll urj w hhumsl mwxu ]

saram sunat seel rojaa hohu musalmaan.

krxl kbw scuplrkl mw krm invij ]

karnee kaabaa sach peer kalmaa karam  
nivaaj.

qsbl sw iqsuBwsl nwnk rKYI w ]1]

tasbee saa tis bhaavsee naanak rakhai laaj.

||1||

#### SALOK MEHLA 1

In this *salok* Guru Ji is apparently addressing Muslims and rulers of his time, and advising them how to be good Muslims. But the spirit of this advice is equally applicable to the followers of all faiths, particularly the Sikhs who claim to be the followers of Guru Nanak, the founder of Sikhism.



Guru Ji says: “(If you want to be a true Muslim), let mercy be your mosque, faith your prayer-mat, and honest living your *Quran* (holy scripture). Let humility be your circumcision, good conduct your fast, and this way make yourself a true Muslim. Let your righteous deeds be your pilgrimage to *Kaaba*, truth your prophet, and good deeds your prayer. Let your rosary be submission to His will. Nanak (says), only then will God save your honor.”(1)

**The message of this *salok* is that we can be true followers of our faith only if our conduct (not just the outside symbols and rituals) is of truth, honesty, compassion, and submission to (God’s) Will.**

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ਮੁ 1 ]

mehlaa 1.

ਹਕੁਪਰੀਅਨਨਕਾ ਅਸੁਲਾਰ ਅਸੁਗੀ ]  
ਗੁਰਪੁਰੁਸ਼ਾਹੁ ਕੁ ਬਰ੍ਯਾ ਮਰਦੁਰਨ ਕੀ ]

hak paraa-i-aa naankaa us soo-ar us gaa-ay.  
gur peer haamaa taa bharay jaa murdaar na  
khaa-ay.  
galee bhisat na jaa-ee-ai chhutai sach kamaa-ay.  
maaran paahi haraam meh ho-ay halaal na  
jaa-ay.  
naanak galee koorhee-ee koorho palai  
paa-ay. ||2||

ਗਲੀਬੀਕੁ ਨ ਜਮੈਲਾਯਕੁਟਿਯਕੁਮੀ ]  
ਮਰਖ ਪੁੰਨ ਹਰਮ ਮਿਹ ਹੀ ਹਲਿ ਅਨੁ ਜੀ ]

ਨਨਕ ਗਲੀਕਲੈ ਕਲੋਪੀਪੀ ]2]

M: 1

This *shabad* also apparently seems addressed to the Muslim rulers of those days (500 years ago), who indulged in all kinds of corruption and injustice, and oppressed the poor. However, this advice is still very much valid for present day politicians and rulers of many countries where bribery, nepotism and injustice are prevalent. Guru Ji condemns depriving others of their due in the strongest terms.

He says: “Depriving any person his or her due or right is comparable to the sin of eating pork (for a Muslim) and beef (for a Hindu. O’ my friends), your Guru or prophet will only stand by you (in God’s court) if you do not eat carcasses (if you do not usurp the right of others. Remember) that by mere talks we cannot go to heaven. Emancipation (from punishment) can only be obtained by truthful living. As you cannot purify pork (which you consider polluted) by adding condiments (similarly by rationalizing or quoting from the holy books) you cannot justify your sinful acts. In short, O’ Nanak, through false talk one gathers nothing but falsehood.”(2)

**The message of this *salok* is that if we want our Guru or prophet to help us in any way before God, then we should earn our living by honest means. We should never try to justify our deceit or corruption by phony reasoning, or by quoting from our holy books.**

ਮੁ 1 ]

mehlaa 1.

ਪੰਜਿ ਇਨ੍ਯਾ ਵਕੁ ਪੰਜਿ ਪੰਜਿ ਪੰਜਿਨਾਉ ]  
ਪਹਿਲਾ ਸਚੁ ਹਲਾਹੁ ਦੀਯੈ ਕੀਯੈ ਕੀਯੈ ]  
ਚਾਉ ਨੀਯੈ ਰਿਸਿ ਮਨੁ ਪੰਜਿ ਵਿਸਿ ਪੀਯੈ ਸਨੀਯੈ ]  
ਕਰਖਿ ਕੀ ਮਾਅਿ ਕੀਯੈ ਮਸਿ ਮਸਿ ਯਸਿਯੈ ]  
ਨਨਕ ਜਯੈ ਕੀਯੈ ਕੀਯੈ ਪੀਯੈ ]3]

panj nivaajaa vakhat panj panjaa panjay naa-o.  
pahilaa sach halaal du-ay teejaa khair khudaa-ay.  
cha-uthee nee-at raas man panjvee sifat sanaa-ay.  
karnee kalmaa aakh kai taa musalmaan sadaa-ay.  
naanak jaytay koorhi-aar koorhai koorhee  
paa-ay. ||3||

M: 1

This stanza is also apparently addressed to Muslims, but it is equally applicable to people of all faiths, and particularly to Sikhs because they are supposed to daily recite five *Baanis* (or prayers), and believe in *Gurbani*. Guru Ji says: “You say five prayers five times, giving them five names. (But I suggest that) let truth be your first prayer, honest living the second, charity the third, honest desires in the mind the fourth, and praise of God as your fifth prayer. (In this way), by practicing the *Kalma* (the Muslim *Mantra*) of good deeds, you will be called a true Muslim. O’ Nanak, (all those who are without these virtues) are traders of falsehood, and false is the foundation of such false persons.”(3)

The message of this *salok* is that if we do not live a truthful life, have no compassion for the poor in our heart, and have no true devotion to God, then all our daily prayers or faith rituals are nothing but a false show.

paMl ]

pa-orhee.

ieik rqn pdurQ vxj dyieik kcldyvurw ]

ik raṭan padaarath vanjaḍay ik kachai ḍay vaapaaraa.

siqgir qūYpueIAin AMir rqn Bfwrw ]

satgur tuṭhai paa-ee-an andar raṭan bḥandaaraa.

ivxugir iknYn l iDAw ADyBaik meykVAVrw ]

vin gur kinai na laDhi-aa anDhay bḥa-uk mu-ay koorhi-aaraa.

mnmK dJ Ypic meynw bWih vlcwrw ]

manmukh doojai pach mu-ay naa boojheh veechaaraa.

ieksubWJhudJ w konhl iksuAgYkrih pkurw ]

ikas baajhahu doojaa ko nahee kis agai karahi pukaaraa.

ieik inrDn sdw Baikdyieknw Bryqj wrw ]

ik nirDhan sadaa bḥa-ukḍay iknaa bḥaray tujaaraa.

ivxunwYheruDnunhl hruibiKAw sBuCwrw ]

vin naavai hor Dhan naahee hor bikhi-aa sabh chhaaraa.

nwnk Awp krweykryAwp hkim svrxhrw ]7]

naanak aap karaa-ay karay aapHukam savaaranhaaraa. ||7||

### PAURREE

Most of us deal in some kind of business to amass worldly wealth, and many times we do not hesitate to indulge in falsehood, hypocrisy, and cheating to satisfy our greed. This wealth may provide us some happiness for a very short time, but often fails to provide us long lasting happiness or peace of mind. In this *Paurri*, Guru Ji tells us what is that real wealth, which can bring us true and everlasting happiness.

He says: "Some trade in jewels (of God's praise), others are dealers in short lived (material wealth. They don't realize that right) within us is a treasure of jewels (of God's Name), but we can obtain these only when our true Guru becomes gracious on us. Without the guidance of the Guru, no one has been able to find (this) treasure. Many false blind fools have died exhausted, (in search of this true wealth). The self-conceited persons are ruined by their duality (or love of things other than God), because they do not understand divine thoughts. There is no one except the one (God to help them); so before whom can they cry? There are some, who being poor (in the wealth of Name) always keep wandering (and crying from door to door). There are others whose safes (of hearts) are full (with the jewels of Name). Without (God's) Name there is no lasting wealth, all else is poison and (as useless as) dust. (But) O' Nanak, it is God who does and makes us do (what He wants), and it is by His own command that He embellishes us." (7)

The message of this *paurri* is that if we want to enjoy true peace and happiness, then instead of running after false worldly wealth, we should follow Guru's advice and seek the wealth of God's Name.

sl kumU 1 ]

salok mehlāa 1.

msl mukukhwXumskl uj w hie qw msl mukukhwY ]

musalmaan kahaavan muskal jaa ho-ay ṭaa musalmaan kahaavai.

Avil Aail dlnukir imTw mskl murw mul umiswY ]

aval a-ul deen kar mithaa maskal maanaa maal musaavai.

hie msl mudln mhwYmrX j lvX kw BrmuckwY ]

ho-ay muslim deen muhaanai maran jeevan kaa bharam chukhaavai.

rb kl rj ie mMyisr apir krqw mMyAwpugvwY ]

rab kee rajaa-ay mannay sir upar kartaa mannay aap gavaavai.

qaunwnk srb j lAw imhrbiq hie q msl mukukhwY ]1]

ṭa-o naanak sarab jee-aa mihramat ho-ay ṭa musalmaan kahaavai. ||1||

It is the same light

**SALOK M: 1**

According to Bh. Vir Singh Ji, Guru Nanak Dev Ji uttered this salok when he came out of the river after receiving his revelation, and when he was addressing a *Qazi* (Muslim judge).

He declared: "There is no Hindu and no Muslim." The Qazi asked Guru Nanak: "Why cannot one be a Muslim?" Guru Ji replied: "It is very difficult to be called a (true) Muslim, because a person can be called a Muslim only if he is a (true) follower (of Islam. To get one self called a Muslim), firstly one has to accept as sweet the faith propagated by the prophet. Then, just as one scrapes off rust with a scrapper, one has to rid oneself of one's possessions (by sharing them with the needy. Next, just as a rider in a ship has full faith in the ship's captain), one should have firm faith in one's prophet. This way one should dispel the doubt (or fear) of birth and death. One should readily submit to the will of God. One should shed one's self -conceit and consider the Creator as the Master of all. (In this way) O' Nanak, only when one is compassionate to all creatures, can one be called a (true) Muslim."(1)

**The message of this *salok* is that one is considered a true follower of one's faith if one reposes complete faith in one's Guru, and submits to the will of God, and is compassionate to all creatures.**

mhl w 4 ]

mehlaa 4.

prhir kum kDu JTu inMw qij mwieAw Ahlkuru  
ckwY]

qij kumukimnl mhuqj Yqw AJIn muih inrjInupwY]

qij mnuAiBminupliq sq dnrw qij ipAis Ais rwm  
il v l wY]

nwnk swcw min vsYswc sbid hir nwm smwY] 2]

parhar kaam kroDh jhooth nindaa taj maa-i-aa  
ahaNkaar chukhaavai.

taj kaam kaaminee moh tajai taa anjan maahi  
niranjan paavai.

taj maan abhimaan pareet sut daaraa taj pi-  
aas aas raam liv laavai.

naanak saachaa man vasai saach sabad har  
Naam samaavai. ||2||

**M: 4**

In the previous *salok*, apparently addressed to a Muslim, Guru Ji told us how to be a true Muslim. In this *salok*, he similarly describes how to be a true Hindu. In fact, the advice contained in both these *saloks* is equally applicable to the followers of any and all faiths.

He says: "(If one) sheds lust, anger, falsehood, slander, and pride of wealth, if one abandons one's lust and attachment to women (opposite sex), then while still living in this sinful world one can obtain the immaculate God. Yes, by shedding one's concern for honor or dishonor, (undue) love for son or wife, and craving (for worldly riches), one should pin one's hopes and desires only in God. O' Nanak, in this way the eternal (God) will come to reside in the heart, and following the true word (of advice of the Guru), one would merge in God's Name.

**The message of this *salok* is that if we want to enjoy the bliss of union with God, then we should shed the sinful impulses of our mind (such as lust, anger, greed, and attachment), and listening to the Guru's word, we should imbue ourselves with the love for God's Name.**

paMl ]

pa-orhee.

ruj yrXiq iskdur koe n rhsIE ]

ht ptx buj wr hkml FhsIE ]

pkYbkt dAwr mltKuj wYApxy]

drib BryBfur rlyieik Kxy]

qij l rQ qKur huQl pUKry]

bug iml K Gr bur ikQVis Apxy]

qMUpf G invur swiecy l w qI ]

nwnk sc dnuqruiisnKqukdrrqI ] 8]

raajay ra-yaṭ sikḍaar ko-ay na rahsee-o.

hat patan baajaar hukmee ḍahsee-o.

pakay bank du-aar moorakh jaanai aapnay.

darab bharay bhandaar reetai ik khaṇay.

taajee rath tukhaar haathee paakhray.

baag milakh ghar baar kithai se aapnay.

ṭamboṭ palangh nivaar saraa-ichay laaltee.

naanak sach daataar sinaakhat kudratee. ||8||

**PAURREE**

In the previous *salok*, Guru Ji advised us to shed our lust, anger, and attachment with our relatives and wealth. In this *Paurri* he explains why.

He says: "None of the kings, subjects, or chiefs will remain (in this world forever). According to (God's) will, all the shops, cities, and markets will one day fall down. The foolish (human being) thinks that the solid and beautiful mansions are his (but doesn't realize that all these mansions, along with) treasures full of wealth would be emptied in a moment. The horses, chariots, camels, elephants, (along with their coats and also all one's gardens, lands, houses, possessions, tents, beds made with (special) cotton tape, and satin pavilions (modern day cars, airplanes, cozy beds, and mansions), which one thinks as one's own) go nowhere (with any one). O' Nanak, only God is eternal, who is identified through His Nature." (8)

**The message of this *paurri* is that neither kings, nor their subjects, nor possessions last forever. It is only God who is eternal. Therefore, to obtain eternal happiness we need to have love and attachment only for the eternal God, and try to identify Him in His nature.**

sl kumÚ 1 ]

*salok mehlāa 1.*

ndIAw hvih Dkvw sM hvih dDuGlau]

nadee-aa hoveh Dhaynvaa summ hoveh  
duDhghee-o.

sgl I Drql skr hvYKsI kryinq j lau]

saglee Dhartee sakar hovai khusee karay nit jee-o.

pMw 142

**SGGS P - 142**

prbqusienw rpw hvYhryl w j Vau]

parbat su-inaa rupaa hovai heeray laal jarhaa-o.

BI qMysM whxw AukX I hYn cMau] 1]

bhee tooNhai salaahn<sup>aa</sup> aak<sup>han</sup> lahai na chaa-o.  
||1||

**SALOK M: 1**

Most of us remember God only when we are suffering from abject poverty, a serious health issue, or some personal or family tragedy. But as soon as these difficulties are over, or we become somewhat rich and begin enjoying comfortable life, we forget God. But Guru Ji prays to God, and advises us that even when we are enjoying a very comfortable life, we should not forget God, but always meditate on His Name.

He says: "(O' God), even if the rivers become cows and I own springs of milk and butter, the entire earth becomes sugar and (seeing these things) my mind rejoices every day, even if (I may own) a mountain of gold and silver, studded with jewels and rubies, I (wish that) still I may keep praising You. May my passion for uttering Your praise never die." (1)

**The message of this *salok* is that no matter how rich we may become, we should always be eager to thank and praise God.**

mÚ 1 ]

*mehlāa 1.*

Bw ATwrh myw hvYgrw hie sAau]

bhaar ath<sup>aa</sup>arah mayvaa hovai garu<sup>r</sup>haa ho-ay su-  
aa-o.

cMusrjudie iPrdyrKIAih inhcl whYQau]

chand sooraj du-ay fir<sup>d</sup>ay rak<sup>hee</sup>-ahi nihchal  
hovai thaa-o.

BI qMysM whxw AukX I hYn cMau] 2]

bhee tooNhai salaahn<sup>aa</sup> aak<sup>han</sup> lahai na chaa-o.  
||2||

**M: 1**

Continuing the previous thought, Guru Ji says: "O' God, even if all the world's vegetation turns into fruit, whose taste may be very delicious, the sun and moon may be made to cease their motion, and my abode may become immovable, (still I wish that) I keep praising You, and this fervor should never go away." (2)

**The message of this *salok* again is that even in the midst of all worldly pleasures and powers, we should never forget God.**

mÚ 1 ]

jydhYdKul wElAYpwp grh die rwhu]

rquplxryrjyisrYapir rKIAih eyYj wpyBwau]

BI qhYsml whxw AukX I hYn cwau] 3]

mehlāa 1.

Jay dayhai dukh laa-ee-ai paap garah du-ay raahu.raṭ peenay raajay sirai upar rakhee-ahi ayvai jaapai bhaa-o.bhee toonhai salaahnaa aakhan lahai na chaa-o. ||3||**M: 1**

Now Guru Ji advises us that not only in good times should we remember God, but also during the worst of times we should keep praising Him.

He says: "Even if my body is afflicted with a malady, and both stars *Rahoo and Kaitu* (which goad a person into sins) are after me, and the blood-sucking kings are after my head, (still I wish that) I may feel Your love, and even then I may keep praising You. May my zeal for uttering (Your Praise) never die."(3)

**The message of this *salok* is that even in the worst of circumstances, instead of losing faith or making complaints, we should accept our misfortunes as the sweet will of God, and keep praising Him with the same zeal as before.**

mÚ 1 ]

Agl pwl w kpVuhwYKuxw hwYvwau]  
srgY dIAw mhXIAw iesqriAw hwin nwnk sBo  
j wau]

BI qhYsml whxw AukX I hYn cwau] 4]

mehlāa 1.

agee paalaa kaparh hovai khaanaa hovai vaa-o.  
surgai dee-aa mohnee-aa istaree-aa hovan  
naanak sabho jaa-o.bhee toohai salaahnaa aakhan lahai na chaa-o. ||4||**M: 1**

Guru Ji now advises what our attitude should be towards God when we possess such miraculous powers that we are not bothered even by the severity of Nature's elements.

He says: "(O' God), even if (I may have no clothes to save myself from the extremes of weather, as if) my clothes are of fire (in summer), and of frost (in winter), and I have nothing to eat except air (or quite the reverse), I may have the bewitching women of heaven as my wives I would still say to myself, O' Nanak, all these (circumstances, good or bad) are transient. (I wish that in all states, I may) praise You, and the fervor of uttering (Your praise) may never lessen."(4)

**The message of this *salok* is that whether we are suffering in abject poverty, or rolling in riches, we should never forsake God. Our love and passion for singing His praise should never diminish.**

pvVI ]

bdPI I gbwnw Ksmun j wkel ]  
sokhIAYdywnw Awpun pCwkel ]  
kl ih bwl sBwir vdyKpIAY]  
ivxunwYvKwir BrmYpCIAY]  
rwh dwYiekuj wYsEl isJsl ]  
kPr gA kPrwYpieAw dJsl ]  
sB dnlAw sbhwusic smwElAY]  
isJYdir dlvin AwpgvwElAY] 9]pavrhee.badfailee gaibaanaa khasam na jaan-ee.  
so kahee-ai dayvaanaa aap na pachhaan-ee.  
kaleh buree sansaar vaaday khapee-ai.  
vin naavai vaykaar bharmay pachee-ai.  
raah dovai ik jaanai so-ee sijhsee.  
kufar go-a kufraanai pa-i-aa dajhsee.  
sabh dunee-aa sub-haan sach samaa-ee-ai.  
sijhai dar deevaan aap gavaa-ee-ai. ||9||

It is the same light

**PAAURRI**

In the previous *saloks* Guru Ji advised us that we should not forget God in any circumstances, whether good or bad. But there are some who stealthily keep on performing sinful deeds, thinking that no one is watching them. In this way, they become more and more entangled in the life of sin, and ultimately are consumed in suffering and pain. In this *Paurri*, commenting on the state of such people, Guru Ji advises us what our way of life should be.

He says: “The person who stealthily does evil deeds doesn’t realize that the Master (is present everywhere). The one who does not recognize one’s own self (is under the scrutiny of God the Master, at all times, and) should be called an idiot. (We should remember) that it is very bad to enter into any kind of strife in this world. By entering into arguments, we strain our mind. Without meditating on God’s Name, we unnecessarily become consumed in Doubt. Both the ways (of Truth and Falsehood) are before a human. The one who chooses the way of one (God) will be saved. But the one attached to falsehood will burn in falsehood itself. The one who remains attuned to the eternal (God); to that one the entire world seems pleasing. If we shed our self-conceit, we successfully attain to the mansion of God.” (9)

**The message of this *paurri* is that if we want this world to look most pleasing to us, and if we want to successfully attain to God, then we should abandon the path of falsehood, strife, doubt, and self-conceit, and meditate on God with full faith and devotion.**

mÚ 1 sl ku]

mehlaa 1 *salok*.

soj livAw ij sumin visAw sôe ]  
 nwnk Avrun j lvYkâe ]  
 jyj lvYpiq l Ql j wîe ]  
 sBuhrwuj yw ikCuKwie ]  
 rwj rlyumil rlyu ]  
 rlyg rqnclYngu ]  
 nwnk TigAw mîw j wîe ]  
 ivxunwYpiq gieAw gvîe ]1]

so jeevi-aa Jis man vasi-aa so-ay.  
 naanak avar na jeevai ko-ay.  
 jay jeevai pat̃ lat̃hee jaa-ay.  
 sabh̃ haraam jaytaa kichh̃ khaa-ay.  
 raaj rang maal rang.  
 rang rataa nachai nang.  
 naanak thagi-aa muthaa jaa-ay.  
 viñ naavai pat̃ ga-i-aa gavaa-ay. ||1||

**SALOK M: 1**

In the previous *paurri*, Guru Ji advised us that if want to make this life of ours a success, we should abandon falsehood, and meditate on God with full faith and devotion. In this *salok*, he again stresses this point, and tells us how best to live in this world.

Guru Ji says: “In reality, only that person is truly alive in whose mind is enshrined God. O’ Nanak, no one else truly lives. If a person is living (without meditating on God), that person departs (from the world) after losing honor (because without realizing God, one keeps performing wrong deeds, and loses one’s respect). Therefore, whatever one eats (or wears) goes to waste. One may be unashamedly dancing in the intoxication of one’s dominions and riches, but O’ Nanak, without God’s Name such a person is cheated out (of the object of this life), and will depart from this world losing honor.”(1)

**The message of this *salok* is that if we want to depart from this world with honor and victory, then instead of indulging in false worldly pleasures, we should meditate on God’s Name.**

mÚ 1 ]

mehlaa 1.

ikAw KnDYikAw pDYhie ]  
 jw min nuhl scw sôe ]  
 ikAw myw ikAw iGau gWu imTw ikAw mîw ikAw  
 mwsu ]  
 ikAw kpVuikAw sj sKul l klj ih Bg ibl ws ]  
 ikAw l skr ikAw np Kvîsl AwYmhl l vîsu ]  
 nwnk scynm ivxusBytd ivxusu ]2]

ki-aa khaaDhai ki-aa paiDhai ho-ay.  
 jaa man naahee sachaa so-ay.  
 ki-aa mayvaa ki-aa ghi-o gurh̃ mithaa ki-aa  
 maiddaa ki-aa maas.  
 ki-aa kaparh̃ ki-aa sayj sukhaalee keejeh bhog  
 bilaas.  
 ki-aa laskar ki-aa nayb khavaasee aavai mahlee  
 vaas.  
 naanak sachay Naam viñ sabhay tol vînaas. ||2||



**M: 1**

In the previous *salok*, Guru Ji advised us that if we want to depart from this world with honor and victory, then instead of indulging in false worldly pleasures we should meditate on God's Name. In this *salok*, he lists some of these false pleasures, and tells how useless all these things are.

Guru Ji says: "What is the use of eating (delicious dishes, or wearing costly clothes), if in our mind doesn't reside that true (God). What is the use of fruits, butter, sugar, sweets, starch or meat, and what is the use of wearing (fine) clothes and enjoying comfortable beds, and other pleasures (of life)? What is the big deal, if one has armies, sentries, and has residence in castles? O' Nanak, without God's Name, all these show-pieces are a waste." (2)

**The message of this *salok* is that there is no use in enjoying false worldly pleasures if we don't remember God in our hearts.**

pvVI ]

pavhee.

j wqI dYikAw hiQ scuprKIAY]  
 mhurw hwYhiQ mriAYcKIAY]  
 scyKI isrkur j guj guj wKIAY]  
 hkmumMyisrdurdir dlbwKIAY]  
 Prrmwnl hYkwr Ksim pTweAw ]  
 qbl bwj blcwr sbid swieAw ]  
 ieik heyAsvwr ieknwswKI ]  
 ieknl bDyBwr ieknwqwKI ]10]

jaatee dai ki-aa hath sach parkhee-ai.  
 mahuraa hovai hath maree-ai chakhee-ai.  
 sachay kee sirkaar jug jug jaanee-ai.  
 hukam mannay sirdaar dar deebaanee-ai.  
 furmaanee hai kaar khasam pathaa-i-aa.  
 tabalbaaj beechaar sabad sunaa-i-aa.  
 ik ho-ay asvaar iknaa saakh-tee.  
 iknee baDhay bhaar iknaa taakh-tee. ||10||

**PAURREE**

In the previous two *saloks*, Guru Ji advised us against the pursuit of false worldly pleasures. But in addition to having the riches and power to enjoy these pleasures of food, clothes, or dominions, some people simply feel elated and proud because of their caste or race. Guru Ji gives a beautiful example to caution us against such false pride.

He says: "(In the court of God), no consideration is given to one's caste (or race). There, one is judged on one's true (merit), just as if we have poison in our hand and we put it in our mouth, we will die (irrespective of our caste or race). We should understand that throughout all the ages it is the rule of the eternal (God, who prevails everywhere). In (God's) court, one who obeys (God's) command (is alone given honor, and is made a) leader. (God) the Master has sent a human being to carry out (His certain) command. The Guru (who is like a drummer appointed by God to convey His proclamation to the people) has conveyed this (command) through his word (the *Gurbani*). After listening to this proclamation, some have already mounted their horses (and started advancing on this path). Others are putting on saddles (and getting ready). In short, some are gathering their loads (and settling their worldly affairs), while others have already hastened to the battlefield (and right away proceeded on the path shown by the Guru)." (10)

**The message of this *paurri* is that we should not enter into any false pride of caste or race. We should listen to the message of the Guru (as contained in Guru Granth Sahib), and without any further delay we should start meditating on God's Name with such enthusiasm and zeal, as if we were fighting a war.**

sl kumU 1 ]

*salok* mehlaa 1.

j w pkw qw kitAw rhl supl ir vwV ]  
 swuklsrw icipAw kwul ieAw qnuJwV ]  
 die pW ckl j iV kYplsx Awie bihTu]  
 j odir rhysuabrynnk Aj buifTu]1]

jaa pakaa taa kati-aa rahee so palar vaarh.  
 san keesaaraa chithi-aa kan la-i-aa tan jhaarh.  
 du-ay purh chakee jorh kai peesan aa-ay bahith.  
 jo dar rahay so ubray naanak ajab dih. ||1||

**SALOK M: 1**

In this salok, Guru Ji gives a beautiful example to advise us to remain close to God's Gate, the Guru.

He says: "When the (wheat) crop is ripe, it is harvested. Only the straw and the fence remain. Then, along with the bristled ears the crop is thrashed, and by winnowing the grain, it is separated from the crop. Then joining together the two stones of a mill (a person) sits down to grind (the grains into flour). Nanak has observed this strange play: that (the grains) which remain within the gate (the small space between the mill peg and the stones) escape (from being crushed). Similarly, those souls who remain close to the Guru are saved from the tortures of the demon of death)." (1)

**The message of this salok is that with age, all creatures die and are subjected to pains and punishments. Only those who remain near the gate of God (the congregation of the Guru) are saved.**

mÚ 1 ]

mehlaa 1.

vKuij imTw kitAw kit kit bDw pie ]

vaykh je mithaa kati-aa kat kut baDhaa paa-ay.

pHw 143

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KfAw AMir riK kYdjn suml sj wie ]  
rsuksuttir pweIAVqpYivl l wie ]  
BI soPgusmwl IAYidcYAig j w wie ]  
nwnk imTYpqrIAVvKhul kw Awie ] 2]

khundhaa andar rakh kai dayn so mal sajaa-ay.  
ras kas tatar paa-ee-ai tapai tai villaa-ay.  
bhee so fog samaalee-ai dichai ag jaalaa-ay.  
naanak mithai patree-ai vaykhu lokaa aa-ay. ||2||

**M: 1**

Guru Ji now gives another beautiful example to explain why many times those persons who are virtuous also suffer.

He says: " (O' my friend), see how upon deeming the sugar cane ready, the farmers cut it, chop off the leaves, and bind it into bundles. Then placing it between the wooden rollers (of the crusher), they crush it (as if they are punishing it). Then its juice is placed and heated in a cauldron. Upon being heated (it hisses, as if) it is crying in pain. (But that is not all), even the empty leftovers of the sugarcane are saved to be put into fire. Nanak says, come O' people, and see how (just as the sugar cane) suffers to provide sweetness (to others, similarly virtuous people suffer to provide comfort to others)." (2)

**The message of this salok is that we should not lose heart or complain if while doing good for others we have to go through some pain and suffering. We should remember the example of our fifth Guru Ji, who sat on the hot burning iron pan in the scorching month of June, and sacrificed his life to provide us with the eternal treasure of peace and bliss in the form of Shri Guru Granth Sahib Ji, and the Golden Temple.**

pvVI ]

pavrhee.

ieknw mrxun iciq Aws GxjrAw ]  
mir mir j Mih inq iksYn kjrAw ]  
AwpnVYmin iciq khin chjrAw ]  
j mrwj Yinq inq mnmK hjrAw ]  
mnmK l k hurwm ikAw n j wixAw ]  
bDykrin sl w n Ksm n BwixAw ]  
scuiml YmiK nwnuswihb Bwvsl ]  
krsin qKiq sl wuul iKAw pwsI ] 11]

iknaa maran na chit aas ghanayri-aa.  
mar mar jameh nit kisai na kayri-aa.  
aapnarhai man chit kahan changayri-aa.  
jamraajai nit nit manmukh hayri-aa.  
manmukh loon haaraam ki-aa na jaani-aa.  
baDhay karan salaam khasam na bhaani-aa.  
sach milai mukh Naam saahib bhaavsee.  
karsan takhat salaam likhi-aa paavsee. ||11||

**PAURREE**

In the first *salok* (of this *paurri*), Guru Ji told us that like wheat grains, those persons who remain near their Guru suffer no punishment in God's court. In the second *salok*, he advised us that we should not complain if while serving others, we have to suffer pain or even death. Now he comments on the state of those people who do not think about death at all.

He Says: "There are some who do not remember death, and keep harboring hopes of many kinds. Such people keep dying again and again to be reborn, but are of no use to anyone. In their own minds, they think highly of themselves, but the demon of death always keeps such self-conceited persons under his eye (just as a hunter keeps eye on his hunt). These self-conceited persons do not realize, what (favors God) has bestowed on them. (Sometimes in their difficulties) they bow to God under compulsion but (such bowing under compulsion) does not impress the Master. Only that person will obtain to the eternal (God) on whose tongue is the Name, which is pleasing to God. (Such a person is given the seat of honor in God's court), before whom people would bow, and that person would realize the pre-ordained destiny." (1)

**The message of this *paurri* is that if we want to obtain true honor in this world and the next, then we should always feel grateful to God and keep meditating on His Name at all times.**

mÚ 1 sl ku]

mehlaa 1 *salok*.

mCl qurlikAw krypKI ikAw Ankusu]  
pQr pwl w ikAw kryKsryikAw Gr vwsu]  
kqycldnuI w elAYBI sokql Dnqu]  
bd w jysmJuelAYpVIAih islmkq pwt ]  
ADw cwnix rKIAydlvybl ih pcus ]  
caxysienw puelAYcix cix KwYGusu]  
I hw mwxix puelAYFhYn hoe kps ]  
nwnk mK ejh gx bd ysdw ivxusu]1]

machhee taaroo ki-aa karay pankhee ki-aa aakaas.  
pathar paalaa ki-aa karay khusray ki-aa ghar vaas.  
kutay chandan laa-ee-ai bhee so kutee Dhaat.  
bolaa jay samjaa-ee-ai parhee-ah simrit paath.  
anDhaa chaanan rakhee-ai deevay baleh pachaas.  
cha-unay su-inaa paa-ee-ai chun chun khaavai ghaas.  
lohaa maaran paa-ee-ai dhahai na ho-ay kapaas.  
naanak moorakh ayhi gun bolay sadaa vinaas. ||1||

**SALOK MEHLA 1**

In the previous *paurri* Guru Ji commented on the state of self-conceited persons, who never care to remember God, or to feel grateful to Him for the gift of life, or His many other favors. In this *salok*, he gives many beautiful examples to advise us not to waste time on such self-conceited fools, because none of our advice is going to have any effect on them.

He says: "What use is the deep sea to the fish, and of what use is the vast sky to a bird? (A fish is more concerned with smaller fish for its food, than the water depth. Similarly, a bird doesn't care for the height or vastness of the sky, as long as it can get the worms or insects from the ground and fly away). Similarly, any amount of cold does not bother a stone, and for a eunuch residence in a home is of no consequence. If we apply sandalwood to a dog, its nature still remains that of a dog. (Further), just as there is no use trying to put any sense into a dumb person by reading *Simritis* (the holy Hindu books) to him, similarly even if we put a blind person into the light of fifty burning lamps (still that person won't be able to see). If we spread gold before cattle, they would still carefully select and eat grass. If we try to melt iron, it would still not melt down to become (soft like) cotton. Similarly O' Nanak, this is the nature of a foolish person: that (no matter how much we may advise, still) whenever he or she utters (anything), it always does harm." (1)

**The message of this *salok* is that we should not waste our time and energy in trying to give any good advice to a foolish person.**

mÚ 1 ]

mehlaa 1.

khw kknucqtYswru]  
Agnl gupweyl hwrw]  
gol spl qatYBqwrw]  
pqd gupvYsbwir ]  
rwj w mlyidqYgupwie ]

kaihaa kanchan tutai saar.  
agnee gandh paa-ay lohaar.  
goree saytee tutai bhataar.  
puteen gandh pavai sansaar.  
raajaa mangai ditai gandh paa-ay.

BiKAw gMupvJj w Kwie ]  
 kwl w gMundIAw mlh Jd ]  
 gMupriql imTybd ]  
 bpdw gMubd yscukie ]  
 mieAw gMunjl squhie ]  
 eyugMF vrqYsBwru ]  
 mIK gMupvMih mwr ]  
 nwnkuAwKyejhublwru ]  
 isPql gMupvYdrbwir ]2]

bhukhi-aa gandh pavai jaa khaa-ay.  
 kaalaa gandh nadee-aa meeh jhol.  
gandh pareetee mithay bol.  
 baydaa gandh bolay sach ko-ay.  
 mu-i-aa gandh naykee sat ho-ay.  
 ayt gandh vartai sansaar.  
 moorakh gandh pavai muhi maar.  
 naanak aakhai ayhu beechaar.  
 siftee gandh pavai darbaar. ||2||

### M: 1

Most of us want others to love and respect us, so much so that we wish that even after our death people should remember us. . What to speak of this world, some of us desire that even when we die, we should be received with honor in God's court. In this *salok*, Guru Ji tells us how to develop such loving relationships with the world, and even with God.

Starting with the example of ordinary metal objects, Guru Ji says: “(If an article) of bronze, iron, or gold breaks, the smith can weld it again by putting it in fire. If while alive, the husband and wife are separated, they are reunited in the world through their sons (or other children). When the king asks (for taxes), it is only by paying (that tax) that anyone can maintain relationship (with the king). The relationship with hungry persons develops when one gives them something to eat. There is a break in the famines if it rains and rivers start running full. Sweet words bind the lovers. One is considered devoted to *Vedas* (the holy books) when one utters truth. The dead persons are remembered and their relationship with the world continues if they do truly good deeds. Such are the ways, which unite and mend our relationships in this world. But the fool mends him or her self, only when he or she receives some punishment. Nanak expresses this thought: that it is God's praise that unites us with His court.” (2)

The message of this *salok* is that if we want to have good relations with our near and dear ones, and want the world to remember us even after death, then we should practice truth, do good deeds, and speak sweetly with everyone. But if we want to have good relations with God, and want to be received with honor in His court, then we should sing God's praise, and meditate on His Name.

paMl ]

pa-orhee.

AwpYkudriq swj kYAwpYkryblwru ]  
 ieik Ktyieik KryAwpYprKxhwru ]  
 KryKj wYpweIAih KtystIAih bwhr vwr ]  
 Ktyscl drgh stIAih iksuAwgYkrih pkwr ]  
 siqgr ipCYBij pvih ehwxrl swru ]  
 siqgruKotAhuKrykrysbid svwxhwru ]  
 scl drgh mhlAin gr kYpjh ipAwir ]  
 gxq iqnw dl koikAw kryj oAwip bKsy  
 krqwr ]12]

aapay kudrat saaj kai aapay karay beechaar.  
 ik khotay ik kharay aapay parkhanhaar.  
kharay khajaanai paa-ee-ah khotay satee-ah  
 baahar vaar.  
khotay sachee dargeh sutee-ah kis aagai karahi  
 pukaar.  
 satgur pichhai bhaj paveh ayhaa karnee saar.  
 satgur khoti-ahu kharay karay sabad savaaranhaar.  
sachee dargeh mannee-an gur kai paraym pi-aar.  
 ganat tinnaa dee ko ki-aa karay jo aap bakhsay  
 kartaar. ||12||

### PAURREE

In the previous two *saloks*, Guru Ji told us how could we form good relations with others and also obtain honor in God's court. In this *Paurri*, he tells us about the reward of those who follow this advice, and the punishment, which awaits the fools. But in his compassion, he also tells how even they can save themselves. He compares those who follow the right path to true or genuine coins and the foolish ones to false coins, and describes their fate as follows.

He says: “(God), after Himself creating the universe, He Himself reflects (upon its needs, and considers the merits or faults of various creatures in) it. There are some who are bad, like false coins, and some are good like genuine coins. He Himself is the examiner (of these good and bad people). Like the genuine

(coins, He accepts the good people) in His court, but the false ones He throws out (of His court to suffer. Now the question arises), before whom should (these rejected people) go and cry?"

Guru Ji advises: "These persons should run and seek the refuge of the Guru. This is the best thing for them to do. The true Guru turns the false into genuine ones. (He would purify them) by embellishing them with his word (or *Gurbani*). Through the love of the Guru, they would be accepted in the (God's) true court, and then no one can count the (merits or demerits) of those whom the Creator Himself has forgiven?" (12)

The message of this *paurri* is that even if we have done foolish things in the past, we should still hasten to seek the shelter of the Guru. We should sincerely act upon his advice as included in Guru Granth Sahib, so that we may also be accepted in God's court.

sl kumÚ 1 ]

salok mehlāa 1.

hm j j ij ml dnlAw plrwmsiekw rweAw ]  
myrvid baidshw APj UKdwie ]  
ek qhl ek qhl ]1]

ham jayr Jimee dunee-aa peeraa masaa-ikaa raa-i-aa.  
may ravad baadisaahaa afjoo khudaa-ay.  
ayk toohee ayk tuhee. ||1||

mÚ 1 ]

mehlāa 1.

n dy dnvwnrw ]  
n isD swiDkw Drw ]  
Asiq ek idgir kael ]

na dayv daanvaa naraa.  
na siDh saaDhikaa Dharaa.  
asat ayk digar ku-ee.

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ek qel ek qel ]2]

ayk tu-ee ayk tu-ee. ||2||

mÚ 1 ]

mehlāa 1.

n dadyidhM Andml ]  
n spq j j ij ml ]  
Asiq ek idgir kael ]  
ek qel ek qel ]3]

na daaday dihand aadmee.  
na sapat jayr Jimee.  
asat ayk digar ku-ee.  
ayk tu-ee ayk tu-ee. ||3||

mÚ 1 ]

mehlāa 1.

n sŕ sis mŕl o ]  
n spq dlp nh j l o ]  
AM paŕ iQrun kael ]  
ekuqel ekuqel ]4]

na soor sas mandlo.  
na sapat deep nah jalo.  
ann pa-un thir na ku-ee.  
ayk tu-ee ayk tu-ee. ||4||

mÚ 1 ]

mehlāa 1.

n irj kudsq Aw ksy ]  
hmw rw ekuAns vsy ]  
Asiq ekuidgr kael ]  
ek qel ekuqel ]5]

na rijak dasat aa kasay.  
hamaa raa ayk aas vasay.  
asat ayk digar ku-ee.  
ayk tu-ee ayk tu-ee. ||5||

mÚ 1 ]

mehlāa 1.

prMeyn igrw j r ]  
drKq Awb Ans kr ]  
idhM sel ]  
ek qel ek qel ]6]

paranday na giraah jar.  
darkhat aab aas kar.  
dihand su-ee.  
ayk tu-ee ayk tu-ee. ||6||

mÚ 1 ]

mehlāa 1.

nwnk il l wir il iKAw sie ]  
mjt n sukYkie ]  
kl w DrYhrYsel ]  
ekuqel ekuqel ]7]

naanak lilaar likhi-aa so-ay.  
mayt na saakai ko-ay.  
kalaa Dharai hirai su-ee.  
ayk tu-ee ayk tu-ee. ||7||

**SALOK M: 1**

In the previous *paורי* Guru Ji advised us to seek the shelter of the Guru and follow his advice, so that we may be able to obtain blissful reunion with God. The reason Guru Ji stresses again and again upon the importance of this union with God is that He alone is the only everlasting entity in the world, and therefore only union with Him can provide us eternal peace and happiness. Therefore, in this and the following *saloks*, Guru Ji addresses God, and indirectly tells us how among all the living and non-living entities God alone is everlasting.

First using the Muslim terminology, Guru Ji says: "All the 'peers' (or Muslim saints), sheikhs and chiefs of the world (will die and be) buried under the earth. All the kings will depart, but O' God, You alone will still remain. Yes O' God, You and only You will last forever." (1)

**M: 1**

Now switching to the Hindu vocabulary, he says: "Neither the angels, nor demons, nor human beings, nor adepts, nor yogis, have remained on the earth. (O' God), except You there is none other (who is eternal). It is You and You alone (O' my God, who will remain forever)." (2)

**M: 1**

Guru Ji adds: "Neither the men who do justice on the earth, nor the inhabitants of nether worlds are eternal. All others will perish, You alone would remain. Yes O' God, it is You and You alone, who (will live forever)." (3)

**M: 1**

Continuing the theme of eternity, he says: "Neither the sun, the moon, the galaxies, nor the seven continents, nor the ocean, nor food, nor air is eternal. O' God, You and You alone (are eternal)." (4)

**M: 1**

Guru Ji now reminds us that the sustenance of all creatures is under the control of none except God. He says: "O' God, the sustenance of all the creatures is under the control of no one (except You. All the creatures) pin their hope only in the one (God). You alone are eternal, and no one else." (5)

**M: 1**

Next, he gives us a beautiful example to illustrate how God provides sustenance not only to the poor, but also to those who do not have any money at all. He says, "O' God, the birds do not have any money in their pockets (to buy food), but they still hope to find their sustenance in the trees and water. Yes, You are their provider also. O' God, You are the only one (for them) and You are the only one (for all of us)." (6)

**M: 1**

Finally, he reminds us that no one can take away from us what God has written in our destiny. He says: "O' Nanak, whatever God has written in our destiny, no one can erase. He alone gives us power and He alone takes it away. Yes, O' God, You alone are the one who (gives and takes back the power from the creatures)." (7)

**The message of the above saloks is that all living and non-living things will one day disappear. It is only the one God who would live forever. It is He, who provides sustenance to all creatures, and it is He who takes it back. Therefore, we should pray only to Him for our sustenance, and lasting peace and pleasure, and not to any short-lived god, goddess, celestial body or human being.**

**pa॥ ]**

scw qrw hkmugrmik j iixAw ]  
 grmqI Awpugvie scupCixAw ]  
 scuqrw drbwusbdunIsixAw ]  
 scw sbduvlcBir sic smixAw ]  
 mnmK sdw kIVAw Brim Bil iixAw ]  
 ivstw AMir visusidun j iixAw ]  
 ivxunwYdKupie Awx j iixAw ]  
 nwnk pwrKuAwp ij in Kdw Krw pCixAw ]13]

**pa-orhee.**

sachaa tayraa hukam gurmukh jaani-aa.  
 gurmatēe aap gavaa-ay sach pachhaani-aa.  
 sach tayraa darbaar sabad neesaani-aa.  
 sachaa sabad veechaar sach samaani-aa.  
 manmukh sadaa koorhi-aar bharam  
 bhoolaani-aa.  
 vistaa andar vaas saad na jaani-aa.  
 vin naavai dukh paa-ay aavan jaani-aa.  
 naanak paarakh aap Jin khotaa kharaa  
 pachhaani-aa. ||13||



**PAURREE**

In the previous *salok*, Guru Ji made a comment that whatever God has written in our destiny, no one can erase. He alone gives us power, and He alone takes it away. However, in this *paurri*, he tells us who are those people who recognize this truth and ultimately merge in the eternal God, and who are those who keep wandering in doubt and suffering in pain.

He says: "O' God, true is Your command, but it is only the Guru's followers who have recognized (this truth). By shedding their self-conceit through Guru's instruction, they have recognized (You), the everlasting (God). O' God, true is Your court, and the word (of the Guru) is the identification mark (to enter it). By reflecting on the true word, (the Guru's followers) merge in (You) the Truth. On the other hand the self-conceited persons always indulge in falsehood and remain lost in doubt. Their abode remains filthy (with sinful pursuits), and they do not know the taste (of God's Name). Without meditating on the Name they keep suffering the pain of coming and going. O' Nanak, (God) Himself is the examiner, who recognizes the false and the genuine (or the good and the bad)." (13)

**The message of this *Paurree* is that we should follow the advice of the Guru, and by reflecting on his word (the *Gurbani* contained in *Guru Granth Sahib*), we should try to merge with God. But we should not pass judgments on others; let God Himself decide who is good and who is bad.**

sl kumÚ 1 ]

*salok mehlāa 1.*

slhw bñj w crgw khlAw eñw Kvml yGñh ]

seehaa baajaa chargaa kuhee-aa aynaa  
khavaalay ghaah.

GñhKñin iqñw mñsuKvml yeñh cl ñeyñh ]

ghaahu khaan tinaa maas khavaalay ayhi  
chalaay-ay raah.

ndIAw ivic itbydñml yQl l kryAsgñh ]

nadee-aa vich tibay daykhaalay thalee karay  
asgaah.

kIVw Qñp dje pñiqsñhl l skr kryñAñh ]

keerhaa thaap day-ay paatisaahēe laskar karay  
su-aah.

j pyj IA j lvñh l Yññw j lvñl yqñw ik Aññh ]

jaytay jee-a jeeveh lai saahaa jeevaalay taa ke  
asaah.

nñnk ij auñj auscyBñwñiqauñqaudje igrñh ]1]

naanak Ji-o Ji-o sachay bhaavai tñ-o tñ-o day-ay  
giraah. ||1||

**SALOK M: 1**

In one of the previous *saloks*, Guru Ji made the comment that the birds do not have any money (to buy food), but they still hope to find their sustenance in the trees and water. It is God who is their provider, and who is the only provider for us also. In this *salok*, he goes one step further, and tells how God can raise the lowest and the most humble to the highest and most prestigious status, and vice versa, and provide sustenance to them as and when He pleases.

He says: "(God has so much power that if He so wishes, He can make the meat eating) tigers, hawks, kites and falcons eat grass, and those creatures which eat grass, He can make them eat meat, and make this as their way of life. He can create dry mounds within streams and turn deserts into unfathomable lakes. He can exalt a worm (like lowliest person) to the position of a king, and completely annihilate the big armies (of a king). All living creatures live as long as they have breath in their body, but if He wants to revive them, then it does not matter whether or not they had any breath left in them (or not). In short, O' Nanak, God provides sustenance (and life) to the creatures as and when He pleases." (1)

**The message of this *salok* is that we should have complete faith in God; He can do anything for anybody even if it seems impossible to us.**

mÚ 1 ]

*mehlāa 1.*

ieik mñshñwl ieik iqñkuKññh ]

ik maashaaree ik tarin khaahi.

ieknw Cqñh Aññññ pññh ]

iknaa chhaateeh amrit paahi.

ieik imtIAw mñh imtIAw Kññh ]

ik mitee-aa meh mitee-aa khaahi.

ieik pak sññwl pak sñññr ]

ik pa-un sumaaree pa-un sumaar.

ieik inññkñwl nñm Aññññr ]

ik nirankaaree Naam aaDhaar.

j lvñduqñw mññññ kññe ]

jeevai daataa marai na ko-ay.

nñnk mñññññññ nñññl min sññe ]2]

naanak muthay jaahi naahee man so-ay. ||2||

**M: 1**

Guru Ji concluded the last *salok*, with the comment that God provides sustenance (and life) to the creatures as and when He pleases. In this *salok*, he describes how God has created different kinds of foods for different creatures, and how He ensures that no one dies without the food it needs.

He says: “There are some creatures, that are meat eaters, and some who eat grass. There are some who enjoy many kinds of dainty dishes, while some live in dust and eat dust. There are some who practice breath control, and remain busy in breathing exercises. There are some worshippers of the Formless (God), who make (God’s) Name as their support. They trust that God is always alive, and so nobody can die of hunger, (under His Domain). But O’ Nanak, those who do not remember (God) in their minds are deceived (of the true object of life).” (2)

**The message of this *salok* is that we should meditate on God’s Name and have faith that He provides for all, and will do the same for us also.**

paṁI ]

pṁygr kl kṛ krim kmelAY]  
gṛmqḷ Aṁpugvṁe nṁmīDAṁelAY]  
dḷI kṛYI ig j nṁugvṁelAY]  
ivxunwYsB ivsupYKṁelAY]  
scw sbdusṁl wih sic smelAY]  
ivxusiḡgrusyynḥl siK invṁsuiPir iPir  
AṁelAY]  
dnIAw KṁI rṁis kṁukṁelAY]  
nṁnk scuKṛw sṁl wih piq isauj ṁelAY] 14]

pa-orhee.

pooray gur kee kaar karam kamaa-ee-ai.  
gurmatee aap gavaa-ay *Naam* Dhi-aa-ee-ai.  
doojee kaarai lag janam gavaa-ee-ai.  
vin naavai sabh vis pajihai khaa-ee-ai.  
sachaa sabad saalaahi sach samaa-ee-ai.  
vin satgur sayvay naahee sukh nivaas fir fir  
aa-ee-ai.  
dunee-aa khotee raas koorh kamaa-ee-ai.  
naanak sach kharaa saalaahi pat si-o jaa-ee-ai.  
||14||

**PAURREE**

In the previous *saloks* Guru Ji advised us that God is all-powerful and the sustainer of all. Now he tells us why we should listen to the Guru and do what he tells us.

Guru Ji says: “It is by the grace of God that we follow the advice of the true Guru. Therefore, shedding our self-conceit according to Guru’s instruction, we should meditate on God’s Name. By engaging ourselves in other (worldly) pursuits, we simply waste away our (human) birth. Without (meditating on God’s) Name, all we eat or wear is like (eating) poison. By appreciating and following the true word (of advice) of the Guru, we merge in the eternal (God). We should remember that) without following the true Guru, we cannot live in peace, and we keep coming (into this world) again and again. The (attachment with the) world is a false capital; this makes us accumulate falsehood (and nothing else). O’ Nanak, truly profitable is the praise of God. (By praising Him), we go to (God’s court) with honor.”(14)

**The message of this *paurri* is that if we want to reach God’s mansion with honor and dignity we should follow Guru’s advice, sing praises of God, and meditate on His Name.**

sl kumÚ 1 ]

*salok* mehlāa 1.

qḍuBwYqṁ vṁwih ḡwih qḍuBwYj il nṁwih ]

tuDh bhaavai ṭaa vaaveh gaavahi tuDh bhaavai  
jal naaveh.

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j w qḍuBwih qṁ krih ibBḡw isḥI nḍuvj wih ]

jaa tuDh bhaaveh ṭaa karahi bibhootaa sinyee  
naad vajaavah.

j w qḍuBwYqṁ pVih kqḡw ml w sK khwih ]

jaa tuDh bhaavai ṭaa parheh kaṭaybaa mulaa  
saykh kahaaveh.

j w qḍuBwYqṁ ḥwih rṁjyrs ks bhḡukṁwih ]

jaa tuDh bhaavai ṭaa hoveh raajay ras kas bahut  
kamaaveh.

j w qDuBwYqg vgwih isr mfi kit j wih ]	jaa tuDh bhaavai tayg vagaaveh sir mundee kat jaaveh.
j w qDuBwYj wih idsmir six gl w Gir Awih ]	jaa tuDh bhaavai jaahi disantar sun galaa ghar aavahi.
j w qDuBwYnwie rcwih qDuBwYqBwih ]	jaa tuDh bhaavai naa-ay rachaaveh tuDh bhaanay tooN bhaaveh.
nwnkuek khYbñql hñr sgl ykVukmwih ]1]	naanak ayk kahai baynante hor saglay koorh kamaaveh.   1

**SALOK M: 1**

In the previous *paurri*, Guru Ji advised us that if we want to reach God's mansion with honor and dignity we should follow Guru's advice, sing praises of God, and meditate on His Name. In this *salok*, he reminds us that only when God so wishes we sing His praises, meditate on His Name, or do other similar deeds.

He says: "(O' God), when it pleases You some persons play music, sing songs (in Your praise), or bathe in (holy) waters. When You so desire, (people) smear themselves with ashes and blow the yogi's horn. When it pleases You, some read Muslim texts and call themselves *Mullahs* and sheikhs. When it so pleases You, some become kings and indulge in many feasts and false pleasures. When it is Your will, some people become warriors and wield swords (in the battle fields to kill others, but) their own heads are chopped off. If that is Your will, some go to foreign lands and return home after hearing and learning many different things. (O' God), when You so desire, some get attuned to Your Name and become pleasing to You, because they love Your will. Nanak makes this one supplication (that except those, who meditate on Your Name), all others are earning falsehood (which is of no avail in God's court)."(1)

**The message of this *salok* is that only those who accept God's will and meditate on His Name are pleasing to God. All others who are engaged in other activities are earning nothing but falsehood.**

mU 1 ]	mehlaa 1.
j w qUvfw siB vifAveIAw chYchYw hel ]	jaa tooN vadaa sabh vadi-aaN-ee-aa changai changa ho-ee.
j w qUscw qw sBukoscw kVw kie n kel ]	jaa tooN sachaa taa sabh ko sachaa koorhaa ko-ay na ko-ee.
AnKxuvKxubd xucI xuj Ivxumrxw Dwqu]	aakhan vaykhan bolan chalan jeevan marnaa Dhaat.
hkmusij hkmYivic rKYnink scw Anip ]2]	Hukam saaj hukmai vich rakhai naanak sachaa aap.   2

**M: 1**

In the previous *salok*, Guru Ji told us that only those who accept God's will and meditate on His Name are pleasing to God. In this *salok*, he gives a sample of the thought process of such persons.

On behalf of such persons, he says: "(O' God), since You are great, all great things emanate from You, and only good comes out from a good person. When You are true, then everyone (created by You also must be true; therefore) no one could be false. All talking, seeing, uttering, walking, living and dying are simply an illusion. O' Nanak, that true (God) Himself creates (all creatures) according to His will, and is making them live under His command."(2)

**The message of this *salok* is that we should not complain or criticize God for whatever is happening in this world. We should instead learn to see good in everything happening, because nothing but goodness comes out of such a great and virtuous God.**

paVI ]	pa-orhee.
siggrusjv insluBrmuckwelaY]	satgur sayv nisang bharam chukhaa-ee-ai.
siggruAnKYkr sukr kmelaY]	satgur aakhai kaar so kaar kamaa-ee-ai.
siggruhie dieAm uq nmuiDAwelaY]	satgur ho-ay da-i-aal ta Naam Dhi-aa-ee-ai.
I whBgic suswugurmiK pwelaY]	laahaa bhagat so saar gurmukh paa-ee-ai.

mnmiK kVugburukWukmelaY]  
 scydYdir j iē scucvWelaY]  
 scYAmir mhiI sic biWelaY]  
 nwnk scusdw sicAwusic smelaY]15]

manmukh koorh gubaar koorh kamaa-ee-ai.  
 sachay dai dar jaa-ay sach chavaaN-ee-ai.  
 sachai andar mahal sach bulaa-ee-ai.  
 naanak sach sadaa sachiaar sach samaa-ee-ai.  
 ||15||

### PAURREE

In the previous *salok*, Guru Ji told us that we should not complain or criticize God for whatever is happening in this world. We should instead learn to see good in everything happening, because nothing but goodness comes out of such a great and virtuous God. Naturally this will raise many doubts. So Guru Ji tells us how to remove these doubts.

He says: “By serving the Guru (by following his advice) and without feeling any sense of embarrassment, we should remove all our doubts. Whatever the true Guru asks us to do we should do that (without any hesitation). It is only when the true Guru shows his mercy that we meditate on God’s Name. By following the Guru, we reap the profit of devotion (to God, which is) the true profit (to be earned in this world). But the self-conceited person (who follows the dictates of his or her mind) earns only the dirt and darkness of falsehood. To enter the court of the true (God), we need to meditate on the true (Name). It is only the true ones who are called inside the mansion of the (Master). O’ Nanak, one who earns truth (through truthful living) is always true (and honorable in God’s court, and) remains absorbed in that true (God).”(15)

**The message of this *paurri* is that if we want to merge in the everlasting true God, then following the Guru’s advice, we should live a truthful life and meditate on God’s Name.**

sl kumU 1 ]

*salok mehlāa 1.*

kil kwi rjy kwsel DrmupM kir afirAw ]  
 kVAmws scucMhw dlsYnhI kh  
 ciVAw ]  
 hauBwiI ivkMi hel ]  
 AwDrYrwhun kel ]  
 ivic hamYkir dKurel ]  
 khunwnk ikin ibiD giq hel ]1]

kal kaateē raajay kaasaa-ee Dharam pankh kar  
 udri-aa.  
 koorh amaavas sach chandarmaa deesai naahee  
 kah charhi-aa.  
 ha-o bhaal vikunnee ho-ee.  
 aaDhaaraI raahu na ko-ee.  
 vich ha-umai kar dukh ro-ee.  
 kaho naanak kin biDh gaṭ ho-ee. ||1||

### SALOK M: 1

According to Dr. Bhai Vir Singh Ji, Guru Nanak Dev Ji uttered this *salok* when he met several yogis who were living in remote mountains. They asked Guru Ji about the state of affairs in the world. Like today, at that time corruption, injustice, oppression, and falsehood were also widely rampant. Guru Ji narrated the state of affairs of the world in a very pictorial way.

He said: “(There is so much tyranny and oppression in the world, as if) in this Iron Age, the kings have become (as merciless as) the knife wielding butchers. (There is so much injustice, as if the sense of) righteousness has flown away like a bird. On top of it all, the culture of falsehood is as pervasive as the dark night, and nowhere can we see the moon of truth. I have grown exhausted, and can find no way out of this darkness. Grippled in the darkness of ego (the entire world) is crying in pain. Therefore, Nanak says: “(O’ yogis, you tell me) how one could find emancipation (from suffering in such circumstances)?” (1)

**The message of this *salok* is that when falsehood, corruption, and injustice become so prevalent in a society that even the top rulers behave like butchers, it is very difficult to set it right or save oneself. In such circumstances, it is the duty of the spiritually wise persons to come forward and provide true guidance to the suffering humanity, instead of hiding in mountains and jungles.**

mÚ 3 ]

kil klriq prgtucmxuswīr ]  
 girmīK kēl aqrYpīr ]  
 ij s nondir kryiqsudyY]  
 nānk girmīK rqnusol yY] 2]

mehlaa 3.

kal keerat pargat chaanan sansaar.  
 gurmukh ko-ee utrai paar.  
 jis no nadar karay tis dayvai.  
 naanak gurmukh raṭan so layvai. ||2||

M: 3

In the previous *salok* Guru (Nanak Dev Ji) painted a true picture of the state of affairs of his time, which is a representation of the present conditions also. He asked the yogis to tell how could one find emancipation (from suffering in such circumstances). Dr. Bhai Vir Singh Ji believes that this *salok* was the answer provided by the third Guru Amardas Ji to some of his sikhs, regarding similar circumstances of that time.

Guru Ji says: "In this Iron Age, singing the praise of God provides light (of true knowledge) in the world. But only a rare Guru's follower crosses over (the worldly ocean by making use of this light). Only the one on whom (God) showers His grace receives (this gift of praise). O' Nanak, only such a Guru's follower receives this jewel." (2)

**The message of this *salok* is that even when we are surrounded on all sides by falsehood, corruption, and injustice, we can still save ourselves by following the Guru's advice and singing praises of God.**

paMl ]

Bgqw qYsWrlAw j Mukdyn AweAw ]  
 krqw Awp ABd uhYn Bd YikSYdw Bd weAw ]  
 Bgq ApymjI Anuij nl scoscukmieAw ]  
 sWrl Awp KAwieAnuij nl kUubol bol ibKu  
 KwieAw ]  
 cl x swr n jwnl kmukrDuivsuvDwieAw ]  
 Bgq krin hir ckrI ij nl Anidnu nmu  
 iDAwieAw ]  
 dwsin dws hie kYij nl ivchuApugvnieAw ]  
 Enw KsmYKldir mK aj l yscYsbid  
 shwieAw ] 16]

pa-orhee.

bhagtaa tai saisaaree-aa jorh kaday na aa-i-aa.  
 kartaa aap abhul hai na bhulai kisai daa bhulaa-i-aa.  
 bhagat aapay mayli-an Jinee sacho sach kamaa-i-aa.  
 saisaaree aap khu-aa-i-an Jinee koorh bol bol bikh  
 khaa-i-aa.  
 chalan saar na jaannee kaam karoDh vis  
 vaDhaa-i-aa.  
 bhagat karan har chaakree Jinee an-din Naam  
 Dhi-aa-i-aa.  
 daasan daas ho-ay kai Jinee vichahu aap gavaa-i-aa.  
 onaa khasmai kai dar mukh ujlay sachai sabad  
 suhaa-i-aa. ||16||

PAURREE

In the previous *saloks* Guru Ji commented on the state of affairs in the world, and also told us that only those persons who follow Guru's advice and meditate on God's Name save themselves. But the question arises that if it is God who is running the show of the entire world, then why does He let such bad things happen, and why only a few persons do the right thing, and the rest remain lost in false pursuits? In this *paurri*, Guru Ji responds to such questions.

He says: "(First of all, we should understand) that there is never a meeting of minds between the worldly (wise) people and (true) devotees (of God. Secondly) we should understand that the Creator Himself is never in error, and nobody could mislead Him. (Looking at somebody or at some happening, we should not think that God has made a mistake here). He unites those devotees with Himself who practice nothing but Truth. He Himself lets those worldly people to be wasted away who amass the poison (of worldly riches) by telling lies after lies, such people do not know the right way to live (in this world); but they keep on multiplying poison in them through their lust and anger. (On the other hand, those) devotees who day and night meditate on God's Name (in a way) perform (true) service of God. Such persons who erase all self-conceit from their within and consider themselves as the slaves of the slaves (of God) are embellished through the true word (of the Guru) and obtain a place of honor in God's court." (16)

**The message of this *paurri* is that God is infallible. It is He who purposely puts some on the right path through the Guru, and misleads others into false worldly ways. We should not waste our time trying to understand His purpose. Instead we should follow the true word of the Guru (as contained in Guru Granth Sahib Ji), and live a truthful life while meditating on God's Name.**

sl kumú 1 ]

sbwihl swl ih ij nl iDAwieAwiek min ]  
 sɛl pɽysih vKqYapir l iV mey ]  
 dɔj Ybhqyrwh mn klAw mql iKfIAw ]  
 bhqpeyAsgwh gqyKwh n inkI ih ]

pñw 146

qlj Ymhl igrwh BK iqKw die BakIAw ]  
 Kwdw hie sAwih BI KxyisaudsqI ]  
 caQYAwel aG AKI mlit pvwir gieAw ]  
 BI aat ricEnuvvduYvirAw kl ipV bDI ]  
 sByvj wvKq siB jYATI Bauhie ]  
 nwnk swihbumin vsYscw nwxuhie ]1]

salok mehlaa 1.

sabaahee saalaah Jinee Dhi-aa-i-aa ik man.  
 say-ee pooray saah vakh-tai upar larh mu-ay.  
doojai bahuṭay raah man kee-aa maṭee khindee-aa.  
 bahuṭ pa-ay asgaah gotay khaahi na niklahi.

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teejai muhee giraah bhukh tikhaa du-ay bha-ukee-aa.  
khaaDhaa ho-ay su-aah bhee khaanay si-o dostee.  
 cha-uthai aa-ee ooNgh akhee meet pavaar ga-i-aa.  
bhee uth rachi-on vaad sai vareh-aa kee pirh baDhee.  
sabhay vaylaa vakhat sabh jay athee bha-o ho-ay.  
 naanak saahib man vasai sachaa naavan ho-ay. ||1||

## SALOK MEHLA 1

In the previous *paurri*, Guru Ji gave us the message that if we want to obtain honor in God's court, then we should follow Guru's advice and meditate on God's Name. Now the question arises regarding the best time for meditating on God's Name. Guru Ji provides an answer in this *salok*. □

He says: "Those are true kings (truly rich) who meditate on God in the early morning hours with a single minded devotion. They wage a fierce war (with their mind, and its desire to go back to sleep. The reason is that) in the second quarter (or late morning), the faculties of the mind are scattered in many directions. (By this time), many people get drowned in the oceans (of worldly worries) and are never able to come out. In the third quarter (by noon), hunger and thirst start bothering like barking dogs, and one's attention is diverted towards putting something in one's mouth. After some time, whatever one had eaten or drunk becomes dust (gets consumed, and) one feels the need to eat again. In the fourth quarter, one feels sleepy, so closing the eyes one goes into deep sleep. Next day, on waking up one again gets busy in the worldly strife (amassing more and more riches and possessions), as if one is going to stay in this world for hundreds of years. (Therefore it is best to meditate on God's Name in the early morning hours, so that) in all the eight watches (at all times), we may remain imbued with (God's) love. O' Nanak, when in this way our Master comes to reside in our heart, then it becomes true (spiritual) ablution."(1)

**The message of this *salok* is that it is best to fight our laziness and meditate on God's Name in the early morning hours, before the faculties of our mind get scattered by our physical needs or worldly affairs. When we do so, our mind remains imbued with God's love at all times, and that is its true ablution or purification.**

mú 2 ]

sɛl pɽysih ij nl pñw pieAw ]  
 ATI vprvwh rhin iekqYrñg ]  
 drsin rñp AQwh ivrl ypmelAih ]  
 krim pñYpñw grñpñw jw kw bd u ]  
 nwnk pñw jykryGtYñwhl qd u ]2]

mehlaa 2.

say-ee pooray saah Jinee pooraa paa-i-aa.  
 athee vayparvaah rahan iktai rang.  
 darsan roop athaah virlay paa-ee-ah.  
 karam poorai pooraa guroo pooraa jaa kaa bol.  
 naanak pooraa jay karay ghatai naahee tol. ||2||

□ M: 2

In the previous *salok*, Guru Ji advised us that those are the true kings (spiritually wealthy persons) who fight with their own mind and meditate on God at the appropriate time (particularly early morning hours). In this *salok*, he states some more qualities of such spiritually rich persons.

He says: "They alone are the true kings who have attained to the perfect God. Day and night they remain indifferent to worldly problems, and always remain imbued with the love of the one (God). However, rarely do we see such persons who at all times are absorbed in their cravings for a glimpse of God. (This kind of love for God, one only gets) if by perfect destiny one finds (and follows) such a perfect Guru, who's every word is perfect. O' Nanak, if Guru perfects (some one, then such a person) is not found lacking (in any quality, and is therefore accepted in God's court)." (2)



The message of this *salok* is that if we want to become acceptable in the eyes of God, then we need to pray to Him to bless us with the guidance of the perfect Guru (Granth Sahib Ji). Following his advice, meditate on God's Name with true love and devotion.

paṁI ]

j w qṭṭw ikAw hōr mYscuSkwēIAY]  
mūI DṁYcār mhl un pweIAY]  
eṇYicq kTōr sy gveIAY]  
ij quGit scun pwe suBṁh GVēIAY]  
ikaukir pṭYvit qāI qI wēIAY]  
kōe n AṁKYGit hamYj wēIAY]  
I eIAin Kryprik dir blnēIAY]  
saw iekquhit pṭYgir pweIAY]17]

pa-orhee.

jaa tooN taa ki-aa hor mai sach sunaa-ee-ai.  
muthee DhanDhai chor mahal na paa-ee-ai.  
aynai chit̤ kathor sayv gavaa-ee-ai.  
Jit̤ ghat sach na paa-ay so bhann gharhaa-ee-ai.  
ki-o kar poorai vat̤ tol̤ tulaa-ee-ai.  
ko-ay na aakhai ghat ha-umai jaa-ee-ai.  
la-ee-an kharay parakh dar beenaa-ee-ai.  
sa-udaa ikat̤ hat poorai gur paa-ee-ai. ||17||

### PAURREE

In the previous *salok*, Guru Ji advised us that the truly rich persons are those who have obtained the perfect God. Now he addresses God and describes his own faith in Him, and also comments on the state of the world in general. □

He says: “(O God), I speak out the truth, that when You (are on my side), there is no need for me to look towards anybody else? However, (I see that the world) has been robbed by the thief of (worldly) pursuits. Therefore it does not obtain to Your mansion. Our hearts have become so hard (and impermeable to God's love) that we have wasted all our service in vain, and the heart in which the true (God) hasn't come to reside has to be destroyed and rebuilt, (so that one keeps dying and getting born again and again. Until one becomes perfect), one cannot be weighed against perfect measure (and considered fit to merge in the perfect God. But) no one considers him or herself lacking (in anything, and we all) go to God's court full of ego. But in the court of the sagacious (God), the true ones are easily recognized. The merchandise (of God's Name, which gets us approved in God's court, is obtained) only at one door (of the Guru).”(17) □

The message of this *paurri* is that it is only from the one door of the Guru that we can obtain the merchandise of God's Name, which gets us approved in God's court. Therefore, we must follow the advice of our true Guru. □

sl k mū 2 ]

ATI phri AT Kṁf nww KṁfusrIru]  
iqsuivc nauiniD nmuekuBṁ ih gxl ghIru]  
krmvṁI sṁ wihAw nṁk kir gurplru]  
caṁYphir sbṁh kYsriqAw apjYcṁau]  
iqnṁdriAwṁ isaudṁsqṁ min mīK scw nṁau]

EQYAmṁquvṁIAYkrml hōe pswṁ]  
klṁn kwēAw kslAYvṁI cVYcVṁau]

jyhVndir srṁP kl bhiV n pweI qṁau]  
sqṁ phri squBI w bhiAYpiVAw pṁis ]  
EQYpṁpṁmublcṁrIAYkṁYGTṁis ]  
EQYkṁystIAih Kryklcih sṁis ]  
bd xuPdI unṁkṁ dKusKuKsmYpṁis ]1]

salok mehlāa 2.

athee pahree ath̤ khand naavaa khand sareer.  
tis̤ vich na-o niDh Naam ayk̤ bhaaleh gunee gaheer.  
karamvanṁtee salaahi-aa naanak kar gur peer.  
cha-uthai pahar sabaah kai surti-aa upjai chaa-o.  
tinaa daree-aavaa si-o dostee man mukh sachaa  
naa-o.  
othai amrit̤ vandee-ai karmee ho-ay pasaa-o.  
kanchan kaa-i-aa kasee-ai vannee charhai  
charhaa-o.  
jay hovai nadar saraaf kee bahurh na paa-ee taa-o.  
satee pahree sat̤ bhalaa bahee-ai parhi-aa paas.  
othai paap pun beechaaree-ai koorhai ghatai raas.  
othai khotay satee-ah kharay keecheh saabaas.  
bolan̤ faadal naankaa dukh sukh khasmai paas.  
||1||

### SALOK M: 2

In the previous *Paurri*, Guru Ji told us that only by following the guidance of the Guru, can we obtain the merchandise of God's Name, and get approved in God's court. In this *salok*, he describes in detail the entire process.

He says: “The time (of day and night) is divided into eight parts. (But in a way) our body is (also a process of time, and can be called) the ninth division, or part of the time. In this body is the commodity of Name, which is equivalent to all the nine treasures. However, only rare virtuous people are able to search out (this jewel, as if) from the depths of an ocean.”

Guru Ji now tells the qualities of such seekers. He says: “O’ Nanak, it is only very fortunate people who, by first adopting a Guru or prophet, praise that God. In the fourth watch of the early morning hour, a sense of eagerness arises in the minds of these people attuned (to God) to (meditate on His Name). With the true Name in their minds and on their lips, they walk towards their friendly rivers (bathing facilities and holy congregations). In those holy congregations, the Nectar (of Name) is distributed, but it is only fortunate people who are blessed with this gift. (Then just as gold is heated and tested on the touch stone to ensure its purity, similarly in the saintly congregation) the soul is subjected to hardship, and purified so that it is imbued with the zeal of true devotion. Then (just as the gold once purified through the fire and accepted by the jeweler as pure is not made to pass through the fire again, similarly) if the jeweler (God) casts His merciful glance of grace, the soul is not subjected to any more tests or hardships.”

Guru Ji now tells us about the right use of the remaining seven divisions or watches (of day and night). He says: “In the (remaining) seven watches we should live a truthful life, do good to others and spend time in the company of good people. In that company we should reflect upon virtues and sins, so that we can diminish the burden of wrong doings from our shoulders. There in the (mansion of God), evildoers are kicked out like false coins, and the virtuous or truthful souls are ushered in with honor. O’ Nanak, the wise say that all pains and pleasures are in the hands of our Master (who is the final judge of our fate).”(1)

**The message of this *salok* is that if we want to become acceptable in the mansion of the eternal God, then following the Guru’s advice we should start our day early in the morning by meditating on God’s Name. We should spend the rest of the day living a truthful life, doing good deeds, and spending time in the company of virtuous people. However we must remember that it is God who is the final judge of our destiny.**

mÚ 2 ]

pakugrlpaxl ipqw muqw Driq mhqu]

idnsruiq die duel dueAw Kl Ysgl j gqu]

cligAwl Aw bir Awl Aw vicy Drmuhdlr ]

krml ApoApxl kynYkydlr ]

ij nl nmuiDawl Aw geymskiq Gul ]

nwnk qymK aj l yhr kyl Cul nul ]2]

mehlaa 2.

pa-un guroo paanee piṭaa maṭṭaa Dharat mahat.

dinas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.

chang-aa-ee-aa buri-aa-ee-aa vaachay Dharam haḍoor.

karmee aapo aapnee kay nayrhai kay door.

Jinee Naam Dhi-aa-i-aa ga-ay maskat ghaal.

naanak tay mukh ujlay hor kaytee chhutee naal. ||2||

□ M: 2

In the previous *salok*, Guru Ji advised us how to spend our day, starting with meditation on God’s Name. In this *salok*, which also forms the last sermon of the first composition “*JAP Ji Sahib*,” Guru Ji summarizes his philosophy on human life and this world. □

He says: “(For human beings), air is (like) the Guru. (Just as Guru is essential for the guidance of the soul; air is necessary for the survival of the human body). Water is like the father (because it is from water that the father’s semen is formed, and the human body is started). The earth is like the great mother (which provides food and sustenance to all the children). Day and night are the male and female nurses, in the hands of whom the whole world plays (and grows). The judge of Righteousness is watching all the good and bad deeds done by humans. All receive the reward or punishment of their deeds sooner or later. However, those who have meditated on God’s Name depart from this world with their toil approved. O’ Nanak, such persons are received in the court of God with honor, and many more in their company are saved along with them.” (2)

**The message of this *salok* is that if we want to end our endless rounds of births and deaths, and want to be reunited with (God) then we should live a virtuous life and meditate on God’s Name. By doing so, not only will we be emancipated, but many others who follow us by engaging in meditating on God’s Name will also be saved.**

paMl ]

scw Bj nuBwaisiqgür disAw ]  
 scyh pqlAwie sic ivgisAw ]  
 scYkit igrWe inj Gir visAw ]  
 siggür qTYnwaupm rhisAw ]  
 scYdYlbwix kV n j welAY ]  
 JToJTuvKwix sumhl uKAwelAY ]

pMw 147

scYsbid nlsiwix Tk n pweAY ]  
 scusix biJ vKwix mhl bl welAY ] 18 ]

pa-orhee.

sachaa bhojan bhaa-o satgur dasi-aa.  
 sachay hee paṭee-aa-ay sach vigsi-aa.  
 sachai kot giraaN-ay nij ghar vasi-aa.  
 satgur tuthai naa-o paraym rehi-aa.  
 sachai dai deebaan koorh na jaa-ee-ai.  
jhootho jhooth vakhaan so mahal khū-aa-ee-ai.

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sachai sabad neesaan thaak na paa-ee-ai.  
 sach sun bujh vakhaan mahal bulaa-ee-ai. ||18||

## PAURREE □

In the previous *salok*, Guru Ji told us that those who meditate on God's Name are received with honor in God's court. Now he (figuratively) explains further the conduct of such persons, and the bliss they enjoy.

He says: “(The person, whom) the Guru has told that true (spiritual) food is true love (for God), holds full trust in the true (God), and blossoms when such a person finds this true (food of God's Name. That person remains attuned to God, as if) residing in the fort and village of the true God, in his or her own (true) home. By obtaining the (gift of God's) Name, which the true Guru gave after becoming gracious, such a person has bloomed with love. (O' brothers), through falsehood we cannot reach the court of the true God. By telling lies again and again, we lose the opportunity to reach (God's) mansion. But, if we bear the stamp of truth, then we face no obstacles in our path (to God). In short, when we listen, understand, and describe Truth (live a truthful life imbued with the love of God), we are invited into His mansion.”(18)

The message of this *paurri* is that if we want to be invited into the mansion of God, then following Guru's advice we should live a truthful life, and meditate on His Name with true love and devotion. □

sl kumU 1 ]

pihrw Agin ihvYGrubwDw Bj nuswukrwel ]  
 sgl ydK pwxl kir plvw Drql hnk cl wel ]  
 Dir qurj l AMruqd l ipCYtKucVwel ]  
 eyfuvDw mww nhl sBsYniQ cl wel ]  
 egw quxuhwYmn AMir krl iB AwK krwel ]  
 jyfuswihbuqyf dwql dydykryrj wel ]  
 nwnk ndir kryj suapir sic nwim vifAwel ] 1 ]

salok mehlāa 1.

pahiraa agan hiva ghar baaDhaa bhojan saar karaa-ee.  
 saglay dookh paanee kar peevaa Dharṭee haak chala-ee.  
Dhar taaraajee ambar tolee pichhai ṭank charḥaa-ee.  
 ayvad vaDhaa maavaa naahee sabhsai nath chala-ee.  
 aytaa taan hovai man andar karee bhe aakh karaa-ee.  
 jayvad saahib tayvad daatee day day karay rajaa-ee.  
 naanak nadar karay Jis upar sach *Naam* vadi-aa-ee. ||1||

## SALOK M: 1

According to Dr. Bh. Vir Singh Ji and Giani Harbans Singh Ji, this *salok* is the essence of Guru Nanak Dev Ji's conversation with some adepts/yogis on the subject of the power to perform miracles. There is also a reference to this conversation in the epics of Bh. Gurdas Ji, the famous scribe of Guru Granth Sahib. Here Guru Ji explains why he prefers the power of value of Name to the power of performing miracles. □

He says: “(Even if I had so much power to perform miracles) that I could wear the clothes of fire, or make my house in snow, and could make steel as my food, (God is still greater). If I have so much (will) power

that I could bear all kinds of pains like drinking water (without any hesitation), and make the whole earth obey me as if I am driving it (like an animal in front of me, God is still greater). If I could weigh the whole earth and the sky against a small weight of copper, or expand (myself) so much that I cannot be contained or limited anywhere, and even if I may make all creatures obey me as if I were holding them by a chain in their nose, (God is still greater). There may be so much will power in my mind that I do and get done whatever I say, yet (this would all be in vain), because as great as God is, so great are His gifts which He bestows on all according to His Will. Nanak says: "He on whom, He casts His glance of Grace, (receives) the glory of true Name (which is the greatest gift or miracle)." (1) □

**The message of this *salok* is that instead of praying to God for any gift of wealth, possessions, or the power to perform miracles, we should beg for the gift of Name (His love and enlightenment).**

mÚ 2 ]

AwKxuAwK n rij Aw snix n rj ykM ]  
AKI djk n rj lAw gK gnhk iek vM ]  
BikAw BK n aqrYgl l BK n j wíe ]  
nwnk BKw qw rj Yj w gK kih gKl smwíe ]2]

mehlaa 2.

aakhan aakh na raJi-aa sunan na rajay kann.  
akhee daykh na rajee-aa gun gaahak ik vann.  
bhukhi-aa bhukh na utrai galee bhukh na jaa-ay.  
naanak bhukhaa taa rajai jaa gun kahi gunee  
samaa-ay. ||2||

M: 2

In the previous *salok*, Guru Ji advised us that instead of praying to God for any material possessions or the power to perform miracles, we should beg for the gift of His Name. In this *salok*, he gives the reasons behind his advice.

He says: "Our tongue is never satiated, even if it keeps talking endlessly, and ears never get tired of listening (to slander). The eyes are not sated (no matter how much beauty they see). Yes, this is the one property of all our sense desires: that no matter how much we may try to satisfy them, they never are satiated. (Just as no matter how much fuel we may put in it, the fire is not contained, and keeps on multiplying), similarly the hunger of hungry persons (whether for food, or for any worldly possessions, or power) is never quenched, and neither does this hunger goes away by merely talking about it. O' Nanak, a hungry (mind) feels sated only when, by singing praises of the praiseworthy God, it merges into Him." (2)

**The message of this *salok* is that if we want to really satisfy all the desires of our mind, then instead of making endless efforts to fulfill these desires we should try to seek satisfaction in singing the praises of God, and attempting to merge with Him.**

paMl ]

ivxuscysBukWukWukmweIAY]  
ivxuscykVAwubh cI weIAY]  
ivxuscyqnuCwruCwruI weIAY]  
ivxuscysB BK ij pYKweIAY]  
ivxuscydrbWukW n pweIAY]  
kWYl w ic l ig mhl uKweIAY]  
sBuj guTigE Tig AweIAYj weIAY]  
qn mih iqBnw Aig sbid buweIAY]19]

pa-orhee.

vin sachay sabh koorh koorh kamaa-ee-ai.  
vin sachay koorhi-aar bann chala-ee-ai.  
vin sachay tan chhaar chhaar rala-ee-ai.  
vin sachay sabh bhukh je paijhai khaa-ee-ai.  
vin sachay darbaar koorh na paa-ee-ai.  
koorhai laalach lag mahal khu-aa-ee-ai.  
sabh jag thagi-o thag aa-ee-ai jaa-ee-ai.  
tan meh tarisnaa ag sabad bujhaa-ee-ai. ||19||

PAURREE

In the previous *salok*, Guru Ji advised us that instead of making endless efforts to satisfy our desires, we should concentrate on singing the praises of the true God. Now he explains the reason for this remark.

He says: "Except the (wealth) of true (Name), whatever else we earn is false (short-lived). Without the true (Name), one is bound down and driven (to hell). Without the true (Name, one's) body is like dust, and it is mixed with dust. Without (meditating on) the true God, whatever we wear or eat is nothing more than our attempt to satisfy the hunger (of our sensory desires). Without meditating on the true (God), all other efforts are false, and we cannot obtain to His court through them. Being attached to false greed, we lose the opportunity to enter the mansion of (God). In this way the entire world has been cheated (of its

opportunity to be united with God), and keeps coming and going. Only through the (Guru's) word, we can quench the fire of (worldly) desires (and save ourselves from the perpetual pains of birth and death)." (19)

**The message of this *pauree* is that if we want to save ourselves from the continuous coming and going in and out of this world, then we have to quench our fire of worldly desires, and have to follow Guru's advice, and meditate on God's Name.**

sl k mÚ 1 ]

*salok mehlā 1.*

nwnk grusM KurKuDrmuPl uPl igAwnu]

naanak gur santokh rukh Dharam ful fal gi-aan.

ris risAwhirAwdw pkYkrim iDAwin ]

ras rasi-aa hari-aa sadāa pakai karam Dhi-aan.

piq kysid Kudw l hYdwnw kYisir dwnu] 1]

pat kay saad khaadaa lahai daanaa kai sir daan. ||1||

*SALOK M: 1*

In Sikh faith, the Guru holds a very important place as the spiritual guide of the human soul, and is considered the essential vehicle to unite the soul with its source: the prime-Soul or God. Naturally the question arises: what is so special about the Guru? In this *salok*, Guru Ji explains this point with a beautiful metaphor.

He says: "Guru is like a tree of contentment which yields the flowers of righteous conduct, and fruits of (divine) knowledge. It always remains green and full of juice. It ripens through virtuous deeds and meditation. The person who (devotedly follows Guru's advice and thus) eats with relish the fruit from this tree, along with its leaves, obtains the most sublime gift (of God's Name)." (1)

**The message of this *salok* is that if we want to obtain the most valuable boon (of God's Name), then we should listen to Guru's advice with utmost reverence and love. The Sikhs should feel themselves as most fortunate, because they don't have to go in search of any new Guru: they have been blessed with the ever-present eternal Guru Granth Sahib, and all they need to do is to reflect on the *Gurbani* contained in it, and act upon it with utmost sincerity and devotion.**

mÚ 1 ]

*mehlā 1.*

sienykw ibrKupq prvw wPl j vjhr l w ]

su-inay kaa birakh pat parvaalaa ful javayhar laal.

iqquPl rqn l gih mUK BwKq ihrdYirdYinhw u]

tit fal ratan lageh mukh bhaakhit hirdai ridai nihaal.

nwnk krmuhwYmUK msqik il iKAw hwYl Ku]

naanak karam hovai mukh mastak likhi-aa hovai laykh.

AiTsiT qlrQ gr kl crxl pjYsdw ivsKu]

athisath tirath gur kee charnee poojai sadāa visaykh.

hBuhqul BkpuCwryndIAw Aig ]

hans hayt lohh kop chaaray nadee-aa ag.

pviH dJih nwnkw qrlAYkrml l ig ] 2]

paveh dajheh naankaa taree-ai karmee lag. ||2||

*M: 1*

In this *salok*, Guru Ji again gives the example of a tree to stress upon the importance and benefits of following the Guru.

He says: "The Guru is like a tree of gold. Its leaves (the Guru's followers) are precious like coral. Its flowers (the Guru's words of advice) are valuable like diamonds and pearls. This tree yields the fruits (which are precious, like) jewels. The words uttered by the Guru make the heart bloom in bliss. O' Nanak, only the person on whom is God's grace and in whose destiny it is so ordained serves at the Guru's feet, which are holier than all the sixty eight holy places of pilgrimage."

Now telling us why it is absolutely essential to have the guidance of the Guru and worship him like a pilgrimage place, he says: "Violence, attachments, greed, and anger are like four rivers of fire flowing in this world; mankind falls into these rivers and is burnt. O' Nanak, only if by God's grace we are attached to the (feet or guidance) of the Guru, are we able to swim across (these rivers, and save ourselves)." (2)

**It is the same light**



The message of this *salok* is that if we want to save us from the vices of cruelty, attachment, greed, and anger, and enjoy true happiness, we should follow the advice of the Guru (Granth Sahib Ji).

paMl ]

j lvidAw mrumwir n pCqweIAy]  
JlW iehusKwruikin smJweIAy]  
sic n DryipAnruDDYDweIAy]  
kwl ubirw KYkwl uisir dnlAweIAy]  
hkml isir j MrumwrydweIAy]  
Awpdyje ipAwrumlh vsweIAy]  
minqun csw ivf muBriAypweIAy]  
gr prsidi biJ sic smweIAy]20]

pa-orhee.

jeevdi-aa mar maar na pachhotaa-ee-ai.  
jhoothaa ih sansaar kin samjaa-ee-ai.  
sach na Dharay pi-aar DhanDhai Dhaa-ee-ai.  
kaal buraa khai kaal sir dunee-aa-ee-ai.  
hukmee sir jandaar maaray daa-ee-ai.  
aapay day-ay pi-aar man vasaa-ee-ai.  
muhat na chasaa vilamm bharee-ai paa-ee-ai.  
gur parsadee bujh sach samaa-ee-ai. ||20||

### PAURREE

In the previous two *saloks* Guru Ji explained to us how most precious and beneficial are the words or teaching of the Guru in helping us save ourselves from being burnt by such vices as cruelty, anger, greed, and attachment. In this *Paurri*, he tells us why it is necessary to overcome these evils during our life.

He says: “(O’ my friend), overcome these (evil impulses) and your ego while still alive, so that you may not have to repent (in the end). How do I make you understand that this world is false (short-lived? I see that the strayed human being) doesn’t get imbued with the love of true (wealth of God’s Name, and) keeps wandering in the (false) worldly pursuit. (The human being doesn’t realize that) the vicious demon of death, who destroys the world, is always hovering over the head. According to the (divine) command, whenever he gets the opportunity, the cruel demon (of death) strikes everybody. (However, if) we enshrine (God) in our mind, then on His own, He blesses us with His love (and gives us the strength to accept even death with cheer. Then we understand that) when our cup of life is full (our life span is over), we cannot delay (our death), even by a single moment or second, and through Guru’s Grace we merge in the true (One).” (20)

The message of this *paurri* is that we should listen to Guru’s advice and understand the false or temporary nature of this world. We should overcome our ego and try to merge in the love of God, rather than the love of the world.

sl kumU 1 ]

qnl qmw ivsuAkuDqW inmuPI u]  
min miK vsih iqsuij suqWiciq n Awvhl ]  
nwnk khIAyiksuhIn krmw bwhry]1]

salok mehlāa 1.

tumee tumaa vis ak Dhatooraa nim fal.  
man mukh vasesh tis Jis too<sup>N</sup> chit na aavhee.  
naanak kahee-ai kis handhan karmaa  
baahray. ||1||

### SALOK M: 1

In the last *paurri*, Guru Ji advised us that we should pay heed to the Guru’s advice, understand the false or temporary nature of this world, overcome our ego, and try to merge in the love of God rather than the love of the world. But (we are so self-centered), that instead of following the Guru’s advice, we follow the dictates of our mind. In this *salok*, he tells us about some of the traits of a self-centered person.

He says: “O’ God, a self-centered person who does not remember You generally speaks bitter and rude language, as if in that person’s mouth are placed leaves of very bitter plants, such as *Tumma* (colocynth), *Akk* (swallow-wart), *Dhatoora* (thorn apple) and *Neem* (a tree whose leaves and fruits are very bitter). What can we say to such ill-destined persons, who thus keep wasting away their lives?” (1)

The message of this *salok* is that the person who does not remember God is very unpleasant. There is nothing we can do about such a person, and the best thing is to avoid arguing with him.

mÚ 1 ]

mehlaa 1.

miq pM̐UikrquswQ kb aqm kb nlc ]

mat̐ pankhayroo kirat̐ saath̐ kab ut̐am kab neech.

pM̐w 148

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kb cMin kb Aik fwi kb ael prliq ]  
nwnk hkim cl welaYsuihb l gl rliq ]2]kab chandan kab ak daal kab uchee pareet̐.  
naanak *Hukam* chala-ee-ai saahib lagee reet̐. ||2||*M: 1*

After describing the habit of self-centered persons, Guru Ji now comments upon human beings in general.

He says: “(Based on one’s deeds in the past birth, the mind of a person sometimes thinks of very lofty ideas, such as serving humanity. At other times it stoops so low that it makes plans to rob or murder others. It) behaves like a bird, which sometimes flies high and sometimes low. As if, it sometimes sits on a sandal tree, other times it perches on the branches of the (poisonous) *Akk* tree. But O’ Nanak, (the human beings are in a way helpless, because this is the tradition from the very beginning, that) it is (God) the Master who is making all creatures behave according to His Will.” (2)

**The message of this *salok* is that based on past deeds, human beings are given good or evil roles to play in this world. So we shouldn’t pass judgment on anyone. Instead, we should pray to God to show us the right path, and bless us with a virtuous role to play in this and the next life.**

paM̐I ]

pa-orhee.

kgykhih vKwx kih kih j wxw ]  
vyl̐ khiih viKAwx AM̐un pwxw ]  
piVAInwihl Bp̐ubihl JAypwxw ]  
Ktudrsn kYBjK iksYsic smwxw ]  
scw prKuAl Kusbid shwxw ]  
mM̐ynwauibsk drgh pwxw ]  
Kw̐ k kauAndsuFiFI gw̐wxw ]  
nwnk j g̐uj g̐uej kum̐ih vs̐wxw ]21]kaytay kaheh vakhaan̐ kahi kahi jaavn̐aa.  
vayd̐ kaheh vakhi-aan̐ ant̐ na paavn̐aa.  
parhi-ai naahee bhayd̐ bujhi-ai paavn̐aa.  
khat̐ darsan kai bhaykh̐ kisai sach samaavn̐aa.  
sachaa purakh̐ alakh̐ sabad̐ suhaavan̐aa.  
mannay naa-o bisankh̐ dargeh paavn̐aa.  
khaalak ka-o aad̐ays dhaad̐hee gaavn̐aa.  
naanak jug jug ayk man vasaavn̐aa. ||21||*PAURREE*

In the previous *salok*, Guru Ji told us that a person’s mind sometimes thinks of very lofty ideas, and other times it stoops very low. Now he tells us how to keep our intellect on the right path. First he tells how even many learned persons go astray.

He says: “Many deliver discourse after discourse and then depart (from this world). They even deliver lectures on *Vedas* (the Hindu scriptures), but still are not able to find the limits of God. It is not by reading, but by knowing God (from within) that we can obtain Him. No one can merge in the eternal God by (merely) adopting the so-called six garbs mentioned in *Shastras* (the Hindu holy books). The fact is that the eternal God is unknowable, and His beautiful manifestation is revealed through (*Gurbani*), the word (of the Guru). He who believes in the Name of that infinite God attains to (His) court. (My) obeisance is to the Creator, (because the job of) a bard is to sing God’s praises. O’ Nanak, we have to enshrine that one (God) in our minds, who has been there for ages after ages.” (21)

**The message of this *paurri* is that it is not by reading books or performing rituals that we can obtain to that eternal God. It is only by singing His praises through the word of the Guru (the *Gurbani* in Guru Granth Sahib Ji), and by enshrining Him in our mind that we can be united with Him.**

sl kum̐hl w 2 ]

*salok* mehlaa 2.m̐M̐k h̐oe AT̐hAw n̐wgl l g̐yj w̐e ]  
Apx̐ h̐Ql Apx̐Ydyk̐w̐w Apyl̐ w̐e ]mantree ho-ay athoohi-aa naagee lagai jaa-ay.  
aapan̐ hathee aapan̐ai day̐ koochaa aapay laa-ay.

**It is the same light**

hkmupieAwDir Ksm kw Aql hUDkw Kwie ]

gurmK isaumnKuAVYfbYhik inAwie ]  
 dhw isirAw ApyKsmuvKYkir ivapwie ]  
 nwnk eyVj xIAYSB ikCuiqsih rj wie ]1]

Hukam pa-i-aa Dhur khasam kaa aṭee hoo Dhaka  
khaa-ay.

gurmukh si-o manmukh arhai dubai hak ni-aa-ay.  
 duhaa siri-aa aapay khasam vaykhai kar vi-upaa-ay.  
 naanak ayvai jaanee-ai sabh kichh tiseh rajaa-ay.  
 ||1||

### SALOK M: 2

In the previous *paורי*, Guru Ji advised us that the best way to obtain God is to follow Guru's advice and to enshrine God in our minds. But there are many people who, after acquiring a little bit of knowledge, think themselves perfect and then even start bothering the humble Guru's followers. Guru Ji warns such people by giving very vivid examples.

He says: "If one only knew how to charm scorpions tries to handle snakes (that person is most likely to be bitten, and is like the one, who) sets oneself on fire with one's own hands. This is the pre-ordained command of God: that anybody who goes to extremes suffers a big set back. Similarly, if a self-centered person clashes with a Guru's follower, in accordance with the true justice (of God, that person) is drowned (in the worldly ocean. However, no one can be blamed, because God) Himself is the Master of both worlds, and He is watching and deciding after doing due justice. In short, O' Nanak, we should understand that everything is happening according to His Will." (1)

**The message of this *salok* is that we shouldn't be proud of our little knowledge. We should know that God is watching everything, doing justice to all, and everything is happening as per His will.**

mhl w 2 ]

nwnk prKyAup kauqw purKuj wku]  
 rgudwrUdwYbwYqw vDusj wku]  
 vwt n krel mml w j wYimhmwku]  
 ml uj wix gl w kryhwix l veyhwku]  
 l ib n cl el sic rhYsoivstuprvwku]  
 srusDyAngus kauikauphcYbwku]  
 AgYEhuAgthuhYvvhYdVuj wku] 2]

mehlaa 2.

naanak parkhay aap ka-o ṭaa paarakh jaan.  
 rog daaroo dṛvai bujhai ṭaa vaid sujaan.  
 vaat na kar-ee maamlaa jaanai mihmaan.  
 mool jaan galaa karay haan laa-ay haan.  
 lab na chal-ee sach rahai so visat parvaan.  
 sar sanDhay aagaas ka-o ki-o pahuchai baan.  
 agai oh agamm hai vaahaydarh jaan. ||2||

### M: 2

In the previous *salok*, Guru Ji warned us against being too confident of our little knowledge. In this *salok* he explains this concept further with some beautiful examples.

He says: "O' Nanak, a true Judge is the one who first examines oneself. A competent physician is the one who knows both the (correct) diagnosis and the (right) medicine. The wise traveler is the one who does not get involved in any scuffles on the way, knowing that he or she is only a guest. In short, a wise person is the one who talks only after understanding the essence of each matter; such a person never suffers any loss. Similarly, only that middle- man (broker) is considered acceptable who isn't swayed by greed, and remains on the side of truth. One should understand that just as the arrow aimed at the sky cannot reach its destination (because the sky in front is limitless) and ultimately comes back to strike the archer, similarly one who harbors impossible dreams cannot reach one's objective." (2)

**The message of this *salok* is that we should know our limits and the true nature of our circumstances, and live wisely within these limits.**

paMl ]

nwrl prK ipAwrupjm slgwrlAw ]  
 krin Bgiq idnuriq n rhnl vwrIAw ]  
 mhl w mlU invisusbid svwrIAw ]  
 scukhin Ardhis syvwrIAw ]  
 shIn KsmYpwis hkim isDwrIAw ]

pa-orhee.

naaree purakh pi-aar paraym seegaaree-aa.  
 karan bhagat din raat na rahnee vaaree-aa.  
 mehlaa manjh nivaas sabaḍ savaaree-aa.  
 sach kahan ardaas say vaychaaree-aa.  
 sohan khasmai paas Hukam siDhaaree-aa.

sKI khin Ardwis mnhuipAwrlAw ]  
 ibnunwYiDguvwsuiPtusuj livAw ]  
 sbid svrIAwsuAlmApulivAw ]22]

sakhee kahan ardaas manhu pi-aaree-aa.  
 bin naavai Dharig vaas fit so jeevi-aa.  
 sabad\_savaaree-aas amrit peevee-aa. ||22||

### PAURREE

In the previous *salok*, Guru Ji advised us to live a balanced life, in touch with the reality of each situation. Now he tells us how a true Guru's follower spends his or her life span. He compares a Guru's follower to a young bride, whose life revolves around the love of her groom (God).

He says: "Those bride (souls) who love their groom (God) are embellished with the ornament of love. Day and night, they keep worshipping Him, and even when restrained (by someone) they don't stop (their worship). Embellished by the Guru's word they abide in God's palace (attuned to His memory). Those humble ones always make a truly (sincere) prayer (before God). They have reached God's palace according to His command, and look beautiful standing near their Groom. They pray (to God) in a very intimate friendly manner, and they love Him from the core of their hearts. (In comparison to such loving company with God), all life without God's Name (His love) is vain and accursed. Only those who have been embellished by the word (of the Guru) have tasted this Nectar (of God's love)." (22)

**The message of this *paurree* is that if we want to enjoy a truly blissful life, then we should live a life of such love and devotion to God, as a young faithful bride lives in devotion to her beloved groom.**

sl kumU 1 ]

**salok mehlā 1.**

mwrUmlh n iqbiqAw Agl I hYn BK ]

maaroo meehi na taripti-aa agee lahai na bhukh.

rwj w rwj n iqbiqAw swier Bryiksk ]  
 nwnk scynw kl kql pCw pC ]1]

raajaa raaj na taripti-aa saa-ir bharay kisuk.  
 naanak sachay Naam kee kaytee puchhaa puchh. ||1||

### SALOK M: 1

In the previous *paurree*, Guru Ji advised us that if we want to enjoy a blissful life, we should live a life of love and devotion to God. The question arises: how deep should be this love, and how long should we keep meditating on His Name? In this *salok*, he answers this question by giving some beautiful examples.

He says: "Just as a desert cannot be satisfied by any amount of rain, a fire cannot be quenched by any amount of wood or fuel, a king is never satisfied (no matter) how long or how wide his or her domain, or just as nobody has ever been able to (over) fill the oceans (with water), similarly O' Nanak, the hunger for the true Name (of God in the minds of devotees) is so great that it cannot be described." (1)

**The message of this *salok* is that if we want to enjoy the bliss of union with God, our love for Him and the desire for meditating on His Name should have no limits.**

mhl w 2 ]

**mehlā 2.**

inhPÍ qis j nmis j wqubhm n ibMqy ]  
 swgrlMwris gr prsrdl qrih ky ]  
 krx krx smrQuhYkhunwk blcwir ]

nihfalaN tas janmas jaavat barahm na bindtay.  
 saagraN sansaaras gur parsaadee tareh kay.  
 karan kaaran samrath hai kaho naanak beechaar.

kwxukrqyvis hYij in kl rKI Dwir ]2]

kaaran kartay vas hai Jin kal rakhee Dhaar.  
 ||2||

### M: 2

In the previous *salok*, Guru Ji advised us to imbue ourselves with insatiable love for God's Name. In this *salok*, he tells us who can help and guide us in this respect. He says: "The human birth of a person who does not realize God goes to waste. This world is like an ocean, which stands between God and us. It is

only a few persons who by Guru's grace are able to swim across (this ocean). Nanak presents this thought: that God, the cause and doer of everything is all-powerful. The cause behind all causes is under the control of God, who by His power is keeping this universe in balance.”(2)

**The message of this *salok* is that if we want to swim across the worldly ocean and meet God, who is the master of the entire universe, then we should seek and follow the guidance of the Guru.**

paMl ]

pa-orhee.

KsmYkYdrbwir FwFI visAw ]  
scw Ksmukl iix kml uivgisAw ]  
Ksmhuplw pwie mnhurhisAw ]  
dsmn kFymwir sj x srisAw ]  
scw siqgrusy in scw murgudisAw ]

khasmai kai darbaar dhaadhee vasi-aa.  
sachaa khasam kalaan kamal vigsi-aa.  
khasmahu pooraa paa-ay manhu rehsi-aa.  
dusman kadhay maar sajan sarsi-aa.  
achaa satgur sayvan sachaa maarag dasi-aa.

plw 149

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scw sbdublcwir kwl uivDaisAw ]  
FwFI kQyAkQusbid svwirAw ]  
nwnk gx kih rwis hir j lauiml yipAwirAw ]23]

sachaa sabad beechaar kaal viDh-usi-aa.  
dhaadhee kathay akath sabad savaari-aa.  
naanak gun geh raas har jee-o milay  
pi-aari-aa. ||23||

### PAURREE

In the previous *salok*, Guru Ji advised us to seek and follow the guidance of the Guru to unite with God. In this *paurri*, he shares with us the bliss of his own experience of meeting God.

He says: “(By following the Guru's advice, me), a lowly bard have found an abode in the court of the eternal God. By singing praises of the eternal God (I have been so delighted, as if) the lotus of my heart has blossomed. Yes, by receiving full (approval) from the Master, I have felt blessed in my mind. (This state of bliss) has driven out my enemies (like lust, anger, and greed) and my friends (such as truth, happiness, and contentment) have prospered (and multiplied) in my mind. (Now my faculties) serve (and follow) that true Guru who has shown this true path. By reflecting on his true word (of advice), I have destroyed (my fear of) death. So embellished by the (Guru's) word, the bard is describing the indescribable God. Nanak (says), by grasping the (divine) merits, he has met the beloved (God).” (23)

**The message of this *paurri* is that if we want to enjoy bliss of union with our beloved God, then following Guru's advice, we should sing His praise and meditate on His Name with love and devotion.**

sl kumU 1 ]

salok mehlaa 1.

KiqAhuJ MyKqykrin q KiqAwivc pwh ]  
DqymI n aqrih jysauDwx pwh ]  
nwnk bKsybKsIAih nwh q pwhl pwh ]1]

khati-ahu jammay khatay karan ta khati-aa  
vich paahi.  
Dhotay mool na utreh jay sa-o Dhovan paahi.  
naanak bakh say bakhsee-ahi naahi ta paahee  
paahi. ||1||

### SALOK M: 1

In the previous several shabads, Guru Ji noted that we keep going through endless circles of birth and death. The question arises, why it is so, and how to end this circle. In this *salok*, he provides the answer.

Guru Ji says: “Because of our past mistakes (and sins), we take birth, and then make more mistakes, and thus keep going through the cycle of making more mistakes and suffering more births (and deaths). By simply washing or bathing (our bodies at holy places), these sins are not washed off, even if we (bathe or) wash hundreds of times. O' Nanak, only if the forgiving God forgives these sins are we forgiven. Otherwise we keep suffering punishment (of births and deaths).” (1)

The message of this *salok* is that if we want to have our sins forgiven once for all, and our rounds of births and deaths may end once for all, then we should seek forgiveness from God.

mÚ 1 ]

mehlaa 1.

nwnk bñ xuJKxw dK Cif mñIAih sK ]

naanak bolan jhakh-naa dukh chhad manglee-ah sukh.

sKudKudie dir kpVypihrih j wie mnK ]

sukh dukh du-ay dar kaprhay pahirahi jaa-ay manukh.

ij QYbd ix hwrIAyiqQYcñI cp ]2]

jithai bolan haaree-ai tithai changee chup. ||2||

M: 1

Thomas Hardy, a famous English novelist, writes “Happiness is but an occasional episode in a general drama of Pain.” All of us, except a rare few, are suffering from one kind of pain or another. Naturally all of us keep trying and praying for happiness instead of sorrow. In this *salok*, Guru Ji advises us, how to accept pain or pleasure with equanimity.

He says: “O’ Nanak, vain is our praying when we ask that instead of sorrows, we should obtain pleasures. Both pain and pleasure are like clothes, which a human being has been given to wear. (These pains or pleasures are according to the judgment of God based on our past sins or virtues. We cannot complain to God, why He has ordained so many sorrows and not enough pleasures in our destiny. Such complaints can only bring us more punishment). Therefore it is better to keep silent, when we know that (no matter) how much we may argue, we are going to lose.” (2)

The message of this *salok* is that instead of complaining about our pains, or arguing with God that He has done some injustice to us, we should humbly ask for His forgiveness.

pañI ]

pa-orhee.

cwrykñw dñK AMruBñI Aw ]

chaaray kundaa daykh andar bhaali-aa.

scYpriK AI iK isrij inhñI Aw ]

sachai purakh alakh siraj nihaali-aa.

awñV Bñ yrñ gir vññI Aw ]

ujharh bhulay raah gur vaykhaali-aa.

siqgr scyñhuscñmñI Aw ]

sañgur sachay vaahu sach samaali-aa.

pwñAw rññuGrññudñv bñI Aw ]

paa-i-aa rañan gharaahu deevaa baali-aa.

scYsbid sl ññ sKleystc vñI Aw ]

sachai sabañ salaahi sukhee-ay sach vaali-aa.

infirAw frul ig grib is gñI Aw ]

nidri-aa dar lag garab se gaali-aa.

nwñhuBñ w j gñPrYbññI Aw ]24]

naavhu bhulaa jag firai bayñali-aa. ||24||

PAURREE

After impressing upon us the fact that it is because of our own past mistakes or sins that we keep suffering through endless circles of births and deaths, Guru Ji now tells us about the enlightenment, those persons have obtained who have carefully reflected on these matters within themselves, and also sought guidance from the Guru.

He says: “(The one) who has tried to search within the self after looking in all the four directions (after paying due attention to all the outside factors, and the reasons for one’s circumstances), has realized that the incomprehensible God, the true Being (after creating this universe) has Himself taken care of it. (Further), the Guru has shown the right path to those who have lost their way. Therefore, praised be that true Guru, (through whose guidance) we meditate on the eternal (God). The one within whom the Guru has lighted the lamp (of divine knowledge), has found the gem (of God’s Name) in the heart. (In this way), they who have praised (God) through the true word (of the Guru) have obtained peace, and have come close to the true (One). But they who do not fear (God) are afflicted with (worldly) fears, and are consumed by their self-conceit. In short, bereft of God’s Name, the world is roaming like ghosts.” (24)

The message of this *paurre* is that if we want to end the pains of repeated rounds of births and deaths, then we should follow the path shown by the word of the Guru (the *Gurbani* in Guru Granth Sahib Ji), and find in our own heart that God, who is the source of eternal bliss.

It is the same light



sl kumÚ 3 ]

salok mehlāa 3.

BŲivic j 𑖦𑖦𑖦𑖦𑖦𑖦 Baumn mih hie ]

bhai vich jammai bhai marai bhee bha-o man  
meh ho-ay.

nwnk BŲivic j ymrŲsihl 𑖦𑖦𑖦𑖦𑖦𑖦 sie ]1]

naanak bhai vich jay marai sahilaa aa-i-aa  
so-ay. ||1||

## SALOK M: 3

In the previous *paurri*, Guru Ji described the state of mind of those people who are not afraid of God, and how they suffer because of their own internal fears. In this *salok*, he once again stresses upon us to live in the fear of God.

He says: "The human being is born under fear from birth, and dies in fear. Throughout life there is fear in one's mind." (As soon as one is born; one is under some kind of fear. First there is the fear of one's safe delivery and survival at birth itself. Then there is the fear of all kinds of infections and maladies in the childhood. Even when one grows older, one lives under the fear of accidents or loss of one's relatives and worldly possessions. If nothing else, one is afflicted with the fear of old age and death, and the punishment, which one's soul may have to bear for one's misdeeds). Therefore, Guru Ji says: "O' Nanak, the person who dies under the fear (of God, realizing that God is watching all our deeds, and therefore doesn't hurt others in any way), that person's advent into this world is approved (in God's court)." (1)

**The message of this *salok* is that if we want to make a success of this human life of ours, then instead of living under worldly fears, we should live and die under the fear of God (and never indulge in any evil deeds or thoughts, remembering that God is always watching us).**

mÚ 3 ]

mehlāa 3.

BŲivxuj lvŲbhhqubhquKslA𑖦𑖦𑖦 k𑖦𑖦 k𑖦𑖦ie ]

bhai vin jeevai bahuṭ bahuṭ khusee-aa khusee  
kamaa-ay.

nwnk BŲivxuj ymrŲmih k𑖦𑖦 ŲaiT j 𑖦𑖦ie ]2]

naanak bhai vin jay marai muhi kaalai uṭh  
jaa-ay. ||2||

## M: 3

In the previous *salok*, Guru Ji told us about the benefits of living under the fear of God. Now he shows us the opposite side of the picture, and tells what happens if we do not live under the fear of God.

He says: "If one lives unmindful of the fear of God (commits all kinds of sins without caring about divine punishment), keeps enjoying all kinds of (sensual and sinful) pleasures, and if one dies without the fear (of God in the mind, such a person) departs (from the world) in shame and dishonor. (Even if some one has escaped punishment in this world on account of one's wealth or power, nobody will sincerely feel sorry about such a person's death. What could be a greater dishonor than that? However, fear of God does not mean the kind of fear some people have for their bosses or their rulers. It is the kind of fear mixed with love, a child has for its mother, guided by which, it does not do those things, which its mother has advised it not to do for its own safety and welfare).

**The message of this *salok* is that if we don't want to depart from this world in shame or dishonor, we should live and conduct our life under the fear of God. We should not perform any deeds, which will make us lose our respect in the world and subject us to the displeasure of our beloved God.**

pa𑖦I ]

pa-orhee.

siqgruhie dieA𑖦 uq srDw p𑖦𑖦IAŲ]

satgur ho-ay da-i-aal ṭa sarD𑖦𑖦aa pooree-ai.

siqgruhie dieA𑖦 un kbh𑖦𑖦𑖦IAŲ]

satgur ho-ay da-i-aal na kabahooN j𑖦𑖦ooree-ai.

siqgruhie dieA𑖦 uq𑖦 dKun j 𑖦𑖦IAŲ]

satgur ho-ay da-i-aal ṭaa dukh na jaanee-ai.

siqgruhie dieA𑖦 uq𑖦 hir r𑖦𑖦um𑖦𑖦IAŲ]

satgur ho-ay da-i-aal ṭaa har rang maanee-ai.

siqgruhie dieA𑖦 uq𑖦 j m k𑖦𑖦 fruk𑖦𑖦w ]

satgur ho-ay da-i-aal ṭaa jam kaa dar kayhāa.

siqgruhie dieAm uq sd hl sKudhw ]  
 siqgruhie dieAm uq nv iniD paeIAY]  
 siqgruhie dieAm uq sic smelAY] 25]

satgur ho-ay da-i-aal ta sad hee sukh dayhaa.  
 satgur ho-ay da-i-aal ta nav niDh paa-ee-ai.  
 satgur ho-ay da-i-aal ta sach samaa-ee-ai.  
 ||25||

### PAURREE

After telling us about the benefits of following true Guru's advice and living under the fear of God, Guru Ji now tells us what kinds of blessings we obtain, when the true Guru becomes gracious on us.

He says: "When true Guru becomes gracious, our trust in God becomes firm. When the true Guru shows his kindness, then we never agonize (over our problems, and accept these as God's will). When the true Guru becomes merciful we do not feel pain (even when living under painful circumstances). When the true Guru become beneficent, we enjoy God's love. When the true Guru becomes gracious, then there is no question of the fear of the demon of death (for us). When the true Guru is merciful, then our body always lives in peace. When the true Guru becomes merciful, we obtain (such happiness, as if we have obtained all) the nine treasures (of worldly wealth). In short, when the true Guru becomes beneficent, we merge in the Truth (the eternal God Himself)." (25)

The message of this *paurri* is that if we want to enjoy all kinds of pleasures (including the pleasure of union with the eternal God), then we should try to seek the pleasure and mercy of the true Guru.

sl kumÚ 1 ]

salok mehlā 1.

isruKhuie plAih ml vxl j ūw mlig mlig Kuhl ]

sir khohaa-ay pee-ah malvaanee jothaa mang  
 mang khaahee.

Pōl Pdlhiq mih I ūn BVusw pwxl djK sghl ]

fol fadēhaṭ muhi lain bharhaasaa paanee  
daykh sagaahee.

Bfw vugl isruKhuiein BriAin hQ sAwhl ]

bhaydaa vaagee sir khohaa-in bharee-an hath  
 su-aahee.

mwalplalirkqugvwein tbr rvin Dihl ]

maa-oo pee-oo kirat gavaa-in tabar rovan  
Dhaahee.

Enw iplfun pqil ikirAwn dlw meyikQwalpwhl ]

onaa pind na patal kiri-aa na deevaa mu-ay  
kithaa-oo paahee.

ATsiT qlrQ djn n Fel bhmx Ahun Kuhl ]

athsath tirath dayn na dho-ee barahman ann  
 na khaahee.

sdw kcll rhih idnuruql mQYitkynwhl ]

sadaa kucheel raheh din raatee mathai tikay  
 naahee.

Jmfl pwie bhin iniq mrxYdiV dlwix n j whl ]

jhundee paa-ay bahan nit marnai darh  
deebaan na jaahee.

I kl ksyhQl Pbx AgoipCl j whl ]

lakee kaasay hathee fumman ago pichhee  
 jaahee.

nw Eie j gl nw Eie j jym nw Eie kuj l mllw ]

naa o-ay jogee naa o-ay jangam naa o-ay  
 kaajee muNlaa.

plhw 150

SGGS P - 150

diX ivgeyiPrih ivguyiPtw vqYgl w ]  
 j lAw mir j lwl ysel Avrun kel rKY]

da-yi vigo-ay fireh vigutay fitaa vatāi galaa.  
 jee-aa maar jeevaalay so-ee avar na ko-ee  
 rakhai.

dwnhuqViesnwnhuvjlyBsupel isir KQY]

daanhu tai isnaanhu vanjay bhas pa-ee sir  
khuthai.

pwxl ivchurqn apMymyruklAw mDwxl ]

paanee vichahu ratan upannay mayr kee-aa  
 maaDhaanee.

ATsiT qlrQ dyI Qwpypirbl l gYbwxl ]

athsath tirath dayvee thaapay purbee lagai  
 baanee.

nwie invuj w nūqYpJj w nwin sdw sj wxl ]

mieAw j lvidAw giq hwYj Wisir pweIAYpwxl ]

nwnk isrkQysqunl eyw gl n Buxl ]

vūYhieAYhie ibl wvl uj lAw j giq smwxl ]

vūYAMukmudukpūhw sBsYpVdw hwY]

vūYGihucarih iniq sirhl sw Dn dhl ivl wY]

iqquiGie hm j g sd pJj w pieAYkurj ushY]

gūlsmūundl siB iskl nūqYij quvifAwel ]

nwnk jyisrkQynwin nūhl qw sq ctyisir Cūel ]1]

naa-ay nivaajaa naatāi poojaa naavan sadāa sujaanee.

mu-i-aa jeevdi-aa gat hovai jaaN sir paa-ee-ai paanee.

naanak sirkhutay saitāanee aynaa gal na bhaanee.

vuthai ho-i-ai ho-ay bilaaval jee-aa jugat samaanee.

vuthai ann kamaad kapaahaa sabhsai parh-daa hovai.

vuthai ghaahu chareh nit surhee saa Dhan dahee vilovai.

tit ghi-ay hom jag sad poojaa pa-i-ai kaaraj sohai.

guroo samund nadee sabh sikhee naatāi Jit vadi-aa-ee.

naanak jay sirkhutay naavan naahee taa sat chatay sir chhaa-ee. ||1||

### SALOK M: 1

In this salok, Guru Ji is commenting on the behavior of a sect of Jainism, called *Sarevarras*, who have taken the idea of non-violence to the ridiculous extreme.

He says: “These (*Sarevarras*) pluck their heads (lest any lice or any other living things may be born there, which they have to kill), drink the washings (the water which is dirty), and beg for leftovers for their food (so that they don’t have to kill any more bacteria, in the process of preparing additional food for them). They rake up their own excreta (to provide air to the insects in it), suck bad odors and hesitate to use water for their cleanliness. Like sheep, they get hair plucked from their heads by those whose hands are soiled with ashes. Unlike their parents, they stop earning their livelihoods, and consequently their dependents cry bitterly. At the time of their death, no Hindu ceremonies (such as offering of rice balls, or lighting of earthen lamps) are performed. It is not certain where their dead bodies are disposed of. They are not welcome at the sixty-eight Hindu holy places, and *Brahmins*, (the Hindu priests) do not accept their food. Day and night they remain unclean and they do not put any marks on their foreheads. They silently sit crouched in groups, as if in mourning, and do not go to any holy gathering. They walk behind each other with a begging bowl slung from their sides and broom in their hands (so that they can whisk away any living insects in their path). These people are neither yogis (the followers of Gorakh), nor *Jangams* (the followers of Shiva), nor are they *Qazis*, or *Mullahs* (the Muslim priests). Strayed (by God), they wander about like a lost herd of cattle, with their entire multitude ruined.”

Guru Ji now gives them and us the true perspective on the living creatures. He says: “(O’ my friends), it is God who sustains and destroys the creatures and no one else can save life. (By going to the extremes of non-violence), these people live their lives without giving any charity, or even taking a bath, and they simply gather dust on their plucked heads. (They even forget that according to Hindu mythology), it was the water from which the jewels were obtained, by churning the ocean using the *Meru* mountain as a spindle. It is the water due to which the (Hindu) sixty-eight holy places are situated on the banks of rivers, where people gather at festivals and talk of God. It is after bathing (in water that the Muslims say their prayer, or) *Nimaaz*, and Hindus do their *Pooja*. Both at birth and death, it is with water that the bodies are cleaned. But O’ Nanak, to these bald headed fools, this thing doesn’t appeal at all.”

Guru Ji now puts forth another argument. He says: “When it rains, there is joy all around, because water is the key to all life. It is the water (from the rains or otherwise) that grows food, sugar cane, and cotton, which gives clothes to all. When it rains, the cows have the grass to graze, and the housewife has her milk and yogurt to churn, from which she makes the purified butter which is used to perform so many sacred Hindu worships and prayers, and these rituals look impressive.”

In the end Guru Ji tells how even they can redeem themselves. He says: “(O’ my friends), Guru is like the sea (of knowledge) and his teachings are like streams, bathing in which one obtains glory. But O’ Nanak, if these bald headed ones do not bathe (in these streams, and do not listen to Guru’s advice, then they are disgraced, as if) ash has been poured on their heads.” (1)

**It is the same light**

The message of this *salok* is that non-violence is good, but it should not be taken to such an extreme that one starts living an unhealthy and unclean life, and loses one's honor. The best way is to live the life according to Guru's word (or *Gurbani*, as contained in *Guru Granth Sahib Ji*).

mÚ 2 ]

Agl pml w ik krystj khl rwiq ]  
cM Anyw ik krypaak pwl ikAw j wiq ]

Drql clj l ik kryij suivic sBuikCuhoe ]

nwnk qw piq j wIAIj w piq rKYsœe ]2]

mehlaa 2.

agee paalaa ke karay sooraj kayhee raat.  
chand anayraa ke karay pa-un paanee ki-aa  
jaat.  
Dhartee cheejee ke karay Jis vich sabh kichh  
ho-ay.  
naanak taa pat jaanee-ai jaa pat rakhai so-ay.  
||2||

**M: 2**

In the previous *salok*, Guru Ji commented on the life-style of a sect of Jainism. He told us that taking the idea of non-violence to such extremes that it makes you live in a very unhygienic and unproductive way is no good. It brings you nothing but shame and dishonor. Now he gives us a perspective on honor, and tells us who really saves our honor.

He says: “(As fire has been given the quality of warmth by God), no amount of cold can do any harm to fire. Similarly night cannot erase the light of the Sun (because when it is night on one side of globe, the Sun is shining on the other). The darkness can do no harm to the Moon. No (high or low) cast can pollute the water or the air. Nothing can affect the earth, in which everything grows. Similarly O’ Nanak, when God Himself saves one’s honor, only then is one known as honorable.” (2)

The message of this *salok* is that we should not care about the false accusations against us, nor care for false praise. Following Guru’s advice, we should live a truthful life and always meditate on God’s Name. We should depend only on God to protect our honor in this world and the next.

paMl ]

qDuscysbhnusdw kl wixAw ]  
qMscw dlbwuhôr Awx j wixAw ]  
scuij mghih dnuis qDij jhAw ]  
scuqrw PrmnusbdysihAw ]  
mlhAYigAnnuIDAAnuqDYqypwieAw ]  
krim pvNlswnun cl Ycl wieAw ]  
qMscw dnuqruinq dyih cVih swieAw ]

nwnkumYdnuj oqDuBwieAw ]26]

pa-orhee.

tuDh sachay sub-haan sadaa kalaani-aa.  
tooN sachaa deebaan hor aavan jaani-aa.  
sach je mangeh daan se tuDhai jayhi-aa.  
sach tayraa furmaan sabday sohi-aa.  
mani-ai gi-aan Dhi-aan tuDhai tay paa-i-aa.  
karam pavai neesaan na chalai chala-i-aa.  
tooN sachaa daataar nit dayveh charheh  
savaa-i-aa.  
naanak mangai daan jo tuDh bhaa-i-aa. ||26||

**PAURREE**

In the previous *salok*, Guru Ji advised us not to worry about our honor or dishonor at the hands of worldly people, and to have full faith in God’s Name and His protection. In this *paurri*, he shows us how to express our faith and confidence in God.

He says: "O’ true and wonderful (God), I have always praised You. You alone are the eternal ruler; all others come and go. Those who ask for the gift of true (Name) from You become like You. Through the word (of the Guru), Your eternal command seems pleasing to them. By obeying Your command, they obtain divine knowledge and meditation from You. When the mark of (Your) grace is put (on their heads), it cannot be erased, (even if someone) tries to erase it. O’ God, You are the eternal Giver, and keep on multiplying these gifts every day. But Nanak begs from You (only that) which pleases You, (the gift of living in Your will).” (26)

**It is the same light**

The message of this *paurri* is that we should remember that it is God, who is the eternal Giver of all, and we should only beg from Him the gift of cheerfully accepting His will. Because when we do that, we automatically obtain the gift of His divine knowledge and meditation (on His Name), which is the greatest gift of all.

sl kumÚ 2 ]

salok mehlāa 2.

dliKAw AwK buwieAw isPql sic sm̐au]  
iqn kauikAw apd̐slAVij n grunink d̐au]1]

deekhi-aa aakh bujhaa-i-aa siftee sach samay-o.  
tin ka-o ki-aa updaysee-ai Jin gur naanak day-o.  
||1||

Salok M: 2

In the previous *paurri*, Guru Ji advised us that when we live in the will of God, we automatically obtain His divine knowledge and meditation (on His Name, the greatest gift of all). Now, in this *salok*, Guru Ji tells us, what further advice that person needs, whom the Guru has already given this advice.

He says: “(Those whom), through his teaching, (the Guru has already) made to understand that through (God’s praise), we should try to merge in that true God; O’ Nanak, there is no need to give them any more advice, who have already such a great Guru (to advise them).”(1)

The message of this *salok* is that if we want to unite with God, then we have to remember Him and praise Him day and night so much, that we merge and become one with Him. (This is what is really meant by meditating on God’s Name, and this is the essence of Guru Ji’s instruction).

mÚ 1 ]

mehlāa 1.

Awip buweysel buY]  
ij suAwip suweyiqsusBuikCusWY]  
kih kih kQnw mieAw l WY]  
hkml sgl kryAwkr ]  
Apyj wYsrb vlcw ]  
AKr nwnk AiKE Awip ]  
l hYBrwiq hwiY sudwiq ]2]

aap bujhaa-ay so-ee boojhai.  
Jis aap sujhaa-ay tis sabh kichh soojhai.  
kahi kahi kathnaa maa-i-aa loojhai.  
hukmee sagal karay aakaar.  
aapay jaanai sarab veechaar.  
akhar naanak akhi-o aap.  
lahai bharaat hovai Jis daat. ||2||

M: 1

In the previous *salok*, Guru Ji gave us the essence of his message, and the true way to unite with God. In this *salok*, he tells us who are those who understand this true divine message.

He says: “That person alone knows (the way of God’s praise), to whom God reveals Himself. The one whom (God) Himself makes to understand, understands everything. The one who merely prattles is involved in *Maya* (worldly problems). God creates all beings according to His Will, and He Himself knows what to consider (or give them). O’ Nanak, whatever word I have uttered, (is what God) Himself has said. The one who is blessed with the gift (of Guru’s advice), gets all doubt removed.” (2)

The message of this *salok* is that what the Guru is telling us are not his words, but the words uttered to him by God Himself. Therefore, we should have complete and unflinching faith and trust in the *Gurbani* as written in Guru Granth Sahib Ji.

paMl ]

pa-orhee.

hauFuFl vkrurkYl wieAw ]  
rwiq idhYkYvr DrhuPrmwieAw ]  
FuFl scYmhiL Ksim bil wieAw ]  
scl isPiq swl wh kpVw pwieAw ]  
scw Alhm̐ nwm̐Bj nuAwieAw ]  
gurm̐ql KnDw rij iqin sKupwieAw ]  
FuFl krypsw̐ausbd̐vj wieAw ]  
nwnk scusw̐l wih p̐hw pwieAw ]27] sD̐u

ha-o dhaadhee vaykaar kaarai laa-i-aa.  
raat dihai kai vaar Dharahu furmaa-i-aa.  
dhaadhee sachai mahal khasam bulaa-i-aa.  
sachee sifāt saalaah kaprhāa paa-i-aa.  
sachaa amrit Naam bhojan aa-i-aa.  
gurmatēe khaaDhaa raj tin sukh paa-i-aa.  
dhaadhee karay pasaa-o sabad vajaa-i-aa.  
naanak sach saalaahi poora paa-i-aa. ||27||  
suDhu

It is the same light

**PAURREE**

In this last *paurri* of this chapter, Guru Ji shows his humility and also gives us insight, how he received his Divine mission (as we read about the story of His receiving the revelation, when he disappeared in the *Bein* river in Punjab, India).

He says: “(It was God’s mercy that) He commissioned this idle bard into His Service. It was the divine command that whether it is day or night, I should go out and sing His praises. (When he did this), the Master called this bard into His eternal mansion and robed him with the honor of true praise and appreciation. Then the food of true Name was presented (and he was asked to partake of it. He has noted that) following Guru’s instruction, whosoever has partaken of this food (of God’s Name), has obtained peace. Therefore, this bard is preaching the message of the divine word. Nanak says, “(whosoever has) praised the eternal (God) has obtained to that perfect One.” (27)

The message of this *paurri* is that we should have full faith that the message of *Gurbani* (as contained in *Guru Granth Sahib*) is not any ordinary message. It is the divine message received by *Guru Ji* in person from God Himself. The meaning of this message is that if we want to have eternal peace, we need to follow the *Guru*’s advice and meditate on God’s Name (by remembering Him with love and devotion) day and night.

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rwgugaVI gAuryI mhl w 1  
capdydpdy

raag ga-orhee gu-aarayree mehlāa 1  
cha-upday dupday

< > siq nmukrqw prKuInrBauInrvYuAkul  
mthiq Aj hI sBlgr pBuid ]

ik-oNkaar sat Naam kartāa purakh nirbha-o nirvair  
akaal moorat ajoonee saibhaN gur pargaad.

BaumcuBurw vfw qd u]  
mn miq had I bd ybd u]  
isir Dir cl IAYshIAYBurw]  
ndri krml gr blcwru]1]

bha-o much bhaaraa vadaa tol.  
man mat ha-ulee bolay bol.  
sir Dhar chalee-ai sahee-ai bhaar.  
nadree karmee gur beechaar. ||1||

BYibnukie n f Gis pwr ]  
BYBaurwKAw Bwie svwr ]1] rhwau]

bhai bin ko-ay na langhas paar.  
bhai bha-o raakhi-aa bhaa-ay savaar. ||1|| rahaa-o.

BYqin Agin BKYBYnwil ]  
BYBauGVIAysbid svwr ]  
BYibnuGwQ kcuinkc ]  
ADw scw ADI st ]2]

bhai tan agan bhakhai bhai naal.  
bhai bha-o gharhee-ai sabad savaar.  
bhai bin ghaarhat kach nikach  
anDhaa sachaa anDhee sat. ||2||

bdI bwj I apj Ycwau]  
shs isAwp pvYn qwau]  
nwnk mnmiK bd xuwau]  
ADw AKruvwaudAwau]3]1]

buDhee baajee upjai chaa-o.  
sahas si-aanap pavai na taa-o.  
naanak manmukh bolan vaa-o.  
anDhaa akhar vaa-o du-aa-o. ||3||1||

**RAAG GAURRI GUARERI****Mehla 1 Chaupadey Dupadey**

This new chapter is written in the musical measure *Gaurri*, and sub-measure *Guareri*. It includes four lined and two lined stanzas (or *Chaupadey* and *Dupadey*). According to Dr. Bh. Vir Singh Ji, this *shabad* was uttered by first *Guru* (*Nanak Dev Ji*). It appears to be addressed to a preacher who was preaching his philosophies guided by selfish motives rather than by the fear or love of God. *Guru Ji* cautions us against such misleading advice.

He says: “The fear of God has the most substance and validity. The intellect guided by one’s own mind is very shallow, and so are the words uttered under its sway. (O’ my friends), we should walk through the path of life bearing the load (of God’s fear in our mind, and knowing that God is watching all our deeds). Then, by His grace we may start reflecting on *Guru*’s teachings (which become part of our life).”(1)



Stressing the importance of having the fear of God in one's mind, Guru Ji says: "(This world is like a vast and deep ocean). Without the fear (of God in one's mind), nobody can swim across it. (Only the one, who) has embellished one's life by keeping the fear and love (of God in the mind), crosses it." (1-pause)

Commenting upon the importance of living under the fear and love of God, Guru Ji says: "The fire of fear burns brighter when there is the fear of God. (When we have the fear of God in our mind, we are more afraid of committing sinful acts). Therefore, following Guru's word, we should mold and embellish (our character) in the fear and love of God. (In fact) without the fear (of God, human) character is absolutely flimsy (like a vessel), which has been fashioned in a mold of ignorance, and beaten blindly." (2)

Guru Ji now explains why and how thinking of our own mind misguides us. He says: "The intellect guided by our own mind leads to the (false) pleasures (of the world). In spite of thousands of clever ideas, (one's character) is not molded by the heat of truth (and true divine thoughts do not arise in the mind). In short, O' Nanak, all the speech of a self-conceited person is as light (or shallow) as the air. Such a person's word or guidance is (easily changeable) and misleading." (3-1)

**The message of this *shabad* is that we should not let ourselves be misguided by our own mind's temptations, or the clever words of self-conceited persons. Instead, we should always try to live our life under the fear of God as guided by our Guru (Guru Granth Sahib Ji). Even though such a life may seem difficult in the beginning, it will ultimately lead to a more productive and blissful life.**

gaMl mhl w 1 ]

ga-orhee mehlāa 1.

fir GruGir frufir frujie ]  
sofrukhw ij qufir frupie ]  
qDuibnudj l nhl j ie ]  
joikCuvrqYsB qrl rj ie ]1]

dar ghar ghar dar dar dar jaa-ay.  
so dar kayhaa Ji dar dar paa-ay.  
tuDh bin doojee naahee jaa-ay.  
jo kichh vartai sabhtayree rajaa-ay. ||1||

frIAjyfruhYheru]  
fir fir frxw mn kw sru ]1] rhwau]

daree-ai jay dar hovai hor.  
dar dar darnaa man kaa sor. ||1|| rahaa-o.

nw j laumrYn fBYqrY]  
ij in ikCukIAw soikCukrY]  
hkmyAwYhkmyj ie ]  
AvgYpCYhkim smie ]2]

naa jee-o marai na doobai tarai.  
Jin kichh kee-aa so kichh karai.  
hukmay aavai hukmay jaa-ay.  
aagai paachhai hukam samaa-ay. ||2||

hBuhquAns Asmnu]  
iqsuivic BK bhqunYsnu]  
BauKuxw plxw AuDuru]  
ivxuKuDymir hoh gvar ]3]

hans hayt aasaa asmaan.  
tis vich bhookh bahu nai saan.  
bha-o khaanaa peenaa aaDhaar.  
vinkhaaDhay mar hohi gavaar. ||3||

ij s kw kie kael kie kie ]  
sBukoqYw qlsBnw kw sie ]  
j w kyj IA j M Dnuml u]  
nwnk AwKxuibKmuibcru ]4]2]

Jis kaa ko-ay ko-ee ko-ay ko-ay.  
sabh ko tayraa too<sup>N</sup> sabhnnaa kaa so-ay.  
jaa kay jee-a jantDhan maal.  
naanak aakhan bikham beechaar. ||4||2||

#### GAURRI MEHLA 1

In the previous *shabad*, Guru Ji told us that we should try to live under the fear of God, instead of being misguided by other worldly considerations or fears. In this *shabad*, which is a superb example of his poetic skills, Guru Ji uses the word 'fear' in many connotations to elaborate on his earlier message.

Guru Ji states: "When in our heart is the 'fear' (of God), then any other kind of fear is dispelled, as if that fear is afraid of the fear of God. Moreover, what is the use of having the kind of fear, which makes us increasingly afraid of life? (This is like telling a lie to hide one mistake, then telling more lies to hide the previous lie)."

Guru Ji therefore reposes his complete faith in God, and says: "O' God, except You there is no other place (to go to seek any support), and whatever happens is according to Your Will. (Why should we tell lies or do wrong things under the fear of undesirable consequences)?" (1)

Expressing the meaning of his message in this regard, Guru Ji says: “We should be afraid of any other kind of fear if there were truly any other fear (except the fear of God). To keep fearing one fear or the other is nothing but the mind’s own noise (or a hallucination).” (1-pause)

Therefore, Guru Ji says: “No one lives, dies, sinks or swims (on one’s own). He who has created (this universe) does everything. It is according to His command that any creature comes into this world, and also departs according to His orders. In short, both before and after (their existence, all creatures) remain merged in His command.”(2)

Guru Ji now gives us insight into the working of our mind, and tells how we should try to live our life. He says: “Within us are the tendencies for violence, attachment, and sky high desires. Also within us is the hunger (for worldly possessions), which like a big stream never seems to stop. (Therefore, one should) make the fear of God, the corner stone of one’s way of life (and live one’s life under the fear of God, and not try to usurp the rights of others). Without eating (this fear, without living under such fear of God, a person) dies becoming a fool.”(3)

Guru Ji concludes the *shabad* with an affirmation of full faith in God and says: “The one who has someone (as one’s supporter, that person) rarely proves to be (the true supporter in the end). But (O’ God), You belong to all and You are the support of all. Nanak says, “It is very difficult to describe (that God), to whom belong all the beings, creatures, and possessions.” (4-2)

**The message of this *shabad* is that we should have only the fear of God in our minds (and live our life immersed in this fear). Then all other fears from anyone and any source will disappear, because we have full faith that we have the support of God, who is the most powerful Master of all.**

gaṁl mhl w 1 ]

māqṁ miq ipqṁ sṁkṁ  
sqṁBṁel kir eḥuivṁsṁkṁ]1]

khxw hYikCukhxun j wē ]  
qaukḁriq klmiq nhl pṁie ]1] rhṁau]

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srṁ sriq diē ssr Bey]  
krxl kmix kir mn l ey]2]  
sṁhṁ sṁjṁguvṁAṁhivj ṁgu]  
scusṁiq khunṁnk j ṁgu]3]3]

ga-orṁee mehlāa 1.

maatāa maṭ piṭāa sanṭokḁ.  
satbḥāa-ee kar ayhu visaykḁ. ||1||

kahnāa hai kichḁ kahan na jaa-ay.  
ṭa-o kudraṭ keemaṭ nahee paa-ay. ||1|| rahaa-o.

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saram suraṭdu-ay sasur bḥa-ay.  
karṁee kaaman kar man la-ay. ||2||  
saahaa sanjog vee-aahu vijog.  
sach sanṭaṭ kaho naanak jog. ||3||3||

#### GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us to live under a certain kind of fear and respect for God. In this *shabad*, he elaborates on this concept with a metaphor from the time when a good bride, following the advice of her dear parents, used to conduct her life with a certain fear and respect for her in-laws.

Portraying himself as such a bride, Guru Ji shares with us how he is leading his life. Addressing God as his beloved Spouse, he says: “(O’ God), for me (good) intellect is like my mother, and contentment like my father. I have made Truth as my brother, and this is my special (family).” (1)

Now, expressing his inability to describe God’s creation, he says: “(O’ God, much) needs to be said (about Your creation), but nothing can be said, because the worth of Your creation cannot be assayed.”(1-pause)

Elaborating on the above metaphor, he says: “(O’ God), for me hard work and good sense are like my in-laws. I have made my mind like a virtuous bride (and I do all deeds like a good and sensible bride).” (2)

Concluding this metaphor, Guru Ji says: “For me, the most auspicious moment is union with You, and detachment (from worldly affairs) is like the separation (of a bride from her parents house, at the time of marriage). Nanak calls it a true union (with You), when it gives birth to Truth (and Your true Name comes to abide in my heart).” (3-3)

The message of this *shabad* is that if we want to obtain a true union with God, then we should live our life like a sagacious and virtuous young bride of olden days: with true love, affection, and respect for our beloved spouse (God). In this way, His true Name would come to abide in our heart.

gaṁl mhl 1 ]

ga-orhee mehlāa 1.

paṁpṁl Agnī kw mī u ]  
cṁl cpl bīd kw Kī u ]  
naudrvij ydsv dīAurū ]  
būryigAṁl eḥublcīrū ]1]

pa-unai paanee agnee kaa mayl.  
chanchal chapal buḌh kaa khayl.  
na-o darvaajay dasvaa du-aar.  
bujh ray gi-aanee ayhu beechaar. ||1||

kQqw bkqw snqw sēl ]  
AṁpblcīrysūigAṁl hēl ]1] rhīau ]

kathṭaa bakṭaa sunṭaa so-ee.  
aap beechaaray so gi-aanee ho-ee. ||1|| rahaa-o.

dḥl mṁl bī ypaṁu ]  
būryigAṁl mīAw hīkaṁu ]  
mēl sīrīq bīduAḥlīkū ]  
Eḥun mīAw j oḍḥxhū ]2]

dayhee maatee bolai pa-un.  
bujh ray gi-aanee moo-aa hai ka-un.  
moo-ee surat baad aha<sup>n</sup>kaar.  
oh na moo-aa jo daykhanhaar. ||2||

jYkrix qit qīrQ jḥl ]  
rqn pḍrQ Gt hī mḥl ]  
pīV pīV pīfqbīdūvKwY ]  
Bīqir hēl vsqun j wY ]3]

jai kaaran ṭat tirath jaahee.  
raṭan paḍaarath ghat hee maahee.  
parh parh pandit baad vakhaanai.  
bheetar hodee vasat na jaanai. ||3||

haun mīAw mīl mēl bī wē ]  
Eḥun mīAw j oḍḥxhū ]  
khunwīk gīr bḥmīdKwīAw ]  
mrqw j wq nḍir n AṁīAw ]4]4]

ha-o na moo-aa mayree mu-ee balaa-ay.  
oh na moo-aa jo rahi-aa samaa-ay.  
kaho naanak gur barahm dikhāa-i-aa.  
marṭaa jaṭaa naḍar na aa-i-aa. ||4||4||

#### GAURRI MEHLA 1

According to Dr. Bh. Vir Singh Ji this *shabad* appears to be addressed to a wise *Pundit* (or scholar), who had recently suffered the loss of his close relative, and was feeling very depressed. In this *shabad* Guru Ji explains to him the mystery of the human body, and like a very competent psychiatrist helps him to come out of his depression. Therefore, this *shabad* could be a very useful tool to help our friends and relatives who may have suffered a similar loss.

Guru Ji says: “O’ wise learned man, understand this concept: that our body is a combination of air, water, and fire (and has become like) a play thing for the mercurial intellect (within it). There are nine doors (or openings, such as eyes, ears, etc.), which are apparent. But then in addition there is the tenth (unseen) door (or place which is of special significance. That is the door to the mansion of God).” (1)

Continuing his sermon, Guru Ji says: “(O’ my dear friend, God is sitting in this mansion beyond the tenth door), who does, utters, and listens to (everything). The one who reflects upon oneself (and understands this basic principle) becomes (truly) wise.” (1-pause)

Now, like a very competent psychologist, Guru Ji engages that depressed person in a conversation, and says: “(O’ my) learned friend, this body is like dust, (which upon the death of a person is ultimately consumed back into the earth). Similarly, a person speaks with his or her breath (which too merges back into the air after death). Then O’ wise man, (reflect), who has really died (with the death of this person)?”

Perhaps finding that *pundit* speechless, Guru Ji himself provides the answer, and says: “(If you think about it, you will agree that with the death of this person, what has really died, is the) intellect which leads a person to indulge in strife and ego. (But the soul) who sees (the entire play of life) doesn’t die.” (2)

It appears that after listening to these healing words describing the immortality of the soul within us, the aggrieved person expresses his desire to go on a pilgrimage of holy places to further console his mind. But Guru Ji advises him against this unnecessary expense and effort.

He says: “(O’ my friend, that commodity of God’s peace-giving Name), which you want to search on holy shores, that jewel like commodity is within your mind itself. (In those places), a *pundit* simply reads more and more scriptures, which are merely discourses on (useless) strife (or various interpretations of holy books). But (such a *pundit*) does not realize the commodity (of Name) lying within.” (3)

Concluding his sermon, Guru Ji says: “I understand that (when my body dies) it is not that I have died, but it is my demon (ignorant intellect) which has died. O’ Nanak, the Guru has shown me the all pervading God (in me and now) I don’t see anyone (truly) dying or going away.”(4 -4)

**The message of this *shabad* is that whenever any of our close relatives or friends die, we should try to console ourselves with the fact that the temporal body and elements within it have only merged back into their origins. But the true light of God within him or her has not died, and never will.**

*Note: This shabad should be a good resource for doctors, religious preachers, relatives, and friends to rely upon for consoling the aggrieved.*

gaMl mhl w 1 dKxl ]

ga-or<sup>h</sup>ee mehlaa 1 dakh-nee.

six six bUymnYnwau] qw kYsd bil hwrYj wau]

sun sun boojhai maanai naa-o. taa kai sad  
balihaarai jaa-o.

Awp Bl weyTar n Twau]  
qUsmJwih mjl iml wau]1]

aap bhulaa-ay tha-ur na thaa-o.  
too<sup>N</sup> samjhaavahi mayl milaa-o. ||1||

nwmuiml Ycl YmYnwil ]  
ibnunwYbDI sB kwl ]1] rhwau]

Naam milai chalai mai naal.  
bin naavai baaDhee sabh kaal. ||1|| rahaa-o.

Kpl vxjunwYkl Et ]  
pwpupthublj kl pt ]  
kwmukDuj IA mih ct ]  
nwmuivswir clymin Kt ]2]

khaytee vanaj naavai kee ot.  
paap punn beej kee pot.  
kaam kroDh jee-a meh chot.  
Naam visaar chalay man khot. ||2||

swcygr kl sicl sIK ]  
qnumnusql usucuprik ]  
j l prwiein rs kml prIK ]  
sbid rqumlTyrS eIK ]3]

saachay gur kee saachee seekh.  
tan man see<sup>t</sup>al saach pareekh.  
jal puraa-in ras kamal pareekh.  
sabad ratay meethay ras eekh. ||3||

hkim sJgl giV ds dAwr ]  
pt vsih imil j iq Apwr ]  
Awp ql YAwpyvxj w ]  
nwnk nwim svwxhr ]4]5]

Hukam sanjogee garh das du-aar.  
panch vseh mil jot apaar.  
aap tulai aapay vanjaar.  
naanak Naam savaaranhaar. ||4||5||

#### GAURRI MEHLA 1 DAKHNI

In the previous *shabad* Guru Ji told us that the invaluable commodity of God’s Name, which brings us true peace, is contained right within our own mind. There is no need for us to go to different pilgrimage places in search of it. In this *shabad*, he explains the blessings of this invaluable commodity.

Guru Ji Says: “I am always a sacrifice to (that person), who after listening again and again (to the Guru’s instruction), understands it, and believes in (God’s) Name. O’ God, whom You Yourself lead astray, that person finds no place of rest. However, those whom You Yourself coach, after uniting them (with the Guru, You) unite them with Yourself.”(1)

Therefore, Guru Ji also says: “(O’ God, I also pray that) I should be blessed with Your Name, which accompanies me (even after death. Because I know that) without the Name (the whole world) is bound to die (and perish).”(1-pause)

Explaining why he prays only for God’s Name, and not for anything else, Guru Ji says: “(I believe that, just as we farm or do business to support our physical needs, similarly for our spirit) we should depend upon the support of (God’s) Name. All our virtues or sins become like the bundle of seeds (on our heads, which bring awards or punishment in their due course. The impulses of) lust and anger inflict wounds on our mind. Therefore, they who forsake God’s Name depart from here with evil thoughts in their minds (and suffer in pain).”(2)

Explaining the importance of obtaining Guru's advice, he says: "The true Guru imparts true instruction. (By obtaining this), one's body and mind obtain peace, which in itself is the true test (of right guidance. The person who follows Guru's instruction, while still living in the world remains detached from its evil influence) like a lily or a lotus (which grows in water, yet remains above it). Even the words uttered by such a Guru's follower are sweet like sugarcane." (3)

Elaborating on the merits of the Guru's followers, he says: "(They who follow Guru's advice understand that) it is according to their preordained destiny that they have been blessed with this body fortress with ten doors. (In this fortress) reside the five (impulses of lust, anger, greed, ego, and attachment); along with the infinite light (of God. It is God, who Himself is evaluating Himself, as if He) Himself is the merchant and Himself the merchandise. O' Nanak, through His Name He embellishes (a person with merits)." (4-5)

**The message of this *shabad* is that we should always pray to God to bless us with the guidance of the true Guru, who may sow the seed of Name in us and make us worthy of God's union.**

gaṁl mhl w 1 ]

ga-orhee mehlāa 1.

j wqj wie khw qyAwY]  
kh apj Ykh j wie smwY]  
ikaubwDE ikaumkql pwY]  
ikauAibnwl shij smwY]1]

jaato jaa-ay kahaa tay aavai.  
kah upjai kah jaa-ay samaavai.  
ki-o baaDhi-o ki-o muktee paavai.  
ki-o abhinaasee sahj samaavai. ||1||

nwmuirdYAlmBumik nwmu]  
nrhr nmunrhr inhkmu]1] rhwau]

Naam ridai amrit mukh Naam.  
narhar Naam narhar nihkaam. ||1|| rahaa-o.

shjyAwYshjyj wie ]  
mn qyapj Ymn mwh smie ]  
gurmik mkqobDun pwie ]  
sbdublcwr CAtYhir nwie ]2]

sehjay aavai sehjay jaa-ay.  
man tay upjai man maahi samaa-ay.  
gurmukh mukto bandh na paa-ay.  
sabad beechaar chhutai har naa-ay. ||2||

qrvr pkl bhuinis busu]  
sK dKlAw min mh vxwsu]  
swJ ibhwg qkih Awgsu]  
dh idis Dwih krim il iKAwu]3]

tarvar pankhee baho nis baas.  
sukh dukhee-aa man moh vinaas.  
saajh bihaag takeh aagaas.  
dah dis Dhaaveh karam likhi-aas. ||3||

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nwm sjjgl gōeil Qwtu]  
kwm kD PtYibKumwtu]  
ibnuvKr sṁhoGruhwu]  
gr imil Kd ybj r kpwṁ ]4]

Naam sanjogee go-il thaat.  
kaam kroDh footai bikh maat.  
bin vakhar soono ghar haat.  
gur mil kholay bajar kapaat. ||4||

swDuiml Ypṁb sjjg ]  
sic rhsypṁyhir l g ]  
mnuqnudyI Yshij sṁwie ]  
nwnk iqn KYl wgaupṁie ]5]6]

saaDh milai poorab sanjog.  
sach rahsay pooray har log.  
man tan day lai sahj subhaa-ay.  
naanak tin kai laaga-o paa-ay. ||5||6||

#### GAURRI MEHLA 1

In the previous *shabad* (4-4), Guru Ji consoled the mind of a *pundit*, who was grieving on account of the recent death of his close relative. Guru Ji suggested to him that the light of God, which is the real power within us, never dies. It appears that in this *shabad*, he is answering some of the subsequent questions of that person for the guidance of us all.

He says: "(We should try to understand) where (this soul) comes from, where was it created and with what does it (ultimately) merge? (Secondly), why it has been bound (by worldly ties), and how does it obtain emancipation (from these bonds)? How can it indiscernibly merge in the immortal (God)?" (1)

Answering the last question first, Guru Ji says: “The one in whose mind abides God's nectar Name, who utters God's Name, like God becomes free from desire (and hence free from worldly bonds).”(1-pause)

Now taking up the question in its entirety, Guru Ji says: “According to natural law, one comes into (this world), and according to (the same) natural law, goes (away from here. Due to the desires of mind, (one) is born and ultimately merges into the mind itself. But the one who follows the Guru's instruction remains free (from the entanglements of desire), and no obstacles are put (in that person's path to liberation). By reflecting (on the Guru's) word and by meditating on God's Name, one is emancipated.” (2)

Guru Ji now explains the system of the world using the example of birds. He says: “Just as the birds come to sit in a tree at night, similarly mortals come to the world for a limited stay. Some are happy and some are miserable, because within their mind is the destructive worldly attachment. When night passes, (just as the birds) look to the sky and fly in different directions (to seek their daily food), similarly the mortals go to earn their sustenance (through various professions) according to their preordained destiny.” (3)

The above was the conduct of ordinary persons. Now Guru Ji tells, how the persons who meditate on God's Name conduct their life. He says: "They, who are attuned to God's Name (understand that) this world is like a pasture, (where humans and other creatures come for a short while to eat their feed, and then go back from whence they came. By meditating on God's Name and acting on the Guru's advice), all their lust and anger is dispelled, as if the pitcher containing all such poisons has broken. But those who are without this commodity (of Name) are like an empty house or shop. It is only when they meet the Guru that the hard doors (of their strayed mind) are opened." (4)

In conclusion, Guru Ji says: “Only through pre-ordained destiny does one meet (and obtain the guidance of) a saint (Guru). The accomplished devotees of God always rejoice in the bliss of the eternal God. They imperceptibly surrender their mind and body (to the Guru, and receive the blessings of God’s Name). Nanak respectfully bows to their feet.” (5-6)

**The message of this *shabad* is that if we want to get out of the cycle of birth and death, and enjoy the bliss of eternal union with God, then we should pray to Him to bless us with the guidance of the Guru. So that following Guru's advice, we may cleanse our mind of worldly desires and meditate on God's Name.**

ga~~u~~/l mhl w 1 ]

kumukDumwieAw mih clqu]  
Jt ivkuir j ugYihq clqu]  
pji pwp l B kl klqu]  
gruqurl min nwmusiclqu]1]

vihuvihusicym/qri tk ]  
 haupipl qlinrml uek ]1] rhvau]  
 Agin puxl bi YBVvau]  
 ij hvw ielR ekusAvau]  
 idsit ivkurl nihl BauBvau]  
 Apumuryqw pieynvau] 2]

sbid mrViPir mrxun hie ]  
ibnumleyikauprh hie ]  
prpfit ivAwip rihAw mnudie ]  
iQrunrwieyxukryshie ] 3]

böhIQ cVauj w AwYvuru]  
TukybohQ drgh mur ]  
scuswl whl DMugrdAwru]  
nwnk dir Gir ekIkuru][4][7]

**qa-orhee mehlāa 1.**

kaam kroDh maa-i-aa meh cheet.  
jhooth vikaar jaagai hit cheet.  
 poonjee paap lobh kee keet.  
 tar taaree man *Naam* sucheet. ||1||

vaahu vaahu saachay mai tayree tayk.  
 ha-o paapee tooN nirmal ayk. ||1|| rahaa-o.  
 agan paanee bolai bharhvaa-o.  
 jihvaa indree ayk su-aa-o.  
disat vikaaree naahee bha-o bhaa-o.  
 aap maaray taa paa-ay naa-o. ||2||

sabad marai fir maran na ho-ay.  
bin moo-ay ki-o poora ho-ay.  
parpanch vi-aap rahi-aa man do-ay.  
thir naaraa-in karay so ho-ay. ||3||

bohith charha-o jaa aavai vaar.  
thaakay bohith dargeh maar.  
sach saalaahē Dhan gurdu-aar.  
naanak dar ghar aykankaar. || 4 || 7 ||



**RAAG GAURRI MEHLA 1**

In the previous *shabad*, Guru Ji advised us that if we want to enjoy eternal bliss we should seek the guidance of the Guru, and meditate on God's Name. In this *shabad* he tells us the reason for this advice.

He says: "(Human) mind is engrossed in lust, anger and *Maya*. It is always awake (ready) and loves to enter into falsehood and evil, and has thus acquired the capital of greed and sin. (O' human being, try to) swim across (this worldly ocean) by meditating on (God's Name) with full concentration of mind."(1)

Guru Ji now shows us how to reach that state of mind, because on our own we don't turn our thoughts to meditating on God's Name, and how to pray to God. Addressing God, he says: "O' my wondrous God, I have but only Your support. I am a sinner, and You alone are the Pure one." (1-pause)

Turning back to the previous theme, why on his own one can not obtain God's Name and swim across, Guru Ji says: "The fire and water (within us) unite to roar in fury (like a steam). Our tongues and sensual organs crave their individual satisfactions (such as eating tasty foods, or satisfying our sexual desires).

(Our) whole outlook is evil-oriented, and within us is neither the love nor fear (of God). It is only when one kills one's self (conceit and stills the false worldly desires) that one obtains (God's) Name."(2)

Elaborating on the benefits of stilling one's mind through the Name, Guru Ji says: "(When one stills the mind by meditating on God's Name, and thus) dies through the Name, one does not go through death again. (Such a person is emancipated from any future rounds of birth and death). Without dying (to self by stilling the mind, one) cannot achieve perfection, and one's mind remains entangled in worldly duality (or *Maya*. But there is nothing under one's control); only that happens which the eternal God does."(3)

Therefore, Guru Ji concludes the *shabad* by saying: "I can board the ship of (God's) Name only when (by His grace), my turn comes. Those who are stopped from (boarding) this ship (of Name) suffer punishment in God's court. Therefore, (I) Nanak say that blessed is the door of the Guru (where) I can sit and praise the eternal God (meditate on His Name), and see the door and mansion of that one Creator."(4-7)

**The message of this *shabad* is that we are full of so many vices, lusts, and evil tendencies. We can only be saved if we take the refuge of the Guru, and meditate on God's Name.**

gaṁl mhl w 1 ]

ga-or<sup>h</sup>ee mehlāa 1.

ai itE kml ubh<sup>m</sup>ublcwīr ]  
Aṁṁṁ Dīr ggin ds dīAwīr ]  
qBvxubjDAw Awip mīwīr ]1]

ulti-o kamal barahm beechaar.  
amriṭ Dhaar gagan ḡas ḡu-aar.  
taribhavan̄ bayDhi-aa aap muraar. ||1||

rymn mryBrmun kljY]  
min mīnAYAṁṁṁ rsupljY]1] rhau]

ray man mayray bharam na keejai.  
man maanee-ai amriṭ ras peejai. ||1|| rahaa-o.

j nmuj liq mrix mnumīnAw ]  
Awip mīAw mnumn qyjwīnAw ]  
nj ir Bel GruGr qyjwīnAw ]2]

janam jeeṭ maran̄ man maani-aa.  
aap moo-aa man man tay jaani-aa.  
najar bha-ee ḡhar ḡhar tay jaani-aa. ||2||

j qusquqlrQumj nunwīm ]  
AiDk ibQurukrauiksukwīm ]  
nr nrwīex Aṁṁṁj wīm ]3]

jaṭ saṭ tirath̄ majan *Naam*.  
aDhik biṭhaar kara-o kis kaam.  
nar naaraa-in anṭarjaam. ||3||

Awn mnauqaupr Gr jwau]  
iksujwcaunwīl koQwau]  
nwnk gurmīq shij smwau]4]8]

aan man-o ta-o par ḡhar jaa-o.  
kis jaacha-o naahee ko ṭhaa-o.  
naanak gurmaṭ sahj samaa-o. ||4||8||

**GAURRI MEHLA 1**

In the previous *shabad*, Guru Ji told us that we are full of many vices, lusts, and evil tendencies, and we can only be saved if we take the refuge of the Guru and meditate on God's Name. In this *shabad*, he tells us what happens when we follow Guru's instruction and meditate on God's Name.

Describing his personal experience, Guru Ji says: “By reflecting on God, the lotus of my heart (my mind) has turned away (from worldly attachments, and is enjoying such a unique and continuous feeling of divine bliss, as if) a steady stream of nectar is falling on the sky of my tenth gate. Now, my mind truly believes that God Himself is running all the three worlds under His divine Law.”(1)

Guru Ji therefore advises his own mind (indirectly ours), and says: “O’ my mind do not entertain any doubt (because only) when the mind reposes full faith (in God) can this nectar be partaken.” (1-pause)

Elaborating on his experience, Guru Ji says: “Now when my mind has accepted the concept of dying (to the self, or stilling my ego, I feel that I have achieved the object of my life. Thus) I have won (the battle of) Life itself. When (the ego of my mind was dispelled, and) the self in me died, my mind understood (reality) from the mind itself (and on my own I was enlightened). When I was blessed with the glance of Grace (from God), I recognized His abode within my own abode (my mind itself).” (2)

After obtaining the above enlightenment, Guru Ji does not hesitate in saying: “(Now, I am convinced that) all the merits of) austerities, charities, and bathing at pilgrimage places are included in meditating on God’s Name. Then for what purpose should I enter into any more extensive operations? That God knows all that is in our mind.” (3)

Guru Ji concludes the *shabad* by firmly expressing His faith in the one God and rejecting any thoughts of praying to other lesser gods and goddesses. He says: “If I were to believe in any other (god or goddess except the one God), only then I would knock at any other door. From whom should I beg (when I know that beside the one God alone), there is no other place (to go? I) Nanak (firmly believe that) by following Guru’s instruction, I can easily merge (in that one God).”(4-8)

**The message of this *shabad* is that there is no need for us to observe any austerities, do pilgrimages, or bow to statues of gods and goddesses. We can easily merge in God and enjoy heavenly bliss just by following *Gurbani* (as contained in *Guru Granth Sahib Ji*), and meditating on God’s Name.**

gaṁl mhl 1 ]

siqgruiml YsumrxuidKuey]  
mr̥x rhx rsuAM̐ir Buey]  
grbuinvir ggn prup̐ey]1]

mr̥xuil K̐ie Aueynhl rhxw ]  
hir j ip j̐ip rhxuhir sr̥xw ]1] rh̐au]

siqgruiml Yq d̐ibDw B̐ugY]  
kml uibg̐is m̐nuhir p̐B l̐ugY]  
j lvqumrYm̐hw rsuAngY]2]

siqg̐ir imil AYsc s̐j̐im sl̐w ]  
gr̐ kl paṁl al̐oat̐w ]  
krim iml Yj m kw Baum̐t̐w ]3]

g̐ir imil AYimil Al̐k sm̐ieAw ]  
kir ikr̐w Gr̐umhl uidK̐ieAw ]  
n̐wnk ham̐Ym̐ir iml i̐eAw ]4]9]

ga-orhee mehlā 1.

saṭgur milai so maran̐ d̐ikh̐aa-ay.  
maran̐ rahan̐ ras an̐tar b̐haa-ay.  
garab nivaar gagan pur paa-ay. ||1||

maran̐ lik̐haa-ay aa-ay nahee rah̐naa.  
har JAP jaap rahan̐ har sarn̐aa. ||1|| rahaa-o.

saṭgur milai ṭa d̐ubiD̐haa b̐haagai.  
kamal bigaas man har parabh̐ laagai.  
jeevat̐ marai mahaa ras aagai. ||2||

saṭgur mili-ai sach sanjam soochaa.  
gur kee pa-orhee oocho oochaa.  
karam milai jam kaa b̐ha-o moochaa. ||3||

gur mili-ai mil ank samaa-i-aa.  
kar kirpaa g̐har mahal d̐ikh̐aa-i-aa.  
naanak ha-umai maar milaa-i-aa. ||4||9||

#### GAURRI MEHLA 1

In the previous *shabad*, Guru Ji told us that to become one with God, we need not observe any austerities, do pilgrimages, or bow to statues of gods and goddesses. We can easily merge in the eternal God by following the Guru’s instruction. In this *shabad*, he explains why he stresses on the guidance of the Guru.

He says: “When a person meets the Guru, he (the Guru) shows (that person) what the death (of the self or ego really is). Then the mystery of remaining dead (or detached from the worldly desires) becomes pleasing to the mind. By getting rid of ego, one obtains (a high spiritual state, as if one has reached) the realm of the sky (and realized God).” (1)

Stating the fundamental principle, which the Guru teaches, he says: “(On meeting the Guru and listening to his divine words of wisdom, we realize) that we have come (to this world) with death written (in our destiny), and we are not going to live (forever). But by meditating on God again and again, we obtain (an eternal) abode in God’s shelter.” (1-pause)

Elaborating on blessings obtained by meeting the Guru, he says: “On meeting the true Guru (and by acting upon his advice), our sense of duality (or double-mindedness between the allurements of the world and divine bliss) departs. Our mind blossoms like a lotus, and is attuned to God. Even though still alive, one (detaches from worldly allurements, as if) one has died, and after that one relishes the supreme taste (of blissful union with God).” (2)

Going into more detail, Guru Ji says: “On meeting the true Guru, one enters the discipline of Truth and becomes immaculate. (One examines everything on the basis of truth and justice, and not on the basis of one’s selfish interests or falsehood). Thus climbing the ladder of the Guru (following the path shown by the Guru), one rises higher and higher (and becomes a better person). But it is only by (God’s) grace that one meets (a true Guru, and) then even the great fear of death is dispelled (from one’s mind).” (3)

In conclusion, Guru Ji says: “On meeting the Guru, one remains attuned to God, and merges into the embrace (of God). Extending his mercy (the Guru) shows that person the mansion (of God) within the mind (itself. In short, O’ Nanak, by dispelling (a person’s ego), the Guru unites (him with God).” (4-9)

**The message of this *shabad* is that if we want to experience the bliss of union with God, we should pray to Him to bless us with the guidance of the Guru (which we already have in the form of Guru Granth Sahib). Now all we need to do is follow the advice contained therein, and detach ourselves from worldly enticements, so that showing His mercy God may bless us with His union.**

pMw 154

SGGS P - 154

gaMl mhl w 1 ]

ga-orhee mehlāa 1.

ikrqupieAw nh mYkie ]  
ikAw j nXw ikAw AngYhie ]  
joiqsuBuxw sel hIAw ]  
Avrun krXvnl w dIAw ]1]

kirat pa-i-aa nah maytai ko-ay.  
ki-aa jaanaa ki-aa aagai ho-ay.  
jo tis bhaanaa so-ee hoo-aa.  
avar na karnai vaalaa doo-aa. ||1||

nw j nXw krm kyf qrl duiq ]  
krmuDrmuqrynwm kl j uiq ]1] rhvau]

naa jaanaa karam kayvad tayree daat.  
karam Dharam tayray Naam kee jaat. ||1|| rahaa-o.

qlleyfudwq dyxhuru]  
qot nhl qDuBgiq Blfir ]  
klAw grbun AwYris ]  
j lauplfusBuqrYpwis ]2]

too ayvad daataa dayvanhaar.  
tot naahee tuDh bhagat bhandaar.  
kee-aa garab na aavai raas.  
jee-o pind sabh tayrai paas. ||2||

qUmwir j lvnl ih bKis iml wie ]  
ij auBwl iqauwmuj pwie ]  
qUdw w blnw sw w isir myY]  
gurmig dje BrYqrY ]3]

too maar jeevaaleh bakhās milaa-ay.  
Ji-o bhaavee ti-o Naam JAPaa-ay.  
too daanaa beenaa saachaa sir mayrai.  
gurnatday-ay bharosai tayrai. ||3||

qn mih ml unhl mnurwq ]  
gr bcnl scusbid pCwq ]  
qYw quxunw kl vifAel ]  
nwnk rhxw Bgiq srXuel ]4]10]

tan meh mail naahee man raataa.  
gur bachnee sach sabad pachhaataa.  
tayraa taan Naam kee vadi-aa-ee.  
naanak rahnaa bhagat sarnaa-ee. ||4||10||

## GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to experience the bliss of union with God, we should pray to Him to bless us with the guidance of the Guru. Following his advice, we should still our ego and detach ourselves from worldly allurements, so that God may show His mercy and bless us also

with His union. In this *shabad*, he comments on our destinies and the results of our actions in the past, and tells us how we can try for a better future.

He says: "(O' my friends), no one can erase our destiny. I don't know what will happen in the future. Whatever has happened has happened according to His will, and there is no other who does anything." (1)

Guru Ji now wonders about the greatness of God and says: "(O' God), neither I know about my (past) deeds, nor do I know how great is Your bounty. (I know only this): that all the merits of righteous deeds, or (pride in) one's caste, lie in Your Name (alone)." (1-pause)

Appealing to God's greatness, Guru Ji says: "(O' God), You are such a great benefactor and donor that the treasures of Your meditation never run short. (I know that) any act done in arrogance is never beneficial. (The safety of human) life and body is in Your hands." (2)

Continuing his humble prayer to God, he says: "(O' God), You take and give life, and forgiving (man's sins), You unite him (with Yourself). As You wish, You make a person meditate on (Your) Name. You are my true, wise, and sagacious protector. Please bless me with the instruction of the Guru because I am dependent on Your support." (3)

Guru Ji now describes the blessings of meditating on God's Name. He says: "If one's mind is imbued with the love (of God's Name), then no dirt (of evil thoughts) remains in one's body. By listening to the word of the Guru, one realizes the eternal (God). Nanak says, "(O' God) such is Your power and the greatness of Your Name, that one should always seek Your refuge by doing Your worship." (4-10)

**The message of this *shabad* is that we do not know what is written in our destiny, and what our fate shall be. The only thing for us to do is to pray to God to bless us with the guidance of the Guru, so that we may worship God by meditating on His Name, and thus live in His refuge.**

gaMl mhl w 1 ]

ga-or<sup>h</sup>ee mehlāa 1.

ij in AkQukhwieAw AipE plAwieAw ]  
An Bvivrnywm smwieAw ]1]

jin akath kahaa-i-aa api-o pee-aa-i-aa.  
an <sup>h</sup>bhai visray Naam samaa-i-aa. ||1||

ikAw friAYfrufrih smwnw ]  
p<sup>h</sup>ygr kYsbid pCwnw ]1] rhwau]

ki-aa daree-ai dar dareh samaanaa.  
pooray gur kai sabad pachhaanaa. ||1|| rahaa-o.

ij sunr rwmuirdVhir rws ]  
shij sBwie imlysbwis ]2]

jis nar raam ridai har raas.  
sahj subhaa-ay milay saabaas. ||2||

jwih svwYswJ ibAw ]  
ieq auq mnmk bWdykw ]3]

jaahi savaarai saajh bi-aal.  
it ut manmukh baaDhay kaal. ||3||

Aihinis rwmuirdYsyphY ]  
nwnk rwm imlyBh dWty ]4]11]

ahinis raam ridai say pooray.  
naanak raam milay bharam dooray. ||4||11||

### GAURRI MEHLA 1

In the previous *shabad* Guru Ji advised us that if we want a better future, we should pray to God to bless us with the guidance of the Guru and meditate on God's Name, and thus always live under God's refuge. In this *shabad*, he describes the blessings received by a person who has acted upon this advice.

He says: "(The one), who has worshipped the indescribable (God), and has inspired others to do the same, has quaffed the nectar (of God's Name) and helped others to drink it (also. That person's all other worldly) fears have vanished, because such a person always remains absorbed in (meditation of God's) Name." (1)

Regarding the state of mind of such a person, Guru Ji says: "(Such a person who remains absorbed in God's Name, says): "Of what should I now be afraid of, when all (worldly) fear has merged in the fear (of God), whom I have recognized through the word of the perfect Guru?" (1-pause)

Listing other blessings received by such a person, Guru Ji says: "The person in whose heart is the capital of God's (Name) easily receives honor (in God's court)." (2)

Guru Ji now shows the other side of the picture, and describes the fate of those worldly people, who instead of meditating on God's Name remain preoccupied in amassing worldly wealth. He says: "Whom God keeps asleep day and night (in worldly allurements, they) remain bound to death here and hereafter. (These self-conceited persons keep suffering in the pains of births and deaths)." (3)

In conclusion, Guru Ji says: “They in whose heart, day and night abides God’s (Name), they are perfect. O’ Nanak, all their doubts have been dispelled, and they are united with God.”(4-11)

**The message of this *shabad* is that if we want to get rid of all fears (including the fear of death) and live in union with God, then following Guru's advice we should meditate on God's Name.**

ga~~W~~/I mhl w 1 ]

qa-orhee mehlāa 1.

j nim mrYqIgx ihqkuru]  
 cwybyd kQih Awkuru]  
 qlin AvsQw khiih viKAwnu]  
 qrlAwwsQw siqgr qyhir j wnu]1]

janam marai tarai gun hitkaar.  
chaaray bayd katheh aakaar.  
teen avasthaa kaheh vakhi-aan.  
turee-aavasthaa satgur tay har jaan. ||1||

rum Bgiq gr syw qrxw ]  
buhüV j nmun hœ hYmrwx ]1] rhvau]

raam bhagat<sub>1</sub> gur sayvaa tarnaa.  
baahurh janam na ho-ay hai marnaa. ||1||  
rahaa-o.

cir pdrQ khYsBukel ]  
isllmRq susq pllfq mIK sel ]  
ibnugr ArQublcwun pwieAw ]  
mkig pdrQuBgig hir pwieAw ]2]

chaar padaarath kahai sabh ko-ee.  
 simrit saasat pandit mukh so-ee.  
 bin gur arath beechaar na paa-i-aa.  
 mukat padaarath bhagat har paa-i-aa. ||2||

j w kYihrdYvisAw hir sel ]  
girmik Bgiq prwpiq hel ]  
hir kl Bgiq mkiq Añdu]  
girmiq pweyprwñdu] 3]

jaa kai hirdai vasi-aa har so-ee.  
gurmukh**h** bhagat paraapat ho-ee.  
har kee bhagat mukat aanand.  
gurmat paa-ay parmaanand. ||3||

ij in pieAw gir djK idKwieAw ]  
 Answ miih inrwsu buWieAw ]  
 dlnw nuQusrb sKdwqw ]  
 nwnk hir crxl mnurwqw ]4]12]

jīn paa-i-aa gur daykh dikhaa-i-aa.  
 aasaa maahi niraas bujhaa-i-aa.  
deenaa naath sarab sukh-daata.  
 naanak har charnee man raataa. ||4||12||

**GAURRI MEHLA I**

In the previous *shabad* Guru Ji advised us that if we want to get rid of all our fears (including the fear of death) and live in union with God, then following Guru's advice we should meditate on God's Name. However, in spite of this repeated advice we still keep conducting our lives under the influence of three modes of *Maya* (worldly riches and power). We do false and evil deeds for our own selfish ends. Sometimes we work to fulfill our ambitions for worldly power, and other times do good deeds for the sake of winning praise or salvation rather than for the sake of truth or love of God. Guru Ji begins this *shabad* by telling us what happens when we thus conduct our life under the influence of these three modes or impulses of *Maya*.

He says: “The person who loves (or is influenced by) the three qualities (of *Maya*, namely impulses for vice, virtue, or power) keeps suffering (the pain of) birth and death. Even the four *Vedas* discuss only the visible form (of this world). They mention the three states of mind. However, it is only from the true Guru that we can understand the fourth state of mind (called *Turya*, in which a person) remains united with God (in a state of equipoise).”(1)

Giving the essence of this *shabad*, Guru Ji says: “It is through the worship of God and the service of the Guru that one swims across (the worldly ocean), after which there is no more (pain of) birth or death.”  
(1-pause)

Now commenting on the four objects of life advocated by the Hindu scholars, Guru Ji says: “Everyone discusses the four objects of human life (namely, achieving righteousness, financial success, satisfaction

of sexual desires, and salvation). This is all contained in the *Simritis* and *Shastras* (the Hindu holy books) and the discourses of the great *Pundits*. But without (guidance of the) Guru, nobody has understood the true meaning (of these objects, particularly salvation). It is only through the Guru that any person has ever obtained the commodity of salvation.”(2)

Guru Ji now reveals who are those, who achieve true salvation. He says: “The one in whose heart God has come to reside has obtained the worship of God through the Guru, and through the worship of God enjoys the bliss of salvation. This is how, through Guru’s instruction, one obtains the state of supreme bliss.”(3)

In conclusion, Guru Ji says: “Whosoever has obtained God, it is only through the Guru that they have themselves seen Him, and helped others to see. (The Guru has) taught them the way to live free from desire, while still living amidst (worldly) desires. That Master of the meek is the giver of peace to all, and O’ Nanak, the mind (of such devotees) remains imbued with the love of God’s feet (His Name).” (4-12)

**The message of this *shabad* is that if we want to live above the three ordinary states (of worldly *Maya*), and enjoy the fourth state of unique peace and bliss and obtain true salvation, we should follow the instruction of the Guru (Granth Sahib Ji) and meditate on God’s Name day and night.**

gaṁl cṁl mhl w 1 ]

ga-orhee chaytee mehlāa 1.

Amṁk kṁeAw rhYsKṁl I bṁj I iehusṁro]  
I buI BṁmCukṁukmṁvih bhṁquaiṁvih Bṁro]

amṁṁ kaa-i-aa rahai sukḥaalee baajee ih sansaaro.  
lab lobḥ much koorḥ kamaaveh bahuṁ uthaaveh  
bḥaaro.

qṁkṁeAw mṁrṁl dṁl dṁl ij auDr apir Cṁro]1]

ṁoon kaa-i-aa mai ruldee daykḥee Ji-o Dḥar upar  
chḥaaro. ||1||

six six isK hmṁrṁl ]

sun sun sikh hamaaree.

sikṁu klṁw rhsl mṁy j IAVy bhṁV n Awṁl  
vṁrṁl ]1] rhṁau]

sukarṁṁ keetaa rahsee mayray jee-arḥay bahurḥ na  
aavai vaaree. ||1|| rahaa-o.

hauqḁuAwKṁ mṁrṁl kṁeAw qṁsix isK hmṁrṁl ]

ha-o tuDḥ aakhḥaa mayree kaa-i-aa ṁoon sun sikh  
hamaaree.

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inṁw icṁw krih prṁel Jṁṁl I wieqbṁrṁl ]

nindaa chindaa karahi paraa-ee jḥoothḥee laa-  
itḥaaree.

vṁl prṁel j ḥih j IAVykrih cṁl birAwṁl ]

vayl paraa-ee joheh jee-arḥay karahi choree buri-  
aaree.

hḥu cilAw qṁ ipCṁ rhlejh CṁtiV ḥelAih  
nṁrṁl ]2]

hans chali-aa ṁoon pichḥai rahee-ayhi chḥutḥarḥ  
ho-ee-ah naaree. ||2||

qṁkṁeAw rhIaiḥ spḥqir qḁuikAw kṁm  
kṁmṁeAw ]

ṁoon kaa-i-aa rahee-ah supnanṁtar tuDḥ ki-aa  
karam kamaa-i-aa.

kir cṁl mṁj w ikCul IAw qṁmin BI w BṁeAw ]

kar choree mai jaa kichḥ lee-aa ṁaa man bḥalaa  
bḥaa-i-aa.

hl iq n sḁwpl iq n Fel Aihl w j nṁu  
gvṁeAw ]3]

halatḥ na sobḥaa palatḥ na dḥo-ee ahilaa janam  
gavaa-i-aa. ||3||

hau Kṁl dḥṁl I ḥel bṁbw nṁnk mṁrṁl bṁq n pCṁ  
kel ]1] rhṁau]

ha-o kharee duhaylee ho-ee baabaa naanak  
mayree baatḥ na puchḥai ko-ee. ||1|| rahaa-o.

qṁj I qṁkl sienw rpṁ kpV kryBṁrw ]

ṁaajee ṁurkee su-inaa rupaa kaparḥ kayray  
bḥaaraa.

iks hl nṁl n cl ynṁnk JiV JiV peygvṁrw ]

kis hee naal na chalay naanak jḥarḥ jḥarḥ pa-ay  
gavaaraa.

kṁj w mṁyṁ mṁsB ikCucṁiKAw iekuAmṁḥqṁnṁu  
qṁṁrw ]4]

koojaa mayvaa mai sabḥ kichḥ chaakḥi-aa ik amṁṁ  
Naam ṁumaaraa. ||4||



dydynlv idvml aswrl BsmMr kl Fyrl ]

day day neev divaal usaaree bhasmandar kee dhayree.

shtyslt n dpl iks hl ADuj wYsB myrl ]

sanchay sanch na day-ee kis hee anDh jaanai sabh mayree.

sien f kw sien mwl spViksYn kryl ]5]

so-in lankaa so-in maarhee sampai kisai na kayree. ||5||

six mltK mlt Aj wkw ]

sun moorakh man ajaanaa.

hguiqsYkw Bwkw ]1] rhwau]

hog tsai kaa bhaanaa. ||1|| rahaa-o.

shuhmwrw TukruBwrw hm iqs kyvxj wry]

saahu hamaaraa thaakur bhaaraa ham tis kay vanjaaray.

j lau iplfu sB rws iqsY kl mwr Apy j lvm y ]6]1]13]

jee-o pind sabh raas tsai kee maar aapay jeevaalay. ||6||1||13||

### GAURRI CHAYTEE MEHLA 1

In the previous *shabad*, Guru Ji told us that the person who loves (or is influenced by) the three qualities (of *Maya*) keeps suffering (the pain of) birth and death. In this soul-awakening beautiful *shabad*, Guru Ji puts himself among ordinary people, and addresses his body, soul, and mind (and indirectly us) to follow the right path.

First addressing the body, Guru Ji says, "(O' my body, thinking yourself as immortal, you remain busy only in enjoying (worldly) pleasures. (But you don't understand that) this world is only a play. You practice much avarice, greed, and falsehood, and carry a load of sin on your head. O' my body, I have seen you wasted like the dust on earth." (1)

Next addressing the soul, Guru Ji says: "O' my soul, listen carefully to my advice. I tell you that you will not find this opportunity (of human birth) again. Only your good deeds will last (and be of help to you in the end)" (1-pause).

Turning back to the body, Guru Ji says: "I say to you, O' my body, listen to my advice. You slander and criticize others. You indulge in false backbiting. You look upon another's spouse with lustful intention, you commit theft and evil deeds, but you don't remember that when the swan (soul) flies away, you will be left like a deserted woman." (2)

Continuing his address to the body, Guru Ji says: "O' (my) body, you live as if in a dream. (Have you ever reflected) what good deed have you done (so far)? Whenever you obtained something by stealing (or by deceiving someone), it looked pleasing to the mind. (This way, you) neither earned any honor in this world, nor any support for the next world. You have wasted away your precious (human) life." (3)

(Thus reflecting on the sorry state of mind and body, Guru Ji tells us what we will soon be saying to ourselves). On our behalf he says: "O' my respected sir, (I) Nanak truly feel in pain, and nobody cares a bit for me." (1-pause)

Making a confession on our behalf, Guru Ji says: "All these costly Arabian and Turkish horses (these luxurious foreign cars), gold and silver, loads of raiment, etc., are useless loads. Nanak says, O' foolish person, all these things never accompany anyone (after death). They separate (from the body) and fall down like embers. I have tasted all the (delicious foods, like) rock candy and dried fruit, but I find that only Your Name is nectar (sweet), O' my God." (4)

Guru Ji now comments on the preoccupation of many people to build grand mansions or amass riches. He says: "(People) dig deep foundations to erect big mansions, but in the end these crumble down to heaps of dust. A human being amasses and hoards riches, and doesn't share this wealth with anyone else. The fool thinks that all this wealth is his (or her) own, but does not remember that even *Lanka*, the city of gold, and the mansions of gold (possessed by king *Ravana*) were of no use to him (in the end)." (5)

Guru Ji finally addresses his mind and says: "Hear, O' my foolish mind, only that will happen which pleases Him (1-pause).

“(Understand that) Our God is a great merchant and we all are His peddlers. All this body and soul are His capital. He Himself creates and destroys life.” (6-1-13)

The message of this *shabad* is that instead of wasting our precious human birth in amassing false worldly wealth and power, we should use this opportunity to do good deeds and meditate on God’s Name, so that we may earn honor in this and the next world.

gaṁl cṗl mhl ॥ 1 ]

ga-orhee chaytee mehlāa 1.

Avir pṁt hm ek j nw ikaurnKauGr bwrurnw ]

avar panch ham ayk janaa ki-o raakha-o ghar baar manaa.

mwrh I tih nlq nlq iksuAugYkrl pkr j nw ]1]

maareh looteh neet neet kis aagai karee pukaar janaa. ||1||

sl rum numw acrumnw ]

saree raam Naamaa uchar manaa.

AugYj m dl uibKmuGnw ]1] rhau]

aagai jam dal bikham ghanaa. ||1|| rahaa-o.

aswir mVd I rKydAurw Blqir bTl sw Dnw ]

usaar marholee raakhai du-aaraa bheetar baithee saa Dhanāa.

Almṁ ky kring kwix Avir I tjn supṁt j nw ]2]

amrit kayl karay nit kaaman avar lutayn so panch janaa. ||2||

Fwh mVd I I tAw dhurw sw Dn pkVl ek j nw ]

dhaahi marholee looti-aa dayhuraa saa Dhan pakrhee ayk janaa.

j m flw gil slṁl upiVAw Buig geysyṁt j nw ]3]

jam dandaa gal sangal parhi-aa bhaag ga-ay say panch janaa. ||3||

kwix I WYsienw rpw imqRl Wjn suKwDwq ]

kaaman lorhai su-inaa rupaa mitar lurhayn so khaaDhaataa.

nwnk pwp kry iqn kwix jwsl jmpir bWdwq ]4]2]14]

naanak paap karay tin kaaran jaasee jampur baaDhaataa. ||4||2||14||

### RAAG GAURRI CHAYTEE MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in amassing false worldly wealth, we should use this opportunity to do good deeds and meditate on God’s Name. But the fact is that we keep doing wrong things, influenced by our innate evil tendencies of lust, anger, greed, attachment, and ego. In this *shabad*, he compares these tendencies to five thieves, which are always on the lookout to steal whatever merit our soul might have earned in previous lives, or is trying to earn now. Comparing our soul to a poor landlady surrounded by five thieves, Guru Ji depicts the soul’s situation in its own words.

The *soul* says: “Those thieves (evil tendencies within my body) are five, and I am just one person. O’ my mind, how can I save my house and property (merits) from them? These robbers beat and rob me (of my good qualities, and give me pain) every day. Before whom may I go and cry?” (1)

Answering on behalf of divine wisdom (or conscience within us all), Guru Ji says: “O’ my mind, utter the Name of God, because in front of you is a very powerful army of the demons of death.” (1-pause)

Continuing the metaphor of a landlady for the human soul, Guru Ji now comments further on the state of the body and says: “Building a small thatched hut (of the body, God) has put (ten) doors in it. Inside this hut lives the *soul*, the landlady. (Thinking herself to be) immortal, every day she engages in leisurely sports while the five thieves (lust, anger, greed, attachment, and ego) keep plundering the mansion (of all its virtues or good qualities).” (2)

Depicting the end of this body mansion (the situation at the time of one’s death), Guru Ji says: “Demolishing this hut and robbing it of all wealth, the lady (soul) is apprehended. With a chain around her neck, the demon (of death) beats her with a stick while those five thieves (or evil tendencies) run away. (In other words, at the time of death only our soul goes through pain, while all other faculties disappear.)” (3)

Guru Ji now tells us the reason behind the suffering of the human soul. He says: “(For his entire life), one’s wife (spouse) keeps asking for gold and silver, and friends seek good food (and drink). O’ Nanak, (one) commits sins for their sake (but in end, one’s soul alone) will be bound and driven to hell.”(4)

**It is the same light**

**The message of this *shabad* is that although it is our duty to discharge our obligations to our families and friends through honest means, still we should not stoop to dishonesty, greed, or other sinful acts to please them. In the end, only our soul would bear the punishment for all the sins committed by us.**

ga/I cyI mhl w 1 ]

ga-or<sup>h</sup>ee chay<sup>t</sup>ee mehlaa 1.

mM qyGt Blqir mM kWeAw klj YiKwqg ]

mundraa tay ghat bheetar mundraa kaaN-i-aa  
keejai khinthaataa.

plē cū yvis klj ih rwl iehumnu klj Yfllfugw ] 1]

panch chaylay vas keejeh raaval ih man keejai  
dandaataa. ||1||

j q j qiq iev pwwsqw ]

jog jugat iv paavsitaa.

ekusbdudj w hrunwsiq kkl mll mnul wisqw ]1]  
rhvau]

ayk sabadu doojaa hor naasatu kandu mool man  
laavsitaa. ||1|| rahaa-o.

**mUf mUwieAYj ygrupwielAYhm guruklnl gUyqw ]**

moond moondaa-i-ai jay gur paa-ee-ai ham gur  
keenee ganguataa.

iqBvx qurxhirusiAuml ekun cpgis ADvqw ]2]

taribhavan taaranhaar su-aamee ayk na chaytas  
anDhaataa. ||2||

kir p t b u g l l m n u l w i s s e m u l n j w i s q w ]

kar patamb galee man laavas sansaa mool na  
jaavsitaa.

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eksucrxi j yicqul wih l ib l 0B kl Dwisqw ]3]
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aykas charnee jay chit laaveh lab lobh kee  
Dhaavsitaa. ||3||

j pis inr]nurcis mnw ]

*JAPas niranjan rachas manaa.*

kwhybd ih jql kptuGnw ]1] rhwau]

kaahay boleh jogee kapat qhanaa. ||1|| rahaa-o.

kwieAw kml l hlsuieAw xw myl myl krq ibhwxlgw ]

kaa-i-aa kamlee hans i-aanaa mayree mayree  
karat bihaaneetaa.

pKviq nunku nugi dwY iPir puiY  
pCnuxlqw ]4]3]15]

paranvat naanak naagee daajhai fir paachhai  
pachhutaaneetaa. ||4||3||15||

**GAURRI CHETI MEHLA 1**

In the previous *shabad* Guru Ji told us that although it is our duty to discharge our obligations to our families and friends through honest means, still we should not stoop to dishonesty, greed, or other sinful ways in order to please them. In this *shabad*, while addressing directly the yogis (who usually wear special garbs and symbols, such as an old torn-out jacket, large wooden earrings, and a small supporting staff in their hands), Guru Ji is indirectly advising us against false outside garbs and austerities. Instead, he emphasizes the importance of purifying our inner self.

He says, "(O' yogi), instead of rings around your ears, put these rings around your heart (and control your evil desires. Realize that your body will soon die), and make this (belief) your torn-out jacket. (Instead of having other humans as your disciples who follow your orders), make your five senses (speech, touch, smell, sight and hearing) your disciples, and make your mind the staff (to control your senses)." (1)

Guru Ji says: “(O’ yogi), this is how you will find the way to yoga (union with God). Instead of occupying your mind with the thoughts of forest fruits and roots, concentrate on the food of God’s Name, because only the one word (of God’s Name) is eternal, and everything else is perishable.” (1-pause)

Making a satire on other practices of the yogis, he says: “You shave your head at the banks of river Ganges (as if by doing so you have found the Guru). If it is true then I have made the river Ganges as my Guru. O’ blind one, why don't you worship the one God alone, the Master of all the three worlds?” (2)

Holding the mirror of their false practices to them, he says: “O’ yogis, you deceive people with your false show and mere prattle, which does not remove doubt from the mind at all. Why don't you concentrate your mind on the service of the one God? What is the use of running about in avarice and greed?”(3)

Guru Ji once again emphasizes, and says: “(O’ yogis), simply meditate on the immaculate God with the full concentration of your mind. Why do you utter so much falsehood?”(1-pause)

Concluding his remarks, Guru Ji says: “Our body is foolish, swan (soul) childish; we spend our lives in the pursuit of I-am-ness (acquiring worldly possessions and power for ourselves). But Nanak says, when the soul departs from this world empty handed, it repents seeing the naked body being burnt.” (4-3-15)

**The message of this *shabad* is that simply by wearing symbols and holy clothes we should not assume that automatically we have become the disciples (or sikhs) of the Guru. These outer symbols and dress are just outer indication of our being sikhs (like the uniforms of school students or soldiers of an army). The real test is that in addition to these outer requirements we must control our five senses, lead a life of truth, and meditate on God’s Name as advised by our Guru.**

gaMl cpl mhl w 1 ]

ga-orhee chaytee mehlā 1.

AaKD mMRm umn ekYj ykir idMucquklj Yry]

a-ukhaDh manṭar mool man aykai jay kar darīh chit keejai ray.

j nm j nm kypw krm kykwt nhrw l j Yry]1]

janam janam kay paap karam kay katanhaaraa leejai ray. ||1||

mn ekoswihbuBuel ry]

man ayko saahib bhāa-ee ray.

qyyqlin gww sbw smwih Al Kun l Kxw j wel ry]1] rhwau]

ṭayray ṭeen gunāa sansaar samaaveh alakh na lakh-naa jaa-ee ray. ||1|| rahaa-o.

skr KfwmieAw qin mITl hm qauplf acvel ry]

sakar khand maa-i-aa ṭan meethee ham ṭa-o pand uchaa-ee ray.

rwq Anyl swis nhl lju tkis mhw Buel ry]2]

raat anayree soojhas naahee laj tookas moosaa bhāa-ee ray. ||2||

mnmiK krih qpw dKu l wY gmiK iml Y vfiel ry]

manmukh karahi ṭayṭaa dukh laagai gurmukh milai vadaa-ee ray.

joiqin klAw sel hAwikrqun mjtAwj wel ry]3]

jo ṭin kee-aa so-ee ho-aa kirat na mayti-aa jaa-ee ray. ||3||

sBr Bryn hwih alkjy orwyrghul wel ry]

subhar bharay na hoveh oonay jo raatay rang laa-ee ray.

iqn kl plK hwYj ynwnkuqaumWw ikCupiel ry]4]4]16]

ṭin kee pank hovai jay naanak ṭa-o moorhaa kichh paa-ee ray. ||4||4||16||

#### GAURRI CHAYTEE MEHLA 1

In the previous *shabad*, addressed to yogis, Guru Ji advised us that simply by wearing symbols and holy clothes we should not assume that automatically we have become the disciples of the Guru. According to Dr. Bh. Vir Singh Ji, this *shabad* also appears to be a continuation of Guru Ji’s address to the yogis. In order to make this advice universal, he chose the format of addressing his own mind.

Stressing the importance of God's Name, Guru Ji says: "O’ my mind, the basic mantra (of God’s Name) is the only panacea (for all maladies). If you firmly enshrine it in the mind, then you can obtain (that God), who can erase the sins (committed by you) birth after birth.”(1)

Therefore Guru Ji says: “O’ my brother, understand that there is but only one Master of the mind (who can save it from evil tendencies). But because of your three impulses (for virtue, vice, or power), you remain submerged in worldly affairs, and you cannot comprehend the unknowable God.” (1-pause)

Guru Ji now uses a very pictorial example to show us the mirror of our own life. He says: “To us this worldly wealth tastes sweet like sugar and molasses, and we are carrying a big load (of sins on our heads,

to amass this wealth by fair means or foul. We are so entangled in false worldly affairs that we are unaware how our span of life is being cut short every moment). Our situation is like that of a person (hanging in a well), who cannot think of any way to get out of it, while the rat (of death) is nibbling away at the rope of his life.” (2)

Guru Ji therefore comments: “Whatever self-conceited persons do, they are afflicted with an equal proportion of pain. (On the other hand), the Guru’s followers obtain honor both here (in this world) and there (in the next). Whatever that (God) has done, that alone has happened, and one’s pre-ordained destiny (based on one’s past deeds) cannot be erased.” (3)

Guru Ji concludes the *shabad* by telling us about the blessings received by those who are imbued with the love of God. He says: “They who are imbued with the love (of God) always remain brimful (with joy), and never run short (of this happiness). O’ Nanak, if (our mind) becomes even little bit (humble, like) the dust of their feet, then that foolish (mind) would obtain some (spiritual gain).” (4-4-16)

**The message of this *shabad* is that instead of wasting our time in the pursuit of worldly wealth we should seek the service of saintly people, and imbue ourselves with God’s love. Then we will find the way out of this dark forest of worldly *Maya*, reach the mansion of God, and live in eternal bliss.**

gaṁl cṗl mhl w 1 ]

kq kl muel bupukq kyw ikdUQwuhm Awey]

Agin ibm j l Blqir inpjykyhklm apwey]1]

myrswhbw kaakuj wYgk qry]  
khyñ j wñl Aagx myr]1] rhwau]

kygrK ibrK hm cñykygypslapwey]

kygnng kl l mih AweykygypK aifwey]2]

ht ptx ibj mñr BñYkir cñl Gir AwY]

AghudKYipChudKYqwl qykhw CpwY]3]

qt qlrQ hm nv Kñf dKyht ptx bñj wñw ]

l YkYqkVI qd ix l wñg Gt hl mih vxj wñw ]4]

j yw smñusgrunlir BirAw qyAagx hmwy]

dieAw krhuikCuimhr apwñhufbdypQr qwy]5]

j IAVw Agin brñbir qpYBlqir vgYkuql ]

pkviq nwnku hkmu pCwY sKu hwY idnu  
rwql ]6]5]17]

ga-orhee chaytee mehlā 1.

kaṭ kee maa-ee baap kaṭ kayraa kiḍoo thaavhu  
ham aa-ay.

agan bimb jal bheetar nipjay kaahay kamm  
upaa-ay. ||1||

mayray saahibaa ka-un jaanai gunṭayray.  
kahay na jaanee a-ugan mayray. ||1|| rahaa-o.

kayṭay rukh birakh ham cheenay kayṭay pasoo  
upaa-ay.

kayṭay naag kulee meh aa-ay kayṭay pankh  
udaa-ay. ||2||

hat patan bij mandar bhannai kar choree ghar  
aavai.

agahu daykhai pichhahu daykhai tujhtay kahaa  
chhapaavai. ||3||

ṭat tirath ham nav khand daykhay hat patan  
baajaaraa.

lai kai ṭakrhee tolan laagaa ghat hee meh  
vanjaaraa. ||4||

jayṭaa samund saagar neer bhari-aa ṭayṭay a-  
ugan hamaaray.

ḍa-i-aa karahu kichh mihar upaavhu dubḍay  
pathar ṭaaray. ||5||

jee-arhaa agan baraabar ṭapai bheetar vagai  
kaatee.

paranṭaṭ naanak hukam pachhaanai sukh hovai  
din raatee. ||6||5||17||

#### GAURRI CHAYTEE MEHLA 1

In the previous *shabad* Guru Ji told us, that if we want to find a way out of this dark worldly forest and reach the mansion of God, then we should imbue ourselves with His true Love. In this *shabad* he once again puts himself among sinners like us and shows us how to first examine ourselves and address God.

First wondering about the place or state before we obtained human form, Guru Ji says: "We don't know how long we had any mother or father, and from which place we have come (into this world. We know that) we were created from the water of our father's sperm, and fashioned in the fire of mother's womb. (But we don't know) for what purpose we were created at all." (1)

Therefore, making a humble confession to God, Guru Ji says: "O' my dear Master, no one knows the extent of Your merits, while it is not possible to narrate my demerits." (1-pause)

Continuing to wonder about all the possible existences in which we might have lived before taking birth as human beings, Guru Ji says: "(O' God, how can we know) how many forms of trees, plants, and beasts we passed through before being born into this human body? How many times have we entered the family of serpents, and for many times have we flown as birds?" (3)

Now Guru Ji describes what kind of evil deeds a person commits as a human being. He says: "(O' God), one breaks into many shops, cities, and strong houses, and comes home after committing thefts. While committing these thefts, one looks back and forth (to ensure that nobody is watching), but how can one hide these thefts from You?" (3)

Describing the false deeds done by many to escape punishment for their sins, Guru Ji says: "(O' God, many times in order to erase our sins), we start visiting holy shores and the banks of rivers in all the nine regions, and go begging in the shops, bazaars and cities. Then like a peddler, within one's own mind starts weighing (one's merits and demerits. Then realizes that one's vices far outweigh the virtues, and there is no way one can escape punishment in God's court through these ritualistic deeds of piety)." (4)

Therefore, Guru Ji shows us a new approach to wash off all our sins in a single stroke. Most humbly addressing God on our behalf, he says: "(O' God), as is an ocean full of water, (whose depth cannot be measured, similarly unaccountable) are my sins. (There is no way that on my own I can wash off my sins. So, please show some mercy, (and save us). You can help even the stones to swim across an ocean)." (5)

In closing, he says: "(Even when one's) soul is burning like fire, and within it is running a sharp knife, Nanak submits that if one recognizes (God's) command, peace prevails (in life) day and night." (6-5-17)

**The message of this shabad is that we don't know how many sins and misdeeds we have committed in this or previous births, or through how many different existences we have already suffered and will suffer through again. The only way to end this cycle and live in eternal peace is to live according to the Will of God, pray to Him to show His mercy, and save us like so many other sinners.**

gaṁl bṁgix mhl 1 ]

ga-or<sup>h</sup>ee bairaagan mehlāa 1.

rīx gṁel sīe kīdvsugvīeAw kīe ]  
hlryj ṁw j nmuhYkaṁl bdl yj wīe ]1]

rain gavaa-ee so-ay kai dīvas gavaa-i-aa kḥaa-ay.  
heeray jaisaa janam hai ka-udee badḥlay jaa-ay.  
||1||

nmun j īnAw rām kṁ ]  
mṁyīPīr pīCṁpCqīh ry ]1] rhwau ]

Naam na jaani-aa raam kaa.  
moorḥay fir paachḥai pachḥuṭaahi ray. ||1||  
rahaa-o.

Anqṁ DnuDrxl DryAnq n cūhAw j wīe ]

anṭaa Dhan Dharnee Dharay anāt na chaahi-aa  
jaa-ay.

Anq kaucīhn j ogeysyAwēyAnq gṁwīe ]2]

anāt ka-o chaahan jo ga-ay say aa-ay anāt  
gavaa-ay. ||2||

Aṁpx l lAw j yīm l Yqṁ sBukoBṁgTuhīe ]

aapan lee-aa jay milai ṭaa sabḥ ko bḥaagath ho-ay.

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krmw apir inbVjy l cYsBukīe ]3]

karmaa upar nibrḥai jay lochai sabḥ ko-ay. ||3||

nwnk krxw ij in kīAw sēl swr krje ]  
hkmu n jṁpl Ksm kṁ iksY vṁwēl  
dje ]4]1]18]

naanak karnāa Jin kee-aa so-ee saar karay-i.  
hukam na jaapee kḥasam kaa kisai vadaa-ee  
day-ay. ||4||1||18||



**GAURRI BAIRAAGAN MEHLA 1**

In the previous *shabad* Guru Ji talked about the possible existences in which we might have lived before taking birth as human beings. He noted how even after taking birth as a human being, one keeps committing sins and misdeeds, and wastes this invaluable opportunity in vain. In this *shabad*, he directly addresses us, and tries to wake us up from the slumber of (worldly attachments)..

He says: “(O’ my friend), you are wasting the night (time) in sleeping, and the day (time) in eating (or enjoying worldly pleasures). Your human birth is valuable like a diamond, but is being (wasted, as if) it is being sold away for a shell.” (1)

Warning us in very strong words, he says: “O’ fool, if you have not realized the Name of God, (I tell you) that you will later repent.” (1-pause)

Next, employing poetic artistry of using the same word for two different meanings, he says: “(The person) who hoards in the ground and (keeps trying to acquire) limitless wealth does not have the urge to obtain the limitless (God). They who have (spent their time) trying to acquire limitless (worldly wealth) have ended up losing the limitless (God).”(2)

However, Guru Ji wants to caution us, that the true wealth of God’s Name cannot be obtained, just by one’s own efforts. He says: “If by one’s own efforts, the (true wealth of God’s Name) could be obtained, then everyone would become (spiritually) wealthy. One obtains this wealth only if it is so written in one’s destiny (which is based on one’s past deeds).”(3)

In closing, he says: “O’ Nanak, He who has created (this universe, that God) alone takes care of it. The command of the Master cannot be pre-determined: (nobody knows), whom He may grant glory. (4-1-18)

**The message of this *shabad* is that we should not waste our time in sleeping, eating, (or pursuing worldly wealth only). We should try to acquire the wealth of God's Name, lest we repent in the end.**

gaŋl bŋgix mhl 1 ]

hrxl hŋw bin bsw kŋl mŋl cix kŋau]  
gr prsŋl mŋw shuiml ŋvŋr vŋr hauj ŋau  
j lau]1]

mŋbnj ŋrin rŋm kl ]  
qŋw nŋmuvKruvŋpŋrj l ]1] rhŋau]

kŋkl hŋw Aŋb bsw shij sbd blcŋru]  
shij sbŋie mŋw shuiml ŋdrsŋn rŋp Apŋru]2]

mCŋl l hŋw j il bsw j lA j ŋl siB swŋr ]  
aŋrvŋr pŋr mŋw shuvsŋhauiml aŋl bŋh  
pswŋr ]3]

nŋgin hŋw Dr vsŋ sbduvsŋBauj ŋie ]  
nŋnk sdŋ shŋgxl ij n j ŋl j ŋq smŋie ]4]2]19]

ga-orhee bairaagan mehlā 1.

harnee hovaa ban basaa kand mool chunkhaa-o.  
gur parsaaḁee mayraa saho milai vaar vaar ha-o  
jaa-o jee-o. ||1||

mai banjaaran raam kee.  
ṭayraa Naam vakhar vaapaar jee. ||1|| rahaa-o.

kokil hovaa amb basaa sahj sabad beechaar.  
sahj subhaa-ay mayraa saho milai ḁarsan roop  
apaar. ||2||

machhulee hovaa jal basaa jee-a janṭ sabh saar.  
urvaar paar mayraa saho vasai ha-o mila-ugee  
baah pasaar. ||3||

naagan hovaa ḁhar vasaa sabad vasai bha-o  
jaa-ay.  
naanak sadaa sohaagaṇee Jin joṭee joṭ  
samaa-ay. ||4||2||19||

**GAURRI BAIRAAGAN MEHLA 1**

In the previous *shabad* Guru Ji warned us how we are wasting away our precious human birth in eating, drinking and sleeping instead of utilizing this time to try to meet our beloved spouse (God). In this *shabad*, which is a superb example of the height and beauty of Guru Ji’s poetic skill and imagery, he expresses how keenly he longs to meet his Beloved.

Guru Ji says: “(O’ God), I wish that I were a deer abiding in the woods and surviving on wild roots and fruits. (If) by Guru's grace I meet my beloved God, I may sacrifice myself for Him again and again.”(1)

Before switching to the second metaphor, Guru Ji summarizes his love for God in yet another poetic image. He says: "(O' my friends), I am a peddler of God. (O' God, the sole occupation and purpose of my life is to amass the wealth of the Your Name, as if) Your Name is my (entire) capital and trade." (1-pause)

Resuming the expression of his love for God, he says: "(O' God), I wish I were a cuckoo sitting on a mango tree, and peacefully reflecting on the (Guru's) word so that my Master of infinite beauty may imperceptibly come to meet me." (2)

Next, quoting the proverbial example of the love of a fish for water, Guru Ji says: "I wish I were a fish living in water, (and meditating on that God who takes care of all living beings. Both on this and the yonder shore (everywhere) resides my spouse (God). I would go and embrace Him with open arms." (3)

Finally describing his love in the metaphor of a serpent, he says: "I wish I were a serpent living underground, Your word may abide in my heart, and my fear may go away. O' Nanak, (those bride souls) always remain united with their spouse (God), whose soul merges in the soul (of their Beloved)." (4-2-19)

**The message of this *shabad* is that our love for God should be so intense, sincere, and deep, that in every state we remember Him. We must keep singing His praises like a cuckoo sitting on a mango tree, and keep longing for His embrace, just as a fish pines for water.**

gaṁl pṭbl dlpkl mhl w 1

ga-or<sup>h</sup>ee poorbee <sup>dee</sup>deepkee mehlaa 1

< > siqgr pṭṭid ]

ik-o<sup>N</sup>kaar satgur parsaaḍ.

jY Gir klriq AwKIAYkrqyk<sup>w</sup> hie blc<sup>w</sup>ro]

jai ghar keeraṭ aak<sup>h</sup>ee-ai karṭay kaa ho-ay  
beecharo.

iqquGir g<sup>w</sup>husōhl wisvrhuisrj xh<sup>w</sup>ro]1]

ṭiṭ ghar gaavhu sohilaa sivrahu sirjanhaaro. ||1||

qm g<sup>w</sup>humryinrBauk<sup>w</sup> sōhl w ]

tum gaavhu mayray nirb<sup>h</sup>a-o kaa sohilaa.

ha<sup>u</sup>v<sup>r</sup>l j<sup>w</sup>aiij qusōhl ysdw s<sup>k</sup>uhie ]1] rh<sup>w</sup>au]

ha-o vaaree jaa-o Jiṭ sohilai sādāa sukh ho-ay.  
||1|| rahaa-o.

nq inq j IAVysm<sup>l</sup> IAin dK<sup>g</sup>w dyxh<sup>w</sup>ru]

niṭ niṭ jee-ar<sup>h</sup>ay samaalee-an <sup>day</sup>khaigaa  
dayvanhaar.

q<sup>g</sup>ryd<sup>w</sup>Yklmiq nw pv<sup>l</sup>iqsud<sup>g</sup>qykvxus<sup>w</sup>ru]2]

ṭayray daanai keemaṭ naa pavai ṭis daaṭay kavan  
sumaar. ||2||

sḷiq s<sup>w</sup>hil iKA<sup>w</sup>imil kir p<sup>w</sup>huq<sup>l</sup> u]

sambaṭ saahaa likh<sup>i</sup>-aa mil kar paavhu ṭayl.

d<sup>h</sup>usj x A<sup>w</sup>slsVIA<sup>w</sup> ij auh<sup>w</sup>Ys<sup>w</sup>hb isaum<sup>l</sup> u]3]

dayh sajan aasees<sup>h</sup>ee-aa Ji-o hovai saahib si-o  
mayl. ||3||

Gir Gir e<sup>h</sup>op<sup>h</sup>ic<sup>w</sup> sdV<sup>y</sup>inq pv<sup>l</sup>h ]

ghar ghar ayho paahuchaa saḍ-r<sup>h</sup>ay niṭ pavann.

sd<sup>x</sup>h<sup>w</sup>rwism<sup>l</sup>IA<sup>w</sup>yn<sup>w</sup>nk syidh A<sup>w</sup>l<sup>h</sup>

sadanhaaraa simree-ai naanak say di<sup>h</sup> aavann.

[4]1]20]

||4||1||20||

### GAURRI POORABI DEEPAKI MEHLA 1

This *shabad* is included in *Keertan Sohela*, which is the last prayer recited by Sikhs before going to bed at night. According to Dr. Bh. Vir Singh Ji this *shabad* appears to be uttered by Guru Ji in response to a question regarding the best place or state of mind for remembering God. Secondly, just as this *shabad* is recited at bedtime (or at the end of the day), similarly it also is recited when we retire Guru Granth Sahib Ji for the day, or as a last prayer at the death of somebody. In this *shabad*, Guru Ji advises us not to be afraid of death, and instead take it as our opportunity to marry and unite with our dear spouse God.

He says: "(O' my soul), in whatever (state of mind, or congregation) house, where His praises are uttered and the Creator is reflected upon, in that place you also sing songs of joy and meditate on the Creator." (1)

Guru Ji again emphasizes this point and says: "(O' my dear friend), please sing songs of praise of my fearless (God). I am a sacrifice to that song of joy, which brings peace (of mind)." (1-pause)



**RAAG GAURRI MEHLA 3 CHAUPADEY*****Ik Onkaar Sat Gur Parsad*****GAURRI GUARERI**

In the previous *shabad*, Guru Ji advised us that we should meditate on our Creator, so that a day may come when (like a bride) we are married to Him. But often it is very difficult to meditate on Him when we don't know how to do so. In this *shabad*, Guru Ji tells us who can guide us in this respect, and bring about our union with God. He also lists the merits of such a person and tells us what kinds of blessings we receive when we meet him (and act upon his advice).

He says: "Union with the Guru brings union with God. In fact, God Himself brings about the union (with Himself, by first) uniting us (with the Guru). My God Himself knows all the ways (of bringing about this union). When, according to His command, He unites a person with Himself, that person identifies (God) through the word (or guidance of the Guru)." (1)

Stating the blessings of Guru's refuge, he says: "When we remain in fear of the Guru, all our worldly fears and doubts go away. By being imbued with the fear of Guru, one merges in the love of the eternal God Himself." (1-pause)

Elaborating on the merits of the Guru, he says: "On meeting the Guru, imperceptibly God abides in our heart. My God is so great that His worth cannot be estimated. The one who is attuned to the Guru's word meditates on the praise of God of limitless merits, and my forgiving God forgives (all one's sins)." (2)

Now explaining the importance of the Guru, he says: "On meeting the Guru, (true) wisdom and understanding is obtained. The mind is rendered immaculate, and the true God comes to abide in it. When the eternal God comes to abide in one's mind, one's whole conduct becomes truthful. (One realizes) that the most sublime deed is to reflect on the (Guru's) word (because it leads to union with God)." (3)

In conclusion, Guru Ji says: "Through the Guru, one engages in the true service (of God, by meditating on God's Name). But rare is the one who, through the Guru, realizes God's Name. O' Nanak, one who is imbued with the love of God's Name (firmly believes that) the Giver (of all gifts) lives forever." (4-1-21)

**The message of this *shabad* is that if we want to be united with (God) our beloved Spouse, then we should pray to Him to bless us with the guidance of the Guru, and the wisdom to follow his advice.**

**gaMl gauryl mhl w 3 ]**

gr qyigAnupneyj nukie ]  
 gr qybWysIJysie ]  
 gr qyshj usicublcwru ]  
 gr qypneymkiq dAaru ]1]

plYBwig iml YgruAwe ]  
 sucYshij swic smwie ]1] rhwau]

gir imil AYiqBnw Agin bulwey ]  
 gr qysWq vsImin Awey ]  
 gr qypivq pwn sic hie ]  
 gr qysbid iml ww hie ]2]

bwJugrUsB Brim Bil wel ]  
 ibnunwYbhqwdKupwel ]  
 gurmik hYsunwuiDAwel ]  
 drsin scYscl piq hel ]3]

iks nokhIAYduqwiekusel ]  
 ikrpw krysbid iml ww hel ]  
 imil plqm swcygk gww ]  
 nwnk swcyswic smww ]4]2]22]

**ga-orhee gu-aarayree mehlaa 3.**

gur tay gi-aan paa-ay jan ko-ay.  
 gur tay boojhai seejhai so-ay.  
 gur tay sahj saach beechaar.  
 gur tay paa-ay mukatdu-aar. ||1||

poorai bhaag milai gur aa-ay.  
 saachai sahj saach samaa-ay. ||1|| rahaa-o.

gur mili-ai tarisnaa agan bujhaa-ay.  
 gur tay saa<sup>Nt</sup> vasai man aa-ay.  
 gur tay pavit paavan such ho-ay.  
 gur tay sabad milaavaa ho-ay. ||2||

baajh guroo sabh bharam bhulaa-ee.  
 bin naavai bahu<sup>ta</sup> dukh paa-ee.  
 gurmukh hovai so NaamDhi-aa-ee.  
 darsan sachai sachee pat ho-ee. ||3||

kis no kahee-ai daataa ik so-ee.  
 kirpaa karay sabad milaavaa ho-ee.  
 mil pareetam saachay gun gaavaa.  
 naanak saachay saach samaavaa. ||4||2||22||

**GAURRI GUARERI MEHLA 3**

Like the previous *shabad*, Guru Ji stresses upon the importance of the Guru in this *shabad* also.

He says: "Rare is the one who seeks (divine) wisdom from the Guru. The one who acquires (divine wisdom) from the Guru succeeds (spiritually in life). From the Guru, one obtains poise and understanding (about the merits) of the eternal God. (In short), from the Guru one finds the (door) to salvation." (1)

Therefore Guru Ji states: "By great good fortune, whom the Guru comes to meet merges in the eternal (God), and the everlasting state of equipoise." (1-pause)

Elaborating on the blessings obtained through the Guru, he says: "When one meets the Guru, one extinguishes one's fire of (worldly) desire. Through the Guru, peace comes to abide in the mind. From the Guru is obtained (spiritual) purity, transparency, and cleanliness (of character). It is through the Guru's *shabad*, that union with God takes place." (2)

Describing what happens without the guidance of the Guru, he says: "Without the Guru, the whole (world) is lost in doubt, and without (meditating on God's) Name, immense pain is suffered. The one who follows the Guru meditates on the Name, and by seeing the sight of the eternal (God) obtains true honor." (3)

In conclusion, he says: "Whom can we ask (for this gift of Name, when God) is the only Giver (who can give this gift)? When He shows mercy, only then is union with Him obtained through the (Guru's) *shabad*. (I) Nanak pray that by meeting my beloved (Guru), I may sing praises of the eternal (God), and forever merge in the eternal (God)." (4-2-22)

**The message of this *shabad* is that if we want to avoid wandering through existences, then we should pray to God to unite us with the true Guru. So that by listening and acting on his advice, we may also meditate on God's Name, become worthy of His grace, and merge in that eternal God.**

gaṁI gauri mhl 3 ]

suṁauscunūinrml ihē ]  
sic inviskryscisē ]  
scl bṁl j g caryj pY ]  
sBuikCusicw ApyApy ]1]

krmuhv/sqslg iml wey ]  
hir gk gwYbYs suQwey ]1] rhau ]

j l auieh ij hvv dY YBwē ]  
hir rsun cūYPIkw Awl wē ]  
ibnubYyqnumnuPIkw hōē ]  
ibnunwYdKI Aw cil Aw rōē ]2]

rsnw hir rsucūKAw shij sBwē ]  
gr ikrpw qysic smwē ]  
sucyrwql gr sbduvlcr ]  
Amṁquplvlinrml Dwr ]3]

nmim smwYj oBwfw hōē ]  
aDYBwYitkYn kōē ]  
gr sbdl min nmim invisu ]  
nwnk scuBwfw ij susbd ipAws ]4]3]23]

ga-orhee gu-aarayree mehlāa 3.

so thaa-o sach man nirmal ho-ay.  
sach nivaas karay sach so-ay.  
sachee banee jug chaaray jaapai.  
sabh kichh saachaa aapay aapai. ||1||

karam hovai satsang milaa-ay.  
har gun gaavai bais so thaa-ay. ||1|| rahaa-o.

jala-o ih Jihvaa doojai bhaa-ay.  
har ras na chaakhai feekaa aalaa-ay.  
bin boojhay tan man feekaa ho-ay.  
bin naavai dukhee-aa chali-aa ro-ay. ||2||

rasnaa har ras chaakhi-aa sahj subhaa-ay.  
gur kirpaa tay sach samaa-ay.  
saachay raate gur sabad veechaar.  
amrit peevai nirmal Dhaar. ||3||

Naam samaavai jo bhaadaa ho-ay.  
oonDhai bhaaNdai tikai na ko-ay.  
gur sabdee man Naam nivaas.  
naanak sach bhaaNdaa Jis sabad pi-aas.  
||4||3||23||

**GAAURRI GUARERI MEHLA 3**

In the previous *shabad*, Guru Ji told us about the merits of the Guru, and the blessings which we can obtain from him. In this *shabad*, he tells us about the place or congregation which is best for leading our mind in the right direction.

Guru Ji says: “That place (or congregation) is truly the right place where one’s mind becomes immaculate. There one’s mind is attuned to the eternal (God, by virtue of the holy congregation) becomes the embodiment of the eternal (God). By reflecting on the true word (of the Guru), one becomes known through all the four ages (forever, and realizes that) the eternal (God) is everything, all by Himself.” (1)

But everyone does not obtain such a true company. Therefore, Guru Ji says: “(Only) when (God) shows mercy (on someone), He unites that person with the congregation of saintly persons. Sitting in that company, such a person sings God’s praise.” (1-pause)

Guru Ji now states his opinion about those who remain attached to worldly wealth and do not taste the relish of God’s Name. He says: “May this tongue be burnt which is in love with (worldly wealth rather than God). Such a (tongue) does not taste the relish of God’s (Name), and utters insipid words. Without knowing (God), one’s mind and body become insipid, and without meditating on the Name (of God), one departs from the world in a state of grief.” (2)

Now showing the opposite side, and stating the merits acquired by that person who meditates on God’s Name, Guru Ji says: “(The person whose) tongue has tasted the relish of God’s (Name), by Guru’s grace easily merges in the eternal (God). By reflecting on the word of the Guru, the tongue becomes imbued with the love of the eternal (God), and it drinks the immaculate stream of Nectar.” (3)Guru Ji concludes the *shabad* by stating another important concept about the person who obtains the grace of God and merges in Him. Using the example of a vessel in the rain, he says: “The (rain of) Name enters only (the heart of that person, which like) a vessel (is turned upwards and is receptive of the Guru’s word. Just as) nothing can stay in the downward turned vessel (similarly no advice can benefit the mind, which is not attuned to the Guru). Only through the Guru’s word God’s Name comes to reside in our heart. O’ Nanak, true is that vessel (that mind) which is thirsty for the (Guru’s) word.” (4-3-23)

**The message of this *shabad* is that if we want to enjoy the relish of the nectar of God’s Name, we should pray to Him to bless us with the company of saintly persons. Joining this congregation, we should listen to the word of the Guru, sing God’s praises, and meditate on His Name.**

gaṁI gauryī mhl ३ ]

ga-orhee gu-aarayree mehlāa 3.

ieik gwq rhymin sudun pwie ]  
hamyivic gwih ibrw jwie ]  
gwix gwih ij n nm ipAuru ]  
suci bixl sbd blcru ]1]

ik gaavaṭ rahay man saad na paa-ay.  
ha-umai vich gaavahi birthaa jaa-ay.  
gaavan gaavahi Jin Naam pi-aar.  
saachee bane sabad bechaar. ||1||

gwq rhYjysiqgr BwY ]  
mnunqurwq nmim shwY ]1] rhwau ]

gaavaṭ rahai jay satgur bhaavai.  
man tan raaṭaa Naam suhaavai. ||1|| rahaa-o.

ieik gwih ieik Bgiq krjh ]  
nmun pwih ibnuAsnh ]  
scl Bgiq gr sbd ipAur ]  
Apnw iprurwKAw sdw air Dair ]2]

ik gaavahi ik bhagat karayhi.  
Naam na paavahi bin asnayh.  
sachee bhagat gur sabad pi-aar.  
apnaa pir raakhi-aa sadaa ur Dhaar. ||2||

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Bgiq krih mK Apuj xwih ]  
nic nic tpih bhqudKupwih ]  
nicAYtipAYBgiq n hoe ]  
sbid mrYBgiq pwey nuse ]3]

bhagat karahi moorakh aap janaaveh.  
nach nach tapeh bahutdukh paavahi.  
nachi-ai tapi-ai bhagat na ho-ay.  
sabad marai bhagat paa-ay jan so-ay. ||3||

Bgiq vCl uBgiq krweysie ]  
scl Bgiq ivchuApukoe ]  
myw pBusicw sb ibiD jwxY ]  
nwnk bKsynmupCwxY ]4]4]24]

bhagat vachhal bhagat karaa-ay so-ay.  
sachee bhagat vichahu aap kho-ay.  
mayraa parabh saachaa sabh biDh jaanai.  
naanak bakh say Naam pachhaanai.  
||4||4||24||



**GAURRI GUARERI MEHLA 3**

In the previous *shabad* Guru Ji advised us that if we want to enjoy the relish of God's Name, we should pray to Him to bless us with the company of saintly persons. Joining this congregation, we may listen to the word of the Guru, sing God's praises, and meditate on His Name. In this *shabad*, he warns us against singing praises of God, without true love and devotion, as is generally the case with many singers and dancers who perform, more for the sake of money, or satisfying their ego, rather than true love for God.

Guru Ji says: "There are some who keep singing (divine songs), but they don't obtain (true) delight in their mind. (Because), they sing out of ego, all their effort goes waste. Only those sing (true) songs (of God's praise) who are in love with His Name, and reflect on (*Gurbani*), the (Guru's) eternal word." (1)

Stating the blessing one obtains when one truly sings God's praises, he says: "If it so pleases the true Guru (and he shows mercy on the one who has come to his shelter, then one) keeps singing God's praises. The mind and body are then imbued (with God's) Name, and one's (life) becomes beautiful." (1-pause)

Elaborating on his remarks in the first paragraph, Guru Ji says: "There are some who sing or worship (God). But without true inner love, they do not obtain (God's) Name. The true worship lies in (true) love of the Guru's word. (Such devotees) have always kept their spouse (God) enshrined in their mind." (2)

Commenting further on those who make a show of their worship by singing or dancing in front of others, Guru Ji says: "There are those fools who worship only to make themselves known. They dance and jump again and again and bear great pain. Dancing and jumping does not mean (true) devotion (of God). Only the one who (by reflecting on the Guru's word completely loses one's self-conceit, as if that person has) died through the (Guru's) word obtains true devotion." (3)

Finally Guru Ji describes how God gets His true worship done, and who the fortunate ones are who are blessed with the true worship of God. He says: "That lover of the devotees, Himself gets His true worship done. The true worship happens when a person erases self (conceit) from within. My eternal God knows all the ways (to make a person lose self-conceit and perform true worship). O' Nanak, the one on whom (God) showers His Grace realizes (His) Name." (4-4-24)

**The message of this *shabad* is that we should not consider ourselves devotees of God simply because we perform ritual worship or sing hymns. The true worship of God is only performed when by reflecting on the Guru's word, we erase our ego and sing His praises with true love and devotion.**

gaṁI gauryI mhl w 3 ]

mnumryDuqumir j wie ]  
ibnumkykyhir pwie ]  
mnumrydwrlj wYkoe ]  
mnusbid mrYbWYj nusoe ]1]

ij s nobKsydyvifAel ]  
gr prswid hir vsYmin Ael ]1] rhau]

gurmik krxi kur kmwY ]  
qw iesumn kl sol pwY ]  
mnumymqumbl imkdw ]  
guruAlksumir j lwl xhwr ]2]

mnuAsuDuSDYj nukoe ]  
Acrucryqw inrml uhoie ]  
gurmik iehumnu ieAw svir ]  
hamYivchuqj yivkur ]3]

j oDir ruikAnumjl iml wie ]  
kdyn ivCih sbid smwie ]  
Apxl kl w Apyhl j wY ]  
nwnk gurmik nwnupCwY ]4]5]25]

ga-orhee gu-aarayree mehlāa 3.

man maaray Dhaat mar jaa-ay.  
bin moo-ay kaisay har paa-ay.  
man marai daaroo jaanai ko-ay.  
man sabad marai boojhai jan so-ay. ||1||

Jis no bakhsay day vadi-aa-ee.  
gur parsaad har vasai man aa-ee. ||1|| rahaa-o.

gurmukh karnee kaar kamaavai.  
taa is man kee sojhee paavai.  
man mai mat maigal mikdaaraa.  
gur ankas maar jeevaalanhaaraa. ||2||

man asaaDh saaDhai jan ko-ay.  
achar charai taa nirmal ho-ay.  
gurmukh ih man la-i-aa savaar.  
ha-umai vichahu tajay vikaar. ||3||

jo Dhur raakhi-an mayl milaa-ay.  
ka<sup>da</sup>ay na vichhurheh sabad samaa-ay.  
aapnee kalaa aapay hee jaanai.  
naanak gurmukh Naam pachhaanai. ||4||5||25||

**GAURRI GUARERI MEHLA 3**

In the previous *shabad*, Guru Ji stated that true worship of God is only performed when by reflecting on the Guru's word, we erase our ego and sing His praises with true love and devotion. In this *shabad*, he tells us what happens when one stills the mind, and why it is so important to erase one's ego.

Guru Ji says: "When one subdues one's mind, then one's wandering (for material possessions) ceases. Without controlling the mind, one cannot attain to God. But it is only a rare person who knows the medicine (or the way) to still the mind. The person who knows that the mind is brought under control through the (Guru's) word is a (true) devotee." (1)

Guru Ji now tells us, whom God gives this honor. He says: "The person upon whom God becomes gracious is given this honor, (and) by Guru's Grace, God comes to reside in the heart." (1-pause)

Explaining the above remarks, Guru Ji says: "It is only when one conducts oneself according to the word or advice of the Guru that one obtains understanding about the mind. (Such a person then realizes that) like an intoxicated elephant, the mind is full of ego. It is only the Guru who disciplines it and rejuvenates it (spiritually) with the goad (of his *shabad*)." (2)

Guru Ji adds: "This mind is incorrigible. Only a rare person rectifies it (and brings it to the right path). Only when one eats the uneatable (self-conceit, this mind) becomes immaculate. The Guru's followers have rectified (and subdued) this mind, and they have dispelled the ego and other evils from within." (3)

In conclusion, he says: "They whom (God) has preordained (to be saved) have been united (with the Guru). They always remain merged in (the Guru's) word, and are never separated (from God, who) alone knows His power and play. O' Nanak, a Guru's follower recognizes (God's) Name (His will)." (4-5-25)

**The message of this *shabad* is that if we want to obtain peace and unite with God, then we should subdue our mind by reflecting on the Guru's word. We must make the mind pure by dispelling our ego and evil thoughts, so that it can recognize God's will and truly meditate on His Name.**

gaMl gauryl mhl w 3 ]

ga-orhee gu-aarayree mehlāa 3.

hamYivic sBuj gubarwnw ]  
dJ YBwie Brim Bil wnw ]  
bhuickw icqvYApun pCwnw ]  
DDw kriqAw Anidnuivhwnw ]1]

ha-umai vich sabh jag ba-uraanaa.  
doojai bhāa-ay bharam bhulaanaa.  
baho chintāa chitvai aap na pachhaanaa.  
DhanDhaa karti-aa an-din vihaanaa. ||1||

ihrdYrmurmhumryBuel ]  
girmiK rsnw hir rsn rsuel ]1] rhwau]

hirdai raam ramhu mayray bhāa-ee.  
gurmukh rasnaa har rasan rasaa-ee. ||1|| rahaa-o.

girmiK ihrdYij in rmupCiqw ]  
j gj lvnusjv j g caryj wq ]  
hamYmir gr sbid pCiqw ]  
ikp w kryptB krm ibDwq ]2]

gurmukh hirdai Jin raam pachhaataa.  
jagjeevan sayv jug chaaray jaataa.  
ha-umai maar gur sabad pachhaataa.  
kirpaa karay parabh karam biDhaataa. ||2||

syj n scyj ogr sbid iml wey ]  
Dwq vrjyTwik rhwey ]  
nmunv iniD gr qypwey ]  
hir ikrpw qyhir vsYmin Awey ]3]

say jan sachay jo gur sabad milaa-ay.  
Dhaavat varjay thaak rahaa-ay.  
Naam nav niDh gur tay paa-ay.  
har kirpaa tay har vasai man aa-ay. ||3||

rmw rmw kriqAw sKusWq srlr ]  
Alqir vsYn l wYj m plr ]  
AypyswihbuAup vj lr ]  
nwnk sjv sdw hir gxl ghlr ]4]6]26]

raam raam karti-aa sukh saa<sup>N</sup>t sareer.  
antar vasai na laagai jam peer.  
aapay saahib aap vajeer.  
naanak sayv sadaa har gunee gaheer. ||4||6||26||

**GAURRI GUARERI MEHLA 3**

In the previous *shabad* Guru Ji advised us that if we want to obtain true peace and unite with God, then we should subdue our mind and dispel our ego. In this *shabad*, he explains why it is necessary, and what is the best way to do so.

He says: "The entire world has gone crazy under the influence of ego. Because of the love of other (worldly things), it is lost in illusion. One worries too much, and does not recognize one's (true) self. One's day and night (and in this way, the entire life) is being spent doing (worldly) chores." (1)

Suggesting the remedy to save ourselves from this rat race, Guru Ji says: "O' my brothers, meditate on God in your heart. Seeking Guru's Grace, help your tongue taste the relish of God's (Name)." (1-pause)

Describing the benefits of realizing God, he says: "Through Guru's Grace, one who has realized God in the heart by serving that Life of the universe, has become known (forever) through all the four ages. When God, the judge of our deeds, shows mercy, by stilling ego through the Guru's word, such a person recognized his or her true self." (2)

Describing the merits acquired by such a person, Guru Ji says: "True are those devotees who have been united (with God) through the Guru's word. The (minds of such persons) have been stopped from wandering and have been brought to rest. From the Guru they have obtained (God's) Name, the essence of all the nine treasures. Yes, by God's Grace, God has come to reside in their hearts." (3)

In conclusion, Guru Ji states: "By repeating God's Name, our body obtains peace and joy. (By doing so, God) comes to reside within us, and we are not afflicted by the pain of the demon (or fear of death). God Himself is the King and Himself the Counselor (and is not dependent on any advice). Therefore, O' Nanak, (we should) always serve (and worship) that Ocean of virtues." (4-6-26)

**The message of this *shabad* is that the world has gone crazy, due to its love of duality and self-conceit. If we want to rid ourselves of this malady and enjoy an eternal state of peace, then we should meditate on God's Name by reflecting on the Guru's word (*Gurbani* in *Guru Granth Sahib*).**

gaṁl gauryī mhl w 3 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 3.

soikauivsrīj s kyj lā prnw ]

so ki-o visrai Jis kay jee-a paraanaa.

soikauivsrīsb mūh smnw ]

so ki-o visrai sabh maahi samaanaa.

ij qusjvAḍrgh piq prnw ]1]

jīṭ sayvi-ai dargeh paṭ parvaanaa. ||1||

hir kynm ivthubil j vau]

har kay Naam vitahu bal jaa-o.

qūivsrīh qid hl mir j vau]1] rhvau]

ṭoon visrahi ṭaḍ hee mar jaa-o. ||1|| rahaa-o.

iqn qūivsrīh ij qḍuAṁp Bī vey]

ṭin ṭoon visrahi je ṭuḍh aap bhulaa-ay.

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iqn qūivsrīh ij dī Bvay]

ṭin ṭoon visrahi je doojai bhaa-ay.

mnmk AigAṁl j nī pvey]2]

manmukh agi-aanee jonee paa-ay. ||2||

ij n iek min qūw sysiqgr syw l vey]

jīn ik man ṭuthaa say satgur sayvaa laa-ay.

ij n iek min qūw iqn hir mūh vsvey]

jīn ik man ṭuthaa ṭin har man vasaa-ay.

gurmql hir nūm smvey]3]

gurmaṭee har Naam samaa-ay. ||3||

ij nw pḍpḍusyigAṁ blcwl ]

jīnaa poṭai punn say gi-aan beechaaree.

ij nw pḍpḍuiqn haṁYmwrl ]

jīnaa poṭai punn ṭin ha-umai maaree.

nwnk j onūm rqiyn kaubil hwrl ]4]7]27]

naanak jo Naam raṭay ṭin ka-o balihaaree.

||4||7||27||

### GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji told us that the world has gone crazy because of ego and love of duality. In other words, the world has forsaken God for the sake of satisfying their ego and worldly desires. In this *shabad* he instructs us not to make such a mistake.

Reminding us of so many gifts, which God has bestowed on us, Guru Ji says: "(O' my friends), why should that (God) go out of our mind, to whom belong our life and soul? Why should that (God) be forsaken, who pervades in all, and by serving whom one is accepted with honor in (God's) court?" (1)

Sharing with us, how much he loves and respects God's Name, Guru Ji says: "I am a sacrifice to God's Name. (O' God, I spiritually) die the moment I forsake You." (1-pause)

Now telling us what kind of people forget God, and what kind of consequences they suffer, he says: "(O' God), You are forgotten by those whom You Yourself lead astray. You go out of the mind of those, who are in love with duality (the worldly wealth). Such self-centered ignorant (persons) are made to go through existences (again and again)." (2)

Next Guru Ji contrasts the fate of the self-conceited against the blessings received by those whom He leads to the right path, and yokes in the service of the true Guru. He says: "(O' my friends), on whom God has become whole-heartedly gracious, they have been yoked in the service of the true Guru. They upon whom, He has become whole-heartedly gracious; they have enshrined God in their minds. By following the Guru's instruction, (they) have merged in God's Name." (3)

Finally, Guru Ji tells us, who are those who reflect on the Guru's divine wisdom. He says: "They in whose destiny is the account of (past) virtues, reflect on the (Guru's divine) wisdom. They in whose accounts are virtues have subdued their ego. Nanak is a sacrifice to those, who are imbued with the love of (God's) Name." (4-7-27)

**The message of this *shabad* is that we should never forsake God, who has given us this life and soul. Instead, we should pray to Him to bless us with the guidance of the true Guru, so that we may reflect on his divine wisdom, still our ego, and become worthy of acceptance in God's court.**

gaṁl gaurī mhl 3 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 3.

qAkQuikaukiQAw j ih ]  
gr sbdumxum mih smih ]  
qrygk Ank klmiq nh pih ]1]

too<sup>N</sup> akath ki-o kathi-aa jaahi.  
gur sabad maaran man maahi samaahi.  
tayray gun anayk keemat nah paahi. ||1||

ij s kl bxl iqsumih smxl ]  
qr AkQ kQw gr sbid vKxl ]1] rhau]

jis kee banee tis maahi samaanee.  
tayree akath katha gur sabad vakhaanee.  
||1|| rahaa-o.

j h siqgruqh sqsliq bxel ]  
j h siqgrushj yhir gx giel ]  
j h siqgruqh hamlsbid j l el ]2]

jah satgur tah satsangat banaa-ee.  
jah satgur sehjay har gun gaa-ee.  
jah satgur tahaa ha-umai sabad jalaa-ee. ||2||

girmik syw mhl l Qaupwey]  
girmik Amir hir numvswey]  
girmik Bgiq hir nim smey]3]

gurmukh sayvaa mahlee thaa-o paa-ay.  
gurmukh antar har Naam vasaa-ay.  
gurmukh bhagat har Naam samaa-ay. ||3||

Apydiq kryduqru]  
phtsiqgr isaul glipAwru]  
nwnk nim rqiyn kauj kuru]4]8]28]

aapay daat karay daataar.  
pooray satgur si-o lagai pi-aar.  
naanak Naam ratay tin ka-o jaikaar.  
||4||8||28||

### GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji advised us that we should never forsake God. Instead, we should pray to Him to bless us with the guidance of the Guru. In this *shabad*, he tells us why this guidance is essential.

Addressing God directly, Guru Ji says: "(O' God), You are indescribable, so how can You be described? (I only know this much): that he who has the recipe of the word of the Guru (the one who has subdued ego by reflecting on *Gurbani*), You come to reside in that one's mind. (O' God), unaccountable are Your merits, whose worth cannot be estimated." (1)

Stating the significance of God's word, he says: "(O' my friends, like God), His word (is also indescribable. It) remains absorbed in Him to whom it belongs. (O' God), Your ineffable discourse can only be described through the (Guru's) word." (1-pause)

Stating how the Guru helps us in our spiritual journey, he says: “Wherever the Guru has gone, there he has established a saintly congregation. Where there is the true Guru, there imperceptibly are sung God’s praises. So wherever is the true Guru, there through (divine) word, he has burnt off the ego (of many).” (2)

Explaining the benefits of participating in the holy congregation (in the presence of the Guru Granth Sahib Ji), Guru Ji says: “By serving (and by singing praises of God), a Guru’s follower obtains a seat in the mansion of God. There by Guru’s Grace, such a person enshrines (God’s) Name in the heart. (In this way), by worshipping God a Guru’s follower merges in the (God’s) Name (itself).” (3)

But Guru Ji cautions us against any false misconceptions about our religiosity, and tells us that we obtain all such blessings only when God Himself shows His grace upon us. He says: “On His own, the benefactor (God) blesses a person with such a gift. Then one is imbued with love for the true Guru, (and then with God’s love). Nanak, therefore, salutes those who are imbued with the love of (God’s) Name.” (4-8-28)

**The message of this *shabad* is that if we want to really enjoy the bliss of eternal union with God, then we should daily pray to Him to bless us with the love and guidance of the true Guru. Joining his holy congregation, we should sing praises of God and merge in His Name.**

gaṁI gaurī mhl 3 ]

ga-orhee gu-aarayree mehlāa 3.

ekṣuqysiB rḥ hih rḥw ]  
paxupxI bḥḥrusiB shī gw ]  
iBḥ iBḥ vḥYhir pBuriḥw ]1]

aykas ṭay sabḥ roop heh rangaa.  
pa-un paanee baisantar sabḥ sahlangaa.  
bhinn bhinn vaykhai har parabḥ rangaa. ||1||

ekṁAcrj ueḥohYsel ]  
gṁmiK vlcwryivrl wkel ]1] rhwau]

ayk achraj ayko hai so-ee.  
gurmukḥ veechaaray virḥaa ko-ee. ||1|| rahaa-o.

shij BvYpBusBni Qwel ]  
khw gḥpḥpḥtupḥB bxq bxwel ]  
AḥpysiQAw dje j gwel ]2]

sahj bhavai parabḥ sabḥnee thaa-ee.  
kahaa gupaṭ pargat parabḥ banatḥ baṇaa-ee.  
aapay suṭi-aa day-ay jagaa-ee. ||2||

iqs kl klmiq iknYn hēl ]  
kih kih kQnukhYsBukel ]  
gṁ sbid smwYbWYhir sel ]3]

ṭis kee keemaṭ kinai na ho-ee.  
kahi kahi kaṭhan kahai sabḥ ko-ee.  
gur sabad samaavai boojhai har so-ee. ||3||

six six vḥYsbid iml wey ]  
vfl vifAwel gṁ syw qypwey ]  
nwnk nwm rḥYhir nwm smwey ]4]9]29]

sun sun vaykhai sabad milaa-ay.  
vadee vadi-aa-ee gur sayvaa ṭay paa-ay.  
naanak Naam raṭay har Naam samaa-ay.  
||4||9||29||

### GAURRI GUARERI MEHLA 3

In the previous *shabad*, Guru Ji told us that God is indescribable, but through the Guru’s word one can obtain some understanding of Him. In this *shabad*, he shares with us some of the attributes of God.

He says: “All forms and colors have originated from the one (God). The same universal law governs all the air, water, and fire. God Himself takes care of all these creatures of different colors.” (1)

Stating the main principle behind all creation, Guru Ji says: “There is but one wonderful God (responsible for all the creation), but only a rare person reflects on this concept by Guru’s Grace.” (1-pause)

Further explaining the ways of God, Guru Ji says: “Unnoticeably, God pervades in all places. (That God) who has made all the structures of the universe, is somewhere hidden, and somewhere visible. On His own, He wakes up (some) who are asleep (in the slumber of worldly riches, and motivates them to earn the wealth of God’s Name).” (2)

But once again Guru Ji wants to caution us against any thoughts of self-conceit. He says: “Though many have tried, yet nobody has been able to (fully) evaluate God. It is only when one merges (in Him) through the word of the Guru that one understands God.” (3)

Finally, describing the right way to understand God, Guru Ji says: “(The one who by) listening again and again to the (Guru’s) word, sees (God everywhere), and unites his (or her self with the Guru), through his word. Yes, it is only by serving the Guru (by listening and acting on his advice), that a person obtains this great honor (of understanding and merging in God). In short, O’ Nanak, they who are imbued with the love of (God’s) Name, remain merged in God’s Name (itself).” (4-9-29)

**The message of this *shabad* is that the entire creation, in its different forms and manifestations, has originated from the one God alone. But it is impossible to describe that Creator. The only way to understand Him is to merge in Him by listening and acting upon (*Gurbani*) the Guru’s word.**

gaṁI gaṁrī mhl 3 ]

manmīK sṭw mīeAw mōh ipAwir ]  
gurmīK j ȳgygK igAan blcīr ]  
syj n j ȳgyij n nām ipAwir ]1]

shjyj ȳȳsvYn kie ]  
pṭygr qybWYj nukie ]1] rhāu]

AsṭuAnwI kdyn bWY]  
kQnI kryqYmīeAw nūI I WY]  
ADuAigAnI kdyn sIJY]2]

iesuj ȳ mih rām nām insqurw ]  
ivrl w kopwēygr sbid vlcwrw ]  
Awp qrYsgI ykI aḌurw ]3]

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iesukil j ȳ mih krm Drmun kel ]  
kI I kwj nmucfīw kYGir hel ]  
nwnk nām ibnw komkiq n hel ]4]10]30]

ga-orhee gu-aarayree mehlāa 3.

manmukh soṭāa maa-i-aa mohi pi-aar.  
gurmukh jaagay gun gi-aan beechaar.  
say jan jaagay jin Naam pi-aar. ||1||  
sehjay jaagai savai na ko-ay.  
pooray gur tay boojhai jan ko-ay. ||1|| rahaa-o.

asant anaarhee kaḍay na boojhai.  
kathnee karay tai maa-i-aa naal loojhai.  
anḌh agi-aanee kaḍay na seejhai. ||2||

is jug meh raam Naam nistāaraa.  
virlaa ko paa-ay gur sabad veechaaraa.  
aap tarai saglay kul uḌhaaraa. ||3||

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is kalijug meh karam Ḍharam na ko-ee.  
kalee kaa janam chandaal kai ghar ho-ee.  
naanak Naam binaa ko mukaṭ na ho-ee.  
||4||10||30||

### GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji told us that on His own, God wakes up (some) who are asleep in the slumber of worldly riches, and motivates them to earn the wealth of God’s Name. In this *shabad*, he tells us who are those who are asleep, and whom we can consider awake, and describes their traits.

Guru Ji says: “The self-conceited person is asleep in the attachment of *Maya* (or worldly riches. On the other hand), by reflecting on the (divine) wisdom, the Guru’s follower remains awake (to worldly temptations. In other words), those devotees remain awake who are in love with God’s Name.” (1)

However, Guru Ji notes: “It is only a rare person who understands (the above principle) from the Guru. (But the one who does so), remains unnoticeably awake, and never sleeps (or becomes unaware of worldly temptations).” (1-pause)

Commenting upon the state of the self-conceited and those who do not listen to the saints, Guru Ji says: “The ignorant persons who do not listen to the saint (Guru) never understand (the purpose of human life). All they do is to talk about and struggle with worldly wealth (and riches). Such blind ignorant persons never succeed (in achieving salvation).” (2)

Now regarding salvation, Guru Ji unequivocally states: “In this age, salvation is obtained only through God’s Name. But only a rare person understands this fact by reflecting on the Guru’s word. (However, the one who does understand this truth) saves one’s own self, and saves one’s entire lineage.” (3)

Finally setting at rest our doubts about the efficacy of doing rituals or deeds of righteousness, Guru Ji says: “In this age (of evil) no rituals or deeds of righteousness are (successful in achieving salvation, because in this age, falsehood and evil are so predominant. It is as if) this Iron Age is born into an evil



family. Therefore, O' Nanak, nobody achieves salvation without (meditating) on God's Name. (It is only by meditating on God's Name that a person develops real love for God in the heart, which helps the person to ultimately merge in God Himself and thus obtain salvation)." (4-10-30)

**The message of this *shabad* is that if we want to achieve the purpose of this human life (and achieve salvation), then instead of remaining engrossed in amassing worldly riches or performing faith rituals, we should listen to the Guru and meditate on God's Name with true love and devotion.**

gaṁI mhl ३ gaṁryI ]

ga-or<sup>h</sup>ee mehlāa 3 gu-aarayree.

scw Amruscw piqsihu]  
min sucYruqyhir vprvihu]  
scYmhl sic nwim smihu]1]

sachaa amar sachaa paatīsaahu.  
man saachai raatay har vayparvaahu.  
sachai mahal sach *Naam* samaahu. ||1||

six mn myrsbduvlwir ]  
rm j phubvj l uagrhupir ]1] rhwau]

sun man mayray sabad veechaar.  
raam *JAP*ahu bhavjal utarahu paar. ||1|| rahaa-o.

BrmyAwYBrmyj wie ]  
iehu j guj nimAw dji YBwie ]  
mnmiK n cpiAwYj wie ]2]

bharmay aavai bharmay jaa-ay.  
ih jag janmi-aa doojai bhaa-ay.  
manmukh na chaytai aavai jaa-ay. ||2||

Awip Bil wik pB Awip Bil wieAw ]  
iehu lauivfuxl ckril l wieAw ]  
mhw dKuKtyibQw j nmugwieAw ]3]

aap bhulaa ke parabh aap bhulaa-i-aa.  
ih jee-o vidaanee chaakree laa-i-aa.  
mahaa dukh khatay birthaa janam gavaa-i-aa. ||3||

ikrpw kir siqgrlilmey]  
ekonmucgyivchuBrmuckmey]  
nwnk nmuj pynwauuiniD pwey]4]11]31]

kirpaa kar satguroo milaa-ay.  
ayko *Naam* chaytay vichahu bharam chukaa-ay.  
naanak *Naam JAP*ay naa-o na-o niDh paa-ay.  
||4||11||31||

### GAURRI GUARERI MEHLA 3

In the previous *shabad* we learned that if we want to achieve salvation and live in the eternal bliss of union with God, we should meditate on His Name with sincere love and devotion. In this *shabad* Guru Ji explains why it is so.

Guru Ji says: "God is eternal, and eternal is His command. They who are in love with that carefree God from the (core of their) heart enter the mansion of the eternal (God) by meditating on His true Name." (1)

Therefore instructing his mind (and indirectly us), he says: "Listen O' my mind, reflect on the (Guru's) word, (which says that you) meditate on God, and swim across the dreadful (worldly) ocean." (1-pause)

Commenting upon the general state of human beings in this world, Guru Ji says: "(The human being) comes (into this world) in doubt, and departs (from here) in doubt. It is because of duality (the love for the worldly riches) that this world is born. Being self-conceited, the human being does not remember God; therefore keeps coming and going (in and out of this world, again and again)." (2)

Guru Ji now wonders why it is so. He asks: "Has the human being gone astray on his own, or has he been strayed (by God? The answer is that because of his love for worldly riches, God has) yoked (the human being) to the service of the other (worldly riches and power. Therefore, the human being) earns great agony and loses his life in vain." (3)

In his mercy, Guru Ji tells us how can one save oneself from all this pain, in spite of so many past sins. He says: "If (God) shows His mercy (upon a person), He unites that person with the true Guru. Then dispelling all doubts from within (that person) meditates on (God's) Name alone. O' Nanak, (this is certain: that) the one who meditates on God's Name obtains that Name (which is as valuable as all the) nine treasures (of wealth)." (4-11-31)

The message of this *shabad* is that if we want to unite with God, (the treasure of all virtues) we should pray to Him to unite us with the true Guru. (He has already done this by uniting us with Sri Guru Granth Sahib Ji). Now all we must do is to reflect upon the Guru's advice (the *Gurbani*) and meditate on God's Name with true love and devotion. One day God will grace us also with the bliss of His union.

gaṁI gaurī mhl 3 ]

ij nṁ gurmīK iḌawieAw iqn pḌauj wīe ]  
gr syw qymnupqI Awīe ]  
syDnṁḷḷ hir nṁmukmīe ]  
pḷygr qysḌI pīe ]1]

hir hir nṁmuj phumryBwēl ]  
gurmīK syw hir Gw Qwīe pīe ]1] rhwau]

AwpupCwYmnuinrml uhīe ]  
j lvn mkiq hir pṁYsīe ]  
hir gṁ gwYmiq aḷm hīe ]  
shjyshij smwYsīe ]2]

dj YBwīe n sjvAw j wīe ]  
hamYwīeAw mhw ibKuKwīe ]  
piq kṁḷb igḷh mīhAw mīe ]  
mnṁiK Aḷw AwYj wīe ]3]

hir hir nṁmudyYj nusīe ]  
AnidnuBgīq gr sbḌI hīe ]  
gurmīq ivrI w bḷYkīe ]  
nṁnk nṁm smwYsīe ]4]12]32]

ga-orhee gu-aarayree mehlāa 3.

jinaa gurmukh Dhi-aa-i-aa tin poochha-o jaa-ay.  
gur sayvaa tay man patee-aa-ay.  
say Dhanvant har Naam kamaa-ay.  
pooray gur tay sojhee paa-ay. ||1||

har har Naam JAPahu mayray bhāa-ee.  
gurmukh sayvaa har ghaal thaa-ay paa-ee. ||1||  
rahaa-o.

aap pachhaanai man nirmal ho-ay.  
jeevan mukat har paavai so-ay.  
har gun gaavai mat ootam ho-ay.  
sehjay sahj samaavai so-ay. ||2||

doojai bhāa-ay na sayvi-aa jaa-ay.  
ha-umai maa-i-aa mahaa bikh khāa-ay.  
put kutamb garihi mohi-aa maa-ay.  
manmukh anDhaa aavai jaa-ay. ||3||

har har Naam dayvai jan so-ay.  
an-din bhagat gur sabdee ho-ay.  
gurmat virlaa boojhai ko-ay.  
naanak Naam samaavai so-ay. ||4||12||32||

### GAURRI GUARERI MEHLA 3

In previous so many *shabads* Guru Ji has urged us to follow Guru's advice and meditate on God's Name. In this *shabad* he describes the benefits of doing so.

He says: "(When I) go and ask those who have followed Guru's guidance (and meditated on God's Name) about the benefits of doing so, they tell me that by serving the Guru (by following his advice), one's mind is convinced (of the benefits of meditating on God's Name). They who earn (the wealth of) God's Name are (truly) wealthy. However, this understanding is only obtained from the perfect Guru." (1)

Therefore, advising us in unequivocal terms, Guru Ji says: "O' my brothers, meditate on God's Name. (I assure you) that God accepts that service (that worship) which you render through the Guru." (1-pause)

Guru Ji now tells what happens when a person reflects on the Guru's word and follows his advice. He says: "(When one reflects on the Guru's word), one realizes one's (own true) self, and one's mind becomes immaculate. Such a person then attains that God who can grant salvation (from worldly bonds, even when) one is still alive. By singing praises of God, one's intellect becomes sublime, and one unnoticeably merges in a state of equipoise." (2)

Commenting on the fate of those who might try to serve God while remaining in love with worldly riches, Guru Ji says: "(O' my friends, God) cannot be (truly) served while remaining in love with duality (worldly riches and power. Under such circumstances) the person simply keeps amassing the poison of ego and worldly riches. The blind self-conceited person (who remains) engrossed in (the attachment of) sons, (daughters), family, and worldly wealth, keeps coming and going (in and out of this world)." (3)

In conclusion, Guru Ji says: "That (person) alone is the true devotee (of God), whom He blesses with God's Name. It is only through the word of the Guru that day and night, worship (of God) is performed.

But it is only a rare person who understands this through the Guru's instruction. O' Nanak, such a person merges in the Name (of God)." (4-12-32)

The message of this *shabad* is that if we want to obtain salvation even while still alive, and merge in God Himself, we should reflect on the Guru's word and meditate on God's Name.

gaṁI gaṁryI mhl 3 ]

gr syw jg caryhel ]

plhw j nukur kmw/kel ]

AKutunw Dnuhir qit n hel ]

ADYsdw sKudir sBw hel ]1]

eymn myrBrmun kljY]

gurmik syw Almh rsupljY]1] rhwau]

siqgrusyih symhpik sBury]

Awp aDrykl sgl insqury]

hir kw nmurKih ar Dwy]

nmim rgyBaj l aqrih pury]2]

siqgrusyih sdwmin dws ]

hamYmir kml uprgusw ]

AnhdvujYinj Gir vusw ]

nmim rgyGr mih adusw ]3]

siqgrusyih iqn kl scl bwl ]

j gaj guBgql Awik vKwl ]

Anidnuj pih hir swlypwl ]

plhw 162

nwnk nmim rgyinhkyl inrbwl ]4]13]33]

ga-orhee gu-aarayree mehlāa 3.

gur sayvaa jug chaaray ho-ee.

pooraa jan kaar kamaavai ko-ee.

akhut Naam Dhan har tot na ho-ee.

aithai sadaa sukh dar sobhaa ho-ee. ||1||

ay man mayray bharam na keejai.

gurmukh sayvaa amrit ras peejai. ||1|| rahaa-o.

satgur sayveh say mahaa purakh sansaaray.

aap uDhray kul sagal nistaaray.

har kaa Naam rakheh ur Dhaaray.

Naam raṭay bha-ojal utreh paaray. ||2||

satgur sayveh sadaa man daasaa.

ha-umai maar kamal pargaasaa.

anhad vaajai nij ghar vaasaa.

Naam raṭay ghar maahi udaasaa. ||3||

satgur sayveh tin kee sachee banee.

jug jug bhagtee aakh vakhaanee.

an-din jaapeh har saarangpaanee.

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naanak Naam raṭay nihkayval nirbaanee.  
||4||13||33||

### GAURRI GUARERI MEHLA 3

In the previous *shabad*, Guru Ji told us that by serving the Guru and following his guidance, we obtain so many blessings (including union with God). In this *shabad*, he tells us how ancient and well established this method is, and how we can rely on this approach to enjoy the bliss of eternal union with God.

He says: "(The tradition of) serving the Guru (and following his advice) has been carried out in all the four ages. But only a rare perfect person fully does this deed. (The one who has done this), has obtained the inexhaustible wealth of Name, which never falls short. (As a result, such a person) has always enjoyed peace here (in this world), and has obtained honor at the (God's) door." (1)

Therefore instructing his own mind (and indirectly ours), Guru Ji says: "O' my mind, don't enter into any doubt. (Go ahead) and drink the relish of (God's) nectar through the Guru's service." (1-pause)

Next, Guru Ji unambiguously declares: "They who serve the true Guru in this world are supreme. They emancipate themselves, and emancipate their entire lineage. They keep God's Name enshrined in their hearts. Being imbued with (God's) Name, they swim across the dreadful (worldly) ocean." (2)

Explaining what happens when a person serves the Guru (by sincerely following his advice), Guru Ji says: "They who serve the true Guru (always remain so humble that) in their minds, they (consider themselves to be the) servants (of others). By conquering their ego, (their heart feels delighted, as if) it has blossomed like a lotus. Within them begins playing the music of continuous (divine) melody, and they obtain an abode in their own home (attuned to God). Being imbued with (God's) Name, they become detached (from worldly affairs), even while living in their household." (3)

In closing, Guru Ji says: “The speech of those who serve the true Guru is always true. Throughout (all) the ages, devotees have said and described this fact (because) day and night they meditate on the one God of the universe. In short, O’ Nanak, they who are imbued with the (God’s) Name are (truly) detached, and emancipated (from worldly bonds).” (4-13-33)

**The message of this *shabad* is that if we want to obtain salvation from worldly bonds while living in our households, we should follow Guru’s advice, and meditate on God’s Name without delay.**

gaMl gaAryl mhl w 3 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 3.

siqgruiml YvfBwig sJlg ]  
ihrdYnmuing hir rs Bg ]1]

satgur milai vad<sup>b</sup>haag sanjog.  
hirdai Naam nit har ras <sup>b</sup>hog. ||1||

gurmik plxl nimumhir iDAwie ]  
j nmuj liq l uhw nimumpie ]1] rhau]

gurmukh paraanee Naam har Dhi-aa-ay.  
janam jeet laahaa Naam paa-ay. ||1|| rahaa-o.

igAwniDAwugr sbduhYmITw ]  
gr ikrpw qyiknYivrI YciK fITw ]2]

gi-aan Dhi-aan gur sabad hai meet<sup>h</sup>aa.  
gur kirpaa tay kinai virlai chakh deethaa. ||2||

krm kWF bhukrih Acwr ]  
ibnunwYiDguDguAhlkar ]3]  
bDin bwiDE mieAwPis ]  
j n nink CtYgr prgis ]4]14]34]

karam kaa<sup>N</sup>d baho karahi achar.  
bin naavai Dharig Dharig aha<sup>N</sup>kaar. ||3||  
banDhan baaDhi-o maa-i-aa faas.  
jan naanak <sup>ch</sup>hootai gur pargaas.  
||4||14||34||

### GAURRI GUARERI MEHLA 3

Throughout Guru Granth Sahib Ji, Guru Ji urges us to serve the Guru and follow his advice (*Gurbani*). In this *shabad*, he tells us how fortunate are those who meet the true Guru.

He says: “It is only by great fortune that one is blessed with the union (and guidance of) the Guru. Such a (fortunate person) daily enjoys the relish of God’s Nectar in the heart.” (1)

Summarizing the blessings obtained by such a fortunate person, Guru Ji says: “The one who meditates on (God’s) Name under Guru’s guidance, obtains the profit of (the wealth of God’s) Name, and departs from here, winning (the game of) life.” (1-pause)

Now Guru Ji tells us what is so special about the Guru’s advice or word. He says: “Through the word of the Guru, the meditation and divine wisdom becomes sweet (and pleasing to a person). But only a rare person, by Guru’s Grace, has seen and tasted (this sweetness).” (2)

Commenting on the rituals and works which many people erroneously practice for salvation, Guru Ji says: “Some people indulge in many kinds of rituals, ways of works, and ‘pious conduct.’ (But) without (meditating on God’s) Name, it gives them (nothing but) ego, which is to be cursed again and again.” (3)

In conclusion, Guru Ji says: “(Ordinarily, one) remains bound to the noose of worldly attachments. Servant Nanak (says that) only through the enlightenment of (*Gurbani*) the Guru’s (word) one is liberated (from these bonds).”(4-14-34)

**The message of this *shabad* is that Sikhs should consider themselves very fortunate for being provided with the eternal guidance of Shri Guru Granth Sahib Ji. Now all they need to do is to read, understand, and act upon the word (or *Gurbani* contained therein) to obtain salvation.**

mhl w 3 gaMl bYwgix ]

mehlāa 3 ga-or<sup>h</sup>ee bairagaan.

j Yl Drql aBirmGd w brsquhYikAw Drql mDypwxl  
nwhl ]  
j YlDrql mDypwxl prgisAw ibnupgw vrsq  
iPrwhl ]1]

jaisee Dhar<sup>t</sup>ee oopar mayghulaa barsat hai ki-  
aa Dhar<sup>t</sup>ee maDhay paanee naahee.  
jaisay Dhar<sup>t</sup>ee maDhay paanee pargaasi-aa  
bin pagaa varsat firaa-ee. ||1||

baabaa tooN aisay bharam chukaahee.

jo ikCu krqu hYsael kael hY ry qSy j wie smhl ]1]  
rhau]

jo kichh karat hai so-ee ko-ee hai ray taisay  
jaa-ay samaahee. ||1|| rahaa-o.

istaree purakh ho-ay kai ki-aa o-ay karam

naanaa roop sadaa heh tayray tujh hee maahi

kamaahee.

samaahee. ||2||

itnay janam bhool paray say jaa paa-i-aa taa

jaa kaa kaaraj so-ee par jaanai jay gur kai

bhoolay naahee.

sabad samaahee. ||3||

tayraa sabad tooNhai heh aapay bharam

naanak tat tat si-o mili-aa punrap janam na  
aahee. ||4||1||15||35||

kahaahee.

aahee. ||4||1||15||35||

### GAURRI BAIRAAGAN MEHLA 3

According to Dr. Bh. Vir Singh Ji, it is believed that the third Guru Amardas Ji uttered this *shabad* when he visited *Hardwaar* (a very holy Hindu Place on the banks of river Ganges). Here, a local *Pundit* asked him what was the necessity for him and his predecessors to recite additional divine wisdom, when enough of it was already covered in the *Vedas* (the Hindu scriptures). The *Pundit* also questioned the wisdom of reciting *Gurbani* in the local dialect (used by ordinary people), instead of *Sanskrit* (which is believed to be the language of angels and the elite)?

Guru Ji answered him with a beautiful example. He said: “(O’ *Pundit*), though there is water in the earth itself, yet clouds still rain over it. Similarly, in spite of the divine wisdom in the *Vedas* there is need for additional enlightenment by the devotees. (Further), though the water within the earth becomes manifest (in the form of rivers and springs), yet still the clouds keep raining at different places; (similarly, though the knowledge within the *Vedas* may be available to some elite and those educated in *Sanskrit*, there is still need for additional spreading of divine knowledge by the devotees in a language which can be understood by ordinary people).” (1)

Guru Ji respectfully asks the *Pundit* to remove his doubt, and says: “O’ my dear Sir, please remove your doubt. Whatever and wherever any thing is happening, that same God does it. Everybody and everything ultimately merges back into Him. (Similarly, whatever His devotees are uttering, it is according to His command. That knowledge then is merged into books and holy scriptures).” (1-pause)

The *Pundit* raises yet another objection, and says that according to their holy scriptures (the *Shastras*), women are not supposed to have this divine wisdom. However, Guru Ji has made his knowledge available to both sexes.

To this Guru Ji responds: “(O’ *Pundit*, before raising this objection, please ponder) what kinds of deeds God has not performed both in the form of a man or a woman? (Then going into a prayer mode, he says): “O God, all the different forms have always been Yours, and they all ultimately merge back into You.” (2)

The *Pundit* then agrees, and regrets that he has been mistaken for such a long time. Guru Ji responds: “We all might have been mistaken for many births, but now that we have obtained the right understanding, we should not make the same mistake again. (The truth is) that only He whose creation is all this world knows (all its mysteries), and the one who merges in Him through the Guru’s word (understands this).” (3)

Guru Ji concludes with a humble address to God and says: “O’ God, it is Your Word (which Your devotees utter), and You are all by Yourself. Why should there be any doubt? O’ Nanak, when (one’s) essence unites with the essence (of God), then there are no more (cycles of) birth (and death).” (4-15-35)

**The message of this *shabad* is that it does not matter how much knowledge or wisdom already exists, and in what script or language this divine wisdom is already recorded. There is always a need for additional knowledge, and this knowledge should be spread to all the masses in a language understood by them.**

gaŋ/ bʔŋgix mhl w 3 ]

sBuj gukwl Yvis hYbwDw dIj YBwie ]  
hamYkrm kmwvdymnmik iml Ysj wie ]1]

```
mrymn gr crxl icqu! wie ]
grmiK nmuinDwnu! Ydrgh l eyCfwie ]1]
rhwa!]
```

I K carvsh BrmdymnhiT Awvjnie ]  
qr kw sbdun clinE iPir iPir jnl pwie ]2]

gmiK AupupCuxAw hir nmuvisAw min Awie ]  
AnidnuBqql riqAw hir nmysik smwie ]3]

mnusbid mrYprqliq hie hamYqj yivkwr ]  
jn nunk krml puelAin hir numw Bgiq  
Blfwr [4]2[16]36]

**qa-orhee bairaaqan mehlaa 3.**

sabh jag kaalai vas hai baaDhaa doojai bhaa-ay.  
 ha-umai karam kamaavday manmukh milai  
 sajaa-ay. ||1||

mayray man gur charnee chiṭ laa-ay.  
Gurmukh̄ Naam niDhaan lai dargeh la-ay  
chhadaa-ay. ||1|| rahaa-o.

lakh cha-oraaseeh bharamday manhath aavai  
jaa-ay.  
gur kaa sabad na cheeni-o fir fir jonee paa-ay.  
||2||

gurmukh aap pachhaani-aa har Naam vasi-aa  
man aa-ay.  
an-din bhagtee raṭi-aa har Naamay sukh  
samaa-ay. ||3||

man sabad marai parteet ho-ay ha-umai tajar  
vikaar.  
jan naanak karmee paa-ee-an har Naamaa  
bhagat bhandaar. ||4||2||16||36||

**GAURRI BAIIRAAGAN MEHLA 3**

In the previous *shabad*, while addressing a *Pundit* Guru Ji explained how important the word of the Guru is, in spite of all the wisdom contained in other previous scriptures. In this *shabad*, he explains in simple words the basic reason for the sufferings of human beings in this world.

He says: “The entire world is under the control of death, because it is bound to duality (the love of worldly things instead of God. Swayed by duality), those self-conceited persons who do deeds motivated by ego are awarded punishment in God’s court.” (1)

Advising his mind (and indirectly us), he says: “O’ my mind, fix your attention to the Guru’s feet (*Gurbani*). Through Guru’s Grace obtain the treasure of Name, which will save you in (God’s) court.”  
(1-pause)

Guru Ji now describes the fate of those who do not care for the Guru's word or advice. He says: "There are many who keep wandering through eighty four million (myriad of) species, because of the obstinacy of their own mind. These people have not reflected upon the Guru's word, and therefore they are cast into the womb again and again." (2)

But regarding the Guru's followers, he says: "The Guru's followers have recognized their self (that they are also a small microcosm of God): in their mind God's Name has come to reside. Being imbued with (God's) devotion day and night, they merge in the peace of God's Name." (3)

In closing, Guru Ji says: “(The one whose) mind dies through the word (who subdues the mind by listening to *Gurbani*) develops faith in it, and then renounces ego and other evils. But O’ Nanak, it is only through the grace (of God that some obtain) the treasures of (God’s) Name and devotion.” (4-16-36)

The message of this *shabad* is that if we want to save ourselves from the unending pain of births and deaths, we should forsake our duality (or the love for worldly riches and power), listen to Guru's advice (the *Gurbani* in *Guru Granth Sahib Ji*), and meditate on God's Name day and night.



gaṁI bṁgix mhl 3 ]

ga-orhee bairaagan mehlāa 3.

pṁAVidn cṁir hṁhir hir il iK pṁieAw ]  
 sṁwṁI nṁir hṁgṁmīK gṁx gṁieAw ]  
 pykVgṁx sṁI ṁsṁhṁVṁsupṁieAw ]  
 gṁmīK shij sṁwṁIAw hir hir min  
 BṁieAw ]1]

pay-ee-arḥai dīn chaar hai har har likḥ paa-i-aa.  
 sobḥaavantēe naar hai gurmukḥ guṁ gaa-i-aa.  
 payvkarḥai guṁ sammlai saahurai vaas paa-i-aa.  
 gurmukḥ sahj samaanee-aa har har man  
 bhāa-i-aa. ||1||

ssrṁpṁelAṁpruvsṁkhuikquibiD pṁelAṁ ]  
 Aṁp inṁṁnu Aṁ Ku hṁ Aṁpy ṁṁṁelAṁ ]1]  
 rhṁau]

sasurai pay-ee-ai pir vasai kaho kiṁ biDh paa-ee-ai.  
 aap niranjan alakḥ hai aapay maylāa-ee-ai. ||1||  
 rahaa-o.

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Aṁpyhl pṁBudḥ miq hir nṁmūiDṁelAṁ ]  
 vṁBḥgl siqgruiml ṁmīK AṁḥḥupṁelAṁ ]  
 hamṁdibDw ibnis j ṁie shjysīK sṁṁelAṁ ]2]

aapay hee parabḥdeh maṁ har NaamDhi-aa-ee-ai.  
 vadḥaagee satgur milai mukḥ amṁṁ paa-ee-ai.  
 ha-umai dubiDḥaa binas jaa-ay sehjay sukh  
 samaa-ee-ai.  
 sabḥ aapay aap varatḥḥaa aapay naa-ay laa-ee-ai.  
 ||2||

sṁBṁAṁpyAṁp vrqḥw Aṁpynṁie l ṁelAṁ ]2]

mṁmīK grib n pṁieE AigAṁn ieAṁxy ]  
 siqgr syw nṁw krih iṁPir iṁPir pṁCḥḥxy ]  
 grB j ṁl ṁsupṁiedygrBygil j ṁxy ]  
 ṁṁṁkrqeyṁBṁwḥw mṁmīK Bṁṁṁxy ]3]

manmukḥ garab na paa-i-o agi-aan i-aanay.  
 satgur sayvaa naa karahi fir fir pachḥṁṁaanay.  
 garabḥ jonee vaas paa-iday garḥḥay gal jaanay.  
 mayray kartay ayvai bhāavḥḥaa manmukḥ  
 bharmaanay. ||3||

ṁṁṁYḥir pṁB l ḥḥil KṁieAw Dir mṁsqik pṁw ]

mayrai har parabḥ laykh likḥaa-i-aa Dhur maṁṁak  
 pooraa.

hir hir nṁmūiDṁieAw BḥtAw grṁstḥw ]  
 ṁṁṁ ipqṁ ṁṁḥw hir nṁmūhṁYḥir bḥḥpublṁw ]

har har NaamDhi-aa-i-aa bhayti-aa gur sooraa.  
 mayraa piṁṁaa maṁṁṁaa har Naam hai har banDḥap  
 beeraa.

hir hir bKis iml ṁie pṁB j nu nṁnku  
 klṁw ]4]3]17]37]

har har bakḥas milaa-ay parabḥ jan naanak  
 keeraa. ||4||3||17||37||

### GAURRI BAIRAAGAN MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to save ourselves from the unending pain of birth and death, we should forsake our duality, or the love for worldly riches and power, listen to Guru's advice, (*Gurbani*) and meditate on God's Name day and night. In this *shabad*, he explains this concept with the help of the most commonplace example of a girl who generally lives a very short span of her life before marriage at her parents' home and spends the major part of her life at her in-laws. The success of her married life and the kind of respect and love she receives at her in-laws depends upon the merits and virtues she has acquired at her parents' home.

Using the above example, Guru Ji compares the human soul to a girl and this world to her parents' home, where she will spend only a very minor part of her overall life span. He compares the next world, or the house of God, to her in-laws house, where she must spend the major part of her life.

Guru Ji says: "(O' my friends, God) has so preordained that the bride (soul) will stay at her parents' home (this world) only for a few days. That bride (soul) is honorable, who seeking Guru's shelter sings praises of God. Such a (bride-soul) acquires merits in the parents' home (this world), and finds a place of respect in the in-laws home (the mansion of God). Yes, those brides to whose mind God seems pleasing, by Guru's Grace effortlessly merge in Him."(1)

Guru Ji next raises a question, and provides the answer himself. He says: "Both at the parents home (this world) and at the in-laws (the next world) resides our spouse (God). How can we obtain Him? (Answer), the immaculate God is unknowable. It is on His own that He unites a person with Himself." (1-pause)

Naturally then one wonders, how does all this happen? Guru Ji answers: “(This happens when, on His own) God gives us instruction and we start meditating on (His) Name. (Yet merging with God only occurs) when by great good fortune we meet the true Guru; only then are we able put the nectar (of Name) in our mouth (by meditating on God’s Name with our tongue). Then our entire ego and sense of duality (our love of things other than God) is destroyed, and we easily merge in the (divine) peace. (In short, God) Himself pervades everywhere, and He Himself unites us (with Him).” (2)

But then the question arises: why does God pick and chose, and why do all people not get united with Him to enjoy the peace and poise of His Union? Guru Ji says: “Because of their ego, ignorant, self-conceited persons do not obtain (God’s union). They do not serve (follow the advice of) the true Guru; therefore they repent again and again. They keep residing in different wombs, and ultimately get wasted in the womb itself. Such is the will of my Creator: that the self conceited will remain lost (in doubt).” (3)

Guru Ji concludes this *shabad* by expressing his gratitude to God for not subjecting him to the fate of a self -conceited person, and blessing him by His grace. He says: “My God blessed me with a perfect destiny from the very beginning, which has now been fulfilled. I have met the brave Guru, and (under his guidance) I have meditated on God’s Name again and again. (Now), God’s Name is my father, mother, brother and kin, (the most important thing of my life. Now my only prayer is that) by showing His grace, God may unite the worm Nanak (with Him).” (4-3-17-37)

**The message of this *shabad* is that our stay in this world is for a very short time. But the stay in the next world is going to be very long. Therefore, instead of wasting our time in the present worldly attachments, we should concentrate on the Guru’s word (*Gurbani*) and meditate on God’s Name, so that we may also become worthy of God’s mercy and His blissful eternal union.**

gaṁl bḥgix mhl ॥ 3 ॥

ga-orhee bairaagan mehlā 3.

siqgr qyigAwupieAw hir qqublcw ॥  
miq ml lx prgtuBel j ip nwmurw ॥  
isiv skiq imtuelAw ckw AIDAww ॥  
Dir msqik ij n kauil iKAw iqn hir nmu  
ipAw ॥ 1 ॥

satgur tay gi-aan paa-i-aa har taṭ beechaaraa.  
maṭ maleen pargat bha-ee JAP Naam muraaraa.  
siv sakaṭ mitaa-ee-aa chookaa anDhi-aaraa.  
Dhur maṣṭak jin ka-o likhi-aa tin har Naam  
pi-aaraa. ||1||

hir ikquibiD puelAysṭ j nhuij sudjK hau  
j lvw ॥  
hir ibnu csw n jlvql gr mjI hu hir rsu  
plvw ॥ 1 ॥ rhau ॥

har kiṭ biDh paa-ee-ai sanṭ janhu jis daykh ha-o  
jeevaa.  
har bin chasaa na jeevṭee gur maylihu har ras  
peevaa. ||1|| rahaa-o.

hauhir gk gwwinq hir skl hir hir giq  
klnl ॥  
hir rsugr qypieAw myrw mnuqnul lnl ॥  
DnuDnugrusq prKuhYij in Bgiq hir dlnl ॥  
ij sugr qyhir pieAw sogruhm klnl ॥ 2 ॥

ha-o har gun gaavaa niṭ har sunee har har gaṭ  
keenee.  
har ras gur tay paa-i-aa mayraa man tan leenee.  
Dhan Dhan gur saṭ purakh hai jin bhagaṭ har  
deenee.  
jis gur tay har paa-i-aa so gur ham keenee. ||2||

gkdwq hir rwe h/hm AvgixAury ॥  
pwp pwr fbdygrmiq hir qury ॥  
qdgkdwq inrml whm AvgixAury ॥  
hir srxgiq ruK l humW mgD insqury ॥ 3 ॥

gundaataa har raa-ay hai ham avgani-aaray.  
paapee paathar doobday gurmat har taaray.  
toon gundaataa nirmalaa ham avgani-aaray.  
har sarnaagaṭ raakh layho moorh mugaDh  
nistaaray. ||3||

shj uAṇdusdw grmqI hir hir min iDAwieAw ॥  
sj xuhir pBupieAw Gir sohl wgieAw ॥  
hir dieAw Dwir pB bynl hir hir cypieAw ॥

sahj anand sadaa gurmatṭee har har man  
Dhi-aa-i-aa.  
sajan har parabh paa-i-aa ghar sohilaa gaa-i-aa.  
har da-i-aa Dhaar parabh baynṭee har har  
chaytaa-i-aa.  
jan naanak mangai Dhoorh tin jin satgur paa-i-aa.  
||4||4||18||38||

j n nwnkumYDw iqn ij n siqgru  
pieAw ॥ 4 ॥ 4 ॥ 18 ॥ 38 ॥

**GAURRI BAIRAAGAN MEHLA 3**

In the previous *shabad*, Guru Ji told us that our stay in this world is for a very short period. Therefore, instead of wasting our time in useless worldly attachments, we should utilize this opportunity to earn merits under the guidance of a true Guru, so that we may be honorably accepted into the mansion of our God. In this *shabad*, he lists the merits and blessings he has obtained from his true Guru (*Amar Das Ji*).

He says: "I have obtained (divine) wisdom and the essence of discourse on God. (As a result), by meditating on the Name of God, the destroyer of pride, my darkened mind has been enlightened. The spiritual awakening has erased the material mindedness in me, and now all the darkness (of my mind) is gone. (On the basis of this experience, I say) that those who have been so blessed from the very beginning, to them God's Name tastes sweet (and pleasing)." (1)

Guru Ji is now so much in love with God that he says to his saintly friends: "O' saintly people, please tell me how can I find God, seeing whom I survive. Without God, I cannot live even for a moment. Please unite me with the Guru so that I may be able to drink the relish of God's union." (1-pause)

Describing his present state of mind, Guru Ji says: "Now I listen and sing praises of God daily. The repetition of God's (Name) has emancipated me. (Yes), I have obtained the relish of God's (Name) from the Guru, and now my mind and body are attuned to Him. (Therefore), I say again and again that blessed is the Guru, the true person who has given me the devotion of God. I have dedicated myself to such a Guru, through whom I have obtained God." (2)

Guru Ji now makes a confession on our behalf, and also shows us how to ask for God's forgiveness. He says: "(O' my friends), God the King is the giver of merits, but we are all full of faults. Through Guru's instruction, He has even saved sinners who were (otherwise) sinking like stones. (O' God), You are the immaculate giver of merits, but we are full of faults. O' God, we have come to seek Your shelter. Just as You have emancipated even the most foolish persons, please save us also." (3)

In conclusion, Guru Ji says: "(O' my friends), through Guru's instruction, they who have meditated on God in their mind have obtained eternal poise and bliss. They have obtained a true friend (God, and are enjoying such a pleasure, as if) a song of joy is being sung in their heart."

Guru Ji therefore even humbly prays for himself, and says: "O' God, this is my prayer before You: please show mercy on me and make me always remember You. Slave Nanak begs for the dust (the humble service) of those who have obtained the true Guru." (4-4-18-38)

**The message of this *shabad* is that we should seek the company of those who are attuned to the Guru. In their company we should reflect on Guru's word and sing praises of God. So that ultimately our dark mind may be enlightened, and we become worthy of God's Grace and union.**

*Note: - Gaurri Bairagan M: 3=4, Gaurri Guareri M: 3= 14, Sub Total=18, Gaurri M: 1=20, Total=38*

gaMl gAuryl mhl w 4 caQw capdy

ga-orhee gu-aarayree mehlā 4  
cha-uthaa cha-upday

< > siqgr p̄s̄id ]

ik-o<sup>N</sup>kaar satgur parsaad.

p̄f̄q̄us̄sq isim̄iq piVAw ]

pandit̄ saasat̄ simrit̄ parhi-aa.

j̄gl gr̄Kugr̄KukirAw ]

jogee gorakh̄ gorakh̄ kari-aa.

m̄Ym̄t̄K hir hir j̄pupiVAw ]1]

mai moorakh̄ har har JAP parhi-aa. ||1||

nw j̄nw̄ikAw giq rwm hm̄wl ]

nā jaanaa ki-aa gat̄ raam hamaaree.

hir Bj̄um̄n m̄ryqruBaj̄ l̄uql̄q̄wl ]1] rh̄wau]

har bhaj̄ man mayray tar̄ bha-ojal̄ toō taaree.  
||1|| rahaa-o.

p̄h̄w 164

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s̄lh̄Ans̄l ibB̄h̄ l̄w̄e dh̄ sv̄wl ]

sani-aasee bībhoot̄ laa-ay dayh̄ savaaree.

pr̄ iq̄A iq̄Aṅguk̄rl̄ bl̄hm̄c̄wl ]

par̄ tari-a ti-aaḡ karee barahamchaaree.

m̄Ym̄t̄K hir Ans̄ q̄m̄wl ]2]

mai moorakh̄ har aas̄ t̄umaaree. ||2||

KqR krm kryst<sup>h</sup>qxupwY]  
 s<sup>h</sup>uv<sup>h</sup>supr ikriq kmwY]  
 mYm<sup>h</sup>K hir n<sup>h</sup>muCfwY]3]

sB qrl is<sup>h</sup>it q<sup>h</sup>Awp rihAw sm<sup>h</sup>el ]  
 g<sup>h</sup>rm<sup>h</sup>iK n<sup>h</sup>nk dyvifAwel ]  
 mYAD<sup>h</sup>l yhir t<sup>h</sup>k itk<sup>h</sup>uel ]4]1]39]

kh<sup>h</sup>atree karam karay soor<sup>h</sup>tan paavai.  
 sood<sup>h</sup> vais par kirat<sup>h</sup> kamaavai.  
 mai moorakh<sup>h</sup> har Naam<sup>h</sup>ch<sup>h</sup>hadaavai. ||3||

sabh<sup>h</sup> tayree sarisat too<sup>N</sup> aap rahi-aa samaa-ee.  
 gurmukh<sup>h</sup> naanak day vadi-aa-ee.  
 mai an<sup>h</sup>Dhulay har tayk tikaa-ee. ||4||1||39||

#### GAURRI GUARERI MEHLA 4

In the previous *shabad* (the third Guru) *Amardas Ji* advised us that we should reflect on the word of the Guru and sing praises of God, so that the darkness of our mind may be removed and we may become worthy of God's union. However, as is evident, different faiths use different methods to reach God. Among Hindus, different sects perform different rituals to please their gods and goddesses, and all feel that their way is the best. In this *Shabad*, (the fourth Guru) *Ram Das Ji* tells us in a most humble way what method he uses for this purpose, and how much faith he has in it.

He says: "The *Pundit* reads the *Shastras* and *Simritis* (the Hindu holy books), the *Yogi* repeats (the name of his spiritual leader) *Gorakh*. But me, the foolish one, only recites God's Name again and again." (1)

Guru Ji humbly admits: "I do not know what will be my ultimate fate. (I only say to myself): O' my mind, meditate on God, and in this way swim across the dreadful worldly ocean." (1-pause)

Commenting on the practices of different Hindu sects, Guru Ji says: "A *Sanyaasi* (who forsakes the world) decks his body with ashes. A *Brahamchaari* (who has taken a vow of celibacy) abstains from all kinds of sexual acts (and thinks that in this way he will obtain salvation, but O' God) I, the foolish one, lean only on Your support." (2)

Now commenting on the practices of some Hindu casts, Guru Ji says: "A *Kshatriya* performs acts of bravery (in the battle field) and thinks that in this way he will obtain (the status of a hero). The *Shudras* and the *Vaish* (the servant and the farming or business classes) think that their salvation lies in serving others. But I, the foolish one, believe that it is (God's) Name, which would emancipate me." (3)

Guru Ji concludes the *shabad* by expressing his complete faith in God. He says: "(O' God), all this universe is Yours, and You Yourself pervade in it. Nanak says that those on whom You show mercy are granted glory through the Guru. So, I the blind one have reposed my faith in You only." (4-1-39)

**The message of this *shabad* is that we need not get ourselves confused by different techniques, rituals, or ways of life practiced or advocated by other faiths for salvation. We simply need to listen, understand, and act upon the word of our own Guru (Granth Sahib Ji), meditate on God's Name, and have faith that one day He would bless us also with His union.**

ga<sup>h</sup>VI ga<sup>h</sup>Aur<sup>h</sup>l mhl w 4 ]

inrg<sup>h</sup> kQw kQw hYhir kl ]  
 Bj uimil s<sup>h</sup>D<sup>h</sup>us<sup>h</sup>iq j n kl ]  
 qruBaj l uAkQ kQw sin hir kl ]1]

g<sup>h</sup>ob<sup>h</sup>l sqs<sup>h</sup>iq m<sup>h</sup>l w<sup>h</sup>ie ]  
 hir rsursnw rwm gin gw<sup>h</sup>ie ]1] rh<sup>h</sup>au]

j o j n iDAwih hir hir n<sup>h</sup>mw ]  
 iq<sup>h</sup>n dwsin dws kr<sup>h</sup>uhm r<sup>h</sup>mw ]  
 j n kl s<sup>h</sup>y<sup>h</sup>w a<sup>h</sup>q<sup>h</sup>m k<sup>h</sup>mw ]2]

j o hir kl hir kQw s<sup>h</sup>kwY]  
 soj nuhr<sup>h</sup>Ymin iciq BwY]  
 j n pg ryxuvfB<sup>h</sup>gl p<sup>h</sup>wY]3]

ga-or<sup>h</sup>hee gu-aarayree mehl<sup>h</sup>aa 4.

nirgun<sup>h</sup> kath<sup>h</sup>aa kath<sup>h</sup>aa hai har kee.  
 bhaj<sup>h</sup> mil saa<sup>h</sup>D<sup>h</sup>hoo sangat<sup>h</sup> jan kee.  
 tar bha<sup>h</sup>-o<sup>h</sup>jal akath<sup>h</sup> kath<sup>h</sup>aa sun har kee. ||1||

gobind<sup>h</sup> satsang<sup>h</sup>at maylaa-ay.  
 har ras rasnaa raam gun gaa-ay. ||1|| rahaa-o.

jo jan Dhi<sup>h</sup>-aavahi har har Naamaa.  
 tin daasan daas karahu ham raamaa.  
 jan kee sayvaa ootam kaamaa. ||2||

jo har kee har kath<sup>h</sup>aa sunaavai.  
 so jan hamrai man chit<sup>h</sup> bhaavai.  
 jan pag rayn<sup>h</sup> vad<sup>h</sup>bhaagee paavai. ||3||

sm̐ j nwisaupliq bin Awel ]  
 ij n kauil Kquil iKAw Dir pwe ]  
 qyj n nwnk nwm sm̐el ]4]2]40]

sant̐ janaa si-o pareet̐ ban aa-ee.  
 jin ka-o likhat̐ likhi-aa Dhur paa-ee.  
 tay jan naanak Naam samaa-ee. ||4||2||40||

#### GAURRI GUARERI MEHLA 4

In the previous *shabad*, Guru Ji stated that different people adopt different rituals (such as the reading of *Shastras*, visiting holy places, abandoning the world) to obtain salvation. Guru Ji simply relies on the support of God, and meditates on His Name. In this *shabad*, on the basis of his own experience, he tells us the merits of using his method.

He says: “(O’ my friends), the discourse of God is the description of someone who doesn’t have any particular traits. (To understand God and get near Him, I suggest that) one joins the company of the saintly persons and meditates on Him. By listening to the discourse of the indescribable God, one learns to swim across this dreadful (worldly) ocean.”(1)

Therefore, even for himself, Guru Ji prays to God and says: “O’ God, please unite me with the true congregation (the company of saintly people), so that my tongue may enjoy the relish of singing the praises of God.” (1-pause)

Guru Ji goes one step further, and says: “O’ God, make me the servant of the servant of those devotees who repeatedly utter God’s Name. The service of the devotees (of God) is the most sublime deed.” (2)

Expressing further his appreciation for the devotees, Guru Ji says: “The one who recites to me the gospel of God is very pleasing to my mind and heart. (I believe that) it is only a very fortunate person who obtains the dust of feet (the most humble service) of a devotee of God.” (3)

In closing, Guru Ji says: “They in whose lot it had been so written from the very beginning, are imbued with the love of saintly people. O’ Nanak, such devotees) merge in God’s Name (itself).” (4-2-40)

**The message of this *shabad* is that if we want to seek salvation and unite with God, then the best thing for us is to seek the company and humble service of holy persons. In their company we should learn to sing praises of God, and meditate on His Name with true love and devotion.**

gaŋl gauryl mhl 4 ]

ga-orhee gu-aarayree mehlāa 4.

m̐q̐ p̐liq k̐y̐p̐qu̐k̐w̐e ]  
 m̐l̐ny̐p̐liq Bel j il n̐w̐e ]  
 siq̐gr̐ p̐liq gr̐s̐k̐ m̐i̐k̐ p̐w̐e ]1]

maataa pareet̐ karay put̐ khaa-ay.  
 meenay pareet̐ bha-ee jal naa-ay.  
 satgur pareet̐ gursikh̐ mukh̐ paa-ay. ||1||

q̐y̐hir̐ j n hir̐ m̐j̐ h̐uh̐m̐ ip̐Aury̐]  
 ij n imil̐ Aw̐d̐K̐ j̐w̐ih̐ hm̐ury̐]1] rh̐w̐au]

tay har jan har maylhu ham pi-aaray.  
 jin mili-aa dukh̐ jaahi hamaaray. ||1|| rahaa-o.

ij̐ auimil̐ b̐Crygaŋp̐liq̐ l̐ gw̐Y̐]  
 k̐w̐min̐ p̐liq̐ j̐w̐ ip̐ruGir̐ Aw̐Y̐]  
 hir̐ j n p̐liq̐ j̐w̐ hir̐ j̐ sug̐w̐Y̐]2]

ji-o mil bachh̐ray ga-oo pareet̐ lagaavai.  
 kaaman pareet̐ jaa pir̐ ghar̐ aavai.  
 har jan pareet̐ jaa har jas gaavai. ||2||

sw̐r̐h̐y̐ p̐liq̐ bs̐Y̐j̐ l̐ D̐ur̐w̐]  
 nr̐p̐iq̐ p̐liq̐ m̐w̐ieAw̐d̐j̐K̐ ps̐ur̐w̐]  
 hir̐ j n p̐liq̐ j̐ p̐Y̐inr̐k̐ur̐w̐]3]

saaring pareet̐ basai jal Dhaaraa.  
 narpat̐ pareet̐ maa-i-aa daykh̐ pasaaraa.  
 har jan pareet̐ JAPai nirankaaraa. ||3||

nr̐ p̐l̐x̐l̐ p̐liq̐ m̐w̐ieAw̐D̐nuK̐w̐ty̐]  
 gr̐is̐k̐ p̐liq̐ gr̐uim̐l̐ Y̐gl̐ w̐ty̐]  
 j n n̐wn̐k̐ p̐liq̐ s̐w̐D̐ pg̐ c̐w̐ty̐]4]3]41]

nar paraanee pareet̐ maa-i-aa Dhan̐ khaatay.  
 gursikh̐ pareet̐ gur milai galaatay.  
 jan naanak pareet̐ saaDh̐ pag̐ chaatay.  
 ||4||3||41||

**GAURRI GUARERI MEHLA 4**

In the previous *shabad*, Guru Ji advised us that if we want to seek salvation we should seek the company of holy persons and perform their most humble service. In this *shabad*, he teaches us how intense and sincere this service should be. He quotes many beautiful examples to make his point.

First, he describes the love of the Guru for his Sikh or disciple. He says: “Just as the mother loves to see her son eating (delicious food), just as the fish loves and feels happy when it swims in water, similarly the true Guru loves to put (the divine food of God’s Name) in the mouth of his disciple.” (1)

Guru Ji therefore prays to God and says: “O’ my beloved God, please unite me with those devotees of God, upon meeting whom all my pains may go away.” (1-pause)

Guru Ji now gives some examples to illustrate what is most pleasing to a devotee of God. He says: “Just as a cow feels happy in loving its calf, just as a young bride shows affection when her groom returns home, similarly the devotee of God feels imbued with love and joy when he sings the praises of God.” (2)

Offering more examples, he says: “The most pleasing thing for a song bird is when rain falls like a stream (from heaven). A king’s happiness lies in seeing the expanse of his wealth and possessions. But the most loving and pleasing thing for a devotee of God is to meditate on the formless God.” (3)

Finally depicting the extent of love and devotion of a Sikh for his Guru, he says: “Every human being loves to earn wealth and possessions. But the disciple of the Guru loves and yearns for the meeting with the Guru, and to be in his embrace. Devotee Nanak loves to kiss the feet of the saint (Guru).” (4-3-41)

**The message of this *shabad* is that our love and devotion for our Guru should be sincere and intense, like the love of a fish for water, or the love of a cuckoo bird for *swanti boond* (a special drop of rain. We should always yearn that one day our Guru may embrace us to his bosom.**

gaMl gauryl mhl w 4 ]

ga-orhee gu-aarayree mehlāa 4.

BIKk pliq BIK pB pie ]  
BKypqliq hVAMhukie ]  
grisK pliq gr imil AMGie ]1]

bheekhakh pareet bheekh parabh paa-ay.  
bhookhay pareet hovai ann khaa-ay.  
gursikh pareet gur mil aaghaa-ay. ||1||

hir drsnudhuhir Ams qmrl ]  
kir ikrpw l c plir hmrl ]1] rhau]

har darsan dayh har aas tumaaree.  
kar kirpaa loch poor hamaaree. ||1|| rahaa-o.

ckvl pliq stj umik l vyl ]  
iml YipArysB dK iqAvyl ]  
grisK pliq grUmik l vyl ]2]

chakvee pareet sooraj mukh laagai.  
milai pi-aaray sabh dukh ti-aagai.  
gursikh pareet guroo mukh laagai. ||2||

bCrypliq KlrumiK Kwie ]  
ihrdYibgsYdYKwie ]  
grisK pliq grUmik l wie ]3]

bachhray pareet kheer mukh khaa-ay.  
hirdai bigsai daykhai maa-ay.  
gursikh pareet guroo mukh laa-ay. ||3||

hrusB pliq mieAwmbhukw ]  
ibnis j wie kVw kcupw ]  
j n nwnk pliq iqbiq grusw ]4]4]42]

hor sabh pareet maa-i-aa moh kaachaa.  
binas jaa-ay kooraa kach paachaa.  
jan naanak pareet taripat gur saachaa.  
||4||4||42||

**GAURRI GUARERI MEHLA 4**

In the previous *shabad*, Guru Ji offered some examples to illustrate the love and craving of a true disciple of the Guru. In this *shabad*, Guru Ji cites more examples to illustrate the point still further.

Guru Ji says: “A beggar craves and wishes that a benevolent person give him alms. The hungry person longs to eat food. But a true Sikh of the Guru only loves and feels satiated upon meeting his Guru.” (1)

Guru Ji therefore prays to God and says: “O’ God, my only wish and hope is that You please bless me with Your sight. Please show Your mercy and fulfill my heartfelt desire.” (1-pause)



Citing more beautiful examples, Guru Ji says: “The (bird) *Chakwi* loves to see the sun right in front of its face (so that it may see its male partner, and) upon meeting its beloved, it may forget all its pain. Similarly, a Guru’s follower is in so much love for his Guru that he always wishes the Guru may bless him with his sight.” (2)

Guru Ji adds: “A calf loves to suck (its mother’s) milk. Upon merely seeing its mother, its heart feels a joy. But for a Guru’s sikh, the most cherished desire is that his Guru may call him into his presence.” (3)

However, Guru Ji concludes the *shabad* by saying: “All other loves are false and temporary attachments of *Maya* (worldly relations). This false show of attachment soon dies away. Therefore, the love of the devotee Nanak is only satiated upon meeting the true Guru.” (4-4-42)

The message of this *shabad* is that if we want to be the true Sikhs of our Guru, than our Love for the Guru and his *Darshan* (sight) should supersede any other worldly love or attachment.

**pHw 165**

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gaŋ/ guAŋry/ mhl w 4 ]

**ga-orhee gu-aarayree mehlaa 4.**

siqgr syw sPl hYbXl ]  
ij quimil hir nwmuiDAwieAw hir Dxl ]  
ij n hir j ipAw ign pLCYcttI Gxl ]1]

satgur sayvaa safal hai banee.  
jit mil har Naam Dhi-aa-i-aa har Dhanee.  
jin har JAP-aa tin peechhai chhootee ghanee. ||1||

griſK hir bɪ humryBuel ]  
hir bɪ q sB pɪp l ih j wel ]1] rhwau]

gursikh har bolhu mayray bhaa-ee.  
har bolat sabh paap leh jaa-ee. ||1|| rahaa-o.

j b gruimil Aw qb mnuvis AwieAw ]  
Dwq pl rhyhir iDAwieAw ]  
Anidnugrl hir qx quieAw ]2]

jab gur mili-aa tab man vas aa-i-aa.  
Dhaavat panch rahay har Dhi-aa-i-aa.  
 an-din nagree har qun gaa-i-aa. ||2||

siqgr pg Dür ij nw miK l wel ]  
iqn kV iqAngyhir il v l wel ]  
qyhir drgh miK aij l Bwel ]3]

satgur pag Dhoor jinaa mukh laa-ee.  
 tin koorhti-aagay har liv laa-ee.  
 tay har dargeh mukh oojal bhaa-ee. ||3||

gr syw Awp hir BwY]  
ik@nubl Bdlgr pg l ig iDAwY]  
nwnk qrmik hir Awp grwY][4][5][43]

gur sayvaa aap har bhaavai.  
krisan balbhadaro gur pag lag Dhi-aavai.  
naanak qurmukh har aap taraavai. ||4||5||43||

**GAURRI GUARERI MEHLA 4**

From the study of whole Guru Granth Sahib Ji it appears that the basic message of Sikh faith is that if we want to enjoy eternal peace and happiness, then we should meditate on God's Name under Guru's guidance. Naturally the question arises in many minds: why the guidance of the Guru is so essential? Why cannot we directly pray to God? In essence, what are the benefits of seeking the guidance of the Guru? In this *shabad*, Guru Ji answers this question on the basis of his personal research.

He says: “Meeting whom I have meditated on the Name of God the supreme Master, the service (following the guidance) of that true Guru has become fruitful. Much of the world has been saved by following those who have meditated on God.” (1)

Therefore advising us in the sweetest possible words, Guru Ji says: “O’ my brotherly disciples of the Guru, utter God’s Name. By uttering God’s (Name), all sins are washed off.” (1-pause)

Now, explaining how the Guru's guidance brings about beneficial changes in a person, he says: "When one meets the Guru (and follows his advice), one's mind comes under control. While meditating on God, one's five faculties (sight, sound, smell, touch, and taste) stop running after evil impulses. Then one's (soul), the master of (the body), day and night sings God's praises."<sup>(2)</sup>

Continuing the above explanation, Guru Ji states: “They (who have followed the Guru’s advice with full faith and reverence, as if they) have applied the dust of the true Guru’s feet to their faces, have abandoned all their falsehoods and attuned themselves to the love of God. O’ my brothers, such persons are received with honor at God’s court.” (3)

Guru Ji concludes the *shabad* by quoting examples from Hindu mythology. He says: “O’, my friends, the service of the Guru is pleasing to God Himself. Even (god) *Krishna*, and (his brother) *Balbhadara* meditated on God at Guru’s feet (under his guidance). In short, O’ Nanak, it is through the Guru that God Himself helps a person to swim across (this worldly ocean).” (4-5-43)

**The message of this *shabad* is that if we want our mind to be cleansed of all its evil thoughts, we must be imbued with the love of God’s Name. To become worthy of union with God, we should pray for and follow the Guru’s guidance or *Gurbani* (as contained in Guru Granth Sahib Ji).**

gaMl gauryl mhl w 4 ]

ga-orhee gu-aarayree mehlā 4.

hir Apyj gl flfDwl ]

har aapay jogee dandaaDhaaree.

hir Apyriv rihAw bnvrl ]

har aapay rav rahi-aa banvaaree.

hir Apyquqpyl ie qrl ]1]

har aapay tap taapai laa-ay taaree. ||1||

Akw myw rmurhAw Brpūr ]

aisaa mayraa raam rahi-aa bharpoor.

inkit vslnhl hir dūr ]1] rhau]

nikat vasai naahee har door. ||1|| rahaa-o.

hir Apybdusriq Din Apy]

har aapay sabad suratDhun aapay.

hir ApyvYivgsY Apy]

har aapay vaykhai vigsai aapay.

hir Awp j pnie Apyhir j py]2]

har aap JAPaa-ay aapay har jaapay. ||2||

hir Apywrlq AlmkDwrl ]

har aapay saaring amrit-Dhaara.

hir AlmkAwip plAwxhwrl ]

har amrit aap pee-aavanhaaraa.

hir Awp kryApyinsqwr ]3]

har aap karay aapay nistaaraa. ||3||

hir ApybYl ql hw qwr ]

har aapay bayrhee tulhaa taaraa.

hir Apygwmql insqwr ]

har aapay gurmatee nistaaraa.

hir Apywnk pwYpwr ]4]6]44]

har aapay naanak paavai paaraa. ||4||6||44||

#### GAURRI GUARERI MEHLA 4

In the previous *shabad* Guru Ji told us that one of the major advantages of seeking the Guru’s guidance is that under his guidance, our outgoing mind comes under our control. Then we are able to concentrate upon God with full devotion. In this *shabad*, he tells us other benefits of following Guru’s guidance.

He says: “(God) Himself is the yogi or the *sanyaasi* (a recluse) who holds a staff in His hand. God Himself is pervading as the master of this worldly forest. God Himself enters into meditation and concentrates upon Himself.” (1)

Therefore, expressing his love and wonder at God, Guru Ji says: “Such is my God, that He is pervading fully everywhere. He always abides near, and is never far (from us).” (1-pause)

Elaborating further upon the uniqueness of God, Guru Ji says: “God Himself is the Word, Himself the constant attunement (to this Word), and Himself the tune. He Himself sees (His creation) and feels pleased (upon seeing it). He Himself makes others meditate, and He Himself meditates upon Him.” (2)

Giving another beautiful example, he says: “God Himself is *Papeeha* (the pied-cuckoo), Himself the rain of nectar, and Himself helps us drink the nectar. In fact, God Himself creates (the creatures), and He Himself emancipates them.” (3)

In summary, Guru Ji says: “God Himself is the boat, Himself the raft, and Himself the boatman. God Himself saves us through Guru’s instruction. In short, O’ Nanak, on His own God makes us swim across (this worldly ocean).” (4-6-44)

The message of this *shabad* is that if we want to control our mind, be able to concentrate upon God, and understand the reality of this universe, we need to understand and follow our Guru's advice. We must realize that it is God Himself who is playing all the roles in this play of the universe.

Note: - Gaurri Guareri M: 4=6, Gaurri M: 1= 20, Gaurri M: 3=18, Total=44

gaṁl bṁgix mhl 4 ]

ga-or<sup>h</sup>ee bairaagan mehlā 4.

suhmṁw qṁDxl j ṁl qṁrṁis dṁh qṁl hm l jh ]

saahu hamaaraa too<sup>N</sup> Dhanee jaisee too<sup>N</sup> raas  
deh taisee ham layhi.

hir nṁuvxṁh rṁṁ isaujyAwip dieAw uhie  
dṁh [1]

har Naam vanjah rang si-o jay aap da-i-aal  
ho-ay deh. ||1||

hm vxj wryrm ky]

ham vanjaaray raam kay.

hir vxj ukrwṁdyrṁis ry[1] rhṁau]

har vanaj karaavai day raas ray. ||1|| rahaa-o.

l whhir Bgiq DnuKitAw hir scysṁh min BṁieAw ]

laahaa har bhagaṁ Dhan khati-aa har sachay  
saah man bhaa-i-aa.

hir j ip hir vKruṁ idAw j muj vṁwql njV n  
AwieAw [2]

har JAP har vakhar ladi-aa jam jaagaatee  
nayrṁ na aa-i-aa. ||2||

hrṁvxj ukriṁ vṁpṁrleyAṁq qṁṁṁ dṁKumṁieAw ]

hor vanaj karahi vaapaaree-ay ananttarangee  
dukṁ maa-i-aa.

Eie j ṁṁvxij hir l ṁieAwPl uṁṁṁ iqṁ pṁieAw [3]

o-ay jayhai vanaj har laa-i-aa fal tayhaa tin  
paa-i-aa. ||3||

hir hir vxj usoj nukryij suikṁṁ uhie pṁBudeṁl ]

har har vanaj so jan karay jis kirpaal ho-ay  
parabhday-ee.

j n nṁnk sṁhu hir sjvAw iṁPir l ṁṁ mṁṁ n  
l ṁṁ [4][1][7][45]

jan naanak saahu har sayvi-aa fir laykhaa mool  
na lay-ee. ||4||1||7||45||

#### GAURRI BAIRAAGAN MEHLA 4

In previous days in India, it was small traders or peddlers who carried out most of the business. Typically, they would go with their animal (usually a donkey) or a small hand or horse-driven cart to the wholesale merchant called the *Shah*. From him, they would borrow some merchandise, go to a village or city to sell it at a small profit, and then would come back, report to the *Shah*, and obtain their share of the profit. It was up to this *Shah* to lend the appropriate commodity, and to understand its worth, before distributing the goods to any peddler. In this *shabad* Guru Ji compares God to that wholesale merchant, or *Shah*, and himself to one such peddler. In this way, he gives us a beautiful metaphor to teach us how to make our human life profitable in a real sense.

He says: “(O’ God), You are our rich (wholesale merchant, or the) *Shah*. Whatever commodity You give us, we take. We would lovingly trade in (the commodity of) God’s Name, if You become gracious (and give us this commodity).” (1)

Guru Ji now instructs us to consider ourselves as the peddlers of God. He says: “(O’ my friends), we are the peddlers of God. By giving us the commodity (of Name), He makes us deal in it.” (1-pause)

Describing the benefits of trading in the commodity of Name, he says: “The one who (in this life) has earned the profit of God’s devotion is pleasing to (God), the true *Shah*. The one who, by meditating on God, loads (one’s animal or cart) with the commodity of God’s (Name) is not bothered even by the tax collector (the demon of death).” (2)

Next Guru Ji comments upon the fate of those who, instead of trading in God’s Name, spend their lives in all other kinds of worldly trades. He says: “Those who trade in other kinds (of worldly things) instead of God’s Name, get caught in the endless waves (or ups and downs) of worldly wealth, and suffer in pain. In whatever business God has yoked them, they have obtained the fruit accordingly.” (3)

**It is the same light**

Guru Ji concludes the shabad by saying: "Only that person upon whom God has become merciful deals in the commodity of God's Name, and has been bestowed the gift (of this commodity). Slave Nanak (says) that the one who has served God, the (true) Shah, is never asked for any account at all." (4-1-7-45)

The message of this *shabad* is that we should think ourselves as kind of petty traders or salesmen of God. We have been entrusted with the capital stock of a limited number of breaths. Instead of wasting it away in earning worldly wealth or fame, we should try to make the maximum use of this commodity by meditating on God's Name. If our master God is pleased with us, we may be accepted into His blissful union.

gaṁl bṛṁgix mhl 4 ]

ga-orhee bairaagan mehlā 4.

ij auj nni grBupṁl qṁl sṁl kṁl kir Aṁsw ]  
vṁw hṁe DnuKṁit dje kir Bṁg ibl ṁsw ]

ji-o jannee garabh paalṁtee suṁl kee kar aasaa.  
vadaa ho-ay Dhan khaat day-ay kar bhog  
bilaasaa.  
ti-o har jan pareet har raakh-daa day aap  
hathaasaa. ||1||

iqauhir j n pṁliq hir rṁKdw dyAwip hṁQṁsw ]1]

pṁw 166

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myryṁm mṁYmṁK hir rṁKumryṁgṁselAw ]

mayray raam mai moorakh har raakh mayray  
gus-ee-aa.  
jan kee upmaa tujheh vad-ee-aa. ||1|| rahaa-o.

j n kṁl apmṁw qṁliḥ vṁelAw ]1] rhṁau]

mṁMir Gir Aṁduhir hir j sumin BṁwY]  
sB rs mṁTymṁK l gih j w hir gṁw gṁwY]  
hir j nuprvṁrusDṁruhYiekṁl kṁl l sBuj gṁq  
CṁwY]2]

mandar ghar aanand har har jas man bhaavai.  
sabh ras meethay mukh lageh jaa har gun gaavai.  
har jan parvaar saDhaar hai ikeeh kulee sabh  
jagat chhadaavai. ||2||

j oikCukṁlAw sṁhir kṁlAw hir kṁl vṁfAwel ]  
hir j lA qryqṁvrqdw hir pṁj kṁwel ]  
hir Bṁgiq Bṁfṁr l hṁiedw Aṁpyvrqṁel ]3]

jo kichh kee-aa so har kee-aa har kee vadi-aa-ee.  
har jee-a tayray too<sup>N</sup> varatdaa har pooj karaa-ee.  
har bhagat bhandaar lahaa-idaa aapay varṁaa-ee.  
||3||

l ṁl whṁit ivhṁiJAw ikAw iqsucqṁwel ]  
j y rṁij bhṁly qṁw hir gṁl ṁmu Gṁsl kau hir nṁmu  
kṁwel ]  
j nunwṁkuhir kṁw dṁsuhYṁhir kṁl vṁfAwel  
]4]2]8]46]

laalaa haat vihaajhi-aa ki-aa tis chaṁturaa-ee.  
jay raaj bahaalay taa har gulaam ghaasee ka-o  
har Naam kadhaa-ee.  
jan naanak har kaa daas hai har kee vadi-aa-ee.  
||4||2||8||46||

#### GAURRI BAIRAAGAN MEHLA 4

In this beautiful *shabad*, Guru Ji tells us what kind of sincere love and affection, God has for His devotees, and what is the duty of devotees towards Him.

Guru Ji says: "A (pregnant) mother nourishes her child in the womb and protects it, hoping for it to be a son (or daughter) who may grow to earn and bring home (wealth), so that she may enjoy (worldly) pleasures. Similarly, God loves His devotees, and protects them by extending His Hand (of support)." (1)

Therefore Guru Ji humbly prays to God, and says: "O' God, my Master, please save me the ignorant one. When a devotee is being praised, that (in fact) is Your glory." (1-pause)

Guru Ji now describes what should be the conduct of a true devotee of God, and the blessings he receives when he sings the praises of God. He says: "There is peace and bliss in the mind and body (of a devotee) to whose mind the praise of God is pleasing. When one sings praises of God (with love), one tastes every sweet relish. (In this way), a devotee of God not only helps to save (all) his (or her) twenty-one generations, but also saves the whole world (from evil impulses)." (2)

Next reflecting on the general expanse of the world, and what has happened in it, Guru Ji says: "(O' my friends), whatever (anyone) has done (in this world) is what God has done, and this is the glory of God."

Addressing God, he says: "O God, all the creatures are Yours. You abide in them, and You make them worship You. God (Himself) procures the store houses of worship (for His devotees), and He Himself distributes (the same)." (3)

In conclusion, Guru Ji says: "If a slave has been bought from market, none of his cleverness can work (before the master. No matter what honor or status the master may give, the slave still remains a slave). Similarly, if (God makes His devotee) to sit on a throne, still he remains God's slave, and if He makes (the slave) a grass-cutter, still He makes him utter His Name. Similarly, devotee Nanak is a slave of God (and he considers that), it is the greatness of God (that He has honored him with Guru ship)." (4-8-46)

**The message of this *shabad* is that we should try to be humble and affectionate devotees of God, and remember His Name in all humility, both in the height of prosperity and the depth of adversity. We should always be grateful to Him for considering us worthy of His devotion, service, and honor.**

gaMl gauryl mhl w 4 ]

ikrsxl ikrsxukryl clj laul wie ]  
hl uj qyadmukrymryw pquDI Kwie ]  
iqauhir j nuhir hir j pukryhir Allq Cwie ]1]

mYmK kl giq klj Ymrym ]  
gr siqgr sywhir l wie hm km ]1] rhau]

l Yqrysandigrl sadugruDwY ]  
DnuKtYAsw krYmieAw mhuvDwY ]  
iqauhir j nuhir hir bol qwhir bol sKupwY ]2]

ibKuslYhtvxlAw bih hrit kmie ]  
mh JUpSwrW Jt kw JtYl ptwie ]  
iqauhir j in hir DnuslcAw hir Krcul Yj wie ]3]

iehumieAw mh kutubhYBwie dlj YPws ]  
girmql soj nuqrYj odwsin dws ]  
j in nwnik nnu iDAwieAw girmik  
prgws ]4]3]9]47]

ga-orhee gu-aarayree mehlā 4.

kirsānee kirsān karay lochai jee-o laa-ay.  
hal jotai udam karay mayraa put Dhee khaa-ay.  
ti-o har jan har har JAP karay har ant  
chhadaa-ay. ||1||

mai moorakh kee gat keejai mayray raam.  
gur satgur sayvaa har laa-ay ham kaam. ||1||  
rahaa-o.

lai turay sa-udaagree sa-udaagar Dhaavai.  
Dhan khatai aasaa karai maa-i-aa moh  
vaDhaavai.  
ti-o har jan har har boltaa har bol sukh paavai.  
||2||

bikh sanchai hatvaanee-aa bahi haat kamaa-ay.  
moh jhooth pasaraa jhooth kaa jhoothay  
laptaa-ay.  
ti-o har jan har Dhan sanchi-aa har kharach lai  
jaa-ay. ||3||

ih maa-i-aa moh kutamb hai bhaa-ay doojai  
faas.  
gurmatee so jan tarai jo daasan daas.  
jan naanak NaamDhi-aa-i-aa gurmukh pargaas.  
||4||3||9||47||

#### GAURRI GUARERI MEHLA 4

In the previous *shabad*, Guru Ji advised us to remember God's Name with humility, love, and devotion. He gave us the example of a pregnant mother, stating how carefully and affectionately she cares for the child in her womb, with the hope that upon growing older that child will take care of her. In this *shabad* he gives many examples to illustrate how a devotee of God meditates on God day and night to earn the capital of Name, so that it may save him in the end.

He says: "A farmer does farming, and puts his heart and soul into his work. He ploughs the fields and makes many efforts so that (he reaps a bountiful crop) and his son and daughter (and rest of the family) may enjoy the income. Similarly, a devotee of God utters God's Name, so that in the end, God may liberate him (from the demons of death)." (1)

Guru Ji therefore prays to God and says: "O' my God, redeem me, the ignorant fool. Yoke me to the service of the Guru, (so that under his guidance I may also meditate on Your Name)." (1-pause)

Guru Ji now gives more examples from different fields and professions to illustrate his point. First he takes the example from business. He says: “Loading horses (with merchandise), a merchant goes out to the market. He earns wealth and entertains hopes (for more wealth, and thus) increases his attachment to worldly wealth. Similarly God’s devotee utters God’s Name again and again, and by uttering God’s Name enjoys true peace.” (2)

Next, Guru Ji takes the example of a small town grocer, and says: “A shopkeeper, sitting in his shop amasses the poison (of worldly wealth for his family), which is nothing but an expanse of false attachment and involvement in falsehood. Similarly, God’s devotee keeps on acquiring the wealth of God’s Name, so that he may take this wealth along with him (on his journey into the next world).”(3)

Summing up, Guru Ji says: “This attachment for worldly wealth, or family is like an entanglement to get us caught in the noose of duality (or love of things other than God). Only that person is emancipated who under Guru's instruction becomes the servant of God’s servants (by humbly following their lead). Therefore, slave Nanak has meditated on (God’s) Name, and by Guru’s grace has been (spiritually) enlightened.” (4-3-9-47)

**The message of this *shabad* is that just as we put our heart and soul into our jobs so that our family may enjoy a comfortable living in this world, we should similarly meditate on God's Name with love and dedication, so that we may earn the capital of God's Name, which accompanies us in the end.**

gaŋl bʰŋgix mhl w 4 ]

**ga-orhee bairaagan mehlāa 4.**

inq idnsurniq I w cukryBrmYBrmwieAw ]  
vgnir iPrYvgurIAw isir BwuaTwieAw ]  
j ogr kl j nusyw krysoGr kYklm hir  
I wieAw ]1]

niṭ dinas raat̃ laalach karay bharmai bharmaa-i-aa.  
vaygaar firai vaygaaree-aa sir bhaar uthaa-i-aa.  
jo gur kee jan sayvaa karay so ghar kai kamm har  
laa-i-aa. ||1||

myrwm qöV bDn mwieAw Gr kYkMm I wie ]

mayray raam torh banDhan maa-i-aa ghar kai  
kamm laa-ay.

inq hir gɔx gɔwh hir nɔim smɔie ]1]  
rhɔu]

niṭ har guṇ gaavah har Naam samaa-ay. ||1||  
rahaa-o.

nru p~~ix~~l c~~ik~~rl kry nrpiq r~~uj~~y AriQ sB  
m~~ie~~Aw ]

nar paraanee chaakree karay narpat raajay arathsabh maa-i-aa.

kYbDYkYfuin I je kYnrpiq mir j wieAw]  
DmuDnu syw sPl siqgrUkl ij qahir hir nmmu  
j ip hir sKupwieAw ]2]

kai banDhai kai daan lay-ay kai narpat mar jaa-i-aa.  
Dhan Dhan sayvaa safal satguroo kee jit har har  
*Naam JAP* har sukh paa-i-aa. ||2||

ing sandw sdukIcYbhuBuiq kir mwieAw kY  
qvel ]

niṭ sa-udaa sood keechai baho bhaat kar maa-i-aa  
kai taa-ee.

j w l h w d j e q w s k u m n y q t y m i r j w e l ]  
j o g x s w l q r i s a u k r y i n g i n q s k u p w e l ] 3]

jaa laahaa day-ay taa sukh manay totai mar jaa-ee.  
jo gun saajhee gur si-o karay nit nit sukh paa-ee.  
||3||

**pHw 167**

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ij qnl BK An rs sld hYiqgnl BK iPir l vqY]

jitnee bhookh an ras saad hai titnee bhookh fir laagai.

ij suhir Aup ikp krysoupyisrugr AwgY]  
jn nwnk hir ris iqbiqAw iPir BK n  
lwgY]4]4]10]48]

jis har aap kirpaa karay so vaychay sir gur aagai.  
 jan naanak har ras tarīptī-aa fir bhookh na laagai.  
 ||4||4||10||48||

**GAURRI BAIIRAAGAN MEHLA 4**

In the previous so many *shabads*, Guru Ji has advised us to serve the Guru by following his advice and meditating on God's Name with true faith, love, and devotion. In this *shabad*, he compares the benefits of serving the Guru and meditating on God's Name with other worldly jobs and trades.



He says: “Generally, one works day and night obsessed by the greed for *Maya* (worldly wealth and power), and remains strayed by delusions (of *Maya*. One’s state is like that of) a forced laborer who is carrying a big load on his head without any wages (because this worldly wealth is of no use to him in the end). But the devotee who serves the Guru, God has assigned him (or her) to the work of his or her own house. (The service of the Guru, by following his advice, helps one in one’s own salvation).”(1)

Therefore even for himself, Guru Ji prays: "O’ God, please snap our bonds of *Maya* and yoke us to the job of (our own home, the heart). So that we may daily sing praises of God, and (ultimately) merge in (Your Name)." (1-pause)

Guru Ji now gives some specific examples of worldly jobs, and tells us how they could bring disappointment in the end. He says: “A person sometimes serves another person or a ruler for the sake of worldly wealth. But many times this ruler (when displeased for any reason) puts the servant in jail, or awards some other punishment. Sometimes this ruler himself dies. (Then all the person’s service goes to waste, and brings nothing but disappointment). However, the service of the true Guru is blessed, and through meditation on God’s Name one obtains the bliss of God’s (love).” (2)

Now turning to business, Guru Ji says: “Some enter into different kinds of business to earn money. If this business brings them profit they feel happy, but a loss breaks their heart. (On the other hand, if one) enters into partnership of merits with the Guru (tries to emulate Guru’s merits), one daily enjoys peace.” (3)

Finally referring to our worldly cravings, he says: “The more we crave for the tastes (other than the taste of God’s Name), the more we feel hungry (for these pleasures). But the one on whom God shows mercy surrenders completely to the Guru (and does whatever the Guru wants). O’ Nanak, that person is then satiated with the elixir of God’s (Name), and the hunger (for worldly goods) doesn’t afflict.”(4-4-10-48)

**The message of this *shabad* is that we should not spend all our time in earning wealth for our families. Instead, after meeting the reasonable demands of our families, we should completely surrender our lives to the Guru and do His will (meditate on God’s Name, and help the needy). Only this will quench our hunger for worldly wealth, and bring us true and lasting happiness.**

gaṁl bṛṁgix mhl 4 ]

ga-orhee bairaagan mehlā 4.

hmrY min iciq hir Aws inq ikau dKw hir drsu  
qmrvw ]

hamrai man chit har aas nit ki-o daykhaa har  
daras tumaaraa.

ij in ptiq l uel so jwxqw hmrY min iciq hir bhqu  
ipAwrvw ]

jin pareet laa-ee so jaantaa hamrai man chit  
har bahuṭ pi-aaraa.

hau kirbwnl gr Awpxy ij in ivCiVAw myl Aw myrv  
isrj nhwrvw ]1]

ha-o kurbaanee gur aapnay jin vichhurhi-aa  
mayli-aa mayraa sirjanhaaraa. ||1||

myrvwm hm pwpł srix pryhir dAwir ]

mayray raam ham paapee saran paray har  
du-aar.

mquingrx hm myl YkbhApnl ikrpw Dwir  
]1] rhwau]

mat nirgun ham maylai kabahoo<sup>N</sup> apunee  
kirpaa Dhaar. ||1|| rahaa-o.

hmryAvgx bhqubhquhYbhubw bwr hir gxq  
n AwY]

hamray avgun bahuṭ bahuṭ hai baho baar baar  
har ganat na aavai.

qUgkvkhw hir hir dieAw uhir AwpybKis lYh hir  
BwY]

too<sup>N</sup> gunvantaa har har da-i-aal har aapay  
bakhais laihi har bhaavai.

hm ApruDI rKygr slqł apdsudIE hir nwm  
CfwY]2]

ham apraaDhee raakhay gur sangtee updays  
dee-o har Naam chhadaavai. ||2||

qmry gx ikAw khw myr siqgrw j b guru bd h qb  
ibsmuhie jwie ]

tumray gun ki-aa kahaa mayray satiguraa jab  
gur bolah tab bisam ho-ay jaa-ay.

hm j lyApruDI Avrukel rKYj lyhm siqgir rWk  
l leyCfwie ]

ham jaisay apraaDhee avar ko-ee raakhai  
jaisay ham satgur raakh lee-ay chhadaa-ay.

qUgruipqw qUygrumwqw qUgrubDpmyrv sKw  
sKwie ]3]

too<sup>N</sup> gur pitaa too<sup>N</sup>hai gur maataa too<sup>N</sup> gur  
banDhap mayraa sakhaa sakhaa-ay. ||3||

johmrl ibiD hqI mrysiqgrw sw ibiD qm hir jwxhu jo hamree biDh hoṭee mayray saṭiguraa saa  
 Apy] biDh tum har jaanhu aapay.  
 hm rI qyI Prqykēl bāq n pCqW gr siqgr slg klry ham rultay firṭay ko-ee baat na poochh-ṭaa gur  
 hm Qpy] saṭgur sang keeray ham thaapay.  
 DhuDhu grUnw n j n kyw ij quimil Aīckysib sg Dhan Dhan guroo naanak jan kayraa jīt mili-ai  
 shkpy]4|5|11|49| chookay sabh sog santaapay. ||4||5||11||49||

#### GAURRI BAIRAAGAN MEHLA 4

In the previous *shabad*, Guru Ji gave us beautiful examples from different walks of life to illustrate the deep love and passion with which a devotee of God remembers Him, and longs to see Him. In this *shabad*, Guru *Ramdas Ji* expresses his own sense of gratitude for Guru *Amardas Ji* and his longing for God. Because he was a mere orphan and petty vendor before the third Guru *Amardas Ji*, blessed and accepted him as his son-in-law, and later anointed him as the fourth Guru.

He says: "O' my God, daily in my mind rises a hope and a wish: how I can see Your sight. That (Guru) who has imbued me with this love knows that God is very dear to my mind. Therefore, I am a sacrifice to my Guru who has united me with my Creator, from whom I was separated." (1)

Guru Ji now uses the heart-rending metaphor of a beggar who often lies down outside a person's door in the hope that the owner would take mercy and give him some alms. Addressing God, he says: "O' my God, I am a sinner seeking refuge at Your door, (in the hope) that perhaps showing mercy You might unite a merit-less person like me (with You)." (1-pause)

Expressing still further his sense of humility, Guru Ji adds: "(O' God), my sins are numerous. I commit these sins again and again, so these cannot be counted. (But O' God), You are full of merits and very compassionate. Therefore, O' God, if it so pleases You, please pardon me on Your own."

Sharing the result of his prayer, Guru Ji says: "(God) saved me, the sinner by putting me in the company of the Guru who gave me this instruction that God's Name liberates a person (from evil tendencies)." (2)

Therefore expressing his gratitude to the Guru, he says: "O' my true Guru, how can I describe your merits? As soon as I utter (the word) *Guru*, (my mind) goes into ecstasy and bliss. (I wonder and ask my mind): can anyone else save a sinner like me, as the true Guru has saved and delivered me? (Therefore for me), You are my Guru-father, my Guru-mother, my Guru-kin, my friend and my mate." (3)

Now touching the heights of humility, and remembering his past as a petty orphan street-vendor before being blessed by Guru *Amardas Ji*, he says: "O' (my benefactor), you yourself know what used to be my situation. I used to wander about helplessly and no one paid any attention to me. (I say that) by bringing me into the company of the true Guru, (God has) anointed a worm like me (as the next Guru). Therefore I say again and again that blessed again and again is the Guru of slave Nanak, upon meeting whom all his sorrows and troubles have ended." (4-5-11-49)

**The message of this *shabad* is that even if we have committed countless sins, and even if everybody else does not care a bit about us, yet if we sincerely and humbly seek the refuge of God and following Guru's advice, meditate on God's Name, He would not only save us from all troubles but would also honor us with great glory.**

*Note:* According to *Giani Harbans Singh Ji*, it is said that when *Dr. Bh. Vir Singh Ji* uttered the last lines of this *Shabad Jo Hamri Bidh Hoti Mairey Satgura* at the beginning of his lecture at the Sikh Educational Conference in Bombay India, an awesome silence spread over all the audience.

*This author also feels, that he is so ignorant, and so bereft of any intelligence, and grasp, that even after translating the entire Guru Granth Sahib Ji, he doesn't know even A, B, C of the Sikh philosophy; the question of following it is a far cry. Only if God shows some special favor, only then, there is a chance that this duffer may be accepted in God's court.*



Instead of finding excuses or blaming others, Guru Ji expresses the mortal's helplessness, and humbly praying to God on our behalf, says: "O' God whatever happens is according to Your will. You know what happens inside all hearts. What can we poor creatures do, since all the happenings (in this world) are Your plays? Devotee Nanak is (like a slave) bought from a shop. He is the slave of God's slaves (and does whatever his Master orders, and hopes that his Master will save him)." (4-6-12-50)

The message of this *shabad* is that we should remember that it is God who gave us our life, body, and wealth. We should never feel proud of anything; instead we should always thank Him for all these gifts. We should always feel as humble as His slaves, and hope that ultimately He will save us.

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ਗਾਇ ਬਹੁਗਿ ਮਹਿ ੪ ]

ga-orhee bairaagan mehlā 4.

ij auj nni sūj ix pūl qī rūKYndir mJūr ]  
 Aṁṁir bḥir mīK dyigrūsūknuiknupcūr ]  
 iqausiqgrugrīSK rūKqwhir pḥiq ipAṁir [1]

ji-o jannee sūt jan paalṭee raakhai nadar majhaar.  
 antār baahar mukhday giraas khin khin pochaar.  
 ṭi-o satgur gursikh raakh-ṭaa har pareet pi-aar.  
 ||1||

mryrām hm būrk hir pB kyhYieAwxy]  
 DḥuDMugrūlgrusiqgrupDw ij in hir apdsu  
 dykleyisAwxy[1] rhau]

mayray raam ham baarik har parabḥ kay hai  
 i-aanay.  
 Dhan Dhan guroo gur satgur paaDhaa jin har  
 updays day kee-ay si-aanay. ||1|| rahaa-o.

j'ḥl ggin iPrḥl alfqī kprybugyvm l ]

jaisee gagan firantee oodtee kapray baagay  
 vaalee.

Eh rūKY clqu pīCY ibic bcry inq ihrdY sūr  
 smm l ]  
 iqausiqgr isK pḥiq hir hir kl grūisK rKY  
 jIA nml l [2]

oh raakhai cheet peechḥai bich bachray niṭ hirdai  
 saar samaalee.  
 ṭi-o satgur sikh pareet har har kee gur sikh rakhai  
 jee-a naalee. ||2||

j'ḥy kwql qis bqls hYivic rūKY rsnw mms rqu  
 krl ]  
 kēl j'wḥumms kwql kYikCuhūQ hYsB vsqig hY  
 hir krl ]  
 iqausḥ j'nw kl nr inḥw krih hir rūKYp j n  
 krl [3]

jaisay kaatee tees batees hai vich raakhai rasnaa  
 maas rat kayree.  
 ko-ee jaanhu maas kaatee kai kichḥ haath hai  
 sabḥ vasgat hai har kayree.  
 ṭi-o sant janaa kee nar nindaa karahi har raakhai  
 paj jan kayree. ||3||

Buel mq kēl j'wḥuiksl kYikCuhūQ hYsB kry  
 krūieAw ]  
 j'rw mrw qpūisriq sūpūsBu hir kYvis hYkēl  
 l wīg n skYibnuhir kw lūieAw ]  
 Aṁḥ hir nūmūm iniq iniq iDAwḥuj n nūnk j o  
 Aṁḥl Aasir l eyCfūieAw [4]7[13]51]

bḥaa-ee mat ko-ee jaanhu kisee kai kichḥ haath  
 hai sabḥ karay karaa-i-aa.  
 jaraa maraa taap sirat saap sabḥ har kai vas hai  
 ko-ee laag na sakai bin har kaa laa-i-aa.  
 aisaa har Naam man chit niṭ Dhi-aavahu jan  
 naanak jo antee a-osar la-ay chḥadaa-i-aa.  
 ||4||7||13||51||

#### GUARRI BAAIRAAGAN MEHLA 4

In the previous *shabad*, Guru Ji illustrated how a true Sikh loves, serves, and expresses his or her gratitude to the Guru for all his favors. In this *shabad*, he tells us what kind of love, protection, and blessings the Guru bestows on his disciples or Sikhs.

He says: "Just as a mother brings up her son (child), keeps it always in her sight, feeds him constantly, and caresses him every moment, similarly the true Guru takes care of his Sikh (by inculcating in him) the love and affection for God." (1)

For this reason, Guru Ji says: "O' God, we are Your innocent children, and blessed is our teacher, the true Guru, who made us wise by imparting us with divine knowledge." (1-pause)

Guru Ji now gives another beautiful example of the Guru's love for his Sikhs. He says: "Just as while flying in the sky a white feathered flamingo keeps her young ones left behind, in her thoughts and remembers them in her heart, similarly the true Guru imbues his Sikhs with love for God, and keeps caring for them from his heart." (2)

Now Guru Ji illustrates how God protects his creatures even when surrounded by so many dangers. He says: "(O' human being, just look) at your tongue of flesh which lies safe, even though it is encased within a pair of scissors with thirty two teeth. Can anyone say that it is within the power of the tongue (to save itself from being bit by the scissors? You would agree that) it is all in control of God. Similarly, even though many may try to slander the saints, yet God protects the honor of His devotees." (3)

Guru Ji therefore concludes by saying: "O' brothers, don't ever think that anything is under the control of anybody. It is God who does everything, and causes everything to be done. Old age, death, pain, fever, and damnation are all in the hands of God, and without being so willed by God, no harm can come to anybody." Therefore, advising himself (and indirectly us), Guru Ji says: "O' slave Nanak, meditate every day on such a Name of God which would liberate you at the last moment (of death)." (4-7-13-51)

**The message of this *shabad* is that our true Guru loves us like our mother, and protects us at every step. Secondly, whatever happens (good or bad) is all under the will of God. Therefore, we should always meditate on God's Name while following the word (of advice) of our Guru.**

gaVI bYwgix mhl w 4 ]

ga-orhee bairaagan mehlaa 4.

ij suimil AYmin hie AñdusosiqgrukhIAV]  
mn kl dibDw ibnis jwie hir prm pdu  
I hIAV]1]

jis mili-ai man ho-ay anand so satgur kahee-ai.  
man kee dubiDhaa binas jaa-ay har param pad  
lahee-ai. ||1||

myrw siqgruipAwrw ikquibiD iml Y]  
hauiknuiknukrl nmskurumyrguplw ikau  
iml Y]1] rhau]

mayraa satgur pi-aaraa kit biDh milai.  
ha-o khin khin karee namaskaar mayraa gur poora  
ki-o milai. ||1|| rahaa-o.

kir ikrpw hir mjl Aw myrw siqgruplw ]  
ieC pml j n krlAw lysiqr Dw ]2]

kar kirpaa har mayli-aa mayraa satgur poora.  
ichh punnee jan kayree-aa lay satgur Dhooraa. ||2||

hir Bgiq idlwY hir Bgiq sY iqsu siqgr  
iml IAY]  
qdwml n Avel hir l Buiniq idMIAV]3]

har bhagat darirh-aavai har bhagat sunai tis satgur  
milee-ai.  
totaa mool na aavee har laabh nit darirhee-ai. ||3||

ij s kauirdYivgusuhYBaudj w nhl ]  
nwnk iqsu gr imil aDrY hir gk  
gwvhl ]4]8]14]52]

jis ka-o ridai vigaas hai bhaa-o doojaa naahee.  
naanak tis gur mil uDhrai har gun gaavaahee.  
||4||8||14||52||

#### GAURRI BAAIRAAGAN MEHLA 4

In many previous *shabads*, Guru Ji has been stating the blessings and benefits showered by a true Guru on his Sikhs (or disciples). In this *shabad*, he tells us how to identify a true Guru, and what his qualities are.

He says: "The one who brings bliss to the mind and destroys duality, and who allows us to attain the supreme status (of union with God), such a person is called the true Guru." (1)

Guru Ji then poses the question and asks himself: "How can I find such a true Guru? I salute (the person) again and again at every moment) who can tell me how can I meet my true Guru." (1-pause)

Guru Ji answers the question himself and shares with us his own experience of meeting the true Guru. He says: "Showing mercy, God has united me with the true Guru. (By yoking themselves in his humble service, and thus) taking the dust of the Guru's feet, the desires of his devotee have been fulfilled." (2)

Therefore, Guru Ji advises: "We should meet such a true Guru who urges others to worship God, and himself yearns to hear of God's worship. Then we may never suffer a loss, and every day we earn the profit of God's (Name)." (3)

In conclusion, Guru Ji says: "Within whose heart is divine pleasure and who entertains no other love, O' Nanak, meeting such a Guru the mortal is saved. Thereafter one always sings praises of God." (4-8-14-52)

**The message of this *shabad* is that if we want to end all our pains and enjoy eternal bliss, then we should seek the guidance of a true Guru. The true Guru is the one who always advises us to meditate on God. Upon meeting the true Guru, our mind immediately feels a sense of bliss, and all its doubt is gone.**

mhl w 4 gaVI pŕbi ]

mehlaa 4 ga-orhee poorbee.

hir dieAwil dieAw pŕB klnl mŕYmin qin miK hir  
bd I ]

har da-i-aal da-i-aa parabh keenee mayrai  
man tan mukh har bolee.

gŕmiK rŕgu BieAw Aiq gŕw hir rŕg Blnl mŕl  
cd I ]1]

gurmukh rang bha-i-aa at goorhaa har rang  
bheenee mayree cholee. ||1||

Apnyhir pB kl haugd I ]

apunay har parabh kee ha-o golee.

j b hm hir syŕl mnuminAw kir dlnoj ggu sBu gd  
Amd I ]1] rhau]

jab ham har saytee man maani-aa kar deeno  
jagat sabh gol amolee. ||1|| rahaa-o.

krhuibbkushŕ j n Buel Koj ihrdYdjK Fŕd I ]

karahu bibayk sant jan bhaa-ee khoj hirdai  
daykh dhandholee.

hir hir rŕpu sB j iq sbuel hir inkit vsŕ hir  
kd I ]2]

har har roop sabh jot sabaa-ee har nikat vasai  
har kolee. ||2||

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hir hir inkit vsŕsB j g kŕAprŕ prKuAqd I ]

har har nikat vasai sabh jag kai aprampar  
purakh atolee.

hir hir pŕgtu kŕE gir pŕY isru vjcE gr pih  
md I ]3]

har har pargat kee-o gur poorai sir vaychi-o  
gur peh molee. ||3||

hir j l Alŕir bihir qm srxiq qm vf prK  
vfd I ]

har jee antar baahar tum sarnaagat tum vad  
purakh vadolee.

j nu nwnku Anidnu hir gŕ gwŕ imil siqgr gr  
vcd I ]4]1]15]53]

jan naanak an-din har gun gaavai mil satgur  
gur vaycholee. ||4||1||15||53||

#### MEHLA 4 GAURRI POORBI

In the previous *shabad*, Guru (Ram Das) Ji told us that the main identification or quality of a true Guru is that he always advises his followers to meditate on God. Upon meeting such a Guru, our mind feels a sense of bliss, and all its doubt is gone. In this *shabad*, he shares with us his own experiences of peace and bliss upon meeting his true Guru (Amar Das Ji).

He says: "The merciful God has shown his mercy, and now throughout my mind and body rings the word of God's (praise). By Guru's grace I have been imbued with such a deep love (for God), as if my whole garment (my whole body) has been fully drenched in the color of this Love." (1)

Describing the love and humility of his mind, Guru Ji says: "I am but a maiden slave of God, my Master. (Since the time), my mind has reposed complete faith in God, (I feel that) He has made the entire world my slave without a price (as if I am ruling the world)." (1-pause)

Now addressing us, he says: "O' dear saints, if you reflect deeply and search your hearts, you will find that the beauty and the light of God pervades all hearts, and God abides near and close to everyone." (2)



Guru Ji adds: "The omnipotent, immeasurable, limitless Being resides close to the entire world. The perfect Guru has revealed the all-powerful God (to me. Therefore, I have so completely surrendered myself to him, as if) I have sold my head to the Guru for a price." (3)

Guru Ji concludes this *shabad* with a very humble prayer to God. He says: "O' my respected God, You are the highest of the high and You are our helper, both inside and out. Being blessed with the intercession of the true Guru, Your slave Nanak sings praises of God, day and night." (4-1-15-53)

**The message of this *shabad* is that if we want to enjoy a state of bliss, as if we are ruling the world, then following the advice of our Guru, we should sing praises of God day and night with true love.**

gaṁl pṛbl mhl w 4 ]

**ga-orhee poorbee mehlāa 4.**

j g j lvn Aprṛs sAml j g dlsr prK ibDwqy]

jagjeevan aprampar su-aamee jagdeesur  
purakh biDhaatay.

ij qumwrig qm pṛhusAml iqquwrig hm j wqy]1]

jit maarag tum parayrhu su-aamee tit maarag  
ham jaatay. ||1||

rm myw mnuhir sṛl rwqy]

raam mayraa man har saytee raatay.

sqsṛiq imil rm rsu pwieAw hir rml nwm  
smwqy]1] rhau]

satsangat mil raam ras paa-i-aa har raamai  
Naam samaatay. ||1|| rahaa-o.

hir hir nwmhir hir j ig AvKDuhir hir nwmhir  
swqy]

har har Naam har har jag avkhaDh har har  
Naam har saatay.

iqn ky pwp dK siB ibnsy jo gurmig rm rsu  
Kwqy]2]

tin kay paap dokh sabh binsay jo gurmat raam  
ras khaatay. ||2||

ij n kau il Kqu il Ky Dir msqik qy gr sṛK sir  
nwqy]

jīn ka-o likhat likhay Dhur mastak tay gur  
santokh sar naatay.

dirmig ml ugel sB iqn kl j orwm nwm rṛg rwqy]3]

durmat mail ga-ee sabh tin kee jo raam Naam  
rang raatay. ||3||

rm qm AwpAwp Awp pBuTukr qm j yf Avrun  
dwqy]

raam tum aapay aap aap parabh thaakur tum  
jayvad avar na daatay.

j nu nwnku nwm l ey qW j lvY hir j pIAy hir ikrpw  
qy]4]2]16]54]

jan naanak Naam la-ay taan jeevai har  
JAPee-ai har kirpaa tay. ||4||2||16||54||

#### GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji shared with us the supreme bliss experienced by him, when the merciful God showered His blessings and imbued him with the deep fast color of His Love. In this *shabad*, he shares with us the kind of love, devotion, and obedience he has for God in his mind.

Guru Ji says: "O' God, the life of the world, the remotest of the remote, the master of the universe, omnipotent, architect of our destiny (I so completely submit to Your command that) whatever way You lead me, that way I go." (1)

Expressing his humble and sincere love for God, Guru Ji says: "O' God, my mind is imbued with Your love. Associating with the society of saints, I have obtained the relish of God's (Love), and I am absorbed in God's Name." (1-pause)

Now on the basis of his personal experience, he tells us: "God's Name is the panacea (the cure all) and provider of peace in the world. Following Guru's instruction, those who partake of God's elixir destroy all their sins and sorrows." (2)

Guru Ji therefore comments: "(Only) those in whose destiny it has been so preordained from the beginning, (faithfully follow Guru's guidance and live a contented life, as if they) bathe in the Guru's pool of contentment. (In this way), those who are imbued with the love of God's Name wash off all the dirt of their evil intellect." (3)

Summarizing his supplication, Guru Ji says: "O' God, You by Yourself are the Master and there is no greater benefactor than You. Slave Nanak lives only if he meditates on (Your Name), but we can meditate on Your Name by Your grace alone. (Therefore, please show Your mercy on us, and bless us so that we may meditate on Your Name)." (4-2-16-54)

**The message of this *shabad* is that if we want to enjoy true happiness, then following Guru's guidance we should live as per God's will, and meditate on His Name with true love and devotion.**

gaṁl pṛbl mhl 4 ]

ga-orhee poorbee mehlāa 4.

krhuikṛj gj lvn dūqymrw mnuhir sṛl rucy]

karahu kirpaa jagjeevan daatay mayraa man har saytee raachay.

siqgīr bcnudīE Aiq inrml uj ip hir hir hir mnumcy]1]

satgur bachan dee-o at nirmal *JAP* har har har man maachay. ||1||

rw mryw mnuqnbjD l IE hir swcy]

raam mayraa man tan bayDh lee-o har saachay.

ij h kwl kYmīK j gqusBūglsAw gr siqgr kY bcin hir hm būcy]1] rhāu]

jih kaal kai mukh jagat sabh garsi-aa gur satgur kai bachan har ham baachay. ||1|| rahaa-o.

ijn kau pṛiq nūhl hir sṛl qy sukq mW nr kucy]

jin ka-o pareet naahee har saytee tay saakat moorh nar kaachay.

iqn kauj nmumrxuAiq Bwrl ivic ivstw mir mir pūcy]2]

tin ka-o janam maran at bhaaree vich vistaa mar mar paachay. ||2||

qm dieAw srix pṛqpwl k mokaudjYdnuhir hm jūcy]

tum da-i-aal saran partipaalak mo ka-o deejai daan har ham jaachay.

hir ky dws dws hm kljY mnu inriq kry kir nūcy]3]

har kay daas daas ham keejai man nirat karay kar naachay. ||3||

Awpysūh vfypB sAwml hm vxj wryhih qw cy]

aapay saah vaday parabh su-aamee ham vanjaaray heh taa chay.

mryw mnu qnuj lau rws sB qrl j n nwnk kysūh pB swcy]4]3]17]55]

mayraa man tan jee-o raas sabh tayree jan naanak kay saah parabh saachay. ||4||3||17||55||

#### GAURRI POORBI MEHLA 4

In the previous so many *shabads*, Guru Ji advised us that if we want to enjoy eternal peace and happiness, then we should meditate on God's Name (always remember Him with love and devotion) under Guru's guidance. In this *shabad*, he shows us how to act upon the advice of the Guru, and pray to God for blessing him with the gift of His Love.

Guru Ji says: "O' Giver of life to the world, please take pity (and bless me), so that my mind remains imbued with God's (love). Because (my) true Guru has given me this very immaculate word (of advice), that by meditating on God's Name again and again, the mind goes into ecstasy." (1)

Sharing his feelings of deep love and gratitude, Guru Ji says: "(O' my friends), God, the true Master, has pierced my body and mind (with His love. Therefore), while the whole world is in the grip of (the rounds of birth and) death, I have been saved (from it) by following Guru's Instruction." (1-pause)

Next, Guru Ji describes the fate of those who do not have any love for God. He says: "Those foolish worshippers of power who do not have any love for God are immature persons. They are afflicted with the extreme agony of birth and death, and repeatedly die and putrefy in the filth (of lusts)." (2)

He therefore prays to God and says: "O' God, You are the merciful protector of those who seek Your refuge. I beg You, to please give me the charity of God's (Name), and make me the slave of Your slaves (so that) my mind may dance (in happiness)." (3)

In closing, he says: "O' God, You are the supreme Master, the great Banker, and I am only Your petty trader. O' the eternal Banker of Nanak, my mind, body, and life are all Your capital stock." (4-3-17-55)

**The message of this *shabad* is that we should surrender ourselves wholly to God, and beg Him only for the gift of His Name (His never ending love and devotion).**

gaMl pl̥bl mhl w 4 ]

ga-orhee poorbee mehlaa 4.

qm dieAw srb dK B̥jn iek ibnausnhudykny]

tum da-i-aal sarab dukh bhanjan ik bin-o  
sunhu day kaanay.ij s qyqm hir j̥nysAwl sosisqgrumyl myrw  
pl̥ny]1]jis tay tum har jaanay su-aamee so satgur  
mayl mayraa paraanay. ||1||

rm hm siqgr p̥rbhm kir mny]

raam ham satgur paarbarahm kar maanay.

hm mW m̥gD As̥D miq h̥ygr siqgr k̥ybcin hir  
hm j̥ny]1] rh̥au]ham moorh mugaDh asuDh mat hotay gur  
satgur kai bachan har ham jaanay. ||1||  
rahaa-o.

ij qnyrs An rs hm d̥ysB iqnyPlk Pl̥kny]

jitnay ras an ras ham daykhy sabh titnay feek  
feekaanay.

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hir kw n̥muAl̥h̥q rsuciKAw imil siqgr mIT rs  
gny]2]har kaa Naam amrit ras chaakhi-aa mil satgur  
meeth ras gaanay. ||2||

ij n kaugrusiqgrunhl B̥tAw qysikq mW idvny]

jin ka-o gur satgur nahee bhayti-aa tay saakat  
moorh divaanay.

iqn kykrmhln Dir p̥eydjK d̥pkum̥h pc̥ny]3]

tin kay karamheen Dhur paa-ay daykh deepak  
mohi pachaany. ||3||ij n kauqm dieAw kir m̥l huqyhir hir sy  
l̥gny]jin ka-o tum da-i-aa kar maylhu tay har har  
sayv lagaanay.j n n̥nk hir hir hir j̥ip p̥tymiq g̥rm̥iq n̥m̥  
sm̥ny]4]4]18]56]jan naanak har har har JAP pargatay mat  
gurmat Naam samaanay. ||4||4||18||56||

## GUARRI POORBI MEHLA 4

Guru Ji started the previous *shabad* with a prayer to God requesting Him to bless him with such a gift, that his mind may remain imbued with His love. Guru Ji further stated that the reason for his prayer to God was that his true Guru had informed him that when one meditates on God, one's heart feels like dancing in delight. Now this is a unique concept of the Sikh faith: that it is the true Guru who shows and guides his disciple (sikh) in pleasing God, yet it is God who blesses a Sikh with the guidance and company of a true Guru. Therefore, in this *shabad*, he prays to God to bless him with the guidance of a true Guru.

Guru Ji says: "O' God, You are the merciful destroyer of all pain. Please listen to my one prayer attentively. Unite me with that true Guru, my very life, through whom I could come to know You." (1)

Making no bones about the high esteem in which he holds his true Guru, he says: "O' God, I respect the true Guru like the all pervading God (You). The reason is that I am but a foolish, ignorant person with false intellect. Only (with the instruction of) the true Guru, I can know (You, O') God." (1-pause)

Describing the bliss and benefits, which he has already experienced through the guidance of the true Guru, he says: "(I have) found insipid all the other tastes (of riches and powers) of the world, which I have tasted. But when I met the true Guru and tasted the relish of the nectar of God's Name, I found it delicious like the juice of a sugar cane." (2)

Therefore, on the basis of his personal experience, Guru Ji states: "Those worshippers of power (*Maya*) who have not met the true Guru are foolish and insane. (I feel) that such unfortunate is their preordained destiny that just as the moths burn themselves upon seeing the candle, they keep burning due to their attachment to (*Maya*)." (3)

Concluding his prayer, Guru Ji says: "O' God, You show mercy upon those whom You unite (with the Guru), and they apply themselves to Your service. In short, Nanak says that the devotees who, by

It is the same light

following the Guru's advice have repeatedly meditated on God's Name, have become renowned. They have merged in (God's) Name." (4-4-18-56)

**The message of this *shabad* is that if we want to enjoy the bliss of union with God, we should pray to Him for the true Guru's guidance, and following his guidance, we should meditate on God's Name.**

gaṁI pṛbl mhl 4 ]

ga-or<sup>h</sup>ee poorbee mehlāa 4.

myrṁn sopBṣdw nml hṽsAml khuikQṽhir phu  
nsIAṽ]

mayray man so parabhṽ ṣaḍaa naal hai su-  
aamee kaho kiṭhai har pahu nasee- ai.

hir Aṁpy bKis l ey pBṣ swcṽ hir Aṁp Cfwey  
CṭIAṽ]1]

har aapay bakḥas la-ay parabhṽ ṣaachaa har  
aap chḥadaa-ay chḥutee-ai. ||1||

myrṁn j ip hir hir hir min j plAṽ]  
siqgr kl srxuel Bij paumyrmnw gr siqgr plCṽ  
CṭIAṽ]1] rhau]

mayray man JAP har har har man JAPee-ai.  
saṭgur kee sarnaa-ee bhaj pa-o mayray manaa  
gur saṭgur peeḥchai chḥutee-ai. ||1|| rahaa-o.

myrṁn syhusopB sb sKdw ij quṣjvAṽin j Gir  
vsIAṽ]

mayray man sayvhu so parabhṽ sarab sukh-  
daṭa jī sayvi-ai nij ghar vasee-ai.

gurmik j wie l hhuGruApnw Gis cḥnuhir j su  
GsIAṽ]2]

gurmukḥ jaa-ay laḥhu ghar apnaa ghas  
chandān har jas ghasee-ai. ||2||

myrṁn hir hir hir hir hir j suaḷmu l Y l hḥw hir  
min hslAṽ]

mayray man har har har har har jas ootam lai  
laahaa har man hasee-ai.

hir hir Aṁp dieAw kir dyYqw Aḥmḥuḥir rsu  
cKIAṽ]3]

har har aap da-i-aa kar dayvai taa amrit har  
ras chakḥee-ai. ||3||

myrṁn nwm ibnw j odj Y l wgyqysukq nr j im  
GṭIAṽ]

mayray man Naam binaa jo doojai laagay tay  
saakat nar jam ghutee-ai.

qysukq cr ij nw nwmuivswirAw mn iqn kYinkit n  
iBṭIAṽ]4]

tay saakat chor jinaa Naam visaari-aa man tin  
kai nikat na bḥitee-ai. ||4||

myrṁn syhu AlK inrjṽn nrhir ij quṣjvAṽ l Kḥw  
CṭIAṽ]

mayray man sayvhu alakhṽ niranjan narhar jī  
sayvi-ai laykḥaa chḥutee-ai.

j n nwk hir pḥB pṛy kley iKnu mṁsw qḍu n  
GṭIAṽ]5]5]19]57]

jan naanak har parabhṽ pooray kee-ay khin  
maasaa tol na ghatee-ai. ||5||5]19]57||

#### GUARRI POORBI MEHLA 4

Many times we do misdeeds, thinking in our mind that nobody is seeing us. In this *shabad*, Guru Ji wants to caution his mind (actually all of us) that we cannot hide anything from God. He always abides near us, and sees and knows all our deeds (and thoughts).

Therefore admonishing his mind (and indirectly us), Guru Ji says: "O' my mind, God is forever with you. Tell me, how can you escape His presence? (The fact of the matter is that) if the eternal God Himself forgives and if He Himself saves, only then are we released (from the punishment of our misdeeds)." (1)

Guru Ji advises his mind and says: "O' my mind, we should always meditate on God's Name. (To know how to do this), we should hasten to the sanctuary of the true Guru. By following him (and meditating on the Name according to his guidance), we are liberated (from worldly bonds)." (1-pause)

Advising his mind further, Guru Ji says: "O' my soul, serve that God, the Giver of all comfort, by performing whose service we abide in our own home (and experience the presence of God in our own heart. O' my mind), by Guru's grace, go and reclaim your own house (your body, which is also the abode of God). Just as we receive a pleasant odor by rubbing sandalwood again and again, (similarly we should enjoy bliss by singing praises of God and repeating His Name)." (2)

Once again stressing the importance of God, Guru Ji says: "O' my mind, earn the most sublime profit of God's praise. When God abides in our mind, we feel so happy that we like to laugh. But only by showing His mercy does God bestow this gift, so that we might taste the relish of the nectar of God's (Name)." (3)

Now commenting on the fate of those who, instead of attuning themselves to God's Name, are engrossed in earning worldly wealth, he says: "O' my mind, forsaking God's Name, they who are attached to other (worldly riches, suffer such great pain, as if they) are strangled by the demon of death. Such worshippers of *Maya*, who have forsaken God's Name, are like thieves. O' my mind, we (should avoid their company, and) should not even go near them." (4)

Summarizing his advice, Guru Ji says: "O' my mind, (always) serve the incomprehensible and immaculate God, by serving whom all the accounts of our past deeds are cleared. (In this way), O' Nanak, those whom God has made whole don't lack in merit even a bit." (5-5-19-57)

**The message of the *shabad* is that we should always remember that God pervades everywhere, and we cannot hide any of our sins from Him. We should meditate on His Name under Guru's guidance.**

*Note: This message is illustrated in the story of a saint, who asked his disciples to each kill a bird where no one might see them. All the disciples soon went into corners, or behind trees, killed their birds, and came back. But one disciple came back after a long time with the bird still alive, saying that he could not find anyplace where God did not see him.*

gaṁl pṛbl mhl 4 ]

ga-or<sup>h</sup>ee poorbee mehlāa 4.

hmrypln vsgiq pB qmrYmryw j lauplfusB qrl ]

hamray paraan vasgaṭ parabh̄ tumrai mayraa  
jee-o pind sabh̄ tayree.

dieAw krhuir drsuidKw<sup>h</sup>umrymin qin l c  
Gxrl ]1]

da-i-aa karahu har daras dikhaavhu mayrai  
man tan loch ghanayree. ||1||

ram mymin qin l c iml x hir krl ]  
gr ikṇil ikṇ ikṭq gir klnl hir imil Aw Awe  
pBumyl ]1] rhau]

raam mayrai man tan loch milan har kayree.  
gur kirpaal kirpaa kichant gur keenee har  
mili-aa aa-ay parabh̄ mayree. ||1|| rahaa-o.

j ohmrYmn iciq hYsAml sw ibiD qm hir j unhu  
myl ]  
Anidnunmuj pl sKupael inq j lvw Aws hir  
qrl ]2]

jo hamrai man chit hai su-aamee saa biDh̄ tum  
har jaanhu mayree.  
an-din Naam JA<sup>h</sup>pee sukh̄ paa-ee nit jeevaa aas  
har tayree. ||2||

gir siqgir dūyplūbqieAw hir imil Aw Awe pB  
myl ]  
AnidnuAnduBieAw vfbigl sB Aws pj l j n  
krl ]3]

gur satgur daatai panth̄ baṭaa-i-aa har mili-aa  
aa-ay parabh̄ mayree.  
an-din anad bha-i-aa vadbhaagee sabh̄ aas  
pujee jan kayree. ||3||

j gṁQ j gdlr krqysB vsgiq hYhir krl ]

jagannaath jagdeesur kartay sabh̄ vasgaṭ hai  
har kayree.

j n nink sruxiq Awey hir rKhu p] j n  
krl ]4][6][20][58]

jan naanak sarnaagaṭ aa-ay har raakho paj  
jan kayree. ||4||6||20||58]

#### GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to be freed from all the accounts of our past deeds, we should remember God with love and devotion. In this *shabad* he shares with us what he himself did, how he expressed his love and devotion to God, and what was the result.

First, showing how he approached God, he says: "O' my God, my very life-breath is in Your power. All my body and soul are Yours. In my body and mind is an intense craving for You. Please have mercy, and show me Your sight." (1)

Stating how his craving to meet God was fulfilled, he says: "(I said): O' my God, within my mind and body is a longing to meet You." Then the merciful Guru bestowed a little bit of kindness, and God came to meet me." (1-pause)

Now describing what he said upon meeting God, he says: "O' God, whatever is in my mind and heart, You know that state. (My desire is) that day and night I may repeat Your Name, and meditate in peace, and always lean on You." (2)

Describing in more detail how this happened, Guru Ji says: “(What happened was that) the great beneficent true Guru showed me the way (to approach God, by meditating on His Name and singing His praises. When I acted upon his advice), God came and revealed Himself, and I was united with him. Then day and night, a state of bliss pervaded (throughout my body and mind), and in this way the devotee’s desire was fulfilled.” (3)

Now coming back to his remarks in the beginning of this *shabad*, he describes how he expressed his love and devotion to God. He says: “O’ my God, the Creator of the world, all (this world play) is under Your control. Slave Nanak has sought Your refuge; please save my honor.” (4-6-20-58)

**The message of this *shabad* is that if we want to have the sight of God, then we should seek the guidance of the Guru, and pray to God to bless us with His Name, and save our honor.**

gaŋl pŋbl mhl 4 ]

ga-or<sup>h</sup>ee poorbee mehlā 4.

iehumnIAw iKnun itkYbhu rŋl dh dh idis cil  
cil hŋFy]

ih manoo-aa khin na tikai baho rangee dah dah  
dis chal chal haadhay.

pŋw 171

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guru pŋw pŋeAw vfBŋgl hir mŋl dIAw mnu  
TŋFy]1]

gur pooraa paa-i-aa vadbhaagee har manŋar  
dee-aa man thaadhay. ||1||

rm hm siqgr l wŋkŋFy]1] rhŋau]

raam ham satgur laalay kaa<sup>N</sup>dhay. ||1|| rahaa-o.

hmrŋmsqik dŋgdŋgnw hm krj grŋbhusŋFy]

hamrai mastak daag dagaanaa ham karaj guroo  
baho saadhay.

prapkrupmubhukIAw Baudgruqŋr prŋFy]2]

par-upkaar punn baho kee-aa bha-o dutar taar  
paraadhay. ||2||

ij n kaupŋiq irdYhir nŋhl iqn kŋygnFn gŋFy]

jin ka-o pareet ridai har naahee tin kooray  
gaadhan gaadhay.

ij au pŋxl kŋgdu ibnis j ŋq hŋ iqau mnmK grIB  
gŋFy]3]

ji-o paanee kaagad binas jaat hai ti-o manmukh  
garabh galaadhay. ||3||

hm j ŋinAw kCŋn j ŋnh Augŋij auhir rŋkŋiqau  
TŋFy]

ham jaani-aa kachhoo na jaanah aagai ji-o har  
raakhai ti-o thaadhay.

hm Bŋ cŋk gr ikrpw Dwrhu j n nŋnk kŋqŋ  
kŋFy]4]7]21]59]

ham bhool chook gur kirpaa Dhaarahu jan  
naanak kuŋray kaadhay. ||4||7||21||59||

#### GAURRI POORBI MEHLA 4

In the third stanza of the previous *shabad*, Guru Ji stated that it was the true Guru who showed him the way, after following whom he attained to God. In this *shabad*, he explains one of the ways in which the Guru helps his disciple.

Describing his own experience so that we may understand it clearly, Guru Ji says: “This mind (of ours) does not stay still even for a moment. It keeps wandering in all directions all the time. But by good fortune I have met the true Guru, who has given me the mantra of God’s Name. (By virtue of this Name) my mind has been calmed.”(1)

Therefore Guru Ji feels no hesitation in saying: “O’ God, I am called the slave of the true Guru.”(1-pause)

Now, as if to show the proof of his above statement, Guru Ji refers to the old custom in which the masters used to stamp their slaves, by burning a special mark of identification on their skin. So he says: “The Guru has been very much beneficent and merciful to me. He has (saved me from all the sinful ways of the world, and thus) ferried me across this terrible world ocean. Therefore, I am very much indebted to the Guru. (To clear this debt, I have become the slave of the Guru, and I feel as if the Guru) has burnt his identification mark on my forehead. (2)”



Guru Ji now comments upon the fate of those who, instead of loving God, are in love with *Maya* (the worldly riches and power). He says: "They who do not have love for God in their hearts have tied themselves in false bonds. Just as paper is dissolved in water, so too would these self-conceited persons be wasted away in their ego." (3)

Finally, for our guidance and to save us from any thoughts of ego, he shows us how to humbly pray to our Guru. He says: "(We are ignorant persons). We did not know anything before, nor do we know now. So we keep standing in whatever state God keeps us. Nanak says, O' Guru, we make many mistakes and blunders. Please show mercy and save us, because we are (like) Your pet puppies (whom You love and feed without minding their faults)." (4-7-21-59)

**The message of this *shabad* is that if we want to hold our mercurial mind and win the favor of God, we need to humbly seek the Guru's guidance. We must pray to him to save us from our misdeeds, and lovingly sustain us like the slaves or pets of his household.**

gaMl pŕbl mhl w 4 ]

ga-orhee poorbee mehlā 4.

kwim krōD ngrubhuBirAw imil sūDUKŕf  
Kŕfw hy]

kaam karoDh nagar baho bhari-aa mil saaDhoo  
khandal khanda hay.

pŕib il Kq il Ky grupwīAw min hir il v mŕf  
mŕfw hy]1]

poorab likhat likhay gur paa-i-aa man har liv  
mandal mandaa hay. ||1||

kir sūDUAGŕl l pŕmuvfw hy]  
kir fŕfaw pŕmuvfw hy]1] rhau]

kar saaDhoo anjulee punn vadaa hay.  
kar dand-ut pun vadaa hay. ||1|| rahaa-o.

sukq hir rs sūdu j wīnAw iqn Aŕir hamŕ  
Kŕfw hy]  
ij au ij au cl ih cBŕdKupwih j mkuŕ ushih isir  
fŕfw hy]2]

saakat har ras saad na jaani-aa tin antar ha-umai  
kandaa hay.  
ji-o ji-o chaleh chubhai dukh paavahi jamkaal  
saheh sir dandaa hay. ||2||

hir j n hir hir nwim smwxy dKu j nm mrx Bv  
Kŕfw hy]  
Aibnwl pŕKupwīAw pŕmŕrubhusB Kŕf bhmlfw  
hy]3]

har jan har har Naam samaanay dukh janam  
maran bhav khanda hay.  
abhinaasee purakh paa-i-aa parmaysar baho sobh  
khand barahmandaa hay. ||3||

hm grlb mskln pB qŕyhir rŕKurnKuvf  
vfw hy]  
j n nwnk nwmADurŕtk hŕhir nwmhl sKu  
mŕfw hy]4]8]22]60]

ham gareeb maskeen parabh tayray har raakh  
raakh vad vadaa hay.  
jan naanak Naam aDhaar tayk hai har Naamay  
hee sukh mandaa hay. ||4||8||22||60||

#### GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji told us about several of the blessings we can obtain from God. In this *shabad*, which is also included in *Keertan Sohela* (the Sikh last nightly prayer), he tells us about the blessings of meeting the saint (Guru, and following his advice).

He says: "(Our body is like a fortress) town, filled with the (rubbish) of lust and anger. By meeting (and following the advice of) the saint (Guru, our passions can be controlled, and thus this citadel) can be smashed to pieces. The one who has obtained the writ of one's pre-ordained destiny has obtained (the guidance of) the Guru, and the mind of such a person enjoys the supreme happiness of being attuned in God's love." (1)

Therefore, Guru Ji advises us and says: "(O' my friend), bow to the saint (Guru) with folded hands; it is a great virtue. (Nay, I say) prostrate before him like a stick, because this is a virtue of great merit." (1-pause)

Now commenting on the fate of *Saakats* (the worshippers of worldly power or *Maya*) who do not care for the love of God, Guru Ji says: "The worshippers of worldly wealth and power do not know the relish of God's nectar (His Love), because within them is the thorn of ego. As they lead their life, this thorn pains them more and more, and they bear the blows of the demon of death on their heads (and suffer more and more pain, as their age advances)." (2)

But as for the devotees of God, Guru Ji says: “Devotees of God remain absorbed in the love of God, and they overcome the fear of birth and death. They obtain the eternal God, and obtain great honor in all regions and universes.” (3)

Therefore praying for himself (and indirectly advising us accordingly), Guru Ji says: “O’ God, we are Your poor, humble servants; please save us. You are the greatest of the great. The devotee Nanak’s only support is Your Name, because only in God’s Name lies the greatest peace.” (4-8-22-60)

**The message of this *shabad* is that we should recognize that we are full of evil impulses like ego, lust, and anger, and we keep suffering on their account. If we want to be rid of this suffering and enjoy peace and bliss, then we should seek the refuge of the Guru, and meditate on God's Name.**

gaṁI pṭṭbl mhl 4 ]

ga-or<sup>h</sup>ee poorbee mehlaa 4.

iesugV mih hir rwm rwie hYikCusudun pww  
DITw ]

is garh meh har raam raa-ay hai kichh saad na  
paavai Dheethaa.

hir dIn dieAwil AngṭhukIAw hir gr sbdl ciK  
fITw ]1]

har deen da-i-aal anoograhū kee-aa har gur  
sabdee chakh deethaa. ||1||

rwm hir klrqngr il v mITw ]1] rhwau]

raa har keertan gur liv meethaa. ||1|| rahaa-o.

hir Agmu Ageru pwrblmu hY imil siqgr lwig  
bsITw ]

har agam agochar paarbarahm hai mil satgur  
laag baseethaa.

ij n gr bcn sKnyhIArYiqn AngYAwix  
prITw ]2]

jin gur bachan sukhaanay hee-arai tin aagai aan  
pareethaa. ||2||

mnmK hIArw Aiq kTruhYiqn AMir kur krITw ]

manmukh hee-araa at kathor hai tin anar kaar  
kareethaa.

ibslAr kau bhu dDu pIAwIAy ibKu inksY Pōl  
PI ITw ]3]

bisee-ar ka-o baho dooDh pee-aa-ee-ai bikh  
niksai fol futeelaa. ||3||

hir pB Awin iml whugrusuDIGis grwusbdumik  
lITw ]

har parabh aan milaavhu gur saaDhoo ghas  
garurh sabaḍ mukh leethaa.

j n nwk gr ky lwy gY l ig sḡiq krIAw  
mITw ]4]9]23]61]

jan naanak gur kay laalay golay lag sangat  
karo-aa meethaa. ||4||9||23||61||

#### GUARRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji illustrated the importance of the Guru by telling us that our body is like a fortified city in which reside the thieves (or passions) of lust and anger. In this *shabad*, he tells us who else resides within this body besides these passions, and what are his unique qualities.

Guru Ji says: “In the fortress of our body lives God (the King of the universe). But (being absorbed in worldly lusts), the stubborn (human being) doesn’t enjoy the bliss (of the presence of God in the body). However, the person upon whom the merciful God of the meek has shown kindness, through the Guru’s word, that person has tasted the relish of God’s (love).” (1)

Describing what he thinks about this relish, Guru Ji says: “O’ God, very sweet (and pleasing), is singing praises of God, when it is done with the mind attuned to (God’s) love.” (1-pause)

For our information, Guru Ji comments: “(O’ my friends), God is inaccessible, incomprehensible and transcendent. But through the intercession of the Guru one can meet Him. Therefore, they in whose hearts the words of the Guru seem pleasing (those who follow the Guru’s advice and meditate on God’s Name with love and devotion), they are automatically blessed with the bliss of God’s company, as if before them is served the platter of God’s relish.” (2)

Now commenting on the state of those self-conceited persons who do not care for the Guru’s advice, he says: “The self- conceited persons are stubborn like stones. Within their mind is nothing but darkness (of evil. They are like) snakes, which even when fed with milk, spit only poison; (they return only evil in exchange for all the good done to them).” (3)

Therefore, Guru Ji prays: "O' God, unite me with the saint (Guru), so that just as one grinds an herb and puts in the mouth (to counteract the snake's poison), I may lick the sweet Guru's word. Slave Nanak (says) that we are the servants and slaves of the Guru, and by attaching ourselves to his holy company, our bitter (nature) has become sweet." (4-9-23-61)

**The message of this *shabad* is that we should enshrine the Guru's word in our hearts; it will remove our lusts and sinful nature and help us enjoy the bliss of God, who is sitting right in our heart.**

gaWl pŕbl mhl 4 ]

**ga-orhee poorbee mehlā 4.**

hir hir AriQ srlruhm bjcAw pŕygr kŶAgy]

har har arath sareer ham baychi-aa pooray gur kai aagay.

siqgr dŕqŕnmuidVnieAw miK msqik Bug sBgy]1]

satgur daatai Naamdirhaa-i-aa mukh mastak bhaag sabhaagay. ||1||

rm gŕmiq hir il v lgy]1] rhau]

raam gurmat har liv laagay. ||1|| rahaa-o.

**pŕh 172**

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Git Git rmeAw rmq rm rŕie gr sbid grŕil v lgy]

ghat ghat rama-ee-aa ramat raam raa-ay gur sabad guroo liv laagay.

haumnuqndyaukwit grŕkaumyŕ BhuBaugr bcnl Bgy]2]

ha-o man tan dayva-o kaat guroo ka-o mayraa bharam bha-o gur bachnee bhaagay. ||2||

ADAwŕY dlpk Awin j lŕey gr igAwin grŕil v lgy]

anDhi-aarai deepak aan jalaa-ay gur gi-aan guroo liv laagay.

AigAwnuADŕy ibnis ibnŕieE Gir vsqul hl mn jgy]3]

agi-aan anDhayraa binas binaasi-o ghar vasat lahee man jaagay. ||3||

sukq biDk mieAwDŕil qn j m j ŕin lgy]

saakat baDhik maa-i-aaDhaaree tin jam johan laagay.

an siqgr Angŕŕsŕun bjcAw Eie Awih j ŕih ABgy]4]

un satgur aagai sees na baychi-aa o-ay aavahi jaahi abhaagay. ||4||

hmrw ibnausnhupB Tukŕ hm srix pBŕhir mgy]

hamraa bin-o sunhu parabhtaakur ham saran parabhoo har maagay.

j n nŕnk kl l j pŕiq grŕ hŕ isru bjcE siqgr Agy]5]10]24]62]

jan naanak kee laj paat guroo hai sir baychi-o satgur aagay. ||5||10||24||62||

#### **GAURRI POORBI MEHLA 4**

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God's union, then we should enshrine the Guru's word in our heart, and follow his advice with complete faith and obedience. In this *shabad*, he shares with us the extent of his faith and obedience to his Guru, and explains the result.

He says: "For the purpose of obtaining (union with God, I completely placed myself at the disposal of the Guru. I did whatever he told me to do without any question, as if) I had sold my body to the perfect Guru. In return, the beneficent true Guru enshrined God's Name in my heart, and now my face and forehead are radiating with good fortune." (1)

Summarizing his experience in this regard, Guru Ji says: "(O' my friends), through the Guru's instruction, I have been attuned to God's love." (1-pause)

Many people may question: when God pervades in every heart, then why must we seek the guidance or intercession of the Guru? To remove any such doubts, he says: "(Even though) God pervades in every heart, yet it is only through the Guru's word that one is attuned to Him. (As for as I am concerned, I feel so much indebted to the Guru that) I am ready to cut my body and mind to pieces, and place them before the Guru. (In other words, I can sacrifice anything for him including my life, because) it was only through the words of my Guru that all my doubts and fears hastened away." (2)

Describing the state of his mind on listening to the Guru's words, he says: "(The words of the Guru have given me such unique divine wisdom, as if) he has lighted many lamps in the darkness (of my mind). It is by virtue of the divine wisdom obtained from the Guru that I have been imbued with the love of (God), the supreme Guru. Now the darkness of ignorance (in my mind) has been thoroughly dispelled. I have obtained the (real) commodity (of Name) in the home (of my heart itself), with which the mind remains awake (to the pitfalls of worldly distractions)." (3)

Next commenting on the fate of those who care for worldly wealth only, Guru Ji says: "Those self-conceited persons who care only for worldly wealth and power become (cruel-hearted) like hunters; they are themselves being stalked by the demon of death. They do not surrender their head (their ego) before the true Guru, so these unfortunate ones keep suffering the pain of birth and death." (4)

Guru Ji concludes this *shabad* with a prayer to God. He says: "O' God, please listen to my prayer. I ask for Your refuge. Nanak says that the Guru is the savior of his respect and honor: he has sold off his head to the true Guru (whatever the Guru wants him to do, he does without question)." (5-10-24-62)

**The message of this *shabad* is that if we wish to have union with God, we should completely surrender ourselves to the Guru. Following his advice, we should meditate on God's Name.**

gaṁI pṛbI mhl 4 ]

ga-orhee poorbee mehlā 4.

hm AhṁkṛI Ahṁkṛ AigAṁ miq gīr imil AYAṁpu  
gvieAw ]

ham aha<sup>N</sup>kaaree aha<sup>N</sup>kaar agi-aan maṭ gur mili-  
ai aap gavāa-i-aa.

hamYrggieAw sKupieAw DnuDMugrUhir  
rnieAw ]1]

ha-umai rog ga-i-aa sukh paa-i-aa Dhan Dhan  
guroo har raa-i-aa. ||1||

ram gīr kYbcin hir pieAw ]1] rhau]

raam gur kai bachan har paa-i-aa. ||1|| rahaa-o.

myYhIArYpṛiq ram rnie kI gīr murgupṛu  
bqieAw ]

mayrai hee-arai pareet raam raa-ay kee gur  
maarag panṭh baṭaa-i-aa.

myr j laupṛfusBu siqgr AngYij in ivCiVAw hir  
gil lwieAw ]2]

mayraa jee-o pind sabh satgur aagai jin  
vichhurhi-aa har gal laa-i-aa. ||2||

myY AMir pṛiq I gl dKn kau gīr ihrdy nil  
idKwieAw ]

mayrai anṭar pareet lagee daykhan ka-o gur  
hirday naal dikhāa-i-aa.

shj Anḁ BieAw min mY gīr AngY Aṁpu  
vpcieAw ]3]

sahj anand bha-i-aa man morai gur aagai aap  
vaychaa-i-aa. ||3||

hm Apruḁ pṛp bhukinykir dṛstI cr crwieAw ]

ham apraaDh paap baho keenay kar dustee chor  
churaa-i-aa.

Ab nṛnk srxugiq Aṁey hir rikhu Ij hir  
BwieAw ]4]11]25]63]

ab naanak sarnaagaṭ aa-ay har raakho laaj har  
bhaa-i-aa. ||4||11||25||63||

#### GAURRI POORBI MEHLA 4

In the previous so many *shabads* Guru Ji advised us that if we want to enjoy eternal peace and bliss (and meet God), then we should seek the refuge and guidance of the Guru. In this *shabad* he explains what the Guru really does, and why his advice and guidance is so beneficial and essential.

He says: "(O' my friends, without the guidance of the Guru, we human beings remain) self-conceited, and our intellect remains ignorant and egoistic. But upon meeting the Guru, we lose our self (conceit). When (by Guru's grace) the malady of ego is dispelled, we obtain peace. Therefore, I say blessed is that Guru God, the king (of the universe)." (1)

Therefore, Guru Ji says: "(O' my friends, by following) the Guru's words, I have obtained God." (1-pause)

Now describing his own experience, Guru Ji says: "(O' my friends), in my heart was the love of God, the King, and the Guru) showed me the way (to reach my beloved). Therefore, I offer my body and mind to the Guru, who has reunited (me) the separated one with (God), and helped me embrace (Him)." (2)

Describing further his state of mind before and after this experience, Guru Ji says: “Within my mind was a longing to see (God), and the Guru showed God residing in my heart itself. Within my mind now pervades spiritual peace and bliss. (I feel so thankful to the Guru that, like a slave, I have pledged my complete obedience to every wish and command of the Guru. It is as if), I have sold myself off to the Guru.” (3)

Finally, Guru Ji describes what he said to God upon meeting Him. Actually, he is showing us how to pray to God in humility and sincerity. He says: “O’ God, we have committed many sins, including thefts and evil deeds. But now Nanak has come to Your shelter. Please save his honor, if You so wish.” (4-11-25-63)

**The message of this *shabad* is that if we want to save ourselves from the punishment of the sins committed by us, and reunite with God, then we should seek and follow the Guru’s guidance.**

gaṁI pṭṭl mhl w 4 ]

ga-or<sup>h</sup>ee poorbee mehlāa 4.

gṛmiq bṛj ṽsbduAnḥdugṛmiq mṇAw gṽY]

gurmatṭ baajai sabadṭ anaahadṭ gurmatṭ manoo-aa gaavai.

vṽBṁgl gṛ drsnupṛieAw DṇuDMḡgrlil v l wY]1]

vadbḥaagee gur ḍarsan paa-i-aa Dhan Dhan guroo liv laavai. ||1||

gṛmiK hir il v l wY]1] rhṽau]

gurmukḥ har liv laavai. ||1|| rahaa-o.

hmrw Tukṛusiḡgrupṭṭmṇugṛ kl kṛ kṁwY]

hamraa ṭhaakur satgur poora man gur kee kaar kamaavai.

hm mil mil Dṽh pṽw grṭkyjohir hir kQw snwY]2]

ham mal mal Dḥovah paav guroo kay jo har har kathaa sunaavai. ||2||

ihrdYgṛmiq rṁm rsṽexuij hvṽhir gṽ gṽY]

hirdai gurmatṭ raam rasaa-inṭ jihvaa har gunṭ gaavai.

mṇ rsik rsik hir ris AṽGṽny iṔir bhṛir n BK l gṽY]3]

man rasak rasak har ras aagḥaanay fir bahur na bhookḥ lagaavai. ||3||

kel krṽ apṽw Anḡ bhḡṛy ibṇu ikrpṽ nṁm n pṽY]

ko-ee karai upaav anayk bahutayray bin kirpaa Naam na paavai.

j n nṁk kauhir ikrpṽ Dṽrl miq gṛmiq nṁm idṽwY]4]12]26]64]

jan naanak ka-o har kirpaa Dḥaaree matṭ gurmatṭ Naam ḍarirḥaavai. ||4||12||26||64||

#### GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji described how the Guru wipes off the darkness of our ego and shows us the right way to meet God. In this *shabad*, he tells us what kind of peace and bliss one experiences when one follows the Guru’s instruction.

He says: “By (acting according to) Guru’s instruction, the melody of continuous music keeps ringing (in our mind). Following Guru’s instruction, our mind sings (songs of Joy and praises of God). Only a very fortunate person sees the vision of the Guru, and blessed is that Guru who attunes one to God.” (1)

Giving the essence of this *shabad*, Guru Ji says: “(O’ my friends), it is only through the Guru that one imbues oneself with love for God.” (1-pause)

Next referring to himself, Guru Ji says: “My perfect true Guru is my Master. My mind does only what the Guru tells me. I most humbly serve my Guru, because he narrates to me the gospel of God.” (2)

Describing what other blessings the Guru’s instruction has brought him, he says: “(O’ my friends), through Guru’s instruction, the elixir of God’s Name is enshrined in my mind, and my tongue sings praises of God. My mind is fully satiated by enjoying the relish of God’s (Name), and now it does not hunger for (worldly pleasures) any more.” (3)

However, Guru Ji wants to caution us that it is only by God’s grace that we can obtain the relish of His Name. Therefore, in his concluding remarks he says: “(O’ my friends), even if one makes many efforts,

without (God's) grace, one cannot obtain God's Name. Slave Nanak feels that God showed mercy upon him, and through Guru's instruction he meditates on God's Name." (4-12-26-64)

**The message of this *shabad* is that only by following the Guru's instruction can we enjoy the continuous divine music, be imbued with love for God, and by His grace, can we meditate on His Name, and obtain His union.**

*Detail of Shabads: -Gaurri Poorbi M: 4=12, Gaurri Guareri M: 4=6, Gaurri Bairagan M: 4=8, Gaurri M: 3=18, Gaurri M: 1=20, Total=64*

rwgugaVI mwJ mhl w 4 ]

gurmik ij mUj ip nmukrihw ]  
miq mUqW miq j launnumik rnmw ]  
sMkuipqw kir gruprKuAj nmw ]

plhw 173

vfBwgl iml urmw ]1]

gruj gl prKuimil Aw rlgumwXl j lau]  
gruhir rlg rQVw sdw inrbwXl j lau]  
vfBwgl iml usGV sj wXl j lau]  
myw mnuqnuhir rlg iBhw ]2]

Awhusthuimil nmuj pwhw ]  
ivic sMiq nmusdw lYl whw j lau]  
kir syw sMw AlmhumiK pwhw j lau]  
iml uprib il iKAVyDir krmw ]3]

swix vrsuAlmhq j guCwieAw j lau]  
mnumrukhiKAVw sbdumiK pwieAw ]  
hir AlmhquvVw imil Awhir rwieAw j lau]  
j n nwk plm rqlhw ]4]1]27]65]

**raag ga-orhee maaJh mehlaa 4.**

gurmukh jindoo JAP Naam kammaa.  
mat maaataa mat jee-o Naam mukh raamaa.  
santokh pitaa kar gur purakh ajnamaa.

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vadbhaagee mil raamaa. ||1||

gur jogee purakh mili-aa rang maanee jee-o.  
gur har rang rat-rhaa sadaa nirbaanee jee-o.  
vadbhaagee mil sugharh sujaanee jee-o.  
mayraa man tan har rang bhinnaa. ||2||

aavhu santahu mil Naam JAPaahaa.  
vich sangatNaam sadaa lai laahaa jee-o.  
kar sayvaa santaa amrit mukh paahaa jee-o.  
mil poorab likhi-arhay Dhur karmaa. ||3||

saavan varas amrit jag chhaa-i-aa jee-o.  
man mor kuhuki-arhaa sabad mukh paa-i-aa.  
har amrit vuth-rhaa mili-aa har raa-i-aa jee-o.  
jan naanak paraym ratannaa. ||4||1||27||65||

#### **RAAG GAURRI MAAJH MEHLA 4**

In the previous *shabad* Guru Ji told us that only by following the Guru's instruction can we enjoy the unstuck divine music, be imbued with the love for God, and by His grace, meditate on His Name, and obtain His union. In this *shabad*, he describes the bliss we enjoy when we sing God's praises and meditate on His Name.

Addressing his own soul, he says: "O' my beloved soul, do the deed of meditating on the Name under Guru's advice. Make Guru-given intellect as your mother (and, obeying it) utter God's Name from your tongue. Make contentment Your father (or guiding principle), and make the immortal God as Your Guru. In this way, O' fortunate one, you will meet God." (1)

Sharing his own experience, Guru Ji says: "(O' my friends), I have been blessed with the Guru, who himself is united (with God). By meeting him, I too am enjoying the bliss (of God's) love. My Guru is himself imbued with the love (of God) and is always immaculate. O' fortunate one (I say, You too should go and) meet such an accomplished and wise (Guru, by whose grace) my body and mind has been saturated with (God's) love." (2)

Now addressing us in a very loving manner, Guru Ji says: "Come O' dear saints, let us meditate on the Name. In the society of the saints, let us earn the profit of the Name. By serving the saints, let us drink the nectar (of Name), and in this way let us fulfill our preordained destiny and meet (God)." (3)



Finally, Guru Ji describes what kind of bliss he enjoys after meditating on the Name. He says: "I feel as if a most enjoyable rain is pouring over the whole world (my whole body), and on tasting the elixir of Guru's word, my mind is chirping and dancing like a peacock. (When, like a cloud), the nectar of God's (Name) started raining, I met God the king and I was drenched with His love." (4-1-27-65)

**The message of this *shabad* is that if we want to enjoy the blissful nectar of God's love then following Guru's advice, we should join the society of saintly people, and meditate on God's Name.**

gaṁI mW mhl w 4 ]

**ga-orhee maajh mehlāa 4.**

AwāusKI gk kwx krihw j lau]  
imil sṭ j nW rḥumixh rI lAw j lau]  
gr dlpkuigAwusdw min bl lAw j lau]  
hir qūYFīl Fīl iml lAw j lau]1]

aa-o sak<sup>h</sup>ee gun kaaman kareehaa jee-o.  
mil sant janaa rang maan<sup>i</sup>h ralee-aa jee-o.  
gur <sup>dee</sup>pak gi-aan sadaa man balee-aa jee-o.  
har t<sup>u</sup>thai <sup>dh</sup>ul <sup>dh</sup>ul milee-aa jee-o. ||1||

mymin qin pḥul gw hir Fd yj lau]  
myml yimqḥsiqgruvḥd yj lau]  
mnudyWslḥw myw pBumy yj lau]  
hir ivtiVAhusdw Gd yj lau]2]

mayrai man tan paraym lagaa har <sup>dh</sup>olay jee-o.  
mai maylay mītar satgur vaych<sup>o</sup>lay jee-o.  
man <sup>day</sup>vaa<sup>N</sup> sant<sup>aa</sup> mayraa parab<sup>h</sup> maylay jee-o.  
har vit<sup>rh</sup>i-ahu sadaa <sup>gh</sup>olay jee-o. ||2||

vsu myy ipAwirAw vsu myy gōvdw hir kir ikrpw  
min vsuj lau]  
min icḥdAVw Pl upwīeAw myy gōvdw grupḥw vjK  
ivgsuj lau]  
hir nmu imil Aw shugxl myy gōvdw min Anidnu  
Andurhsuj lau]  
hir pwīeAVw vfBglel myy gōvdw inq IYl whw  
min hsuj lau]3]

vas mayray pi-aari-aa vas mayray govīd<sup>aa</sup> har kar  
kirpaa man vas jee-o.  
man chindī-ar<sup>h</sup>aa fal paa-i-aa mayray govind<sup>aa</sup>  
gur poora<sup>aa</sup> vay<sup>kh</sup> vigas jee-o.  
har Naam mili-aa sohaagane<sup>e</sup> mayray govind<sup>aa</sup>  
man an-din anad<sup>aa</sup> rahas jee-o.  
har paa-i-ar<sup>h</sup>aa vad<sup>b</sup>haagee-ee mayray govind<sup>aa</sup>  
niṭ lai laahaa man has jee-o. ||3||

hir Awp apwēy hir Awp vKl hir Awp kwrY  
l wīeAw j lau]  
ieik Kwih bKs qōt n AwYieknw Pkw pwīeAw  
j lau]  
ieik rḥj y qKiq bhih inq sKley ieknw iBK  
mḥwīeAw j lau]  
sBū ieko sbdu vrqdw myy gōvdw j n nink nmu  
iDAwīeAw j lau]4]2]28]66]

har aap upaa-ay har aapay vay<sup>kh</sup>ai har aapay  
kaarai laa-i-aa jee-o.  
ik khaaveh bak<sup>h</sup>as tot na aavai iknaa fakaa  
paa-i-aa jee-o.  
ik raajay tak<sup>h</sup>at baheh niṭ suk<sup>h</sup>ee-ay iknaa bhik<sup>h</sup>  
mangaa-i-aa jee-o.  
sab<sup>h</sup> iko sabad<sup>aa</sup> varat<sup>aa</sup> mayray govīd<sup>aa</sup> jan  
naanak Naam <sup>D</sup>hi-aa-i-aa jee-o. ||4||2||28||66||

#### GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji gave us the message that if we want to enjoy the bliss of God's union, we need to meditate on His Name under Guru's instruction. In this *shabad* he uses the example of those days when some women used to practice different charms and magic tricks to deceive and entice men into their love. He tells us what kind of a mantra or charm can we use to win the love of our beloved God.

He says: "Come, (O' dear) friends, let us use the charm of praise to entice (God). Joining with the saintly persons (who are already united with Him), let us also enjoy the peace and pleasure of God's love. Let us always light the lamp of Guru's wisdom (in our mind and following his advice sing praises of God. In this way, if) God may become gracious (upon us, we may) meet Him with love and abandon." (1)

Describing the state of his own mind, Guru Ji says: "My mind and body are attuned to the love of my beloved God. I pray that my Guru may become my mediator, and unite me with my friend, God. I am ready to give away my heart to the saint (Guru), who can unite me with my Master. I am always ready to be a sacrifice unto my God." (2)

Now, addressing God in a love- drenched language, Guru Ji says: "Come O' my dear, O' my God, shower Your rain (of mercy). Yes my beloved, please shower (Your love) like rain on my heart."

Next describing the result of such a true, humble, and passionate prayer to God, he says: "I have obtained the fruit of my heart's desire, and my mind has blossomed forth upon seeing the perfect Guru. O' my God, Your wedded bride has obtained the bliss of Your Name, and her mind enjoys divine bliss every day. O' my God, I feel that by great good fortune I have obtained You, and my mind is daily reaping the profit of spiritual bliss." (3)

Guru Ji finally comments: "(O' my friends), God Himself creates (all beings), He Himself sustains them, and He Himself assigns them to different tasks. Some are blessed with unlimited abundance of His grace, but there are others who receive only a handful (or very meager sustenance). He blesses some so much that, becoming kings, they sit on thrones and are very happy, while there are others whom He makes to beg (from door to door). O' my God, only one command rules everywhere, and slave Nanak has meditated on (God's) Name (alone)." (4-2-28-66)

The message of this *shabad* is that we should imbibe so much sincere and deep love for God that we always keep singing His praise in the company of saintly persons. So that, showing mercy, one day God might come to abide in our hearts, and we may also enjoy the bliss of His eternal union.

gaṁl mṁJ mhl w 4 ]

ga-orhee maajh mehlāa 4.

mṁ mhl mṁ mhl mry gōvḁw hir rṁg rṁw mṁ  
mhl j lau]

man maahee man maahee mayray govindāa har  
rang raṁāa man maahee jee-o.

hir rṁḁunwīl n l KIAYmry gōvḁw grṁpṁw Al Ku  
l Khl j lau]

har rang naal na lakhee-ai mayray govindāa gur  
poorāa alakḁ lakḁaahee jee-o.

hir hir nṁm prḁisAw mry gōvḁw sB dṁl d  
dK l ih j hl j lau]

har har Naam pargaasi-aa mayray govindāa sabḁ  
daalad dukḁ leh jaahee jee-o.

hir pdu aḁṁu pṁieAw mry gōvḁw vḁBḁgl nṁm  
smhl j lau]1]

har pad oṁṁam paa-i-aa mayray govindāa  
vadḁhaagee Naam samaahee jee-o. ||1||

nkl mry ipAwirAw nkl mry gōvḁw iknḁhir pBḁ  
iḁTVw nkl j lau]

nainee mayray pi-aari-aa nainee mayray govindāa  
kinai har parabḁ dith-rḁaa nainee jee-o.

mryw mṁuqṁubḁqṁubḁḁigAw mry gōvḁw hir bḁJhu  
Dn kṁl kl j lau]

mayraa man ṁan baḁṁ bairāagi-aa mayray  
govindāa har baajḁhahu Dḁan kṁlaine jee-o.

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slḁ j nṁ imil pṁieAw mry gōvḁw mryw hir pBḁ  
sj xuskḁ j lau]

sanṁ janaa mil paa-i-aa mayray govindāa mayraa har  
parabḁ sajan sainee jee-o.

hir Awie imil Aw j ḁḁ lvnu mry gōvḁw mḁ siK  
ivḁwḁl rkl j lau]2]

har aa-ay mili-aa jagjeevan mayray govindāa mai  
sukḁ vihaanee rainee jee-o. ||2||

mḁmḁl husḁl mryw hir pBḁsj xumḁmin qin BK  
l ḁwēAw j lau]

mai maylhu sanṁ mayraa har parabḁ sajan mai man  
ṁan bḁukḁ lagaa-ee-aa jee-o.

hau rih n skau ibnu dḁḁy mry pḁqm mḁ Aḁir  
ibrḁuhir l wēAw j lau]

ha-o reh na saka-o bin ḁaykhay mayray pareetam  
mai anṁar birahu har laa-ee-aa jee-o.

hir rḁieAw mryw sj xu ipAwṁw grḁmḁ y mryw mṁu  
j lvwēAw j lau]

har raa-i-aa mayraa sajan pi-aaraa gur maylay  
mayraa man jeevaa-ee-aa jee-o.

mry min qin Aṁsw pḁIAw mry gōvḁw hir  
imil Aw min vḁwēAw j lau]3]

mayrai man ṁan aasaa pooree-aa mayray govindāa  
har mili-aa man vaaDḁaa-ee-aa jee-o. ||3||

vṁrl mry gōvḁw vṁrl mry ipAwirAw hau qḁḁ  
ivṁiVAḁusd vṁrl j lau]

vaaree mayray govindāa vaaree mayray pi-aari-aa  
ha-o ṁuḁḁ vitṁhi-ahu saḁ vaaree jee-o.

mry min qin pḁḁuipṁḁ kw mry gōvḁw hir pḁḁ  
rḁKḁmṁrl j lau]

mayrai man ṁan paraym piramm kaa mayray  
govindāa har poonjee raakḁ hamaaree jee-o.

siḁgru ivstu mḁl mry gōvḁw hir mḁ y kir  
rḁṁrl j lau]

satgur visat mayl mayray govindāa har maylay kar  
raibaaree jee-o.

hir nṁm dieAw kir pṁieAw mry gōvḁw j n  
nṁnkusrix qṁṁrl j lau]4]3]29]67]

har Naam ḁa-i-aa kar paa-i-aa mayray govindāa jan  
naanak saran ṁumaaree jee-o. ||4||3||29||67||

**GAURRI MAAJH MEHLA 4**

In the previous *shabad*, Guru Ji invited us to join him in using the charm of virtues to win the love of our beloved God. In this *shabad*, using a local popular refrain of the time, he sings songs expressing his deep love for God.

Guru Ji says: "O' my Govind (master of the universe, the person on whom is Your grace, that person) realizes again and again that You are residing in the mind itself. Therefore, such a person remains imbued with Your love in the mind. O' my loving God, You are always with us, but we cannot realize this. It is only the perfect Guru who helps us to know You, the unknowable God. O' my God, they in whose mind Your Name is illuminated all their poverty and pain is removed. In this way, they who by good fortune obtain the sublime state (of bliss) remain merged in God's Name." (1)

Now expressing the state of his own mind, Guru Ji says: "O' my beloved Master, only a very rare person has seen You with his or her own eyes. My body and mind were sad without meeting You and like a separated young bride, I felt like a withered flower. But by approaching my saintly friends, I have obtained my beloved Master, friend, and kin. O' God of the universe, since the moment You met me, the night (of my life) is passing in peace." (2)

Explaining how he obtained God, Guru Ji says: "(I used to pray to my saintly friends, and say to them), 'O' saints, please unite me with my friend God, my mind and body are hungry for Him. I cannot live without seeing my Beloved. I am suffering the pangs of His separation in my heart. Yes, God the king is my close friend; the Guru rejuvenates my mind by uniting me with Him. O' my God, now when You have met me, all the desires of my heart have been fulfilled, and my mind now sings songs of joy.'" (3)

But unlike us, who soon after obtaining our desires forget our benefactors and those who helped us along the way, Guru Ji says to God: "O' my God, I am an unceasing sacrifice unto You. My mind and body are full of love for You, O' my beloved God; please preserve this capital of my love. O' God, please unite me with the intercessor true Guru, so that by guiding me (he may keep me) united with God. It is through Your grace, O' God that I have attained to You. Therefore, devotee Nanak (always wants to remain) under Your shelter." (4-3-29-67)

The message of this *shabad* is that if we want to seek union with God and enjoy a supreme state of bliss, then following Guru's guidance we should sing God's praises with true love and devotion.

gaṁl mṁJ mhl 4 ]

ga-orhee maaḥh mehlāa 4.

cj l mry govṁw cj l mry ipAwirAw hir pBumrw cj l  
j lau]  
hir Apykṁapwiedw mry govṁw hir Apygpṁ Kḡ l  
j lau]  
hir ApySB Gt Bḡdw mry govṁw ApyrsIAw Bḡ l  
j lau]  
hir sj wu n Bil el mry govṁw Apy siqgru j ḡ l  
j lau]1]

chojee mayray govinḡaa chojee mayray pi-  
aari-aa har parabḥ mayraa chojee jee-o.  
har aapay kaan<sup>H</sup> upaa-idaa mayray goviḡaa  
har aapay gopee kḥojee jee-o.  
har aapay sabḥghat bḥogḡaa mayray govinḡaa  
aapay rasee-aa bḥogee jee-o.  
har sujaan na bḥul-ee mayray govinḡaa aapay  
satgur jogee jee-o. ||1||

Apyj gquapwiedw mry govṁw hir Awip Kḡ Ybhurḡḡ l  
j lau]  
iekṁw Bḡ Bḡwiedw mry govṁw ieik ngn iPrih ṅḡ  
ṅḡ l j lau]  
Apyj gquapwiedw mry govṁw hir dnu dyḡSB mḡḡ l  
j lau]  
Bgqw nṁw AuDuru hḡ mry govṁw hir kQw mḡḡḡḡ hir  
cḡḡ l j lau]2]

aapay jagatḡ upaa-idaa mayray goviḡaa har aap  
kḥaylai baho rangee jee-o.  
iknaa bḥog bḥogaa-idaa mayray govinḡaa ik  
nagan fireh nang nangee jee-o.  
aapay jagatḡ upaa-idaa mayray goviḡaa har  
ḡaan ḡayvai sabḥ mangee jee-o.  
bḥagḡaa Naam aaDḥaar hai mayray govinḡaa  
har kathaa mangeh har changee jee-o. ||2||

hir Apy Bḡiq kṁwiedw mry govṁw hir Bḡqw l c  
min pḡḡ l j lau]  
Apyj il Qil vrqdw mry govṁw riv rihAw nhl dḡḡ l  
j lau]

har aapay bḥagatḡ karaa-idaa mayray govinḡaa  
har bḥagḡaa loch man pooree jee-o.  
aapay jal thal varatḡaa mayray goviḡaa rav  
rahi-aa nahee ḡooree jee-o.

hir AMir bñhir Awp hYmrygōvdw hir Awp rihAw  
BrpñI j lau]

hir Awqm rñmu psñirAw mry gōvñdw hir vñY Awp  
hdñI j lau]3]

hir AMir vñj w pañu hYmrygōvñdw hir Awp vñj w  
iqauvñj Yj lau]

hir AMir nñmuinDñnuhYmrygōvñdw gr sbdl hir pñu  
gñj Yj lau]

Awpysrix pñviedw mrygōvñdw hir Bgq j nñw rñkul vñj  
j lau]

har antar baahar aap hai mayray govindaa har  
aap rahi-aa bharpooree jee-o.

har aatam raam pasaari-aa mayray govindaa  
har vaykhai aap hadooree jee-o. ||3||

har antar vaajaa pa-un hai mayray govindaa  
har aap vajaa-ay ti-o vaajai jee-o.

har antar *Naam* niDhaan hai mayray govindaa  
gur sabdee har parabh gaajai jee-o.

aapay saran pavaa-idaa mayray govindaa har  
bhagat janaa raakh laajai jee-o.

phw 175

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vñBñgl iml u sññql mry gōvñdw j n nñnk nñm isid  
kñj Yj lau]4]4]30]68]

vadbhaagee mil sangtee mayray govindaa jan  
naanak *Naam* siDh kaajai jee-o.  
||4||4||30||68||

#### GAURRI MAAJH MEHLA 4

In this famous *shabad*, which is an excellent example of his music composition skill, Guru Ji is narrating some of the wonders of the wonderful God.

He says: "O' my wonderful God of the universe, astonishing are Your wondrous plays. Yes, my dear God is the master of creating wonders. On His own, my beloved God creates god *Krishna*, and He Himself then creates *Gopis* (the milk maids) as his seekers. He Himself pervades all hearts, and He Himself enjoys the relish (of these joys). But God is wise and infallible, and He Himself is the true Guru and Himself the yogi (united with God)." (1)

Commenting upon the world and the fates of different people in this world, Guru Ji says: "It is God who Himself creates the world, and He Himself plays many games of different kinds in it. Some, He makes so rich that they enjoy all kinds of pleasures, while others He makes utterly poor, so that they must walk around absolutely naked. God Himself creates the universe, all beg from Him, and He is the only one who gives alms to all. As far as the devotees are concerned, their only support is God's Name, and they beg only for God's praise." (2)

Continuing his comments, he says: "God Himself makes the devotees worship Him, and fulfills their hearts' desire. God Himself pervades the earth and water; He is near and not far. Within and without is God alone. It is He who fills all places. The all-pervasive God has spread this entire world (play), and He sees everything in front of Him." (3)

Finally, comparing living creatures to musical instruments, Guru Ji says: "God Himself is like the musical instrument based on air within (all living beings). These instruments play as God Himself plays them. Within all is the treasure of (God's) Name. But it is only through the Guru's word that (this Name) sounds loudly (and becomes manifest). God Himself makes the devotees seek His refuge, and then He Himself saves their honor. Slave Nanak (says that if such be your) good fortune; join the society of saints (and meditate on God's Name. So that) through His Name, You may accomplish all your tasks." (4-4-30-68)

**The message of this *shabad* is that God is already pervading in our hearts, but we cannot recognize Him on our own. If we want to enjoy the blissful company of the wonderful God, then we should join the society of saintly persons, and meditate on God's Name, and accomplish all our tasks.**

gañI mñw mñl w 4 ]

ga-orhee maajh mehlaa 4.

mñhir nñmñhir ibrhul gñel j lau]

mñw hir pñuimquiml YsKupñel j lau]

hir pñBudñK j lvñw mñrñl mñel j lau]

mñw nñmñsKw hir Bñel j lau]1]

mai har *Naamai* har birahu lagaa-ee jee-o.

mayraa har parabh mñt milai sukh paa-ee jee-o.

har parabh daykh jeevaa mayree maa-ee jee-o.

mayraa *Naam* sakhaa har bhaa-ee jee-o. ||1||

gk gw<sup>h</sup>u<sup>h</sup>st<sup>h</sup> j laumy<sup>h</sup>hir p<sup>h</sup>B kryj lau]

j ip g<sup>h</sup>rm<sup>h</sup>ik n<sup>h</sup>muj lauB<sup>h</sup>g v<sup>h</sup>fryj lau]  
hir hir n<sup>h</sup>muj laup<sup>h</sup>h<sup>h</sup> hir my<sup>h</sup>j lau]  
iPir bh<sup>h</sup>iV n Bvj I P<sup>h</sup>ryj lau]2]

ikauhir p<sup>h</sup>B v<sup>h</sup>Kw my<sup>h</sup>min qin c<sup>h</sup>auj lau]

hir m<sup>h</sup>l h<sup>h</sup>st<sup>h</sup> j laumin I gw B<sup>h</sup>auj lau]  
g<sup>h</sup>r s<sup>h</sup>bd<sup>h</sup>l p<sup>h</sup>we<sup>h</sup>lA<sup>h</sup>hir p<sup>h</sup>lq<sup>h</sup>m r<sup>h</sup>auj lau]  
v<sup>h</sup>fB<sup>h</sup>gl j ip n<sup>h</sup>auj lau]3]

my<sup>h</sup>min qin v<sup>h</sup>fVl g<sup>h</sup>ov<sup>h</sup>l p<sup>h</sup>B A<sup>h</sup>sw j lau]

hir m<sup>h</sup>l h<sup>h</sup>st<sup>h</sup> j laug<sup>h</sup>ov<sup>h</sup>d p<sup>h</sup>B p<sup>h</sup>sw j lau]  
siq<sup>h</sup>g<sup>h</sup>r miq n<sup>h</sup>m<sup>h</sup>sdw p<sup>h</sup>rg<sup>h</sup>sw j lau]  
j n n<sup>h</sup>nk p<sup>h</sup>irAVI min A<sup>h</sup>sw  
j lau]4]5]31]69]

gun gaavhu sant jee-o mayray har parab<sup>h</sup> kayray jee-o.

jap gurmuk<sup>h</sup>Naam jee-o b<sup>h</sup>haag vadayray jee-o.  
har har Naam jee-o paraan har mayray jee-o.  
fir b<sup>h</sup>havjal fayray bahur<sup>h</sup> na jee-o. ||2||

ki-o har parab<sup>h</sup> vayk<sup>h</sup>haa mayrai man tan chaa-o jee-o.

har maylhu sant jee-o man lagaa b<sup>h</sup>haa-o jee-o.  
gur sabdee paa-ee-ai har pareet<sup>h</sup>am raa-o jee-o.  
vad<sup>h</sup>b<sup>h</sup>haagee jap naa-o jee-o. ||3||

mayrai man tan vadr<sup>h</sup>hee govind parab<sup>h</sup> aasaa jee-o.

har maylhu sant jee-o govid parab<sup>h</sup> paasaa jee-o.  
satgur mat Naam sadaa pargaasaa jee-o.  
jan naanak poori-ar<sup>h</sup>hee man aasaa jee-o.  
||4||5||31||69||

#### GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji told us that God is already residing in us, but it is only by Guru's guidance that we can meet Him. In this *shabad*, he describes how he was able to fulfill his keen desire to see God.

He says: "O' my mother, God has put in me a craving for God's Name. Now, I feel at peace only if I meet my friend God. O' my mother, I survive (only) by seeing my God, the Master. God's Name is now my only friend and brother." (1)

Addressing his friends (and us), Guru Ji says: "O' venerable saints, sing praises of my God. By meditating on the Name through the Guru, we become very fortunate. (For me), God's Name has now become my life support. (With such support, I believe) there will not be any more rounds (of birth and death for me)." (2)

Describing his own state of mind before meeting God, Guru Ji says: "Within me was a longing: how could I see God? (I approached the Guru and said: "O' my respected saint (Guru), please unite me with God. My mind is craving Him." (He replied): "It is by Guru's grace that we can obtain to our beloved God the king. (If we are blessed with) good fortune, then by meditating on His Name (we obtain God)." (3)

Guru Ji now tells what finally happened. He says: "(I once again prayed to my Guru and said: "(O' my respected Guru), within my mind is a keen desire for God. O' my respected saint, either please unite me with Him, or take me near Him. (On hearing my request), the true Guru forever illuminated my mind with God's Name. Then the desire of slave Nanak (for union with God) was fulfilled." (4-5-31-69)

The message of this *shabad* is that we should pray to God to unite us with the true Guru, who may instill in us a deep craving to meet God, and so illuminate our mind that we may always keep meditating on God's Name, and recognize Him within ourselves and everywhere outside.

ga<sup>h</sup>VI m<sup>h</sup>W m<sup>h</sup>h<sup>h</sup> w 4 ]

my<sup>h</sup>w ib<sup>h</sup>rh<sup>h</sup>l n<sup>h</sup>muim<sup>h</sup>l Yq<sup>h</sup>w j lv<sup>h</sup>w j lau]  
mn A<sup>h</sup>mir A<sup>h</sup>lm<sup>h</sup>q<sup>h</sup>g<sup>h</sup>rm<sup>h</sup>iq hir I lv<sup>h</sup>w j lau]  
m<sup>h</sup>n<sup>h</sup>hir r<sup>h</sup>lg r<sup>h</sup>q<sup>h</sup>Vw hir r<sup>h</sup>s<sup>h</sup>sdw p<sup>h</sup>lv<sup>h</sup>w j lau]  
hir p<sup>h</sup>we<sup>h</sup>AVw min j lv<sup>h</sup>w j lau]1]

my<sup>h</sup>min qin p<sup>h</sup>h<sup>h</sup>ul gw hir b<sup>h</sup>w<sup>h</sup>uj lau]  
my<sup>h</sup>w p<sup>h</sup>lq<sup>h</sup>muim<sup>h</sup>q<sup>h</sup>lhir p<sup>h</sup>r<sup>h</sup>Kus<sup>h</sup>j w<sup>h</sup>uj lau]  
g<sup>h</sup>rum<sup>h</sup>l y<sup>h</sup>st<sup>h</sup> hir s<sup>h</sup>G<sup>h</sup>Vus<sup>h</sup>j w<sup>h</sup>uj lau]  
ha<sup>h</sup>unm iv<sup>h</sup>thuk<sup>h</sup>rb<sup>h</sup>w<sup>h</sup>uj lau]2]

ga-or<sup>h</sup>hee maaj<sup>h</sup> mehl<sup>h</sup>aa 4.

mayraa bir<sup>h</sup>hee Naam milai taa jeevaa jee-o.  
man andar amrit gurmat har leevaa jee-o.  
man har rang rat-r<sup>h</sup>haa har ras sadaa peevaa jee-o.  
har paa-i-ar<sup>h</sup>haa man jeevaa jee-o. ||1||

mayrai man tan paraym lagaa har baan jee-o.  
mayraa pareet<sup>h</sup>am mitar har purak<sup>h</sup>h sujaan jee-o.  
gur maylay sant har sug<sup>h</sup>har<sup>h</sup> sujaan jee-o.  
ha-o Naam vitahu kurbaan jee-o. ||2||

It is the same light



hauhir hir sj xuhir mlqudsweI j lau]  
 hir dshuslhujI hir Kj upvweI j lau]  
 siqgruqVw dsyhir pweI j lau]  
 hir nmynnim smweI j lau] 3]

ha-o har har sajan har meet dasaa-ee jee-o.  
 har dashu santahu jee har khoj pavaa-ee jee-o.  
 satgur tuth-rhaa dasay har paa-ee jee-o.  
 har Naamay Naam samaa-ee jee-o. ||3||

mlvyn pñuhir ibrhul gweI j lau]  
 gr srDw pñr Almhqumik pweI j lau]  
 hir hñudieAw uhir nmuiDAweI j lau]  
 j n nwk hir rsupweI  
 j lau] 4] 6] 20] 18] 32] 70]

mai vaydan paraym har birahu lagaa-ee jee-o.  
 gur sarDhaa poor amrit mukh paa-ee jee-o.  
 har hohu da-i-aal har Naam Dhi-aa-ee jee-o.  
 jan naanak har ras paa-ee jee-o.  
 ||4||6||20||18||32||70||

#### GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should pray to God to unite us with the true Guru, who may instill in us a deep craving to meet God, and so illuminate our mind that we may always keep meditating on God's Name and recognize Him within ourselves. In this *shabad*, he shares the extent of his own craving and longing for God.

Like a young bride, who is separated from her lover, Guru Ji shares with us the condition of his heart, and says: "I, the separated one, live only if I am blessed with God's Name. The (spiritual) life-giving nectar of Name is contained in my heart, but only through Guru's advice can I reach it. My mind is imbued with God's love, and I always drink the elixir of Name. (When I feel that) I have obtained God in my mind, I feel (full of) life (again)." (1)

Continuing to share with us the state of his mind, Guru Ji says: "My heart has been pierced with the arrow of God's love, and (I always long to find out), how I may meet my sagacious friend (God. I believe that it is only) the Guru who unites one with that wise and sagacious (Being). I am a sacrifice to His Name." (2)

Now describing the dialogue he had with his Guru, he says: " (I said to my Guru): "Please tell me the whereabouts of my friend, God. Yes, O' my dear, respected saint (Guru, please) tell me about God; I am inquiring after Him. (I know that It is only when the true Guru becomes very kind and tells (how and where to find Him), that I can obtain God. By meditating on His Name, I can merge in the Name itself (and become one with God)." (3)

Summarizing the whole process of his union with God, Guru Ji says: "The pain of separation has pierced me with longing for God. (So I say): "O' Guru, please fulfill this desire of mine, and put the elixir of God's Name in my mouth." (Further, I say to God): "O' God show mercy, so that I may meditate on God's Name, and slave Nanak may obtain the relish of God's Name (and His union)." (4-6-20-18-32-70)

**The message of this *shabad* is that if we want to enjoy the bliss of God's union, we should develop a sincere, and deep longing for God. We must seek the refuge of the Guru so that he may guide us to meditate on God's Name, and then in His mercy, God may grant us the bliss of His union.**

*Detail of Shabads: -Gaurri M: 1=20, Gaurri M: 3=18, Gaurri Poorbi M: 4=12, Gaurri Guareri M: 4=6, Gaurri Guareri M: 4=8, Gaurri Maajh M: 4=6, Total=70*

mhl 5 rñgugaVl gAwryl capdy

mehlaa 5 raag ga-orhee gu-aarayree  
 cha-upday

< > siqgr pñwid ]

ik-o<sup>N</sup>kaar satgur parsaad.

ikn ibiD ksl uhq myrBweI ]  
 ikaupweIAYhir rum shweI ] 1] rhwaI]

kin biDh kusal hot mayray bhaa-ee.  
 ki-o paa-ee-ai har raam sahaa-ee. ||1|| rahaa-o.

ksl un igRh myr SB mweAw ]  
 alymñr smñr CieAw ]  
 Jñyl m ic j nmugvweAw ] 1]

kusal na garihi mayree sabh maa-i-aa.  
 oochay mandar sundar chhaa-i-aa.  
 jhoothay laalach janam gavaa-i-aa. ||1||



## pMw 176

hsqI GMydjK ivgusw ]  
 I skr j Wynb Kvusw ]  
 gil j yVI hamYkyPusw ]2]

rwj ukmwYdh ids swrI ]  
 mwYrly Bg bhunwrl ]  
 ij aunrpiq spnYBKurI ]3]

ekukIsI umokausiqgrUbqwieAw ]  
 hir j oikCukrysuhir ikAw Bgqw BwieAw ]  
 j n nwnk hamYmwr smwieAw ]4]

iein ibiD kIsI hq myrBwIel ]  
 ieaupwIeAYhir rwm shwIel ]1]  
 rhwaudj w ]

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hastee ghorhay daykh vigaasaa.  
 laskar jorhay nayb khavaasaa.  
 gal jayvrhee ha-umai kay faasaa. ||2||

raaj kamaavai dah dis saaree.  
 maanai rang bhog baho naaree.  
 ji-o narpat supnai bhaykhaaree. ||3||

ayk kusal mo ka-o satguroo bataa-i-aa.  
 har jo kichh karay so har ki-aa bhagtaa bhaa-i-aa.  
 jan naanak ha-umai maar samaa-i-aa. ||4||

in biDh kusal hot mayray bhaa-ee.  
 i-o paa-ee-ai har raam sahaa-ee. ||1||  
 rahaa-o doojaa.

## MEHLA 5

## RAAG GAURRI GUARERI CHAUPADEY

Every one in this world is engaged in the pursuit of happiness. Generally, we human beings think that happiness lies in earning more wealth, acquiring more possessions, or gaining more power. But if we look closely at the lives of even the richest and most powerful people in the world, we may find that inside their minds they are miserable. In this *shabad*, Guru Ji brings out these facts of life and tells us not only the secret of true happiness, but also tells us how to meet God Himself, the very source of all bliss.

He first poses the question, and asks: "O' brother, how can we find (true) happiness? How can we find God (the true source of bliss), who can be our true helper in this regard?" (1-pause)

Telling us the end result of our pursuit for worldly possessions, Guru Ji says: "(O' my friends), happiness does not lie in owning a home, and thinking: "all this wealth is mine, or all these high mansions surrounded by trees with beautiful shades are mine. In this way, a human being) has wasted away his (or her human) life after false greed." (1)

Commenting further on the true nature of worldly possessions, Guru Ji says: "A person may feel happy seeing how many elephants and horses (in modern sense, various high-priced vehicles), he owns. Or he may have a vast army, advisers, and royal servants. All these are actually the nooses of ego which one puts around one's own neck." (2)

Many times, after earning lots of wealth and worldly possessions, one does not feel truly happy. One tries to find happiness in acquiring power, by conquering countries, or gaining political power. Informing us of the true nature of such political power, Guru Ji says: "One may become such a mighty king (or president), that in all the ten directions one sees one's kingdom or jurisdiction. One may enjoy many pleasures and the company of many women. But amidst all these pleasures one suffers in pain just as a king becoming a beggar in his dream." (3)

After commenting on the apparent worldly pleasures, which ultimately lead to pain rather than happiness, Guru Ji says: "My Guru has showed me the one secret of real happiness. The secret is that whatever God does, it seems pleasing to God's devotees. O' Nanak, by stilling his or her ego in this way, a devotee is absorbed (in God Himself)." (4)

Guru Ji therefore concludes: "O' my brother, this is how true happiness is obtained, and this is how we obtain God (our true) helper (and the source of all happiness)." (1-pause 2)

**The message of this *shabadis* that true happiness is not obtained by acquiring worldly wealth, possessions, or power; it is realized, when stilling our ego, we happily accept the will of God.**

gaMl gAuryl mhl w 5 ]

ga-orhee gu-aarayree mehlāa 5.

ikauBhIAYBhuiks kw hēl ]  
 jw jil Qil mhlAil rivAw sēl ]  
 gurmik abrynmK piq kēl ]1]

ki-o bharmee-ai bharam kis kaa ho-ee.  
 jaa jal thal mahee-al ravi-aa so-ee.  
 gurmukh ubray manmukh patkho-ee. ||1||

ij suruKYAwp rnuddieAw ]  
 iqsunhl djl w kophcnhrw ]1] rhwau]

jis raakhai aap raam da-i-aaraa.  
 tis nahee doojaa ko pahuchanhaaraa. ||1|| rahaa-o.

sB mih vrqYekuAnqw ]  
 qw qUsik sēuhie Aichw ]  
 EhusBuikCuj wvj ovrqhw ]2]

sabh meh vartai ayk anantaa.  
 taa too<sup>N</sup> sukh so-o ho-ay achintaa.  
 oh sabh kichh jaanai jo vartantaa. ||2||

mnmK meyij n djl i pAmsw ]  
 bhuj nl Bvih Dir ikriq il iKAmsw ]  
 j kw blj ih qkw Kmsw ]3]

manmukh mu-ay jin doojee pi-aasaa.  
 baho jonee bhavēh Dhur kirat likhi-aasaa.  
 jaisaa beejehtaisaa khaasaa. ||3||

djK drsumin BieAw ivgmsw ]  
 sBundrl AieAw bhuprgmsw ]  
 j n nwk kl hir ptn Amsw ]4]2]71]

daykh daras man bha-i-aa vigaasaa.  
 sabh nadree aa-i-aa barahm pargaasaa.  
 jan naanak kee har pooran aasaa. ||4||2||71||

## GUARRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us that the secret of happiness lies in stilling one's ego and happily accepting the will of God. But still some people may think that it is very difficult (if not impossible) to remain happy in the will of God, when one is worried about one's own survival or one's family due to poverty or threats from enemies. In this *shabad*, he provides us assuring answers to quell such doubts.

Guru Ji says: "Why should we doubt, and of what should we be afraid of, when that same God is pervading all the water, earth, and inter-space? The Guru's followers (who rise above such doubts) are saved, but the self-willed lose their honor." (1)

Guru Ji assures us: "(O' my friends), nobody can reach (or harm) the one whom the merciful God protects." (1-pause)

Once again clarifying and, removing all our doubts, he says: "The one God pervades all beings. Therefore O' human being, sleep care-free (and do not worry), because God knows everything which is happening around us." (2).

Now commenting on the fate of those self-conceited persons who do not listen to Guru's advice and always remain thirsty for worldly wealth, Guru Ji says: "Those self-conceited persons who thirst for worldly wealth keep dying (again and again). According to their preordained destiny, they wander through many existences. They (suffer the consequences of their own deeds, and thus) reap what they sow." (3)

In closing, Guru Ji says: "Upon seeing the sight of God, my mind is delighted. Now I see God's light pervading everywhere. In this way, God has fulfilled the desire of slave Nanak." (4-2-71)

**The message of this *shabad* is that we should have full faith that God pervades everywhere; therefore, He would protect and support us, if we keep meditating on His Name with true love.**

gaMl gAuryl mhl w 5 ]

ga-orhee gu-aarayree mehlāa 5.

kel j nm Beykt pqlw ]  
 kel j nm gj mln krhw ]  
 kel j nm pkl srp hieE ]  
 kel j nm hvr ibK jieE ]1]

ka-ee janam bha-ay keet patangaa.  
 ka-ee janam gaj meen kurangaa.  
 ka-ee janam pankhee sarap ho-i-o.  
 ka-ee janam haivar bariKh jo-i-o. ||1||

iml uj gdls iml n kl brIAw ]  
 icrklw ieh dh sJrIAw ]1] rhwau]

mil jagdees milan kee baree-aa.  
 chirankaal ih dayh sanjaree-aa. ||1|| rahaa-o.

kel j nm sʌ igr kirAw ]  
 kel j nm grB ihir KirAw ]  
 kel j nm sʌK kir apwAw ]  
 I K carʌsh j ʌn BʌwAw ]2]

sʌDsʌg BieE j nmuprʌpiq ]  
 kir syw Bj uhir hir grmiq ]  
 iqAwig mʌnuJʌuAiBmʌnu ]  
 j lvq mrih drgh prvʌnu ]3]

j oikCuhAw suqu qyhgʌ ]  
 Avrun dʌj w krʌjʌgʌ ]  
 qw iml lʌyʌ w l ʌh iml wʌ ]  
 khunʌnk hir hir gʌx gwʌ ]4]3]72]

ka-ee janam sail gir kari-aa.  
 ka-ee janam garabh hir khari-aa.  
 ka-ee janam saakh kar upaa-i-aa.  
 lakh cha-oraaseeh jon bharmaa-i-aa. ||2||

saaDhsang bha-i-o janam paraapat  
 kar sayvaa bhaj har har gurmat.  
 ti-aag maan jhooth abhimaan.  
 jeevat mareh dargeh parvaan. ||3||

jo kichh ho-aa so tujh tay hog.  
 avar na doojaa karnai jog.  
 taa milee-ai jaa laihi milaa-ay.  
 kaho naanak har har gun gaa-ay. ||4||3||72||

### GAURRI GUARERI MEHLA 5

In previous so many *shabads*, Guru Ji has advised us to meditate on God's Name under Guru's instruction. But in spite of this advice, we keep postponing this practice and spend all our life in the pursuit of worldly wealth or our family affairs. In this *shabad*, he once again reminds us that it is after a long period that we have obtained this human body, and it is our golden opportunity to meditate on God's Name and meet Him.

Guru Ji says: "(O' human being), for several births, you became a worm or a moth. Many times you were born as an elephant, a fish, or a deer. In many births you were a bird, or a snake, and in many births you were yoked as a horse or an ox." (1)

Therefore Guru Ji advises: "It is only after a long process that you have attained this (human) body. Therefore (try to) meet the God of the universe, because this is your (only) time to meet Him." (1-pause)

Elaborating further on the stages which the soul passes through before attaining human form, Guru Ji tells: "(O' human being), for many births you were turned into rocks and mountains, and in many births you perished in the womb itself. In several births you were grown as branch of a tree. In this way you were made to wander in millions of species." (2)

Guru Ji therefore advises us: "(O' my friend), you have been given this opportunity (as a human being) to join the society of saintly persons. Serving them, you should meditate on God's Name under Guru's instruction. Abandon your ego, falsehood, and insolence. If you die (to the self while still) alive, you will be accepted in God's court." (3)

Finally, showing how to humbly pray to God and seek His grace and forgiveness, Guru Ji says, "O' God, whatever happens is according to Your will. Nobody else is capable of doing anything. Nanak says, we can only meet You if You Yourself unite us with You, and only then we can sing (Your) praises." (4-3-72)

**The message of this *shabad* is that we have got this opportunity of human birth after wandering through myriad of species for millions of years. This is our golden opportunity to unite with God. We should not let this opportunity be wasted in worldly pursuits. Instead, we should pray to God to bestow His grace, and unite us with Himself by making us meditate on His Name.**

gaʌl gʌwʌrʌl mhl w 5 ]

krm Bʌm mih bʌhunʌmu ]  
 pʌʌn hʌe qʌwʌw kʌmu ]  
 Pl pʌwih imtʌj m qʌs ]  
 inq gwʌih hir hir gʌx jʌs ]1]

hir hir nʌnuʌmʌir air Dʌir ]  
 slGr kʌrjʌl ʌusvʌir ]1] rhʌu ]

ga-orhee gu-aarayree mehlāa 5.

karam bhoom meh bo-ahu Naam.  
 pooran ho-ay tumaaraa kaam.  
 fal paavahi mitai jam taraas.  
 nit gaavahi har har gun jaas. ||1||

har har Naam anar ur Dhaar.  
 seeghar kaaraj layho savaar. ||1|| rahaa-o.

ApnypB isauhhuswDnu]  
qw qldrgh pwihmnu]

apnay parab<sup>h</sup> si-o hohu saavD<sup>h</sup>aan.  
taa too<sup>N</sup>dargeh paavahi maan.

plhw 177

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akiq isAwxp sgl l iqAngu]  
slh j nwkl crxl l wgu]2]

ukat si-aanap saglee ti-aag.  
sant janaa kee charnee laag. ||2||

srb j IA hih j w kYhwQ ]  
kdyn ivCwYsB kYswQ ]  
apw Cif ghuiqs kl Et ]  
inmK mih hwlqrI Côt ]3]

sarab jee-a heh jaa kai haath.  
kaday na vichhurhai sabh kai saath.  
upaav chhod gahu tis kee ot.  
nimakh maahi hovai tayree chhot. ||3||

sdw inkit kir iqs noj wku]  
pB kl AwigAw siq kir mnu]  
gr kYbcin imtwhuApu]  
hir hir nmunwink j ip j wpu]4]4]73]

sadaa nikat kar tis no jaan.  
parab<sup>h</sup> kee aagi-aa sat kar maan.  
gur kai bachan mitaavhu aap.  
har har Naam naanak jap jaap. ||4||4||73||

#### GAURRI GUARERI MOHLLA 5

In the previous *shabad*, Guru Ji advised us that we have obtained this human birth after wandering through other lower species for millions of years. We should not lose this precious opportunity in the pursuit of worldly affairs; instead, we should use it to unite with God (from whom we have been separated for such a long time). In this *shabad*, he explains how to do that by giving some very vivid examples.

Guru Ji first takes the example of a farmer and says: “(Just as a farmer sows different crops in his farm and then works hard to grow and protect the crop, similarly O’ my friend), sow (the seed) of (God’s) Name in the action field (of your body). This way, the purpose of your (human life) would be accomplished. (As a reward for sowing the seed of Name, and) daily singing the praises of God, you would receive the fruit of release from the fear of death.”(1)

Giving the gist of his message, Guru Ji says: “(O’ human being), enshrine God’s Name in your heart, and this way get all your affairs settled very quickly.” (1-pause)

Elaborating on his advice, Guru Ji says: “(O’ my friend), remain actively conscious of God (always remember that God is watching all your deeds and thoughts. You should only do and think only those things, which are pleasing to Him), only then will you be received with honor in His court. Forsake all your clever arguments and shrewdness, and surrender yourself to the shelter of the saintly people (and obediently do what the Guru says).” (2)

Telling us the next thing to do, Guru Ji says: “(O’ my friend), all the creatures are under (God’s) control, and He never separates from (His creatures) and always remains with all of them. Shedding all other efforts, seek the support of that (God); in an instant you will be emancipated.”(3)

Finally, Guru Ji advises: “Always deem (God) as near you. Accept (obey) God’s command as eternal. O’ Nanak, following Guru’s word, obliterate your self- (conceit), and keep meditate on God’s Name.”(4-4-73)

**The message of this *shabad* is that we should remain conscious that God is watching our conduct all the time. Therefore, forsaking all our cleverness and ego, we should listen and act upon the advice of the saints (as contained in Guru Granth Sahib Ji), and meditate on God’s Name.**

gaMl gAuryl mhl w 5 ]

ga-or<sup>h</sup>ee gu-aarayree mehl<sup>h</sup>aa 5.

gr kwbcn<sup>h</sup>sdw Aibn<sup>h</sup>sl ]  
gr kYbcin ktl j m Pisl ]  
gr kwbcn<sup>h</sup>uj IA kYslg ]  
gr kYbcin rcYrm kYrlg ]1]

gur kaa bachan sadaa abhinaasee.  
gur kai bachan katee jam faasee.  
gur kaa bachan jee-a kai sang.  
gur kai bachan rachai raam kai rang. ||1||

jogir dIAw sumn kYkwm ]  
slh kwklAw siq kir mwin ]1] rhwau]

jo gur dee-aa so man kai kaam.  
sant kaa kee-aa sat kar maan. ||1|| rahaa-o.

gr kw bcnuAtI ACpI ]  
gr kYbcin ktyBm BpI ]  
gr kw bcnuqkun jwie ]  
gr kYbcin hir kyqk qwie ]2]

gur kaa bachan atal achhayd.  
gur kai bachan katay bharam bhayd.  
gur kaa bachan kaṭahu na jaa-ay.  
gur kai bachan har kay gun gaa-ay. ||2||

gr kw bcnuj lA kYsuQ ]  
gr kw bcnuAnuQ konuQ ]  
gr kYbcin nrik n pvY]  
gr kYbcin rsnw AmburvY] 3]

gur kaa bachan jee-a kai saath.  
gur kaa bachan anaath ko naath.  
gur kai bachan narak na pavai.  
gur kai bachan rasnaa amrit ravai. ||3||

gr kwbcnuprgtuslwir ]  
gr kYbcin n AwYhwir ]  
ij suj n heyAnip ikpwl ]  
nwnk siqqr sdw dieAwl [4]5[74]

gur kaa bachan pargat sansaar.  
gur kai bachan na aavai haar.  
jis jan ho-ay aap kirpaal.  
naanak satgur sadaa da-i-aal. ||4||5||74||

**GAURRI GUARERI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that forsaking all our cleverness, we should listen and act upon the Guru's word and meditate on God's Name. In this *shabad*, he elaborates on the importance of Guru's word, and the blessings, which one obtains by listening and acting upon Guru's word (or *Gurbani* as included in Guru Granth Sahib Ji).

He says: "The Guru's word is always imperishable. Through Guru's word a person is saved from the noose of death (by listening to Guru's word one loses fear of death). The Guru's word keeps company with the soul. Through the Guru's word one is imbued with God's love." (1)

Therefore Guru Ji says to us: "(O' my friend), whatever (advice) the Guru has given, that is very useful for the mind. Therefore accept as true (and obey) what the saint (Guru) says." (1-pause)

Listing the merits of Guru's word, he says: "The Guru's word is eternal and immutable. Through the Guru's word all our doubts are dispelled. The Guru's word never goes waste. Through Guru's word one sings praises of God."<sup>(2)</sup>

Guru Ji adds: "The Guru's word remains with the soul. The Guru's word is the support of the support-less. By following Guru's word, one is not cast in Hell. Through Guru's word one enjoys the elixir of God." (3)

In conclusion, he says: “Through the Guru's word one becomes known in the world. Following Guru's word one never suffers defeat. On whom (God Himself) becomes gracious, O’ Nanak, on him the true Guru is always kind.”(4-5-74)

**The message of this *shabad* is that we should be thankful to God for blessing us with the eternal Sri Guru Granth Sahib Ji, which includes the words of all our Gurus (in physical bodies) and other true saints and devotees of God. Now all we need to do is to read, listen, and act upon the word (of advice) given therein, so that we may become worthy of God's Grace and His blissful union.**

gaMl gAwɾl mhl w 5 ]  
ij in klqw mwtl qyrqnu]  
grB mih rwiKAw ij in kir j qnu]  
ij in dnl sBw vifAweI ]  
iqsupB kauAwT phr iDAweI ]11

**ga-orhee gu-aarayree mehlaa 5.**

ij in klqw mwtl qyrqnu]  
grB mih ruKAw ij in kir j qnu]  
ij in dlnl sBw vifAmeI ]  
iqsupB kauAwT phr iDAmeI ]1]  
  
rmeIAw rnyusID j n pwau]  
qr imil Apnw KsmuiDAwau ]1] rhwau]

jin keetaa maatee tay raṭan.  
garabh meh raakhi-aa jin kar jaṭan.  
jin deenee sobhaa vadi-aa-ee.  
tis parabh ka-o aath pahar Dhi-aa-ee. ||1||  
rama-ee-aa rayn saaDh jan paava-o.  
gur mil apunaa khasam Dhi-aava-o. ||1||  
rahaa-o.

ij in klqw mW qybkw ]  
ij in klqw bsrq qysrq ]  
ij suprsid nvliniD pwel ]  
sopBum n qyibsrq nwhl ]2]

jīn keetāa moorh tay baktāa.  
jīn keetāa baysurati tay surtāa.  
jis parsaad navai niDh paa-ee.  
so parabh man tay bisrat naahee. ||2||

ij in dIAw inQwykauQnu]  
 ij in dIAw inmnykaumnu]  
 ij in klnl sB pln Amsw ]  
 ismrauidnurIn sws igrsw ]3]

jin dee-aa nithaavay ka-o thaan.  
 jin dee-aa nimaanay ka-o maan.  
 jin keenee sabh pooran aasaa.  
 simra-o din rain saas giraasaa. ||3||

ij supBuid mieAwisl k kwtl ]  
 gr pBuid AlhBuibKuKwtl ]  
 khunwk ies qyikCunwhl ]  
 rnkhnwrykausml whl ]4]6]75]

jis parsaad maa-i-aa silak kaatee.  
 gur parsaad amrit bikh khaatee.  
 kaho naanak is tay kichh naahee.  
 raakhanhaaray ka-o saalaashee. ||4||6||75||

### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that Guru's word is eternal, and we should always follow it, and do what the Guru advises us to do. In this *shabad*, Guru Ji gives us the crux of his advice.

He says: "Out of dust, He who made our jewel (like body), He who kept us safe in the mother's womb through special means, He who gave us honor and glory, I remember that God at all times." (1)

Therefore, Guru Ji prays: "O' all pervading God, (bless me) that I may obtain the dust (the humble service) of the saintly people, and upon meeting the Guru I may remember my Master." (1-pause)

Elaborating on his prayer, Guru Ji says: "From an ignorant fool, He who made me a skilled speaker, from an ignorant (person), He who made me wise lecturer, He by whose grace I was blessed with (all the) nine treasures of the world, may that God never go out of my mind." (2)

Continuing to enumerate God's gifts, Guru Ji says, "He, who gave shelter to the shelter-less, He who gave honor to the one without honor, He who fulfilled all my desire, Him I worship day and night, with every breath and morsel." (3)

Finally, Guru Ji says: "He, by whose grace the noose of Maya has been cut off, and by Guru's grace the nectar-like poison (of *Maya*) tastes sour. Nanak (says), I praise that savior (because on one's own, one) cannot do anything." (4-6-75)

**The message of this *shabad* is that we should always be thankful to God for His favors, starting from our birth to this time, and meditate on His Name, because on our own we can do nothing.**

gaBI gauryI mhl w 5 ]

ga-orhee gu-aarayree mehlaa 5.

iqs kl srix nhl Bausgu]  
 as qybhir kCUn hgu]  
 qjI isAwxp bl biD ibkr ]  
 dws Apnykl rnkhnw ]1]

tis kee saran naahee bha-o sog.  
 us tay baahar kachhoo na hog.  
 tajee si-aanap bal buDh bikaar.  
 daas apnay kee raakhanhaar. ||1||

j ip mn myrwn rm rlig ]  
 Gir bhir qyYsd slig ]1] rhau]

jap man mayray raam raam rang.  
 ghar baahar tayrai sad sang. ||1|| rahaa-o.

iqs kl tk mnYmih rku]

tis kee tayk manai meh raakh.

plw 178

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gr kw sbduAlhB rsucKu]  
 Avir j qn khhukan kuj ]  
 kir ikrpw rnkYAwip l wj ]2]

gur kaa sabaad amrit ras chaakh.  
 avar jatan kahhu ka-un kaaj.  
 kar kirpaa raakhai aap laaj. ||2||

ikAw mnK khhuikAw j ru]  
 JTw mieAw kw sBusru]  
 krx krwnhr sAwml ]  
 sgl Gtw kyAmrj wml ]3]

ki-aa maanukh kahhu ki-aa jor.  
 jhoothaa maa-i-aa kaa sabh sor.  
 karan karaavanhaar su-aamee.  
 sagal ghataa kay antarjaamee. ||3||



srb sKw sKusw ehu]  
 gr apdsumnYmih l hu]  
 j w kaurm nm il v l wgl ]  
 khunink soDhuvfBgl ]4]7]76]

sarab sukhaa sukh saachaa ayhu.  
 gur updays manai meh layho.  
 jaa ka-o raam *Naam* liv laagee.  
 kaho naanak so *Dhan* vad**ha**agee.  
 ||4||7||76||

### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should always be thankful to God for His so many blessings, including the gift of life itself. In this *shabad*, Guru Ji elaborates on these divine blessings, and tells us what we need to do to lead a life free of fear and pain.

He says: "Since nothing can happen outside His Will, there is no fear or sorrow in the sanctuary of that (God). (Therefore, I have) forsaken all my cleverness, power, and false intellect (and have surrendered myself to His protection, and am confident that God) is the protector of His slave's (honor)." (1)

Therefore, instructing his mind and indirectly us, Guru Ji says: "O' my mind, meditate on God with love, because both inside your home and out, He is always with you." (1-pause)

Now addressing us directly, Guru Ji says: "(O' my friend), in your mind always depend on His support and taste the relish of the nectar of Guru's word (of advice). Of what use are your other efforts when, showing His mercy, God Himself protects the honor (of His devotee)?" (2)

Guru Ji further asks: "(Tell me) what a human being is, and what is his (or her) power? False is all one's noise (or the claims) of *Maya* (the worldly wealth and power). It is God who does and gets everything done. He knows the secrets of all hearts." (3)

In conclusion, Guru Ji says: "(O' my friends), of all the pleasures, the supreme and everlasting pleasure is that you keep the Guru's word enshrined in your heart. Nanak (says), blessed is that fortunate person who is attuned to the love of God's Name." (4-7-76)

**The message of this *shabad* is that if we want to live a life free of fear or pain, and enjoy a true everlasting peace, we should lead our life according to the Guru's advice (or *Gurbani* in Guru Granth Sahib Ji), seek the shelter of God, and meditate on His Name with true love and devotion.**

gaWl gauryl mhl w 5 ]

ga-orhee gu-aarayree mehlaa 5.

six hir kQw aqurI ml u]  
 mhw pmlq BeysK sl u]  
 vfYBwig pnieAw sDshu]  
 purbhm isaul wgorlu ]1]

sun har kathaā uṭaaree mail.  
 mahaa puneet**ha**-ay sukh sail.  
 vadai **ha**ag paa-i-aa saa**D**hsang.  
 paarbarahm si-o laago rang. ||1||

hir hir nmuj pq j nuqirE ]  
 Agin sgrugir pwr aqirE ]1] rhau]

har har *Naam* japat jan taari-o.  
 agan saagar gur paar uṭaari-o. ||1|| rahaa-o.

kir klrqnumn slql Bey]  
 j nm j nm kyikl ivK gey]  
 srb inDwn pKymn mih ]  
 Ab FFn kwhykauj wih ]2]

kar keertan man seeta**l** **ha**-ay.  
 janam janam kay kilvikh ga-ay.  
 sarab ni**D**haan payk**ha**y man maahi.  
 ab **dh**ood**ha**n kaahay ka-o jaahi. ||2||

pB Apnyj b BeydieAw ]  
 ptn hel syk Gw ]  
 bDn kuit kleyApnydus ]  
 ismir ismir ismir gwxqs ]3]

parab**h** apunay jab **ha**-ay da-i-aal.  
 pooran ho-ee sayvak **gh**aal.  
 ban**D**han kaat kee-ay apnay daas.  
 simar simar simar gun**ta**as. ||3||

ekomin ekosB Twie ]  
 ptn pwr rihE sB jwie ]  
 gur pYsBuBrmucknieAw ]  
 hir ismrq nink sKupwieAw ]4]8]77]

ayko man ayko sab**h**thaa-ay.  
 pooran poor rahi-o sab**h** jaa-ay.  
 gur poorai sab**hb**haram chukaa-i-aa.  
 har simrat naanak sukh paa-i-aa. ||4||8||77||

**GAURRI GUARERI MEHLA 5**

In so many previous *shabads*, Guru Ji has advised us to meditate on God's Name under Guru's instruction. Naturally, the question arises where one should go for this guidance these days. The obvious answer is that one should read, understand, and try to follow *Gurbani* (or Guru's word) as entered in Guru Granth Sahib Ji. But often on one's own, one cannot fully comprehend the meanings or receive enough motivation to follow Guru Granth Sahib Ji. For this reason, Guru Ji has advised us to join the holy congregations in "Gurdwaras" or other such places. Here one can participate in singing holy hymns (called Keertan), or discourses on the messages of Guru Granth Sahib (called Katha), and learn how to reach God. In this *shabad* he tells us the blessings one receives by doing so.

He begins by saying: "Upon hearing the gospel of God, they who have shed the dirt (of sinful thoughts), they have become supremely pure, and their whole life journey has become peaceful. By great good fortune, they have obtained the society of saints and have been imbued with love for God." (1)

Summarizing what happens in such cases, Guru Ji says: "The Guru has saved the devotee who has been meditating on God's Name. The Guru has helped him (or her) cross the ocean of the fire (of worldly desires)." (1-pause)

Now describing in more detail the above process, he says: "By singing praises of God, (they whose) minds became tranquil, their sins of several births were washed off. They saw (and enjoyed the pleasure of) all the nine treasures in their mind itself, so, why should they search (for peace) anywhere else?" (2)

Cautioning us against any thoughts of ego on this account, Guru Ji says: "When God became kind to His devotees, the service of His slaves was accomplished. Cutting off their fetters (of worldly attachment), He yoked them into His service. This is how, by meditating continuously on Him, (the devotees were) absorbed in that treasure of virtues." (3)

Describing the final state of mind of such a devotee, Guru Ji says: "(Such a devotee realizes) that the same one (God) is in our hearts, as well as everywhere else. That perfect God is pervading every place. The perfect Guru has removed all doubt. O' Nanak, by meditating on God, he has attained peace. (4-8-77)

**The message of this *shabad* is that if we want to shed our evil thoughts and become worthy of God's Grace and the bliss of union with Him, then we should participate in congregations of saintly persons. There we should attentively listen to the message of Guru Granth Sahib Ji and repeat God's Name with love and devotion.**

gaṁI gaAryI mhl 5 ]

Agl ymeyis puCyry]  
joabrysybD I kuKry]  
ij h DDymih Eie I ptwey]  
an qydgx idVI an mwey]1]

Eh bj w kCucliq n AwY]  
ibnis j wie qihUI ptwY]1] rhwau]

Ans w bDI mK dh ]  
kwm kD I pitE Asnh ]  
isr apir TwFoDrm rwie ]  
mITI kir kir ibiKA w kie ]2]

haubDauhausuDaubYu]  
hmrI BIm kaakuGm YpYu]  
haupMfquhaucqruisAwkw ]  
krxhwrn buYibgnw ]3]

Apnl giq imiq Aupyj wY]  
ikAw kokhYikAw Awik vKwY]  
ij quij qul wih iqquiqquI gnw ]  
Apnw BI w sB kuhUmgnw ]4]

ga-orhee gu-aarayree mehlaa 5.

aglay mu-ay se paachhai paray.  
jo ubray say banDh lak kharay.  
jih DhanDhay meh o-ay laptaa-ay.  
un tay dugundirhee un maa-ay. ||1||

oh baylaa kachh cheet na aavai.  
binas jaa-ay taahoo laptavai. ||1|| rahaa-o.

aasaa banDhee moorakh dayh.  
kaam kroDh lapti-o asnayh.  
sir oopar thaadhoo Dharam raa-ay.  
meethee kar kar bikhi-aa khaa-ay. ||2||

ha-o banDha-o ha-o saaDha-o bair.  
hamree bhoom ka-un ghaalai pair.  
ha-o pandit ha-o chatur si-aanaa.  
karnaihaar na bujhai bigaanaa. ||3||

apunee gat mit aapay jaanai.  
ki-aa ko kahai ki-aa aakh vakhaanai.  
jit jit laaveh tit tit lagnaa.  
apnaa bhalaa sabh kaahoo mangnaa. ||4||

sB ikCuqrw qllkrxhuru]  
 AMunihl ikCupirwuru]  
 dws Apnykaudlj Ydnuu]  
 kbhUn ivsrYnwnk nmu]5]9]78]

sabh kichh tayraa too<sup>N</sup> karnaihaar.  
 an<sup>t</sup> naahee kichh paaraavaar.  
 daas apnay ka-o deejai daan.  
 kabhoo na visrai naanak Naam. ||5||9||78||

### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should listen to the message of *Gurbani* (as included in Guru Granth Sahib Ji), so that we may be able to shed our evil thoughts and remember God with love and devotion. In this *shabad*, he comments on the general state of mind of us mortals, and shows us a mirror of what we are and what we continue thinking and doing in pursuit of worldly wealth (or *Maya*).

He says: "Our ancestors who have already died (after collecting worldly wealth) are left behind (and forgotten). They who have been saved (from death so far, are also so much preoccupied with amassing worldly wealth, as if) they have girded up their lions (for this purpose. In fact, the pursuit (of worldly wealth) in which their (deceased parents) were engrossed, is the same pursuit their heirs run after, with double the vigor." (1)

Summarizing the reason for this state, Guru Ji says: "That time doesn't come to one's mind (when, like ancestors, one must leave everything and depart from here). Instead, one keeps clinging to that (wealth) which perishes." (1-pause)

Guru Ji comments further: "(All the faculties of the) foolish human being's body are attached to (worldly) desire, and it is entangled in lust, anger, and worldly attachment. Over one's head stands the god of law (and one could die any moment), but still thinking of it as sweet, a human being keeps collecting and tasting the poison (of worldly wealth)." (2)

Commenting further on the extent of the human ego, Guru Ji says: "(In one's ego, one keeps saying): 'I will put into prison (this person), I will settle my account with that enemy. Who can dare to set foot on my piece of the land? I am the most learned and wisest person.'" But one does not realize (that God, who is) the doer of everything." (3)

Being compassionate, Guru Ji does not point fingers toward anyone. Instead, he says: "God Himself knows His state and limit. What can a mortal say and describe about Him? One has to do (the job) which one has been assigned. Therefore, (O' God), all of us beg for our welfare (from You)." (4)

Guru Ji concludes the *shabad* by praying to God on our behalf. He says: "(O' God), everything is Yours, You are the Creator. There is no limit and no end (to Your power). Please bless Your servant Nanak with this boon, that he may never forget Your Name." (5-9-78)

**The message of this *shabad* is that we should recognize that many of our ancestors have died running after worldly wealth, and thus wasted their lives. Soon it will be our turn to depart from this world. Therefore, we should not waste our limited time span committing the same mistake of continuously running after more and more wealth, or following our ego-driven battles with our enemies, but instead we should pray to God that we should never forget His Name.**

gaMl gauryl mhl w 5 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

Aink j qn nhl hq Citarw ]  
 bhquisAwxp Angl Bwru ]  
 hir kl syw inrml hy ]  
 pB kl drgh sBw sy ]1]

anik ja<sup>n</sup>an nahee ho<sup>t</sup> ch<sup>h</sup>utaaraa.  
 bahu<sup>t</sup> si-aanap aagal bhaaraa.  
 har kee sayvaa nirmal hay<sup>t</sup>.  
 parab<sup>h</sup> kee dargeh sobhaa say<sup>t</sup>. ||1||

pMw 179

SGGS P - 179

mn myryghuhir nwm kw El w ]  
 qwYn l wYqmw Jd w ]1] rhwau]

man mayray gahu har Naam kaa olaa.  
 tujhai na laagai taataa jholaa. ||1|| rahaa-o.

ij aubihQuBYsugr muh ]  
 Aðkwr dlpk dlpwih ]  
 Agin slq kw l whis dK ]  
 nmuj pq min hōq sK ]2]

aqir j wie qrymn kl ipAns ]  
 pl'n h'Ysgl I Ans ]  
 fd Ynwhl qurw clqu]  
 Alimq nwmuj ip gurmik mlg ]3]

nmuAaKDusel j nupwY]  
kir ikrpw ij suAwp idvwY]  
hir hir nmuj w kYihrdYvsY]  
dKudrduigh nwnk nsY]4]10]79]

ji-o bohith bhai saagar maahi.  
anDhkaar deepak deepaahi.  
agan seet kaa laahas dookh.  
*Naam* japat man hovat sookh. || 2 ||

uṭar jaa-ay ṭayray man kee pi-aas.  
pooran hovai saglee aas.  
dolai naahee ṭumraa cheeṭ.  
amrit *Naam* jap gurmukh meet. ||3||

Naam a-ukhaDh so-ee jan paavai.  
kar kirpaa jis aap divaavai.  
har har Naam jaa kai hirdai vasai.  
dookh darad tih naanak nasai. ||4||10||79||

**GAURRI GUARERI MEHLA 5**

In the previous *shabad*, Guru Ji told us how, like our ancestors, we remain continuously entangled in the web of worldly riches and keep suffering. In this *shabad*, he returns to this topic again and gives us a clear-cut way to get out of this mess.

Guru Ji says: “Even after making numerous efforts, one can not get liberated (from the entanglement of worldly attachments). Too much cleverness (used to earn worldly riches and power, instead of liberating us from worldly bonds) increases the load (of sins on our head). If we serve (and worship) God with pure love, only then are we (liberated from worldly bonds, and attain) to God’s court with glory.”(1)

Therefore advising himself (and indirectly us), Guru Ji says: “O’ my mind, grasp the shelter of God’s Name so that not even a puff of hot wind (slightest pain) afflicts you.” (1-pause)

Next, Guru Ji gives many examples to illustrate the merits of meditating on God's Name. He says: "Just as in a dreadful ocean, a ship (saves one from drowning), just as a lamp spreads light in the darkness, or just as fire removes the misery of cold, similarly by meditating on the Name, one's mind obtains peace." (2)

Guru Ji therefore advises us and says: "(O' my friend, meditation on God's Name) will quench the thirst of your mind for (worldly riches). All your wishes will be fulfilled, and your mind will not waver (for false worldly pleasures). Therefore O' my friend, Guru's follower, meditate on the ambrosial Name." (3)

However, Guru Ji comments: “Only that person obtains the panacea of Name whom showing mercy, God Himself helps to obtain (from the Guru). O’ Nanak, all the pains and miseries of that person vanish, in whose heart resides God’s Name.” (4)

**The message of this *shabad* is that if we want to be rid of all the entanglements and sufferings caused by worldly attachments, and obtain true peace, then we should pray to God to bless us with the panacea of His Name.**

gaŋ/ quAŋry/ mhl w 5 ]

bhqudrbukir mnun AGnw ]  
 Aink rþ djK nh pqlAnw ]  
 pqrKl qRariJE j win myl ]  
 Eh ibnsYEie BsmYFrI ]1]

ibnuhir Bj n d[Kauibl l wqy]  
iDququuiDquDnumieAw sllg rwqy]1] rhwau]

ij auibgwrl kYisir dIj ih dwm ]  
Eie KsmYkYigRh an dK shwm ]  
ij auspnYhie bEq rYj w ]  
npRpSwYqW inrwQ kwj w ]2]

**qa-orhee qu-aarayree mehlaa 5.**

bahuṭ ḍarab kar man na aghaanaa.  
anik roop ḍaykh nah paṭee-aanaa.  
puṭar kalṭar urjhi-o jaan mayree.  
oh binsai o-ay bhasmai ḍhayree. || 1 ||

bin har bhajan daykh-a-u billaatay.  
Dharig tan Dharig Dhan maa-i-aa sang raatay.  
 ||1|| rahaa-o.

ji-o bigaaree kai sir deejeh daam.  
o-ay khasmai kai garihi un dookh sahaam.  
ji-o supnai ho-ay baisat raajaa.  
naytar pasaarai taa niraarath kaajaa. ||2||

ij aurukw kq albir prwey ]  
 KyuKsm kw ruKw aiT j wey ]  
 aauKq kurix ruKw kVY ]  
 iqs kYpml YkCUn pVY ] 3 ]

ij s kw rWj uiqsYkw spnw ]  
 ij in mwieAw dlnl iqin l wel iqbnw ]  
 Awip ibnuhyAwip kryrwis ]  
 nwnk pB AngYArdis ] 4 ] 11 ] 80 ]

ji-o raakh<sup>aa</sup> khayt<sup>i</sup> oopar paraa-ay.  
 khayt<sup>i</sup> khasam kaa raakh<sup>aa</sup> uth<sup>i</sup> jaa-ay.  
 us khayt<sup>i</sup> kaaran<sup>i</sup> raakh<sup>aa</sup> karhai.  
 tis kai paalai kachhoo na parhai. ||3||

jis kaa raaj tisai kaa supnaa.  
 jin maa-i-aa deene<sup>e</sup> tin laa-ee tarisnaa.  
 aap binaahay aap karay raas.  
 naanak parabh<sup>h</sup> aagai ardaas. ||4||11||80||

### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of the pain and sufferings caused by the worldly entanglements, we should pray to God to bless us with His Name. But in spite of all such advice, we keep running after this worldly wealth or become entangled in the attachment of our sons and daughters etc. In this *shabad*, once again, Guru Ji tells us about the futility of such pursuits.

Guru Ji says: “Even after acquiring lots of wealth, one's mind is not satiated. Similarly, by beholding many beautiful (women), man is not appeased. (The man) remains involved in his sons and wife, thinking them as his. (But he does not realize that one day all the wealth collected by him) will be destroyed, and (all his family members will die and thus) be reduced to a heap of dust.”(1)

Commenting on the fate of those who instead of meditating on God's Name, remain entangled in their families, he says: “They who live without meditating on God, I see them wailing. Those who are imbued with the love of *Maya* (the worldly riches), cursed is their body and cursed is their wealth.”(1-pause)

Now Guru Ji illustrates the fates of such people who are immersed in the love for worldly wealth or too much attachment for their families. He says: “(Such persons as described above) are like that laborer who carries a load of money to deliver it to the rich man's house. But the poor laborer does not receive anything in return, and simply suffers the pain (of carrying the load. Or their situation is like that person) who, in his dream becomes a king, but when he opens his eyes, finds that all those deeds (done in his dream) were useless.” (2)

Guru Ji gives yet another example to illustrate the fate of a person entangled in the pursuits of worldly wealth, or his family. He says: “(The situation of a person described above) is like that of a watchman on someone else's farm. (Upon harvesting the crop), the farm remains with its master and the watchman goes home (empty handed. Thus), for the sake of (someone else's) farm the watchman worries himself. Yet in the end it does not avail him at all. (Similarly, one's worry about one's family or wealth lead one nowhere).” (3)

In his compassion for his fellow human beings, Guru Ji does not blame anyone; instead, he shows us the way to get out of all suffering. He says: “(O' my friends), He whose is the kingdom (of this universe) has given us this dream (of worldly pleasures as well). He who has given us this worldly wealth, He Himself has implanted the desire for it (in us). He Himself destroys, and sets everything right. Therefore, Nanak (says, if you want to save yourself from the pain of *Maya* or worldly attachment), then pray to that God (for the gift of His Name).”(4-11-80)

**The message of this *shabad* is that no matter how much worldly wealth we may acquire, it will never appease us. Similarly, our undue attachment for our sons and daughters or other family members will also lead us nowhere. Therefore, we should always pray to God to bless us with the gift of His Name, which alone can liberate us from worldly bonds, and provide us with eternal peace.**

gaWl gaurYl mhl w 5 ]

bhurly mwieAw bhuibiD pKl ]  
 kl m kugd isAwip l K ]  
 mhr ml k hie djKAw Kun ]  
 qw qynuhl mnuiqbqn ] 1 ]

ga-or<sup>ee</sup> gu-aarayree mehl<sup>aa</sup> 5.

baho rang maa-i-aa baho biD<sup>h</sup> payk<sup>hee</sup>.  
 kalam kaaga<sup>d</sup> si-aanap layk<sup>hee</sup>.  
 mahar malook ho-ay dayk<sup>hi</sup>-aa khaan.  
 taa tay naahee man taripta<sup>an</sup>. ||1||

sosKumokaush bqw hu]  
iqBnw bWYmnu iqBqw hu]1] rhau]

Asupvn hsiq Asvri ]  
cAw cMnusi sMir nri ]  
nt nitk AukurygieAw ]  
qw mih min sMkun pueAw ]2]

qKqusBw mlin d lcy]  
sgl myysMir bnglcy]  
AukY ibriq rj n kl l l w ]  
mnun shj w prpkuhl w ]3]

kir ikrpw sMn scukihAw ]  
srb sK iehuAwndul ihAw ]  
sDslg hir klrqnugielAY]  
khunink vfBgl puelAY]4]

jw kYhir Dnusei shj w ]  
pB ikrpw qy sDslg my w ]1]  
rhau d j w ]12]81]

so sukh mo ka-o sant̃ baṭaavhu.  
tarisnaa boojhai man tarīṭaavho. ||1|| rahaa-o.

as pavan hasat̃ asvaaree.  
cho-aa chandan sayj sundar naaree.  
nat naatik aakhaaray gaa-i-aa.  
ṭaa meh man santokh na paa-i-aa. ||2||

takhat̃ sabhaa mandan doleechay.  
sagal mayvay sundar baageechay.  
aakhayr birat̃ raajan kee leelaa.  
man na suhaylaa parpanch heelaa. ||3||

kar kirpaa santan sach kahi-aa.  
sarab sookh ih aanand lahi-aa.  
saaDhsang har keertan gaa-ee-ai.  
kaho naanak vadbhaagee paa-ee-ai. ||4||

jaa kai har Dhan so-ee suhaylaa.  
parabh kirpaa tay saaDhsang maylaa. ||1||  
rahaa-o doojaa. ||12||81||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad* Guru Ji gave us the message that no matter how much worldly wealth we may acquire, it will never appease us. In this *shabad*, on the basis of his keen observation, he describes the futility of *Maya*, or worldly riches, power, and luxuries.

Guru Ji says: "I have looked at the many-faced *Maya* (the worldly scene) from many different angles. (Swayed by *Maya*, or the greed for worldly riches, many have written words of wisdom with their pen and paper. Many have tried becoming a leader, chief, or a king (but have ultimately concluded that) the mind's satisfaction doesn't lie in these things." (1)

Now describing what he did in this regard, Guru Ji says: "I went to the saint (Guru) and said to him: "O' respected saint (Guru), please tell me about the comfort by which my fire of desire may be quenched, and my mind satiated." (1-pause)

As if narrating what the saint Guru told him, he says: "(O' my friend, many) have experienced rides on horses fast as the wind, and elephants. (They have enjoyed the pleasures) of beds perfumed with *Sandal* scent, and beautiful girls. They have gone to dramas, and plays of jugglers, and listened to their songs. But in none of them have they found contentment of mind." (2)

Continuing his narration, Guru Ji says: "(Many) have experienced the pleasures of thrones and courts decorated with (costly) carpets, along with (the ownership of) beautiful gardens, full of all kinds of fruit trees. They have enjoyed the hobbies of hunting, and other kingly pleasures. (But they have found that) none of these gives real pleasure to the mind, and all this ostentation is an illusory effort." (3)

Now Guru Ji tells us what advice the saint (Guru) gave him after commenting on all such false worldly pleasures. He says: "Showing his mercy, the saint (Guru) gave me true advice. (He advised that) in the company of saints, we should sing praises of God, (this is how anyone) has obtained (divine) bliss, (the source) of all pleasures. But Nanak says that only through good fortune, we obtain (such a gift)." (4)

In conclusion, Guru Ji says: "He alone is (truly) happy in whose (heart) is the wealth of God's Name. But only by God's grace does one receive the society of saints (from where one receives God's Name)." (1-pause-2, 12, 81)

**The message of this *shabad* is that no amount of worldly wealth, power, or pleasures can give us real happiness. We can find real happiness only by meditating on God's Name in the society of saints.**



gaMl gauryl mhl w 5 ]

ga-orhee gu-aarayree mehlāa 5.

pñw 180

SGGS P - 180

plxl j wYiehuqumrw ]  
 bhīr bhīr aAwhl ptyw ]  
 pqrkl qRigrsq kw Pws ]  
 honun pweIAYrm kydw ]1]

paraanee jaanai ih tan mayraa.  
 bahur bahur u-aahoo laptayraa.  
 putar kalṭar girsat kaa faasaa.  
 hon na paa-ee-ai raam kay daasaa. ||1||

kvn suibiD ij qurwm gk gwie ]  
 kvn sumiq ij qqrYieh mwie ]1] rhwau]

kavan so biDh jīt raam gun gaa-ay.  
 kavan so mat jittarai ih maa-ay. ||1|| rahaa-o.

j oBl wel sobrw j wY ]  
 swcukhYsoibKYsmwY ]  
 j wYnwhl j lq Aruhw ]  
 iehuvl yw sukq sñw ]2]

jo bhalaa-ee so buraa jaanai.  
 saach kahai so bikhai samaanai.  
 jaanai naahee jeeṭ ar haar.  
 ih valayvaa saakat sansaar. ||2||

j ohl whl soplvbarw ]  
 Amṭunmwj wYkir karw ]  
 sDshY kYnwhl njr ]  
 I K carush Bñqw Pjr ]3]

jo halaahal so peevai ba-uraa.  
 amritNaam jaanai kar ka-uraa.  
 saaDhsang kai naahee nayr.  
 lakh cha-oraaseeh bharmataa fayr. ||3||

ekYj wI PhweypKI ]  
 ris ris Bg krih bhurñl ]  
 khunwñk ij suBeyikñw ]  
 gñr pñYqw kykwtj wI ]4]13]82]

aykai jaal fahaa-ay pankhee.  
 ras ras bhog karahi baho rangee.  
 kaho naanak jis bha-ay kirpaal.  
 gur poorai taa kay kaatay jaal. ||4||13||82||

## GAURRI GUARERI MEHLA 5

In the previous two *shabads*, Guru Ji described how the human being is entangled in worldly affairs, collecting money and remaining obsessed with family and friends, none of which are of any help in the end. In this *shabad*, he is again commenting on human follies.

Guru Ji says: “(The ordinary human being mistakenly thinks) that this body is his, therefore again and again he clings to it (and never wants to lose this body. He doesn’t realize that as long as we are caught) in the noose of attachment of our sons, wife, and family, we cannot become true servants of God.” (1)

Guru Ji wonders: “What is the way that (one) may start singing the praises of God? What is the advice, O’ brother, following which one may swim across (this worldly ocean)?” (1-pause)

Before answering this question, Guru Ji comments further on the follies of human beings. He says: “The (ordinary person) deems as bad whatever is good (for him or her). If someone tells the truth, it seems like poison to that person. (So much so, that one does not even know the difference between the (true) defeat and (true) victory. Such is the way of the self-conceited world.” (2)

Guru Ji adds: “What is deadly poison, the mad person drinks deeply. But thinks nectar of Name as poison, and does not go near the society of saints. Therefore, keeps wandering in millions of existences.” (3)

In conclusion, Guru Ji says: “Like birds, (God has) trapped (human beings) in the same one net (of *Maya*, or worldly riches and power. Caught in this net), they keep enjoying worldly pleasures with great relish. (But they don’t realize, that they are caught in the noose of death). Nanak says, the one on whom (God) has become kind, the perfect Guru has cut off the nets (of that one’s worldly entrapments).” (4-13-82)

**The message of this *shabad* is that the only way to be liberated from going through millions of existences is to pray to God to bless us with the guidance of the Guru. So that following his advice, we may break loose from worldly entanglements and walk on the path of union with God.**

gaMl gAuryl mhl w 5 ]

qauikrpw qymwrgupielAY]  
pB ikrpw qymwuiDAielAY]  
pB ikrpw qybDn CtY]  
qauikrpw qyhamYqtY]1]

qm l wuhqaul wgh sy ]  
hm qykCUn hWYdy ]1] rhWau]

qDuBwYqw gwWw bWxI ]  
qDuBwYqw scuVWxI ]  
qDuBwYqw siqgr mieAw ]  
srb sKw pB qrl dieAw ]2]

j oqDuBwYsoinrml krmw ]  
j oqDuBwYsoscDrmw ]  
srb inDwn gx qm hl pWis ]  
qWsihbusyk ArdWis ]3]

mnuqnuinrml uhie hir rWig ]  
srb sKw pWausqslig ]  
nwim qyYrhYmnurwqW ]  
iehukil AwxunWk kir j wqW ]4]14]83]

ga-orhee gu-aarayree mehlāa 5.

ta-o kirpaa tay maarag paa-ee-ai.  
parabh kirpaa tay Naam Dhi-aa-ee-ai.  
parabh kirpaa tay bandDhan chhutai.  
ta-o kirpaa tay ha-umai tutai. ||1||  
tum laavhu ta-o laagah sayv.  
ham tay kachhoo na hovai dayv. ||1|| rahaa-o.

tuDh bhaavai taa gaavaa bane.  
tuDh bhaavai taa sach vakhaane.  
tuDh bhaavai taa satgur ma-i-aa.  
sarab sukhaa parabh tayree da-i-aa. ||2||

jo tuDh bhaavai so nirmal karmaa.  
jo tuDh bhaavai so sach Dharmaa.  
sarab niDhaan gun tum hee paas.  
too<sup>N</sup> saahib sayvak ardaas. ||3||

man tan nirmal ho-ay har rang.  
sarab sukhaa paava-o satsang.  
Naam tayrai rahai man raataa.  
ih kali-aan naanak kar jaataa. ||4||14||83||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us how an ordinary human being is entangled in the pursuit of worldly riches and power, family attachment, or obsession about his or her own body. A human being's condition is like that of a bird caught in a net, which does not know any way to get out of it. In this *shabad*, Guru Ji teaches us how to find the way out of this worldly mess.

He says: "O' God, by Your grace, we find the (right) way. Only by God's grace we meditate on the Name. Only by God's kindness are our bonds (of *Maya*) snapped. Only by Your kindness is our ego smashed." (1)

Showing his utmost humility, Guru Ji says: "(O' God), if You (Yourself) yoke us, only then can we engage in Your service. O' my Enlightener, on our own we can do nothing." (1-pause)

Continuing his humble address, Guru Ji says: "O' God, if it pleases You, I sing Guru's hymns. When it is Your pleasure, I speak of the eternal (Name). Only when it pleases You do we receive the grace of the Guru. In short, O' God, all pleasures and comforts are obtained through Your mercy." (2)

Now Guru Ji indirectly tells us what is the most immaculate way and what is the true faith or righteousness, which one should follow. For this again, Guru Ji points us towards guidance from God Himself, and says: "O' God, whatever pleases You, that is the immaculate deed. Whatever pleases You is the true (religious) conduct. All the treasures (of true wisdom and happiness) are with You. You are my Master, and Your servant's supplication is only before You." (3)

After reposing his complete faith and trust in God, and accepting Him as his only true Master, Guru Ji concludes with his supplication before God. He says: "(O' God, please bless me so that) my body and mind may become immaculate and pure in Your love. I may find all pleasures in the congregation of the saintly persons. My mind may always remain imbued with Your love. Nanak has understood this to be (the only path to) salvation." (4-14-83)

The message of this *shabad* is that only by God's grace we can find the right way out of the entanglement of worldly *Maya*, and find true salvation. Yet, even the guidance of Guru, and meditation on God's Name, is obtained by God's grace. Therefore, shedding our ego we should humbly pray to God to shower His grace upon us, and bless us with the guidance of the true Guru and the company of saintly persons.

gaMl gAuryl mhl w 5 ]

Aan rs w j yqYcKy]  
inmK n iqBnw qYl l wQy]  
hir rs kw qllcKih swdu]  
cuKq hie rhie ibsmwdu]1]

Amrit rsnw plauipAwl ]  
ieh rs rql hie iqBnw ]1] rhwau]

hyj hvYqllm gK gwau]  
inmK inmK hir hir hir iDAwau]  
Aan n snlAYkqhllj wElAY]  
swDsllj iq vfbgl pElAY]2]

AwT phr ij hvYAwid ]  
parbhm Tukir Awgid ]  
elhw alhw sdw shyl l ]  
hir gK gwq rsn Am l ]3]

bnspiq mal l Pl Pl pfy]  
ieh rs rql bhir n CfY]  
Aan n rs ks l vln l wEl ]  
khunink gr BeyhshwEl ]4]15]84]

ga-orhee gu-aarayree mehlaa 5.

aan rasaa jaytay tai chaakhay.  
nimakh na tarisnaa tayree laathay.  
har ras kaa too<sup>N</sup> chaakhahi saad.  
chaakhah ho-ay raheh bismaad. ||1||

amrit rasnaa pee-o pi-aaree.  
ih ras raatee ho-ay tariptaaree. ||1|| rahaa-o.

hay jihvay too<sup>N</sup> raam gun gaa-o.  
nimakh nimakh har har har Dhi-aa-o.  
aan na sunee-ai katahoo<sup>N</sup> jaa-ee-ai.  
saaDhsangat vadbhaagee paa-ee-ai. ||2||

aath pahar jihvay aaraaDh.  
paarbarahm thaakur aagaaDh.  
eehaa oohaa sadaa suhaylee.  
har gun gaavat rasan amolee. ||3||

banaspat ma-ulee fal ful payday.  
ih ras raatee bahr na chhoday.  
aan na ras kas lavai na laa-ee.  
kaho naanak gur bha-ay hai sahaa-ee.  
||4||15||84||

#### GAURRI GUARERI MEHLA 5

In one of the previous *shabads*, Guru Ji stated that many people have tasted the relish of all the worldly pleasures of money, power, and attachment to the family, and found that none of them gives any true satisfaction. In this *shabad*, he is telling his own tongue (and indirectly all of us), that now that it has tried all other tastes and found them all unsatisfying, it should try the taste of meditating on God's Name.

Affectionately addressing his tongue (and indirectly us), Guru Ji says: "(O' my dear tongue), all other relishes which you have tasted have not satiated your desire (for worldly riches and power) even for a moment. (But I tell you that) if you taste the elixir of God's (Name, immediately) you will go into ecstasy." (1)

Therefore lovingly urging his tongue (and indirectly us), Guru Ji says: "Drink the nectar (of Name), O' my dear tongue, by enjoying this relish you will find yourself fully satiated." (1-pause)

Next explaining in detail, what it should do, he says: "O' my tongue, sing the praises of God. Meditate on God at each and every instant. Don't listen to anything else (except the Name); don't go anywhere (except the society of saints). But it is by good fortune (only) that we obtain the company of saintly persons (and meditate on God's Name)." (2)

Once again Guru Ji says: "O' my tongue, meditate throughout day and night on the supreme, unfathomable God. By doing this you will be in peace here and hereafter. O' my tongue, by chanting God's virtues, you will become invaluable." (3)

Finally, Guru Ji describes the kind of bliss the tongue will enjoy, if it meditates on God's Name day and night. He says: "One may see all kinds of vegetation, fruits, and flowers in bloom. But Nanak says, that when the Guru becomes one's helper (and shows him the relish of God's Name, then one) doesn't go near any other (worldly) relish." (4-15-84)

The message of this *shabad* is that if we want to truly satiate all our desires, then forsaking the relishes of the world, we should taste the relish of God's Name. We would then enjoy such a wonderful state of bliss that it would surpass all kinds of worldly pleasures or enjoyments.

gaMl gauryl mhl w 5 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

mnum<sup>h</sup>ruqnu<sup>s</sup>uj l bair ]

man mandar tan saajee baar.

plh 181

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ies hl mDybsquApw ]

is hee maDhay basat apaar.

ies hl Blqir snlAq sihu ]

is hee bheetar sunee-at saahu.

kvnubupwl j w kw alhw ivsihu ]1]

kavan baapaaree jaa kaa oohaa visaahu. ||1||

nwm rqn kokoibahwl ]

Naam ratan ko ko bi-uhaaree.

Almh Bj nukryAhwl ]1] rhau ]

amrit bhojan karay aahaaree. ||1|| rahaa-o.

mnuqnuArpl sy krlj ]

man tan arpee sayv kareejai.

kvn suj igiq ij qukir Blj ]

kavan so jugat jit kar bheejai.

pwie l gauqij myw qry ]

paa-ay laga-o taj mayraa tayrai.

kvnusuj nujsadhw j ry ]2]

kavan so jan jo sa-udaa jorai. ||2||

mhl usih kw ikn ibiD pw ]

mahal saah kaa kin biDh paavai.

kvn suibiD ij quBlqir bl w ]

kavan so biDh jit bheetar bulaavai.

qmvf sikh w kykit vxj wry ]

too<sup>N</sup> vad saahu jaa kay kot vanjaaray.

kvnusudhw l yslhw ]3]

kavan so daataa lay sanchaaray. ||3||

Kj q Kj q inj GrupwieAw ]

khojat khojat nij ghar paa-i-aa.

Amd rqnusucuidKl wieAw ]

amol ratan saach dikhlaa-i-aa.

kir ikrpw j b ml ysih ]

kar kirpaa jab maylay saahi.

khunwk gr klysih ]4]16]85]

kaho naanak gur kai vaysaahi. ||4||16||85||

### GAURRI GUARERI MEHLA 5

In this beautiful *shabad*, Guru Ji compares God to a big wholesale merchant, we human beings as His petty peddlers and the commodity to be traded is God's Name (His love and enlightenment).

He begins by saying: "God has made the human mind as His abode, and the body is the fence around this house of God. Within this (body) itself is a commodity of limitless (worth). We hear that within this (body) resides the great merchant (who deals with this commodity. Please tell me) who that trader is, who holds credit with that (merchant)?"(1)

However, Guru Ji notes: "(O' my friends), rare is the trader (or person, who is interested in) the jewel of Name, and who has made this ambrosial food the sustenance of his (or her) life."(1-pause)

Expressing his interest in finding such a person, Guru Ji says: "(I wonder), who could help (me) in procuring the merchandise (of Name from this divine Merchant)? Surrendering my body and mind, I would serve him. Shedding all (ego and notions of) you, or me I would fall at his feet. (Yes, I wonder) who could be that devotee who could help me making a deal (with this merchant)?"(2)

Listing the questions, he would ask those traders, or those (Guru's followers) who already are trading in that divine commodity, Guru Ji says: "(I would ask such a trader) in what way can one reach the palace of that Merchant? What is the way, (using which God is so pleased that) He may call me also inside?"

Now describing what he wants to ask that dealer, and what he would say to the merchant Himself if he cannot find any dealer who could help him in this regard, Guru Ji says: "(I would say to the dealer, 'Please tell me) how one can find the mansion of the merchant (of the commodity of Name)? What is that way (I may use, so that the Merchant) may call me inside? (If I cannot find any such dealer who could lead me to the Merchant (God), then I would directly pray to Him and say, 'O' God, You are the great Merchant, who has millions of retailers (to work for You. Please You Yourself tell me), who is the benefactor who may hold my hand and take me to Your mansion?'"(3)

Finally sharing the end result of his efforts, Guru Ji says: "After searching (Him) again and again, I have found my own home (the abode of God in my heart, where the Guru) showed me the invaluable eternal jewel (Of God's Name). Nanak says that, showing His mercy, whenever the merchant unites (a person with Himself), it is through the guarantee of the Guru (only, and not by any other means)." (4-16-85)

**The message of this *shabad* is that if we want to unite with God, who resides in our own mind, then we must seek the refuge of the Guru and follow his advice (or *Gurbani* in Guru Granth Sahib Ji).**

gaMI mhl w 5 gauryI ]

ga-or<sup>h</sup>ee mehlāa 5 gu-aarayree.

rIx idnsurhYiek rlgw ]

rain<sup>n</sup> dinas rahai ik rangaa.

pB kauj wYsd hl slgw ]

parabh<sup>n</sup> ka-o jaanai sad<sup>n</sup> hee sangaa.

Tukr nmukIE ain vrgin ]

thaakur Naam kee-o un var<sup>n</sup>tan.

iqbiq AGwnuhir kYdrsin ]1]

taripat<sup>n</sup> aghaavan har kai darsan. ||1||

hir slg ruqymn qn hry]

har sang raatay man tan haray.

gr ptykl srnl pry]1] rhau]

gur pooray kee sarnee paray. ||1|| rahaa-o.

crx kml Anqm AnDir ]

charan<sup>n</sup> kamal aatam aaDhaar.

ekuinhrirh AwigAnkur ]

ayk nihaarahi aagi-aakaar.

ekobnj uekoibahurI ]

ayko banaj ayko bi-uhaaree.

Avrun j nih ibnuinrkurI ]2]

avar na jaane<sup>n</sup>h bin nirankaaree. ||2||

hrK sg dnhhmqymkqy]

harakh<sup>n</sup> sog duhhoo<sup>n</sup>tay muk<sup>n</sup>tay.

sdw Ail pquj g Aruj gqy]

sadaa alipat<sup>n</sup> jog ar jug<sup>n</sup>tay.

dlsh sB mih sB qyrhgy]

deese<sup>n</sup>h sabh<sup>n</sup> meh sabhtay<sup>n</sup> rahtay.

parbhm kw Eie iDAwuDrqy ]3]

paarbarahm kaa o-ay Dhi-aan Dhar<sup>n</sup>tay. ||3||

slqn kl mihmw kvn vKwau]

santan<sup>n</sup> kee mahimaa kavan vakhaana-o.

AgwD bD ikCuimi q nhl j wau]

agaaDh<sup>n</sup> boDh<sup>n</sup> kichh<sup>n</sup> mit<sup>n</sup> nahee jaan-o.

parbhm mih ikrpw klj Y]

paarbarahm mohi kirpaa keejai.

DOr slqn kl nwnk dlj Y]4]17]86]

Dhoor<sup>n</sup> santan<sup>n</sup> kee naanak<sup>n</sup> deejai. ||4||17||86||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to unite with God, who resides in our heart, then we should seek the refuge of the Guru and follow his advice. In this *shabad*, he describes the glories of such Guru's followers who seek the refuge of the Guru, and remain imbued with God's love.

Guru Ji says: "(The Guru's followers), day and night remain imbued in the love of one (God). They deem God as always with them. Such persons make God's Name as their daily necessity, and they remain satiated with God's vision." (1)

Describing the general nature of such Guru's followers, Guru Ji says: "They who have sought the refuge of the perfect Guru always remain imbued with the love of God's company, and keep elated in their mind and body." (1-pause)

Commenting on the traits of such Guru's followers, he says: "(God's) immaculate Name is the support of their soul. These obedient ones see only one God pervading everywhere. For them (God's Name is the only) trade and only occupation. Except the formless (God), they don't worship anyone else." (2)

As for their attitude towards the rest of the world, Guru Ji says: "(Such Guru's followers) are liberated both from pleasure and pain. They always remain detached (from worldly affairs), and know the way to union with the God. They are seen among all, and yet are removed from all. (They) keep their attention focused on the all pervading God." (3)

In conclusion, Guru Ji says: "What glory of the saints can I describe. They are unfathomable in their knowledge and I know not their worth. O' God, show mercy in me, and give Nanak the dust of the feet (the humble service) of the saints." (4-17-86)

**The message of the *shabad* is that if we want to obtain union with God, then even while living in the family we should remain detached from worldly affairs, humbly serve the saintly persons, and remain imbued with the love of God and His Name.**

gaŋl guAryl mhl w 5 ]

q0myrw sKw q0l myrw mlqu]  
q0myrw plqmuqun sllg hlqu]  
q0myrl piq q0Ymyrw ghxw ]  
q0l ibnuinmKun jwel rhxw ]1]

qumrylwl n qumrypln ]  
qumryswihb qumrykun ]1] rhwau]

ij auqm rKhuiqv hl rhnw ]  
joqm khusel mih krnw ]  
j h pKauqhwm bsnw ]  
inrBaunmwj paqrw rsnw ]2]

qumyl nv iniD qumylwru]  
rly rsw qumnih ADwru]  
qumyl sBw qm sly rclAw ]  
qumyl Et qumylwru qkclAw ]3]

mn qn Aljr qhl iDAwieAw ]  
mrmuqunrw gr qypwieAw ]  
siqgr qyidVAwieAuekY]  
nunk dws hir hir hir tkY[4][18]87]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

too<sup>N</sup> mayraa sak<sup>h</sup>haa too<sup>N</sup>hee mayraa meeṭ.  
 too<sup>N</sup> mayraa pareeṭam tum sang heeṭ.  
 too<sup>N</sup> mayree paṭtoohai mayraa gahn̄aa.  
 tui<sup>h</sup> bin nimakh na jaa-ee rahnaa. ||1||

$\text{too}^{\text{N}}$  mayray laalan  $\text{too}^{\text{N}}$  mayray paraan.  
 $\text{too}^{\text{N}}$  mayray saahib  $\text{too}^{\text{N}}$  mayray khaan. ||1||  
 rahaa-o.

ji-o tum raakho tiv hee rahnaa.  
jo tum kahhu so-ee mohi karnaa.  
jah paykha-o tahaa tum basnaa.  
nirbha-o *Naam* japa-o tayraa rasnaa. ||2||

ʈoo<sup>N</sup> mayree nav niD<sup>h</sup>ʈoo<sup>N</sup>b<sup>h</sup>andaar.  
 rang rasaa ʈoo<sup>N</sup> maneh aD<sup>h</sup>haar.  
 ʈoo<sup>N</sup> mayree sob<sup>h</sup>aa tum sang rachee-aa.  
 ʈoo<sup>N</sup> mayree ot ʈoo<sup>N</sup> hai mayraa takee-aa. ||3||

man tan antar tuhee Dhi-aa-i-aa.  
maram tumaaraa gur tay paa-i-aa.  
satgur tay darirhi-aa ik aykai.  
naanak daas har har har taykai. ||4||18||87||

## GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain union with God, then even while living in the family, we should remain detached from worldly affairs, humbly serve the saintly persons, and remain imbued with the love of God and His Name. In this *shabad*, he shows us what complete faith in God we should have.

He says: "O' God, You alone are my mate and You are my friend. You are my beloved and with You I am in love. You are my honor, and You are my ornament (or beauty); without You I cannot live even for a moment."<sup>(1)</sup>

Guru Ji adds: “(O’ God), You are my Beloved, You are my life breath. You are my Master, You are my Chief.”(1-pause)

Continuing his address, Guru Ji says: “(O’ God), in whatever situation You keep me, I (happily) live in that. Whatever You say, I do exactly that. Wherever I see, I find You residing there. With my tongue, I keep reciting Your fear-dispelling Name.”(2)

As for worldly wealth and pleasures, Guru Ji says: “(O’ God), for me You are all the nine treasures (of worldly wealth) and my storehouse. For me, You are all the (worldly) pleasures and relishes, and You are the support of my mind. You are my glory, and my mind is absorbed in Your love. You are my shelter and You are my mainstay.”(3)

In conclusion, Guru Ji says: “(O’ God), within my body and mind, I have contemplated only on You. Your secret, I have obtained from the Guru. From the true Guru, (I) Nanak have grasped this one lesson, that a servant (of God) should depend only on the support of God (and no one else).”(4-18-87)

**The message of this *shabad* is that instead of worldly supports and props, we should depend only on one God, and cheerfully live in whatever state He keeps us, and do whatever He wants us to do.**



gaMl gauryl mhl w 5 ]

ga-orhee gu-aarayree mehlāa 5.

pñw 182

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ibAapq hrK sg ibsQw ]  
 ibAapq srg nrk Avqur ]  
 ibAapq Dn inrDn pjK sBw ]  
 mll uibADI ibAapis l Bw ]1]

bi-aapaṭ harakh sog bisthaar.  
 bi-aapaṭ surag narak avṭaar.  
 bi-aapaṭ Dhan nirDhan paykh sobhaa.  
 mool bi-aaDhee bi-aapas lobhaa. ||1||

mwieAw ibAapq bhuprkwl ]  
 sk j lvih pB Et qnwrl ]1] rhau]

maa-i-aa bi-aapaṭ baho parkaaree.  
 sant jeeveh parabh ot tumaaree. ||1|| rahaa-o.

ibAapq AhlDiD kw mqw ]  
 ibAapq pqrkl qRslg rqw ]  
 ibAapq hsiq GMyArubsqw ]  
 ibAapq rlp j bn md msqw ]2]

bi-aapaṭ aha<sup>N</sup>-buDh kaa maataa.  
 bi-aapaṭ putar kaltar sang raataa.  
 bi-aapaṭ hasat ghorhay ar bastaa.  
 bi-aapaṭ roop joban mad mastaa. ||2||

ibAapq Bm rlt Arurhw ]  
 ibAapq glq nnd six slhw ]  
 ibAapq sj mhl slgrw ]  
 plt dlq ibAapq AlDAw ]3]

bi-aapaṭ bhoom rank ar rangaa.  
 bi-aapaṭ geet naad sun sangaa.  
 bi-aapaṭ sayj mahal seegaar.  
 panch doot bi-aapaṭ anDhi-aar. ||3||

ibAapq krm krYhauPisw ]  
 ibAapq igrsq ibAapq adisw ]  
 Awar ibahar ibAapq ieh j wq ]  
 sB ikCuibAapq ibnuhir rly rqw ]4]

bi-aapaṭ karam karai ha-o faasaa.  
 bi-aapaṭ girsat bi-aapaṭ udaasaa.  
 aachaar bi-uhaar bi-aapaṭ ih jaat.  
 sabh kichh bi-aapaṭ bin har rang raat. ||4||

skn kybDn ktyhir rwe ]  
 qw kaukhw ibAapymie ]  
 khunwk ij in DOr sk pael ]  
 qw kYinkit n AwYmael ]5]19]88]

santan kay banDhan kaatay har raa-ay.  
 taa ka-o kahaa bi-aapai maa-ay.  
 kaho naanak jin Dhoor sant paa-ee.  
 taa kai nikat na aavai maa-ee. ||5||19||88||

## GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of worldly supports and props, we should depend only on one God, cheerfully live in whatever state He keeps us, and do whatever He wants us to do. However, the general tendency of human beings is to always accumulate worldly props (or *Maya*) in the form of wealth, big families, political or social power, etc. In this *shabad*, he tells us in how many ways the attraction for *Maya* (or worldly riches and power) afflicts people, and who are those who avoid the influence of *Maya* and live on the support of God alone.

He says: “(O’ my friends, *Maya*) afflicts some through pain, and some through the spread of pleasure. It afflicts those who go to heaven, hell, or are born (in this world). It afflicts the rich, the poor, and those who see themselves being honored. The root cause of this affliction is greed (in one form or another).”(1)

In short, Guru Ji says: “(O’ God, the desire for worldly riches and power, or *Maya*, has afflicted human beings) in many ways. O’ God, only the saints live depending on Your support (and not *Maya*).”(1-pause)

Now describing how *Maya* afflicts people in different ways, Guru Ji says: "(Some person) is afflicted (by *Maya*), being intoxicated with self-conceit. (Someone is afflicted by it) being imbued with the attachments for sons and wife. (Another) is afflicted (by it through possessions, such as) horses, elephants, and costly clothes, and some one is afflicted (by it being) intoxicated with the wine of beauty or youth.”(2)

Continuing to describe how *Maya* is afflicting human beings in all walks of life, Guru Ji says: “(*Maya* is afflicting the) landlords, the paupers (and the rich, who are engaged in) merry making. It is afflicting those who are listening to songs, and music in parties. It is affecting those who are enjoying (comfortable) beds, castles, and decorations. (In fact, they are being afflicted by the darkness of the five demons (lust, anger, greed, attachment and ego).”(3)

Some people may think that they are not afflicted by *Maya*, because they are doing good deeds or performing faith rituals, but Guru Ji even cautions them, and says: “Even the one who is doing (good) deeds is afflicted (by it), because that one is caught in the ego (of good deeds). Whether one is a householder, or a recluse, one is afflicted (by *Maya*). It is afflicting (humans through their pride in) high moral conduct, or (high) caste. (In fact), everything except God’s love afflicts (a human being with the malady of *Maya*).”(4)

Guru Ji concludes the *shabad* by telling us, who are those people, who are free from the afflictions of *Maya*. He says: “God cuts away the bonds of saints. So *Maya* cannot afflict them at all. Nanak says: *Maya* doesn’t come (also) near those who (have humbly listened and acted upon the saints’ advice, and thus) have obtained the dust of the saints’ feet (their humble service).”(5-19-88)

**The message of this *shabad* is that if we wish that we are not affected by the false conceit of *Maya* or worldly riches and power, then we should humbly listen to the saint Guru’s advice (as contained in Guru Granth Sahib Ji), and imbue ourselves with the love of God and nothing else.**

gaṁI gaṁrī mhl 5 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

nḥhūnd pr idḥit ivkṛ ]  
sṛx sṛsṛx ind vḥr ]  
rsnṛ sel i ḥB mṛTṛsṛid ]  
mnusieAw mṛieAw ibsmṛid ]1]

nainhu need par ḍarisat vikaar.  
sarvaṇ so-ay sun nind veechar.  
rasnaa so-ee lobḥ meethai saad.  
man so-i-aa maa-i-aa bismaad. ||1||

iesuigh mih kēl jḡgḡrḥY ]  
sṛbḡvsṛqEḥApnI ḥY ]1] rhṛau ]

is garih meh ko-ee jaagaṭ rahai.  
saabaṭ vasat oh apnee lahai. ||1|| rahaa-o.

sgl shY ḥApnYrs mṛql ]  
igh ApnykI Kbir n jḡql ]  
mṛsnḥr pḥḥ btvṛy ]  
shyngir prYṭghṛy ]2]

sagal sahaylee apnai ras maṭṭee.  
garih apunay kee kḥabar na jaṭṭee.  
musanhaar panch batvaaray.  
soonay nagar paray ṭḥag-haaray. ||2||

an qyrṛKṛbṛpun mṛel ]  
an qyrṛKṛmlqun Bṛel ]  
drib isAwṛp nṛ Eie rhḡy ]  
sṛḐsṛḡ Eie ḍst vis ḥḡy ]3]

un ṭay raakhai baap na maa-ee.  
un ṭay raakhai meet na bḥaa-ee.  
ḍarab si-aanap naa o-ay raṭṭay.  
saaḐḥsang o-ay ḍusat vas ḥotay. ||3||

kir ikrpṛmḥh sṛrṭḡpṛix ]  
sḥṇ Ḑṛr srb indṛn ]  
sṛbḡpḡḡI siḡḡr sṛḡ ]  
nṛnkujḡḡpṛrḥḥm kYrṭḡ ]4]

kar kirpaa mohi saaringpaan.  
santṛan Ḑḥoor sarab niḐḥaan.  
saabaṭ poonjee satḡgur sang.  
naanak jaagai paarbarahm kai rang. ||4||

sojḡḡYij supBuikrpṛṇ u ]  
ieh pḡḡI sṛbḡḡḑṛnṛmṛṇ u ]1] rhṛaudḡḡ w ]20]89]

so jaagai jis paraḥḥ kirpaal.  
ih poonjee saabaṭḐḥan maal. ||1|| rahaa-o  
doojaa. ||20||89||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us, how *Maya* (the desire for worldly riches and power) afflicts everybody in one form or another. He also told us the way to get rid of this affliction. In this *shabad*, he tells us how we are unaware of this affliction, as if we are asleep, and are unaware of the fact that we are being robbed.

Comparing our body to a rich man's house, and our eyes, ears, and other faculties as the family members, Guru Ji says: “Our eyes are asleep in casting their evil glance on others. The ears are asleep on hearing tales of slander. The tongue is asleep in the greed for delicious eats, and the mind is asleep in the ecstasy of (worldly) wealth.”(1)

Summarizing the general state of human beings, Guru Ji says: “(O’ my friends), rare is the one who in this human form remains awake (to the onslaughts of worldly attractions. But the one who does) keeps whole the commodity (of life breaths, and utilizes the life span in meditating on God’s Name).”(1-pause)

Resuming his example, Guru Ji says: "All the faculties (of the human body) are busy in enjoying their own pleasures (such as the tongue in tasting sweet dishes, ears in listening to slander, and eyes in seeing other's beauty with evil intent). But they do not care to guard their own (body) home. So finding the house (practically) empty, five highwaymen (of lust, anger, greed, attachment, and ego) come and rob it."(2)

Describing how no one except the company of saints can save a person from being robbed by these cheats, Guru Ji says: "Neither our father, nor our mother, can keep us safe from these robbers. No friend or brother can save us from them. These thieves are not deterred by any kind of bribery, cleverness (or security system). It is only through the society of saints that these devils can be controlled."(3)

Therefore, Guru Ji prays to God (and indirectly advises us accordingly). He says: "O' Master of the universe, please show mercy on me and bless me with the humble service of the saints (for me, this includes) all the treasures. Because only by joining the company of the saint (Guru) we can keep whole our capital (of life breaths). Nanak says that only by being imbued with God's love (and meditating on God's Name in the company of saints), does one remain awake (to worldly enticements)."(4)

However Guru Ji concludes the *shabad* by saying: "Only that person, on whom God is merciful keeps awake, and keeps safe this commodity (of life breaths), wealth, and property." (1-pause second-20-89)

**The message of this *shabad* is that if we want to keep safe the capital of our life breaths and use our life span in meditating on God's Name, then instead of wasting it in false worldly pleasures, we should humbly follow the advice of the saint Guru (Granth Sahib Ji), and sing praises of God with true love and devotion.**

gaMl gauryl mhl w 5 ]

j w kYvis Kun sil qwn ]  
j w kYvis hYsgl j hn ]  
j w kw kIAw sBuikCuhie ]  
iqs qybhir nhl koe ]1]

khubñql Apnysiqgr pñh ]  
kwj qmrydye inbñh ]1] rhwau]

sB qyalb j w kw drbwru ]  
sgl Bgq j w kw nmuADuru ]  
srb ibAwipq pñn Dnl ]  
j w kl sBw Git Git bnl ]2]

ij suismrq dK fyw FhY ]  
ij suismrq j muikCUn khY ]  
ij suismrq hq skyhry ]

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ij suismrq fñq pñn qry ]3]

skl sBw kausdw j kwru ]  
hir hir nmu j n pñn ADuru ]  
khunwk myl skl Ardñs ]  
skl pñwid mokaunm invñs ]4]21]90]

ga-orhee gu-aarayree mehlāa 5.

jaa kai vas khaan sulṭaan.  
jaa kai vas hai sagal jahaan.  
jaa kaa kee-aa sabh kichh ho-ay.  
tis ṭay baahar naahee ko-ay. ||1||

kaho baynanteē apunay satgur paahi.  
kaaj tumaaray day-ay nibaahi. ||1|| rahaa-o.

sabhtay ooch jaa kaa darbaar.  
sagal bhagaṭ jaa kaa Naam aDhaar.  
sarab bi-aapaṭ pooran Dhanee.  
jaa kee sobhaa ghat ghat banee. ||2||

jis simraṭ dukh dayraa dhahai.  
jis simraṭ jam kichhoo na kahai.  
jis simraṭ hoṭ sookay haray.

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jis simraṭ doobaṭ paahan taray. ||3||

sant sabhaa ka-o sadaa jaikaar.  
har har Naam jan paraan aDhaar.  
kaho naanak mayree sunee ardaas.  
sant parsaad mo ka-o Naam nivaas.  
||4||21||90||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to keep safe the capital of our life breaths, then instead of wasting it in false worldly pleasures, we should humbly follow the advice of the saint Guru, and sing praises of God with true love and devotion. In this *shabad*, he tells us how great is God, and how our true Guru can help us unite with Him.

First, telling about God's greatness, Guru Ji says: "He, in whose command are all the kings and chiefs; He, under whose command is the entire universe, by whose doing everything is done, nothing happens without His (command)." (1)

To meet that God, and get all our tasks accomplished, Guru Ji advises: "(O' my friend), make a supplication before your true Guru, so that he may accomplish all your tasks." (1-pause)

Reverting to the greatness of God, he says: "He, whose court is the most exalted, whose Name is the mainstay of all devotees, whose glory is enshrined in all hearts, that perfect Master is pervading everywhere." (2)

Now telling us what kind of miracles can happen by meditating on God, Guru Ji says: "(O' my friends, God is so great), that by meditating on Him, all one's pain is destroyed from its very root; by meditating on Him, the fear of death doesn't trouble the mind; by dwelling on Him, (those who are sad like) dried (leaves) start blooming (with happiness). By meditating on Him even those sinking persons (who are loaded) with stones (of sin on their heads) swim across (the worldly ocean. O' my friend, make your prayers before such a wonderful and all-powerful Master)." (3)

Guru Ji concludes the *shabad* by expressing his gratitude to his Guru, and the society of other saintly persons, by whose grace; God's Name has been enshrined in his heart. He says: "I salute the congregation of saints, (because I have noticed that) God's Name is the support of the life breaths of God's devotees.

In short, Nanak says, "(God has) listened to my prayer (as well), and through the grace of the saint Guru, has enshrined (His) Name (in my heart)." (4-21-90)

**The message of this *shabad* is that if we want to be united with that supreme Master, the king of all kings, whose Name can accomplish all our tasks and remove all our fears, then we should pray to Him to bless us with the society of saint (Guru), so that God's Name is enshrined in our hearts also.**

gaMl gauryl mhl w 5 ]

ga-orhee gu-aarayree mehlāa 5.

siqgr drsin Agin invrl ]

satgur darsan agan nivaaree.

siqgr Btq hamYmrl ]

satgur bhaytat ha-umai maaree.

siqgr slg nhl mnufd Y]

satgur sang naahee man dolai.

Amk bxl gmiK bl Y]1]

amrit banee gurmukh bolai. ||1||

sBuj gusw jw sc mih riqy]

sabh jag saachaa jaa sach meh raatay.

slql siq gr qypB jiqy]1] rhau]

seetal saat gur tay parabh jaatay. ||1|| rahaa-o.

slk pswid jpyhir nrau]

sant parsaad japai har naa-o.

slk pswid hir klrqngau]

sant parsaad har keertan gaa-o.

slk pswid sgl dK imty]

sant parsaad sagal dukh mitay.

slk pswid bDn qyCty]2]

sant parsaad banDhan tay chhutay. ||2||

slk ikpw qimtyh Brm ]

sant kirpaa tay mitay moh bharam.

swD rx mj n siB Drm ]

saaDh rayn majan sabh Dharam.

swD ikpw dieAw govdu]

saaDh kirpaal da-i-aal govind.

swD mih ieh hmrl ij du]3]

saaDhaa meh ih hamree jind. ||3||

ikrpwiniD ikrpw iDAwau]

kirpaa niDh kirpaal Dhi-aava-o.

swDsliq qw bYxupwau]

saaDhsang taa baithan paava-o.

moh inrgx kaupB klnl dieAw ]

mohi nirgun ka-o parabh keenee da-i-aa.

swDsliq nwnk nmul ieAw ]4]22]91]

saaDhsang naanak Naam la-i-aa. ||4||22||91||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be united with that supreme Master, the king of all kings, whose Name can accomplish all our tasks and remove all our fears, then we should pray to Him to bless us with the society of saints, (by whose grace God's Name may get enshrined in our hearts as well). In this *shabad*, on the basis of his personal experience, Guru Ji tells us what kinds of blessings one obtains through the grace of the saint (Guru).

He says: "By seeing the sight of the true Guru (and following his advice), one's fire (of worldly desires) is quenched. Upon seeing the true Guru, one stills ego. In the company of the true Guru (the) mind doesn't waver, and by Guru's grace, one utters the ambrosial words (in God's praise)." (1)

Summarizing the blessings people have obtained from their true Guru, he says: "(O' my friends), when through the Guru (the devotees) have come to know God, (their minds) have become calm and cool. When they are imbued with the love of the eternal (God), the entire world seems to them (the embodiment of) the eternal God (Himself)." (1-pause)

Now describing the kinds of blessings he is enjoying by the grace of his saint Guru, he says: "By the grace of the saint (Guru, my mind now) meditates on God's Name. Through saint (Guru's) grace, it sings praises of God. By saint's grace, all my sorrows have been obliterated. By saint's grace, (I have) been liberated from (worldly) bonds." (2)

But that is not all. Continuing to list the blessings he has received by the kindness of the saint Guru, he says: "By saint (Guru's) grace, my (worldly) attachments and doubts have been removed. (I have realized that to humbly act upon Guru's advice, and to) bathe in the dust of the saint's feet (encompasses the merit of) all religious deeds. When the saint (Guru) becomes kind (on anyone, then) God also shows mercy. Therefore, my life is dedicated to the saint (Guru)." (3)

Guru Ji concludes the *shabad* by saying: "When God showed mercy on me the merit less one, then in the company of saints, (I) Nanak meditated on God's Name. Now when I meditate on the merciful and kind God, I get the opportunity to associate with the saints company." (4-22-91)

**The message of the *shabad* is that if we want to get rid of all our sorrows, pains, and agonies, then we should pray to God to bless us with the guidance of the saint (Guru Granth Sahib Ji), so that under his guidance we may meditate on God's Name, which is the source of all peace and bliss.**

gaṁl gaṁryl mhl 5 ]

ga-orhee gu-aarayree mehlā 5.

sṁdṣṭg j ipE Bgvṁu]  
kyl nṁudlE gir mṁu]  
qij AiBmṁn Beyinrvṁ]  
AwT phr pṁ hugr pṁ ]1]

saaḌhsang japi-o bhagvanṁ.  
kayval Naam dee-o gur manṁ.  
ṁaj abhimaan bha-ay nirvair.  
aath pahar poojahu gur pair. ||1||

Ab miq ibnsl dṁt ibgṁl ]  
j b qysixAw hir j sukṁl ]1] rhṁau]

ab maṁ binsee ḍusat bigaaneē.  
jab ṁay suni-aa har jas kaaneē. ||1|| rahaa-o.

shj sṁ Aṁd inḌṁn ]  
rṁKnhṁr riK l je indṁn ]  
dṁK drd ibnsyBYBrm ]  
Awṁx j ṁx rKykir krm ]2]

sahj sookh aanand niḌhaan.  
raakhanhaar rakh lay-ay nidaan.  
ḍookh darad binsay bhai bharam.  
aavan jaan rakhay kar karam. ||2||

pṁYbd YsṁYsBuAṁp ]  
sdw sṁg qṁ kaumn j ṁip ]  
sṁ pṁid BieE prgṁsu]  
pṁr rhyekYgṁqṁsu]3]

paykhai bolai sunai sabh aap.  
sadaa sang ṁaa ka-o man jaap.  
sanṁ parsaad bha-i-o pargaas.  
poor rahay aykai gunṁtaas. ||3||

khq pivqṁsṁq pṁlq ]  
gṁ govṁ gwih inq nlq ]  
khunṁnk j ṁkauhṁuikṁṁ ]  
iqsuj n kl sB pṁn Gṁl ]4]23]92]

kahaṁ pavitar sunaṁ puneet.  
gun govind gaavahi niṁ neet.  
kaho naanak jaa ka-o hohu kirpaal.  
ṁis jan kee sabh pooran ghaal. ||4||23||92||

#### GAURRI GUARERI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to be rid of all our sorrows, pains, and agonies, then we should pray to God to bless us with the company and guidance of the saint (Guru), so that under his guidance we may meditate on God's Name, which is the source of all peace and bliss. In this *shabad*, he elaborates on the blessings obtained by those who have acted on the above advice.

He says: "(O' my friends), they who have meditated on God's Name in the company of saint (Guru), to them the Guru has given the mantra of the immaculate (God's) Name. (Then) shedding their ego, they have become free from (the feeling of) enmity towards anyone. (Therefore, O' my friends), worship at the feet of the Guru at all times."(1)

Describing what kind of bliss he himself has experienced since the time he heard the praise of God, Guru Ji says: "Since the time I have heard the praise of God with my own ears, all my evil sense of otherness has left me."(1-pause)

Elaborating on the blessings received by those who have listened to God's praise, Guru Ji says: "(O' my friends, they who have listened to God's praise) have obtained the treasures of peace, poise and bliss. The Savior has ultimately saved them. All their sorrows, pains, fears, and doubts have been destroyed. Showing His mercy (God) has put an end to their comings and goings (in or out of this world)."(2)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, always meditate (on that God), who is always with us, beholds, speaks, and listens to us. By the saint (Guru's) grace, in whose (mind the divine) light has manifested (that person is able to realize) that the same one Treasure of virtues pervades everywhere."(3)

In closing, he says: "They who daily sing God's praises and utter or hear (His Name) become immaculate. Nanak says (O' God), on whom (You) become kind, that devotee's effort is accomplished." (4-23-92)

**The message of this *shabad* is that if we want our efforts in getting rid of the cycles of birth and death to become fruitful, then joining the congregation of saintly persons, we should sing praises of God under the guidance of the saint Guru (Granth Sahib Ji) and meditate on God's Name.**

gaṁI gaAryI mhl w 5 ]

bdn qāV bd wYrwu]  
mn mih l wYsuciDAwu]  
imtiḥ kl ȝ skI hōe rhIAy]  
Aṭw dāq w siqgurukhIAy]1]

sosKdāq w ij nwmuj pwY]  
kir ikrpw iqsuslīg iml wY]1] rhwau]

ij suhōe dieAwl uiqsuAwip iml wY]  
srb inDn grlqypwY]  
ApuiqAwig imtYAwx j wkw ]  
suD kYslīg purbhmupCwkw ]2]

j n aḥir pB BeydieAwl ]

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j n kl tk ek gṇw ]  
ekw il v ekomin Bwau]  
srb inDn j n kYhir nwau]3]

purbhm isaul wgl pṭiq ]  
inrml krxi swl rliq ]  
gṛ pṭYmjtAw AṁDAw w ]  
nwnk kw pBuApr Apw w ]4]24]93]

ga-orhee gu-aarayree mehlāa 5.

banDhan torh bolaavai raam.  
man meh laagai saach Dhi-aan.  
miteh kalays sukhee ho-ay rahee-ai.  
aisaa daataa satgur kahee-ai. ||1||

so sukh-daata je Naam japaavai.  
kar kirpaa tis sang milaavai. ||1|| rahaa-o.

jis ho-ay da-i-aal tis aap milaavai.  
sarab niDhaan guroo tay paavai.  
aap ti-aag mitai aavan jaanaa.  
saaDh kai sang paarbarahm pachhaanaa. ||2||

jan oopar parabh bha-ay da-i-aal.

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jan kee tayk ayk gopaal.  
aykaa liv ayko man bhaa-o.  
sarab niDhaan jan kai har naa-o. ||3||

paarbarahm si-o laagee pareet.  
nirmal karnee saachee reet.  
gur poorai mayti-aa anDhi-aaraa.  
naanak kaa parabh apar apaaraa. ||4||24||93||



**GAURRI GUARERI MEHLA 5**

In the previous *shabad*, Guru Ji told us that if we want our efforts in getting rid of the cycles of birth and death to become fruitful, then we should sing praises of God under the guidance of the saint Guru. In this *shabad*, he explains how the Guru actually enshrines God's Name in our hearts and unites us with Him.

He says: "The true Guru is called such a benefactor, that breaking (our worldly) bonds, (he) makes us utter God's Name. (Then, our) mind gets attuned to the eternal (God); all the strife (in our mind) ends, and we live in peace."(1)

Giving the definition of a true Guru, he says: "He (alone) is the peace giving (true Guru) who makes us meditate on (God's) Name, and showing mercy unites us with that (God)."(1-pause)

However, Guru Ji cautions us that not everyone is so fortunate to come across a true Guru. He says: "The person on whom (God) becomes kind, He Himself unites (that person with the Guru. Then one obtains God's Name, the essence) of all treasures from the Guru. One sheds one's entire ego, and one's comings and goings cease. (In fact), in the company of the saint (Guru), one realizes the supreme God."(2)

Now describing what kind of bliss a devotee experiences after meeting the Guru, he says: "For the devotee on whom God has become merciful, God becomes the only support. (Such a devotee) becomes attuned to the one (God) alone, and in the devotee's mind there is the love only for the one (God). For that devotee, God's Name becomes all (kinds of) treasures."(3)

In conclusion, Guru Ji says: "(The person on whom God has become kind, He has united that person with the true Guru and that devotee) is imbued with the love of the all pervading God. That devotee's deeds become immaculate, and the conduct becomes truthful. The perfect Guru has removed all the darkness (of the devotee's mind). So limitless (in His kindness) is the God of Nanak."(4-24-93)

**The message of this *shabad* is that if we want to end all our pains and sufferings, including the pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru, who may enshrine God's Name in us and unite us with Him.**

gaŋl gauryl mhl 5 ]

ij sumin vsŷqrŷj nusie ]  
j ॥ kŷkrim prŷpiq hie ]  
dKurgukCuBaun ibApyŷ]  
Allmŷ nmuirdŷhir j ॥1]

purblmuprmysruidAweIAY]  
gur pŷtyqieh miq pweIAY]1] rhau]

krx krwnhr dieAw ]  
j IA j ॥ sgl yplqpw ]  
Agm Agor sdw byAlŷw ]  
ismir mnw pŷtygr mŷŷw ]2]

j ॥ kl syw srb inDnu]  
pB kl pj ॥ pweIAYmnw]  
j ॥ kl thl n ibrQl j ॥ ie ]  
sdw sdw hir kygŷ gwie ]3]

kir ikrpw pB Alŷrj ॥ ml ]  
sK inDn hir Al K sAwml ]  
j IA j ॥ qrl srŷxw ]  
nwnk nmuiml ŷvifAweI ]4]25]94]

ga-orhee gu-aarayree mehlāa 5.

jis man vasai tarai jan so-ay.  
jaa kai karam paraapat ho-ay.  
dookh rog kachh bha-o na bi-aapai.  
amrit Naam ridai har jaapai. ||1||

paarbarahm parmaysur Dhi-aa-ee-ai.  
gur pooray tay ih mat paa-ee-ai. ||1|| rahaa-o.

karan karaavanhaar da-i-aal  
jee-a jant saglay partipaal.  
agam agochar sadaa bay-antaa.  
simar manaa pooray gur manntaa. ||2||

jaa kee sayvaa sarab niDhaan.  
parabh kee poojaa paa-ee-ai maan.  
jaa kee tahal na birthee jaa-ay.  
sadaa sadaa har kay gun gaa-ay. ||3||

kar kirpaa parabh antarjaamee.  
sukh niDhaan har alakh su-aamee.  
jee-a jant tayree sarnaa-ee.  
naanak Naam milai vadi-aa-ee. ||4||25||94||

**GAURRI GUARERI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that if we want to end all our pains and sufferings, including the pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru, who may enshrine God's Name in us and unite us with Him. In this *shabad*, Guru Ji tells us what kinds of blessings a person obtains in whose mind God's Name is enshrined.

He says: "The one in whose mind abides (God's Name), that person swims across (this worldly ocean of pain and suffering). But only the one in whose destiny it is so written receives (God in the mind). No pain, disease or fear touches the one, who meditates on the nectar-like Name (of God) in the heart."(1)

Guru Ji therefore advises: "(O' my friends), from the true Guru we should obtain this instruction: that we should always meditate on the all pervading God."(1-pause)

Therefore, he says to his mind: "O' my mind, following the instruction of the perfect Guru, meditate on that merciful God, who is the sole doer and prompter of every deed. He sustains all humans and other creatures, and is incomprehensible, inaccessible, and always infinite."(2)

Continuing his advice, Guru Ji says: "We should always sing the praises of that God in whose service we get all the treasures (of life). By worshipping God, we obtain honor. Forever we should sing praises of that God, whose service never goes to waste."(3)

In closing, Guru Ji prays: "O' God, the inner knower of hearts, treasure of comforts, incomprehensible Master, all creatures and beings seek Your refuge. (Bless) Nanak (that he may) receive the glory of Your Name."(4-25-94)

**The message of the *shabad* is that if we want to be saved from all kinds of woes, and want to receive all sorts of comforts and honor, then we should pray for the gift of God's Name.**

gaṁI gaAṁṁI mhl ॥ 5 ]

ga-orhee gu-aarayree mehlāa 5.

j IA j gīq j w kYhYhūQ ]

jee-a jugat̃ jaa kai hai haath̃.

soismrhuAnūQ konūQū ]

so simrahu anaath ko naath̃.

pB iciq AṁṁsBudKuj wīe ]

parabh̃ chit̃ aa-ay sabh̃ dukh̃ jaa-ay.

BṁsB ibnsih hir kYnwīe ]1]

bhai sabh̃ binsahi har kai naa-ay. ||1||

ibnuhir Baukuhykw mūnih ]

bin har bha-o kaahay kaa maaneh.

hir ibsrq kuhysKuj wīh ]1] rhau ]

har bisrat̃ kaahay sukh̃ jaaneh. ||1|| rahaa-o.

ij in DurybhuDrix Agw ]

jin Dhaaray baho Dharañ agaas.

j w kl j īq j IA prgws ]

jaa kee jot̃ jee-a pargaas.

j w kl bKs n mYkīe ]

jaa kee bakh̃as na maytai ko-ay.

ismir ismir pBuirBauhīe ]2]

simar simar parabh̃ nirbha-o ho-ay. ||2||

AwT phr ismrhupB nūnu ]

aath̃ pahar simrahu parabh̃ Naam.

Aink qIrQ mj nuiesnūnu ]

anik tirath̃ majan isnaan.

parbhm̃ kl srxl pūh ]

paarbarahm̃ kee sarnee paahi.

kōt kī k īKn mih imit j wīh ]3]

kot kalank̃ khin meh mit jaahi. ||3||

bṁhquj upṁw pūqsūh ]

baymuhtaaj pooraa paat̃isaahu.

pB syk sūcw vṁsūh ]

parabh̃ sayvak saachaa vaysaahu.

gīr pṁYrūKydyhūQ ]

gur poorai raakh̃ay day haath̃.

nwnk parbhm̃ smrw ]4]26]95]

naanak paarbarahm̃ samraath̃. ||4||26||95||

**GAURRI GUARERI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that if we want to be saved from all kinds of woes, and want to receive all sorts of comforts and honor, then we should pray for the gift of God's Name. But in spite of this advice, many people still worship ordinary human beings, or statues of gods and goddesses. In this *shabad*, Guru Ji once again advises us to meditate on the one all-powerful and all pervading God only.

He says: "(O' my friend), worship (only) that Patron of the patron less, in whose hand is the way of life of (all) beings. When that God comes to our mind, all sorrow departs, and by meditating on God's Name all our fear is destroyed." (1)

Guru Ji therefore even asks the question: "(O' my friend, tell me) why do you fear anybody else except God? By forgetting God, what kind of comfort do you get"? (1-pause)

Resuming his advice Guru Ji says: "(O' my friend), become fearless forever by meditating on that God who has established many earths and skies, with whose light our soul is illuminated, whose benediction no one can erase." (2)

Continuing his advice, Guru Ji says: "At all times, meditate on God's Name (because in this Name are contained the merits) of bathing at countless holy places. If you seek the refuge of the all pervading God, millions of your sins would be erased in an instant." (3)

In conclusion, he says: "(God) is the perfect king, who is dependent on no one. God's slaves have true faith in Him. By extending His hand through the perfect Guru, (God) saves His devotees. O' Nanak, God is all powerful." (4-26-95)

**The message of this *shabad* is that we should meditate on God's Name alone, by doing so we receive the protection of the all-powerful God, who can save us from all woes and bless us with all comforts.**

gaṁI gaurī mhl 5 ]

gur prsāid nām maul gū ]  
j nā j nā k sōe ā j gū ]  
amrit gū uchrai parabh banee.  
pooray gur kee sumat paraanee. ||1||

pB ismrq kōl siB pwey ]  
Gir bāhir sK shj sbwey ]1] rhāu ]

sēl pCūw ij nih apwē ā ]  
kir ikrp pB āw iml wē ā ]  
bāh pkir l inokir apnā ]  
hir hir kQw sdw j puj pnw ]2]

māṁ qmā ā aKDūpnhcw ]

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hir hir nūmūj lā pṁ ADw ]  
sūcw Dnūpīē hir rīg ]  
dūqrūrysūD kYsīg ]3]

sīK bēshusī sj n prwū ]  
hir DnūKīē j w kū nūh sūwū ]  
ij sih prūpiq iqsūgrudjē ]  
nānk ibrQw kōe n hje ]4]27]96]

ga-orhee gu-aarayree mehlāa 5.

gur parsāad Naam man laagaa.  
janam janam kaa so-i-aa jaagaa.  
amrit gū uchrai parabh banee.  
pooray gur kee sumat paraanee. ||1||

parabh simrat kusal sabh paa-ay.  
ghar baahar sukh sahj sabaa-ay. ||1|| rahaa-o.

so-ee pachhaataa jineh upaa-i-aa.  
kar kirpaa parabh aap milaa-i-aa.  
baah pakar leeno kar apnaa.  
har har kathaā sādāa jap japnaa. ||2||

manṭar ṭanṭar a-ukhaDh punahchaar.

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har har Naam jee-a paraan aDhaar.  
saachaa Dhan paa-i-o har rang.  
dūṭar ṭaray saaDh kai sang. ||3||  
sukh baishu sant sajan parvaar.  
har Dhan khati-o jaa kaa naahi sumaar.  
jisahi paraapattis gur day-ay.  
naanak birthaa ko-ay na hay-ay. ||4||27||96||

#### GAURRI GUARERI MEHLA 5

In many previous *shabads*, Guru Ji advised us to meditate on God's Name under Guru's guidance. In this *shabad*, he shares with us the kinds of benefits he himself has obtained by doing so.

He says: "When by Guru's grace, my mind was attuned (to God's Name, it was enlightened with true wisdom, as if) it had been awakened after being asleep for many ages. Now through the nectar like hymns of the Guru, it utters God's praise, and has realized the sublime wisdom of the perfect Guru." (1)

Describing the blessings he has obtained by meditating on God, Guru Ji says: “(O’ my friends), by meditating on God, I have obtained all kinds of comforts, and there is now peace and poise both within my heart and in my dealings with the outside (world).”(1-pause)

Going into further detail, Guru Ji says: “I have recognized Him who created me. Showing mercy, He Himself has united me with Him. Holding me by my hand, He has made me His own. (So now) I dwell in God’s discourse and Name, day and night.”(2)

Describing what else he has realized, Guru Ji says: “I have (realized that) all the mantras, the charms, the panaceas and pious deeds are contained in God’s Name. (So now), God’s Name has become the mainstay of my life breaths. Being imbued with God’s love, I have obtained the true wealth (of God’s Name), and in the society of the saint (Guru) I have crossed the formidable (worldly) ocean.”(3)

Guru Ji then finally advises his friends, saints, and us, and says: "O' my dear saints, friends and my family, may you all live in peace and comfort. (I suggest that you always) earn the wealth of God's Name (the value of), which is beyond calculation. Only the one to whom the Guru gives, receives this wealth, and Nanak (says), no one goes empty handed from the (Guru's) door."(4-27-96)

The message of this *shabad* is that if we want to obtain the wealth of God's Name, which is the panacea for all maladies and can give us all kinds of comforts and pleasures, then we should seek the shelter of Guru (Granth Sahib Ji), and meditate on God's Name under his guidance.

gaŋ/ quAŋry/ mhl w 5 ]

hsq pmlq hñh qqkml ]  
ibnis j wih mwieAw j jml ]  
rsnw rmhurwm gñk nlq ]  
skupiwumry Bwel mlq ]]

il Kul Kix kugid msvuxl ]  
rvm rvm hir Alim bvx 111 rhvau]

ieh kwrij qryj wih ibkwr ]  
ismrq rvm nwhl j m mwr ]  
Drm rwie kydb n j hY]  
mwieAw mqn n kCIAYmhY]2]

aDrih Awiþ qriYsMuru]  
 rum num j ip eþkikuru]  
 Awiþ kmwauAvrw apdys ]  
 rum num ihrdYprvs [3]

j w kYmUQYehuinDunu]  
sel prKuj pYBgvinu]  
AwT phr hir hir gX gwau]  
khunink hauigsubil j wau]4]28]97]

**ga-orhee qu-aarayree mehlaa 5.**

hasaṭ puneeṭ hohi taṭkaal.  
 binas jaahi maa-i-aa janjaal.  
 rasnaa ramhu raam gun neeṭ.  
 sukh paavhu mayray bhaa-ee meet. ||1||

likh laykhan kaagad masvaanee.  
raam Naam har amrit banee. ||1|| rahaa-o.

ih kaaraj tayray jaahi bikaar.  
simrat raam naahee jam maar.  
Dharam raa-ay kay doot na johai.  
maa-i-aa maqan na kachhoo-ai mohai. ||2||

uDh<sup>h</sup>rahi aap tarai sansaar.  
 raam *Naam* jap aykankaar.  
 aap kamaa-o avraa upd<sup>h</sup>ays.  
 raam *Naam* hirdai parvays. ||3||

jaa kai maathai ayhu niDhaan.  
so-ee purakh japai bhagvaan.  
aath pahar har har gun gaa-o.  
kaho naanak ha-o tis bal jaa-o. ||4||28||97||

## GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain the wealth of God's Name, which is the panacea for all maladies and can give us all kinds of comforts and pleasures, then we should seek the shelter of Guru, and meditate on God's Name under his guidance. In this *shabad* he addresses us all, and particularly those who write about different worldly topics and want to win fame and worldly wealth.

He says: "O' my friend and brother, with your tongue daily utter praises of God. (By doing so), you would obtain peace. Right away your hands and feet will be sanctified, and all your worldly entanglements will be destroyed."(1)

Now particularly addressing those who are engaged in writing on various topics, Guru Ji says: "(O' my friend, if you want to write about something, then) with the pen and ink (of your mind), write about the ambrosial word (of the Guru), and write God's Name on the paper (of your deeds)." (1-pause)

Listing the benefits of doing deeds described above, he says: "These deeds of yours wouldn't go waste. By meditating on God, one doesn't suffer at the hands of the demon of death. The couriers of the righteous judge will not spy on you, because the worldly attachment would not entice you at all." (2)

But that is not all: in addition to personal gains, Guru Ji describes how this would benefit even other companions. He says: "(O' my friend), meditate on God's Name, and worship the one Creator. (By doing so), you would yourself be saved (and in your company many others would also be benefited. Therefore, you should yourself earn (the wealth of God's Name, and give the same) advice to others. (In this way) enshrine God's Name in your heart." (3)

Guru Ji concludes the *shabad* by telling us how fortunate that person is who meditates on God's Name. He says: "Only that person meditates on God in whose destiny this treasure (of God's Name is so pre-ordained). Nanak says I am a sacrifice to the person who at all times sings praises of God." (4)

**The message of the *shabad* is that instead of wasting our time in speaking or writing about other topics, we should write about meditating on God's Name and advise others also to do the same.**

rwgugaMl gAuryl mhl w 5 capdy

raag ga-orhee gu-aarayree mehlāa 5  
cha-upday

dpdy

Dupday

< > siqgr pñid ]

ik-o<sup>N</sup>kaar satgur parsaad.

joprweE sel Apnw ]

jo paraa-i-o so-ee apnaa.

j oqij Cfn iqsuisaumnurcnw ]1]

jo taj chhodan tis si-o man rachnaa. ||1||

khhu gñel iml lAykñ ]

kahhu gusaa-ee milee-ai kayh.

j oibbrj q iqs isaunñ ]1] rhñau ]

jo bibarjat tis si-o nayh. ||1|| rahaa-o.

JTubiq sw scukir j wql ]

jhooth baat saa sach kar jaatee.

siq hñnumin l gñn rñql ]2]

sat hovan man lagai na raatee. ||2||

bwYmurgutfw cl nw ]

baavai maarag taydhaa chalnaa.

sIDw Cñf Apñw bnñw ]3]

seeDhaa chhod apoothaa bunnaa. ||3||

dhñ isirAw kw KsmupBusel ]

duhaa siri-aa kaa khasam parabh so-ee.

ij sumj ynñnk somkqñ hñel ]4]29]98]

jis maylay naanak so muktaa ho-ee.  
||4||29||98||

#### GAURRI GUARERI MEHLA 5

#### CHAUPADEY DUPADEY

In the previous *shabad* Guru Ji advised us that instead of wasting our time in speaking or writing about other topics, we should write about meditating on God's Name and advise others also to do the same. But we human beings are so infatuated with our false worldly ways that in spite of all such advice, we keep doing things, against which our Gurus and all wise persons so strongly advise. Therefore, in this *shabad* Guru Ji shows us the mirror of our life, and tells us who is the rare person who is able to obtain salvation.

He says: "(O' my friends), what belongs to another, we deem as our own. Our mind remains attached to (worldly wealth and possessions), which we must leave when we depart (from here)." (1)

Therefore, Guru Ji asks: "(O' my friends), tell me how can we meet the Master of the universe, when we are in love with whatever is forbidden." (1-pause)

Commenting further on our conduct, he says: "Whatever is false (and short lived, such as our body, we) deem it true (everlasting), but whatever is true (and must happen, such as our death, that) doesn't convince our mind at all." (2)

But that is not all, Guru Ji says: "We follow the wrong and crooked path (of falsehood, ego, and slander). Abandoning the right (truthful) way, we are weaving for ourselves a wrong pattern of life." (3)

However, Guru Ji observes: "(But human beings are also helpless, because) God is the Master of both sides. O' Nanak, whom He Himself unites, that person alone is saved (from wrong paths)." (4-29-98)

**The message of this *shabad* is that we should pray to God to save us from doing wrong things, and we must follow the right path as shown by our Guru so that we may become worthy of His union.**

gaṁI gaAryI mhl w 5 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

kil j g mih imil Aweysjig ]  
ij crūAwigAw iqcrūBgih Bg ]1]

kalijug meh mil aa-ay sanjog.  
jichar aagi-aa tichar bhogeh bhog. ||1||

j l Yn pweIAYrm snhl ]  
ikriq sjig sqi aiT hel ]1] rhwau]

jalai na paa-ee-ai raam sanayhee.  
kirat sanjog satee uh ho-ee. ||1|| rahaa-o.

dkw dKI mnhiT j il j weIAY ]  
ipA s<sup>h</sup>un pwYbhuj in BweIAY ]2]

daykhaa daykhee manhath jal jaa-ee-ai.  
pari-a sang na paavai baho jon bhavaa-ee-ai. ||2||

sII sjim ipA AwigAw minY ]  
iqsunwI kaudKun j minY ]3]

seel sanjam pari-a aagi-aa maanai.  
tis naaree ka-o dukh na jamaanai. ||3||

khunwI ij in ip<sup>h</sup>uprm<sup>s</sup>rukir j winAw ]  
DhusqI drgh prwinAw ]4]30]99]

kaho naanak jin pari-o parmaysar kar jaani-aa.  
Dhan satee dargeh parvaani-aa. ||4||30||99||

#### GAURRI GUARERI MEHLA 5

In this *shabad*, Guru Ji is speaking against the old custom of becoming *Satti*, or a chaste woman, in which widows used to burn themselves alive upon the death of their husbands, believing that this way they would be reunited with their separated spouse.

To begin, Guru Ji says: "In this (dark age called) *Kal Yug*, husband and wife have been united together as per (pre-ordained) destiny. They enjoy each other's company as long as God so permits." (1)

Commenting on the act of burning by a wife upon the death of her husband, Guru Ji says: "Because of the destiny based upon her past deeds, (a woman) becomes a *Satti* (by burning herself on the pyre of her dead husband. But) by burning (ourselves like this), we do not obtain our beloved Groom." (1-pause)

Stating what actually happens, Guru Ji says: "For the sake of imitating others, and following the obstinacy of our mind, we burn ourselves (to death. But in this way the widow) doesn't regain the company of (her departed) husband. Instead, she is made to wander through many existences." (2)

Next telling us the best way to become a *Satti*, or a truly chaste woman, he says: "(The bride should) have self control and pious conduct, and should obey the command of her beloved (husband). Such a woman does not suffer at the hands of the demons of Death (or is separated from her spouse)." (3)

Guru Ji concludes the *shabad* by saying: "O' Nanak, the (woman) who has (obeyed and deemed) her husband as God, blessed is such a (true) *Satti*, and she is approved in God's Court." (4)

**The message of this *shabad* is that we should not believe in the old custom of becoming *Satti* by burning ourselves upon the death of our husbands. Instead, we should try to live according to His will. Only then we will not have to suffer the pain of death, or separation from our beloved spouses.**

gaṁI gaAryI mhl w 5 ]

ga-or<sup>h</sup>ee gu-aarayree mehlāa 5.

hm Dnvt<sup>h</sup> BvgT sc nwie ]  
hir gk gwv shij s<sup>h</sup>ie ]1] rhwau]

ham Dhanvant bhaagath sach naa-ay.  
har gun gaavah sahj sub<sup>h</sup>aa-ay. ||1|| rahaa-o.



## pMw 186

plaldwdykw Kōl ifTw Kj wnw ]  
qW myYmin BieAw inDunw ]1]

rqn l w j w kw kCUn m d u ]  
BryBfūr AKlt Aq d ]2]

Kwih Krcih ril imil Buel ]  
qōt n AwYvDdoj wel ]3]

khuwnk ij sūmsqik l Xuil Kwie ]  
suequKj wYl ieAw r l i e ]4][31]100]

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pee-oo daaday kaa khol dithaa khajaanaa.  
taa mayrai man bha-i-aa niDhaanaa. ||1||

raṭan laal jaa kaa kachhoo na mol.  
bharay bhandaar akhoot aṭol. ||2||

khaaveh kharcheh ral mil bhaa-ee.  
tot na aavai vaDh-do jaa-ee. ||3||

kaho naanak jis mastak laykh likhaa-ay.  
so ayt khajaana la-i-aa rala-ay. ||4||31||100||

## GAURRI GUARERI MEHLA 5

In this *shabad*, Guru Arjun Dev Ji is telling us what kind of happiness and bliss he felt when he opened the notebooks, in which the previous four Gurus had recorded their divine compositions along with the hymns collected by them during their travels and dialogues with other saints.

Expressing his joy upon discovering this treasure of divine wisdom, he says: "I feel myself to be wealthy and fortunate with this (treasure) of true Name. (So now), I keep singing God's praises in a state of peace and poise."(1-pause)

Describing how he felt when he first looked at this treasure, Guru Ji says: "When I opened and looked at the treasure (of the divine words, composed and collected by my) ancestors, my mind felt as if it had acquired (a unique) fortune."(1)

Stating how priceless these divine hymns are, he says: "(O' my friends, these books) are so full with the inexhaustible and immeasurable store houses of jewels and rubies (of divine wisdom), that their worth cannot be assessed at all."(2)

When we start spending on ourselves or share with others, our ordinary wealth starts diminishing and is soon exhausted. But regarding this divine treasure, Guru Ji says: "O' my brothers, (when we join the holy congregation, sing and reflect on these hymns, our divine bliss doesn't diminish. Instead it keeps on multiplying. In other words), when getting together, we share, partake, and spend (this treasure); it doesn't fall short but instead keeps multiplying."(3)

However, Guru Ji cautions that not everybody is able to share this fortune. He says: "O' Nanak, that person alone is made a partner in this treasure in whose destiny is written this blessing. (That person alone is given the opportunity of joining the congregation of saintly persons and participating in singing and reflecting on these divine hymns, in whose destiny, it has been so written)."(4-31-100)

The message of this *shabad* is that we are very fortunate, because we have been left with the priceless treasure of divine wisdom in the form of Guru Granth Sahib Ji. Therefore, we should spend maximum time in participating in congregations of saintly persons, where we can sing and reflect on the hymns contained in Guru Granth Sahib, and follow the advice of contained therein.

gaMl mhl w 5 ]

fir fir mrqj b j w n l A Y d ū r ]  
frucKw djKAw Brpūr ]1]

siqgr Apnykaubil hrY ]  
Cōf n j wel srpr qwY ]1] rhwau ]

dKurgusguibsrYj b nwm ]  
sdw Añduj w hir gk gwm ]2]

ga-orhee mehlā 5.

dar dar marṭay jab jaanee-ai door.  
dar chookaa daykhi-aa bharpoor. ||1||

saṭgur apunay ka-o balihaarai.  
chhod na jaa-ee sarpar taarai. ||1|| rahaa-o.

dookh rog sog bisrai jab Naam.  
sadaa anand jaa har gun gaam. ||2||

burw BI w kēl n khij Y]  
Cōf mnn hir crn ghj ॥3]

buraa bhalaa ko-ee na kaheejai.  
chhod maan har charan gaheejai. ||3||

khunwk gr mḥicqir ]  
skupwih swcYdrbir ]4]32]101]

kaho naanak gur manṭar chīṭaar.  
sukh paavahi saachai darbaar. ||4||32||101||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji stated how fortunate he felt when he opened and saw the treasure of invaluable divine wealth left by his predecessor Gurus. In this *shabad*, he describes what priceless wisdom he gained from this treasure.

He says: “When I used to deem God to be far away, I always remained in mortifying dread and terror. However, when I realized and had faith that God is pervading everywhere, then all my fear vanished.”(1)

Therefore, Guru Ji says: “I am a sacrifice to my true Guru, (who has given me this understanding: that God) never abandons us, and saves (His devotees).”(1-pause)

Describing what else he has realized, he says: “When we forget (to meditate on) God’s Name, we are surrounded by all kinds of miseries, woes and disease. However, when we sing God’s praises we always remain in bliss.”(2)

Giving us another piece of advice, Guru Ji says to us: “(O’ my friends, swayed by ego) we shouldn’t slander or praise anyone. (Instead), shedding our ego we should enshrine God’s Name (in our heart).”(3)

In closing, Guru Ji says: “(O’ my friend), keep in mind the advice of the Guru. (By doing so), you would obtain comfort in the court of the eternal God.”(4-32-101)

**The message of this *shabad* is that if we want to get rid of all our fears and worries, and obtain peace in God’s court, then we should listen and act on the advice of Guru Granth Sahib.**

gaMl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

j w kw mlqswj nuhYsmlAw ]  
iqswj n kaukhukw kl kmlAw ]1]

jaa kaa meet saajan hai samee-aa.  
tis jan ka-o kaho kaa kee kamee-aa. ||1||

j w kl pliq gibM isaul wgl ]  
dKudrdubhuq kw Bwgl ]1] rhwau]

jaa kee pareet gobind si-o laagee.  
dookh darad bharam taa kaa bhaagee. ||1||  
rahaa-o.

j w kaurahir rsuhYAwieE ]  
soAn rs nhl l ptwieE ]2]

jaa ka-o ras har ras hai aa-i-o.  
so an ras naahee laptāa-i-o. ||2||

j w kw kihAw drgh cl Y]  
soiks kaundir l YAwYql Y]3]

jaa kaa kahi-aa dargeh chalai.  
so kis ka-o naḍar lai aavai talai. ||3||

j w kw sBuikCuqw kw hie ]  
nwnk qw kausdw sKuhie ]4]33]102]

jaa kaa sabh kichh taa kaa ho-ay.  
naanak taa ka-o saḍaa sukh ho-ay. ||4||33||102||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji made this opening statement: that when he used to deem God to be far away, he always remained in mortifying dread and terror. However, when he realized and had faith that God is pervading everywhere, then all his fear vanished. In this *shabad*, he tells us what other blessings and virtues a person acquires who deems God as his most near and dear friend.

He says: “(The one) whose friend is the all pervading God, that person doesn’t lack anything (at all).”(1)

Describing the peace and comfort, a person gets who falls in love with God, he says: “(all that person’s sorrow, pain, and doubt flee away, who is imbued with the love of the Master of the earth,” (1-pause)

Describing how that person who has experienced the pleasure of God's Name doesn't care for any other kinds of worldly pleasures, Guru Ji says: "The person who has enjoyed the relish of God's nectar (Name) is not enticed by any other relishes (such as the joy of worldly riches and power)." (2)

Now telling why a God's devotee is not afraid of the worldly rulers or powerful persons, Guru Ji says: "The one whose writ is accepted in God's court, why should that person care about other (powers)?" (3)

In conclusion, Guru Ji says: "The one who becomes (the servant of that God) to whom belongs everything, O' Nanak, that person always lives in peace." (4-33-102)

**The message of this *shabad* is that if we want all our pains and sorrows to vanish, and if we don't want to live under the fear of any worldly person or power, then we should become a true devotee of God and meditate on His Name by always remembering Him with true love and devotion.**

gaMl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

j w kYdKusKusm kir j wpy]  
qw kaukVw khw ibApY] 1]

jaa kai dukh sukh sam kar jaapai.  
taa ka-o kaar<sup>h</sup>aa kahaa bi-aapai. ||1||

shj A<sup>h</sup>nd hir s<sup>u</sup>DUmih ]  
AwgAnk<sup>u</sup>rl hir hir r<sup>u</sup>ie ]1] rh<sup>u</sup>au]

sahj anand har saa<sup>h</sup>Dhoo maahi.  
aagi-aakaaree har har raa-ay. ||1|| rahaa-o.

j w kYAic<sup>h</sup>uvs<sup>u</sup>min A<sup>u</sup>ie ]  
qw kauic<sup>h</sup>q<sup>u</sup> kqh<sup>h</sup>ih ]2]

jaa kai achint<sup>u</sup> vasai man aa-ay.  
taa ka-o chint<sup>u</sup>aa kata<sup>h</sup>oo<sup>N</sup> naahi. ||2||

j w kYibnisE mn qyBrmw ]  
qw kYkCUn<sup>u</sup>hl fruj mw ]3]

jaa kai binsi-o man tay bharmaa.  
taa kai kach<sup>h</sup>hoo naahee dar jamaa. ||3||

j w kYihrdYdIE gir n<sup>u</sup>mw ]  
khun<sup>u</sup>nk qw kYsgl inD<sup>u</sup>rw ]4]34]103]

jaa kai hirdai dee-o gur Naamaa.  
kaho naanak taa kai sagal ni<sup>h</sup>Dhaanaa.  
||4||34||103||

#### GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want all our pains and sorrows to vanish, and we don't want to live under the fear or pressure of any worldly power, then we should become a true devotee of God by always remembering Him with true love and devotion. In this *shabad*, he tells us how our whole outlook on life is changed when we keep God always in our minds, and what kinds of blessings we enjoy as a result of this change.

He says: "No fear can afflict that (devotee, to) whom both pain and pleasure appear the same." (1)

Therefore, Guru Ji says: "(O' my friends), there is always poise and bliss in (the mind of) the devotee of God. He always remains an obedient servant of God, the King." (1-Pause)

As for any kind of worry in the mind of such a devotee, Guru Ji says: "(O' my friends), in whose mind dwells the carefree (God), no worry ever comes near that person." (2)

Guru Ji adds: "(O' my friends), whose mind is rid of (all) doubt (about the will and supremacy of God, that person) does not have any fear of even the demon of death." (3)

In conclusion, Guru Ji says: "In whose heart Guru has enshrined God's Name, Nanak says, (that person feels as if he or she has acquired) all treasures." (4)

**The message of the *shabad* is that if we want to live in a state of peace and poise, free from fear and worry of any kind, then we should always have God in our mind, and accept both pain and pleasure with the same cheerful attitude and spirit of obedience to the will of God.**

gaMl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

Agm r<sup>u</sup>p kw mn mih Q<sup>u</sup>rw ]  
gr p<sup>u</sup>id ikn<sup>u</sup>ivrl vj w<sup>u</sup>rw ]1]

agam roop kaa man meh thaanaa.  
gur parsaad<sup>u</sup> kinai vir<sup>u</sup>lai jaanaa. ||1||

shj kQw kyAimB kMw ]  
ij sih prupiq iqsul YBw ]1] rhvau]

Anhq baxl Qunuinrw w ]  
qw kl Din mhygpw w ]2]

qh shj AKwryAnk Añqw ]  
pwrblm kysMl slw ]3]

hrK Añq sḡ nhl blAw ]  
soGrugir nwnk kaudlAw ]4]35]104]

sahj kathaa kay amrit\_ kuntaa.  
jisahi paraapat tis lai bhunchaa. ||1|| rahaa-o.

anhat**\_** banee **th**aan niraalaa.  
taa kee **D**hun mohay gopaalaa. ||2||

tah sahj akhaaray anayk anantaa.  
paarbarahm kay sangee santaa. ||3||

harakh anant sog nahee bee-aa.  
so ghar gur naanak ka-o dee-aa.  
||4||35||104||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji told us that if we want to live in a state of peace and poise, free from fear and worry of any kind, then we should always have God in our mind, and accept both pain and pleasure with the same cheerful attitude and spirit of obedience to the will of God. In this *shabad*, he describes the spiritual pleasures enjoyed by those devotees who recognize God residing within them.

First of all telling us where God resides, Guru Ji says: "The abode of the incomprehensible God is in the mind, but rare is the one who knows it by Guru's grace." (1)

Stating what kinds of treasures are there in that divine abode, Guru Ji says: “(In that place) are the nectar-like fonts of peace-giving discourses. But only that person is able to drink (from the pool of nectar) who is destined to receive it.”(1-pause)

Describing how wonderful is that divine place, he says: “In that uniquely wonderful place, the celestial unstuck music of Guru’s hymns keeps playing, whose tune captivates even the God of the universe.”(2)

Stating what other divinely things are there in that heavenly abode, Guru Ji says: “There are diverse and numberless abodes of peace and poise, where abide the saints and friends of the all pervading God.”(3)

Guru Ji concludes the *shabad* by describing the state of mind with which he has been blessed. He says: “(That state of mind) in which there is infinite joy and no pain, that state (of mind) the Guru has given to Nanak.”(4-35-104)

**The message of this *shabad* is that the incomprehensible God resides in a secret place in our mind. If we want to enjoy the unique peace and bliss of this place, then we have to pray to God to bless us with the guidance of the Guru, who may enshrine God's Name in us, and lead us to that state.**

qatVl mU 5 1

kvn r<sup>h</sup>puqrw AwvDau]  
kvn j<sup>g</sup> kwieAw l ysvDau]1]

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kvn gnuj oquwI Ygwau]  
kvn bd pwrblhm rI Jwau]1] rhwau]  
kvn supj wqrI krau]  
kvn suibiD ij quBvj I grau]2]

kvn qpuij quqplAw hie ]  
kvnusunwmuhamYml uKie ]3]

gax plj wigAnn iDAwn nwnk sgl Gwl ]  
ij sukir ikrpw siqgruiml YdieAwl ]4]

**qa-orhee mehlāa 5.**

kavan roop tayraa aaraaDha-o.  
kavan jog kaa-i-aa lay saaDha-o. ||1||

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kavan gun jo tujh lai gaava-o.  
kavan bol paarbarahm reejhaava-o. ||1|| rahaa-o.  
kavan so poojaa tayree kara-o.  
kavan so biDh jit bhavjal tara-o. ||2||

kavan tap jit tapee-aa ho-ay.  
kavan so *Naam* ha-umai mal kho-ay. ||3||

gun poojaa gi-aan Dhi-aan naanak sagal ghaal.  
jis kar kirpaa satgur milai da-i-aal. ||4||

iqs hl gnuqn hl pBuj wqW ]  
 ij s kl min l je sKdwqW ]1] rhwaU  
 dJ w ]36]105]

tis hee gun tin hee parabh jaataa.  
 jis kee maan lay-ay sukh-daata. ||1|| rahaa-o  
 doojaa. ||36||105||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that there is an incomprehensible place of divine bliss right in our mind. If we want to enjoy the unique peace and bliss of this place, then we have to pray to God to bless us with the guidance of the Guru, who may enshrine God's Name in us, and lead us to that state. However, in those days and even now, many different faiths with many different ideologies were prevalent in India. They all believed in different forms and idols of God, and advocated different ways of worshipping and pleasing Him. In this *shabad*, putting himself in place of a sincere seeker of God, Guru Ji asks God to guide him, and then he shares the result of his quest with us.

First referring to so many forms of God being advocated by various faiths, Guru Ji says: "O' God (You have many forms; please tell me) which of Your forms may I worship? By what form of Yoga may I discipline my body?"(1)

Next, thinking about God's merits, he says: "(O' God, there is no end to Your merits. I don't know) for which of Your merits shall I sing Your praises, and by uttering what words may I please God?"(1-pause)

Guru Ji's mind now goes to different ways of worshipping God, so he says: "(O' God, I don't know) what kind of worship may I perform for You, and what is that way by adopting which, I may cross over the dreadful (worldly) ocean?"(2)

Next Guru Ji refers to the ways of yogis, who used to renounce their families, go to jungles, and perform various kinds of penances, such as sitting in front of fires for long periods, hanging upside down from trees, and repeating various names of God. He says: "What is that penance by which a person becomes (a true) penitent? What is that Name (whose repetition) may dispel the dirt of ego (from one's mind)?"(3)

After considering all the above methods, Guru Ji draws his own conclusion, and sharing that with us he says: "O' Nanak, all the effort (made by a person, such as) singing praises (of God), doing His worship, acquiring divine knowledge, or meditation (succeeds only when) the merciful (God) shows His kindness, and one meets the true Guru."(4)

However, Guru Ji adds: "Only that person acquires such merit, and only that person has realized God, whose (prayer) the Giver of peace accepts, (and whom He unites with the true Guru)." (1- pause second-36-105)

**The message of the *shabad* is that if we want to please God, we should use that way, which Guru tells us. Only the Guru knows what method or what path is most suitable for a person. (The Sikhs should consider themselves as particularly fortunate, because they don't have to look for any particular true Guru. They have already been blessed with the eternally true Guru Granth Sahib Ji. All they need to do is to devotedly read, understand, and follow the advice given therein).**

*Personal Note: -This humble servant feels very much thankful to God, for blessing him with this opportunity to convey this message to the coming Sikh generations.*

gaMl mhl w 5 ]

ga-or<sup>h</sup>hee mehlāa 5.

Awpn qnunhl j w kogrbw ]  
 rñj iml K nhl Awpn drbw ]1]

aapan tan nahee jaa ko garbaa.  
 raaj milakh nahee aapan darbaa. ||1||

Awpn nhl kw kaul ptwieE ]  
 Awpn nmusiqqr qypwieE ]1] rhwaU]

aapan nahee kaa ka-o laptāa-i-o.  
 aapan Naam satgur tay paa-i-o. ||1|| rahaa-o.

sq binqw Awpn nhl Buel ]  
 iest mlq Awp bupun muel ]2]

sut baniṭāa aapan nahee bhaa-ee.  
 isat meet aap baap na maa-ee. ||2||

sienw rñw Pīn nhl dnm ]  
 hVr gVr Awpn nhl km ]3]

su-inaa roopaa fun nahee daam.  
 haivar gaivar aapan nahee kaam. ||3||

khunw̃k j̃ogir̃ bKis̃ iml̃ w̃ieAw̃ ]  
iqs̃ kw̃ sBuikCuij̃ s̃ kw̃ hir̃ rw̃ieAw̃ ]4]37]106]

kaho naanak jo gur bakhas milaa-i-aa.  
tis̃ kaa sabh̃ kichh̃ jis̃ kaa har̃ raa-i-aa.  
||4||37||106||

#### GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to please God, we should use that way, which the Guru tells us. Only the Guru knows what method or what path is most suitable for a person. In this *shabad*, Guru Ji gives us his first and most important lesson to guide us on the way to union with God.

He says: "(O' my friend, realize that) this body of which you are proud of is not yours (forever). Nor dominions, property or money are your own (forever)." (1)

Therefore, Guru Ji says: "Why are you clinging to that which is not yours (forever)? Only God's Name could be yours (forever), which you can obtain from the true Guru." (1-pause)

Continuing to point out things and persons, which are also not (truly) ours, Guru Ji says: "(O' my friend), sons, wife, and brothers don't remain ours (forever), nor our dear friends, nor even our father and mother (remain with us forever)." (2)

Now pointing towards our worldly wealth and possessions, Guru Ji says: "Gold, silver, or hard currency is not yours forever. Neither your horses and elephants (or cars and boats) would be of use to you (forever)." (3)

Guru Ji concludes the *shabad* by telling us who is the person who may have none of the above things, yet may have everything. He says: "Becoming gracious, whom the Guru has united (with God), Nanak says (that person realizes that whose (friend is) God the king, has everything)." (4-37-106)

**The message of the *shabad* is that none of our worldly possessions, relatives, or even our own body is going to remain with us forever. The only thing, which will last with us till the end, is God's Name, and that Name we can obtain only through the Guru. Therefore, we should follow the advice of our Guru (Granth Sahib Ji) so that he may unite us with God, to whom belongs everything forever.**

gaMl̃ mhl̃ w̃ 5 ]

ga-orhee mehlāa 5.

g̃r̃ kycrx̃ aṽp̃ir̃ m̃rym̃w̃Qỹ ]  
q̃w̃ q̃ydk̃ m̃rys̃gl̃ ỹl̃ w̃Qỹ ]1]

gur kay charañ oopar mayray maathay.  
taã taỹ dukh̃ mayray saglay laathay. ||1||

siq̃g̃r̃ Ap̃nykaukr̃b̃ñl̃ ]  
Aṽqm̃ cliñ prm̃ r̃h̃ m̃ñl̃ ]1] rh̃w̃aũ ]

satgur apunay ka-o kurbaanee.  
aatam cheen param rang maanee. ||1|| rahaa-o.

crx̃ r̃yx̃ug̃r̃ kl̃ m̃iK̃ l̃ w̃gl̃ ]  
Ah̃l̃b̃iD̃ iq̃iñ s̃gl̃ iq̃Aw̃gl̃ ]2]

charañ rayñ gur kee mukh̃ laagee.  
aha<sup>N</sup>-buDhtin sagal ti-aagee. ||2||

g̃r̃ kw̃ sbdul̃ gomiñ m̃l̃Tw̃ ]  
p̃w̃rb̃hm̃uq̃w̃ q̃ym̃oh̃ f̃l̃Tw̃ ]3]

gur kaa sabad̃ lago man meethaa.  
paarbarahm̃ taã taỹ mohi deethaa. ||3||

g̃rus̃K̃d̃iq̃w̃ g̃ruk̃r̃q̃ur̃ũ ]  
j̃ l̃Ã p̃lx̃ ñwñk̃ g̃ruÃw̃D̃ur̃ũ ]4]38]107]

gur sukh̃-daaṽta gur kartaar.  
jee-a paraañ naanak gur aaDhaar. |4||38||107||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that none of our worldly possessions, relatives, or even our own body is going to remain with us forever. The only thing, which will last with us till the end, is God's Name, and that Name we can obtain only through the Guru. Therefore, we should always follow the advice of our Guru. In this *shabad*, he is telling us from his personal experience the blessings we receive by humbly following Guru's advice.



He says: "The Guru's immaculate advice is enshrined in my forehead. By following (that advice), all my sufferings have departed."(1)

Therefore, Guru Ji says: "I am a sacrifice unto my Guru. (By his grace), I have examined myself, and am now enjoying supreme bliss."(1-pause)

Describing what happens when a person really listens to the Guru's advice, he says: "(O' my friends, they who attentively listen to the immaculate advice of the Guru, feel as if) their face is touched by the dust of the Guru's feet, they shed all their self-conceit."(2)

Coming back to sharing his own experience, Guru Ji says: "The Guru's word seems pleasing to my mind. (Therefore, following his advice, I have meditated on God's Name and have) seen the sight of God."(3)

Therefore, Guru Ji concludes the *shabad* by saying: "(O' my friends), Guru is the giver of peace, and Guru is the Creator. He is the support of Nanak's soul, and his life breath." (4-38-107)

**The message of this *shabad* is that we should have such complete faith in our Guru that by following his advice we will obtain peace, happiness, and bliss of union with God Himself.**

gaṁl mhl 5 ]

ga-orhee mehlā 5.

rymn myrqṭṭw kauAih ]  
j w kYatk kChūnīh ]1]

ray man mayray tooṁṭaa ka-o aahi.  
jaa kai oonaa kachhhoo naahi. ||1||

hir sw pṭṭmukir mn mlq ]  
pṭṭn ADṭṭurukhusd clq ]1] rhau]

har saa pareetam kar man meet.  
paraan aDhaar raakho sad cheet. ||1|| rahaa-o.

rymn myrqṭṭw kausjv ]  
Aid prK Aprṭṭr dy ]2]

ray man mayray tooṁṭaa ka-o sayv.  
aad purakh aprampar dayv. ||2||

iqsuaṭṭir mn kir qṭṭAisw ]  
Aid j gūid j w kw Brvisw ]3]

tis oopar man kar tooṁṭ aasaa.  
aad jugaad jaa kaa bharvaasaa. ||3||

j w kl pṭṭiq sdw skūhie ]  
nṭṭnkgwṭgr imil sōe ]4]39]108]

jaa kee pareet sadaa sukh ho-ay.  
naanak gaavai gur mil so-ay. ||4||39||108||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should have such complete faith in our Guru that by following his advice we will obtain peace, happiness, and bliss of union with God Himself. In this *shabad*, he advises his mind and indirectly us, whom we should crave for and on whom should we pin all our hopes so that we may always enjoy peace and happiness.

Addressing his mind, Guru Ji says: "O' my mind, crave for that (person) who is short of nothing."(1)

The question is who is such a person or power that has everything. Naturally, that power is God. Therefore, Guru Ji says: "O' my friendly mind, make a being like God as your beloved, and always keep (remembering) that support of life-breaths in your mind."(1-pause)

Now directly advising his mind (and indirectly us), Guru Ji says: "O' my mind, serve that (God), who is the all-pervading primal Being, and is beyond any limit."(2)

Finally advising his mind on whom to depend in times of need, Guru Ji says: "O' my mind, pin your hope only on that (God), on whom all beings have been depending for ages after ages."(3)

Guru Ji concludes the *shabad* by stating whom he himself worships, and how. He says: "(O' my friends), by joining with the Guru, Nanak sings praises of that (God), by loving whom one always obtains peace."(4-39-108)

**The message of this *shabad* is that we should depend upon the support of that God, and sing His praises, by loving whom we obtain happiness, and in whose house there is no shortage of anything.**

gaṁl mhl w 5 ]

mlqkr̥sel hm mwnw ]  
mlq kykrqb ksl smwnw ]1]

ekw tk̥ mymin clq ]  
ij suikCukrxw suhm̥wmlq ]1] rh̥au]

mlquhm̥wvprv̥hw ]  
gr̥ ikrpw qym̥h Asn̥hw ]2]

mlquhm̥w Am̥rj wml ]  
smrQ pr̥Kup̥rb̥hm̥sAwml ]3]

hm d̥asyqn̥Tuk̥r myr]

p̥h̥w 188

m̥numh̥qun̥nk p̥B̥uq̥ry ]4]40]109]

ga-or̥hee mehlāa 5.

meet̥ karai so-ee ham maanaa.  
meet̥ kay kart̥ab kusal samaanaa. ||1||

aykaa tayk mayrai man cheet̥.  
jis kich̥h̥ karn̥aa so hamraa meet̥. ||1|| rahaa-o.

meet̥ hamaaraa vayparvaahaa.  
gur̥ kirpaa tay mōhi asnaahaa. ||2||

meet̥ hamaaraa ant̥arjaamee.  
samrath purakh̥ paarbarahm̥ su-aamee. ||3||

ham d̥aasay tum̥ thaakur̥ mayray.

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maan mahaṭ naanak parabh̥tayray.  
||4||40||109||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should always depend upon the support of that God and sing His praises, by loving whom we always obtain happiness, and in whose house there is no shortage. In this *shabad*, he describes how he has made God his friend.

Guru Ji says: "Whatever my Friend does, I cheerfully accept that, because the doings of my Friend are (those things) which bring happiness."(1)

Describing what is the mainstay of his mind, Guru Ji says: "Within my mind is only one assurance: that He, who has to do anything is my friend (therefore I need not worry about anything)."(1- pause)

Now disclosing how he happened to win the friendship of such a great Being, Guru Ji says: "My Friend is carefree. (He is not dependent upon anyone for anything). It is through the Guru's kindness that I came close to Him." (2)

Listing more unique qualities of his friend (God), Guru Ji says: "My Friend is the inner knower of all hearts. He is the all powerful supreme God and Master."(3)

Guru Ji concludes the *shabad* by making a humble prayer. He says: "(O' God), I am Your slave and You are my Master. All Nanak's honor and glory are on account of You."(4-40-109)

**The message of the *shabad* is that if we want to have such a friend, on whom we can depend for everything, and on the basis of whose support we may become absolutely free of all worries, then we should pray to our Guru to bring us so close to God that He might accept us as His humble friend.**

gaṁl mhl w 5 ]

j w kauqn̥ BeysmrQ Am̥w ]  
qw kaukCun̥hl̥ k̥m̥ gw ]1]

m̥Dauj w kauh̥YAs̥ qm̥r̥l ]  
qw kaukCun̥hl̥ s̥m̥r̥l ]1] rh̥au]

j w k̥Yihrd̥YT̥uk̥r̥uh̥e ]  
qw kaush̥w̥n̥hl̥ k̥e ]2]

ga-or̥hee mehlāa 5.

jaa ka-o tum̥ b̥ha-ay samrath̥ angaa.  
taa ka-o kach̥h̥ naahee kaalangaa. ||1||

maaD̥ha-o jaa ka-o hai aas tumaaree.  
taa ka-o kach̥h̥ naahee sansaaree. ||1|| rahaa-o.

jaa kai hird̥ai thaakur̥ ho-ay.  
taa ka-o sahsaa naahee ko-ay. ||2||

j w kauqm dlnl pB Dlr ]  
qw kYinkit n AwYpIr ]3]

jaa ka-o tum deenee parabh Dheer.  
taa kai nikat na aavai peer. ||3||

khunwuk mYsogrupwAw ]  
pwrBhm pln dYwAw ]4]41]110]

kaho naanak mai so gur paa-i-aa.  
paarbarahm pooran daykhaa-i-aa.  
||4||41||110||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to have such a friend on whom we could depend for everything, and on the basis of whose support we may become absolutely free of all worries, then we should pray to our Guru to bring us so close to God that He may accept us as His humble friend. In this *shabad*, he is telling us from his own experience the kind of feeling of security one obtains upon gaining the support of God.

Guru Ji says: "O' all powerful (Master), whose helper You become, no blemish stains that person's reputation."(1)

Commenting on the state of mind of a devotee who only depends upon the support of God, he says: "O' God, the one who depends upon Your support doesn't care for the support of worldly people."(1-pause)

Stating the reason why such a person doesn't care for any worldly support, Guru Ji says: "The person in whose heart resides the Master (of the universe) has no anxiety (of any kind in the mind)."(2)

Now describing what kind of relief one feels when one receives God's comfort, Guru Ji says: "O', my God, whom You have given solace, no pain comes near that person."(3)

Guru Ji concludes the *shabad* by telling us who introduced him to such a perfect and beneficent God. He says: "Nanak has found such a Guru, who has showed him the perfect all-pervading God."(4-41-110)

**The message of the *shabad* is that if we want union with the all powerful God, who can remove all our pains, and whose support is all we need, then we should seek the refuge of our Guru (Granth Sahib Ji), who may show us that God and help us win His support.**

gaWl mhl w 5 ]

ga-orhee mehlaa 5.

dl B dY puel vfBgl ]  
nmun j pih qYAwqm GwqI ]1]

dulabh dayh paa-ee vadbhaagee.  
Naam na jaapeh tay aatam ghaatee. ||1||

mir n j uhl ij nw ibsrq rm ]  
nm ibhth j lvn kam km ]1] rhau]

mar na jaahee jinaa bisrat raam.  
Naam bihoon jeevan ka-un kaam. ||1|| rahaa-o.

Kwq plq KJ q hsq ibsQw ]  
kvn ArQ imrqk slgwr ]2]

khaat peet khaylat hasat bisthaar.  
kavan arath mirtak seegaar. ||2||

j on snih j suprmhdw ]  
psuphl iqhd j on qymhdw ]3]

jo na suneh jas parmaananda.  
pas pankhee tarigad jon tay manda. ||3||

khunwuk gir mhidwAw ]  
kyl nmuid mh smwAw ]4]42]111]

kaho naanak gur mantar drirh-aa-i-aa.  
kayval Naam rid maahi samaa-i-aa. 4||42||111||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want union with that all-powerful God, who can remove all our pains and whose support is all we need, then we should seek the refuge of our Guru (Granth Sahib Ji), who may show us that God, and help us win His support. In this *shabad*, he tells us what is the most important thing, which we need to do to reach God, and what happens if we don't do this thing.

He says: "By great good fortune, one gets the extremely rare chance to obtain the (human) body. (But after receiving this body they), who do not meditate on (God's) Name are (in a way) murdering their soul."(1)

Guru Ji feels so upset with such persons who do not meditate on God's Name, that he says: "Life is so useless without God's Name (that I wonder) why don't they die who forget God?" (1-pause)

Now commenting on the enjoyment of worldly pleasures by such people, Guru Ji says: "(I see that such people) spend their time in eating, drinking, playing, and decorating themselves (but without Name they are like dead persons, and all their pursuits) are like embellishing dead bodies."(2)

Delivering his judgment on the person who doesn't listen to God's praise, Guru Ji says: "The one who doesn't listen to the praise of God is worse than animals, birds, and the creeping species (like snakes and porcupines)." (3)

Guru Ji concludes the *shabad* by stating the single most important thing, which a person may acquire whom the Guru blesses with his instruction. He says: "O' Nanak, in whom the Guru has firmly instilled his mantra, only God's Name has been enshrined in that person's heart." (4-42-111)

**The message of this *shabad* is that the most important thing which we should learn from the Guru is; how to firmly enshrine God's Name, because without God's Name our entire human life is a waste, and is worse than the life of an animal, bird or an insect.**

gaṁl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

kw kl muel kw kobap ]  
nmw DwrIk JŲysiB sIk ]1]

kaa kee maa-ee kaa ko baap.  
Naam Dhaareek jhoothay sabh saak. ||1||

kw hykaumrK BKl wieAw ]  
imil sŲig hkim qŲwieAw ]1] rhwaU]

kaahay ka-o moorakh bhakhlāa-i-aa.  
mil sanjog hukam too<sup>N</sup> aa-i-aa. ||1|| rahaa-o.

ekw mwtl ekw j iq ]  
ekopvnuKhW kamuriq ]2]

aykaa maatee aykaa jot.  
ayko pavan kahaa ka-un rot. ||2||

myrw myrw kir ibl l whl ]  
mrxhruiehuJ lArw nwhl ]3]

mayraa mayraa kar billaahee.  
maranhaar ih jee-araa naahee. ||3||

khunwK gir Kl ykpwt ]  
mkquBeyibnsyBm Qwt ]4]43]112]

kaho naanak gur kholay kapaat.  
mukat bha-ay binsay bharam thaat.  
||4||43||112||

#### GAURRI MEHLA 5

In *shabad* (4-37-106), Guru Ji advised us that none of our worldly possessions, relatives, or even our own body is going to remain with us forever. The only thing, which will last with us till the end, is God's Name, and that Name we can obtain only through the Guru. In this *shabad*, he therefore questions our weeping, crying, and feeling sad upon the death of our near and dear ones, and tells us who those people are who can be liberated from such worldly bonds.

Guru Ji says: "(O' my friends), who is anybody's mother, and who is anyone's father? All these relations are false (short lived) and in name only. (As soon as one dies, all these relations have no meaning)." (1)

Therefore, Guru Ji asks: "O' foolish human being, why do you clamor (as though you have seen a nightmare)? It is due to the combination of past circumstances that according (to God's command), you have come (to this world, and been connected with your parents and other relatives)." (1- pause)

Pointing to our body elements, he says: "It is the same one clay, one light, and one air, (of which all beings are made. Therefore), why does anyone cry when one dies (and returns to these elements)?" (2)

Commenting on the crying of human beings upon the death of their near and dear ones, he says: "(Often on the death of any of their relatives and friends), people cry and wail, saying, "My near and dear one has died." (But they don't understand that) this soul never dies. (After leaving one body, either it enters another, or unites with God)." (3)

Guru Ji concludes the *shabad* by telling us how he has been emancipated from all such illusions. He says: “(O’ my friends), Nanak says, the Guru has removed my doubts, and I have been emancipated from (the illusions of worldly relations), and all ostentations (of feeling sad on account of any separation) have been destroyed.”(4-43-112)

**The message of this *shabad* is that if we want to be free from the false worldly attachments, and feeling miserable upon the death of our near and dear ones with whom we have been related in this human life, then we should seek the guidance of the Guru, and understand the truth about all such relationships.**

gaṁl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

vf<sup>y</sup>vf<sup>y</sup>j<sup>o</sup>dsih l g ]  
iqn kauibAwp<sup>i</sup>ch<sup>h</sup>w rōg ]1]

vaday vaday jo deeseh log.  
tin ka-o bi-aapai chint<sup>h</sup>aa rog. ||1||

kan vfw m<sup>ie</sup>Aw vifA<sup>ve</sup>l ]  
sovf<sup>w</sup>ij in rwm il v l w<sup>e</sup>l ]1] rh<sup>au</sup>]

ka-un vadaa maa-i-aa vadi-aa-ee.  
so vadaa jin raam liv laa-ee. ||1|| rahaa-o.

B<sup>h</sup>hIAw B<sup>h</sup>m a<sup>p</sup>ir inq l w<sup>y</sup> ]  
C<sup>o</sup>f cl Yiq<sup>h</sup>snw nhl bu<sup>y</sup> ]2]

bhoom<sup>ee</sup>-aa bhoom oopar ni<sup>t</sup> luj<sup>h</sup>ai.  
chhod chalai tarisnaa nahee buj<sup>h</sup>ai. ||2||

khun<sup>w</sup>nk iehuq<sup>q</sup>ublc<sup>u</sup>rw ]  
ibnuhir Bj n nhl C<sup>o</sup>t<sup>h</sup>kurw ]3]44]113]

kaho naanak ih tat<sup>h</sup> beechaaraa.  
bin har bhajan naahee chhutkaaraa.  
||3||44||113||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be free from the false worldly attachments, and feeling miserable on the death of our near and dear ones with whom we happen to be related in this human life, then we should seek the guidance of the Guru and understand the truth about all such relationships. In this *shabad*, Guru Ji points out another folly of people, particularly the rich and famous. He tells how such people who outwardly seem so great, happy, and comfortable, in reality are afflicted with the malady of worry and the fire-like desire for even more riches. He then tells us the only way to get rid of all such worries and anxieties.

He says: "They who seem to be so great, mighty (and rich), are afflicted by the ailment of anxiety."(1)

However, Guru Ji points out: “(O’ my friends), no one becomes (truly) great by virtue of the (false) glory on account of one’s wealth. Only that person is (truly) great whose mind is attuned to God.” (1-pause)

Next, commenting on the state of landowners, he says: “A land owner daily fights on account of land, (so much so, that) even while departing (from the world, this person’s) craving (for land) is not quenched.”(2)

Guru Ji concludes the *shabad* by sharing with us the only way, which can liberate us from all such worldly desires for wealth and possessions. He says: “(O’ my friends), Nanak says, he has realized this essence, that without God’s Name there is no escape (from the fire of worldly desires and woes).”(3-44-113)

**The message of this *shabad* is that instead of running after worldly riches or feeling envious of affluent and powerful people, we should meditate on God’s Name; only then will we be truly happy and worry free.**

gaṁl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

p<sup>h</sup>w m<sup>u</sup>rgup<sup>h</sup>w iesn<sup>w</sup>u ]  
sBuikCup<sup>h</sup>w i<sup>h</sup>rdYn<sup>w</sup>u ]1]

pooraa maarag pooraa isnaan.  
sab<sup>h</sup> kich<sup>h</sup> pooraa hird<sup>ai</sup> Naam. ||1||

p<sup>h</sup>l rh<sup>l</sup> j w p<sup>h</sup>Y<sup>w</sup>Kl ]  
p<sup>w</sup>rbl<sup>h</sup>m kl srix j n q<sup>u</sup>kl ]1] rh<sup>au</sup>]

pooree rahee jaa poorai raak<sup>h</sup>ee.  
paarbarahm kee saran<sup>u</sup> jan taakee. ||1|| rahaa-o.

plhw skuplhw slhku]  
plhw qpuplhw rj ij gu]2]

hir kYmrig piqq pmlq ]  
plhI sBw plhw l kIk ]3]

krxhwusd vsYhdhw ]  
khunwk myr siqgurplhw ]4]45]114

pooraa sukh pooraa santokh.  
pooraa tap pooran raaj jog. ||2||

har kai maarag patit puneet.  
pooree sobhaa pooraa lokeek. ||3||

karanhaar sad vasai hadooraa.  
kaho naanak mayraa satgur pooraa.  
||4||45||114||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of running after worldly riches or feeling envious of affluent and powerful people, we should meditate on God's Name; only then will we be truly happy and free from worries. In this *shabad*, Guru Ji tells us how meditation on God's Name brings us perfect and complete salvation from all our pains. Guru Ji says: "(O' my friends), perfect is the way, perfect is the ablution, (and in fact) perfect is one's every deed in whose heart (resides God's) Name."(1)

Regarding the honor and respect of such devotees, he says: "The devotees who have sought the shelter of the all-pervading God, when the perfect (God) protects their honor it remains fully intact." (1-pause)

Therefore commenting on the efforts of those who meditate on God's Name, and the result of such efforts, Guru Ji says: "(The person who meditates on God's Name) enjoys perfect peace and complete contentment. Such a person's penance is deemed perfect and enjoys both the worldly kingdom, and perfect union (with God)."(2)

Many times we may wonder how effective meditation on God's Name is for people like us, who sometimes try to meditate on God's Name, yet keep bound in worldly attachments and committing many sins. Guru Ji assures: "(O' my friends, by following) the way of (meditating on) God, even the worst sinners are sanctified. They too can obtain perfect glory (in God's court), and maintain complete respect among worldly people."(3)

In closing, he says: "(O' my friends), Nanak says so perfect is my true Guru (that if, following his advice, we meditate on God's Name, we are able to) see the Creator always residing in front of us."(4-45-114)

**The message of the *shabad* is that perfect is the method of meditating on God's Name under Guru's instruction. By following this method, we can obtain perfect peace, happiness, and glory (not only in God's court, but we can maintain our complete respect and honor in the world also).**

gaWl mhl w 5 ]

slh kI Dlr imtyAG kt ]

plhw 189

slh plwid j nm mrx qyCt ]1]

slh kw drsuplhw iesnawu]  
slh ikpw qyj plAynawu]1] rhawu]

slh kYslg imitAw Ahkuru]  
idlit AwYsBuekluru]2]

slh spBh Aeyvis plhw]  
AlmBunmuirdYl Yslhw ]3]

khunwk j wkw plhw krm ]  
iqsuBjysuDukeycrn ]4]46]115]

ga-orhee mehlaa 5.

sant kee Dhoor mitay agh kot.

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sant parsaad janam marantay chhot. ||1||

sant kaa daras pooran isnaan.  
sant kirpaa tay japee-ai Naam. ||1|| rahaa-o.

sant kai sang miti-aa aha<sup>N</sup>kaar.  
darisat aavai sabh aykankaar. ||2||

sant suparsan aa-ay vas panchaa.  
amrit Naam ridai lai sanchaa. ||3||

kaho naanak jaa kaa pooraa karam.  
tis bhaytay saaDhoo kay charan.  
||4||46||115||

It is the same light



## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that so perfect is the method of meditating on God's Name under Guru's instruction that by following this method we can obtain perfect peace, happiness, and glory (not only in God's court, but we can also maintain our complete respect and honor in the world). However, in many earlier *shabads*, Guru Ji has also told us that only through the grace of the saint (Guru) can we obtain this precious commodity of God's Name. In this *shabad* he tells us what other blessings and benefits we obtain by the saint (Guru's) grace.

Guru Ji says: "(O' my friends), the sins of millions of people have been removed, who (have so humbly followed the immaculate advice of the saint Guru, as if they) have applied the dust of the saint's feet (on their foreheads. In this way) by the grace of the saint (Guru), they have been spared from the (rounds) of births and deaths."(1)

Commenting upon the need for doing any other ritual worship, such as bathing at holy places to wash off the dirt of sins, Guru Ji says: "(O' my friends), the sight of a (true) saint is a complete ablution in itself. Because, by saint's grace, we start meditating on God's Name (after which there is no need for any other kind of worship or ablution)."(1-pause)

Describing what else happens in the company of the saint (Guru), he says: "In the company of the saint (Guru), one's ego is destroyed, (to such a person) the one Creator seems pervading everywhere."(2)

But that is not all. Guru Ji says: "(O' my friends), on whom the saint (Guru) becomes gracious, all the five (evil passions of lust, anger, greed, attachment and ego) come under that person's control, and such a person stores the nectar-like (God's) Name in the heart."(3)

Guru Ji concludes the *shabad* by saying: "(O' my friends), Nanak says, only the one whose destiny is perfect, has seen the sight of the saint's feet (and has listened to the saint's advice)."(4-46-115)

**The message of the *shabad* is that if we want to wash off the dirt of our past sins, and keep under control our evil passions, then we should listen and act upon the advice of the saint (Guru).**

gaṁl mhl ॥ 5 ]

ga-orhee mehlāa 5.

hir gk j pq kml uprgusY]  
hir ismrq qhs sB nmsY]1]

har gun japaṭ kamal pargaasai.  
har simrattaraas sabh naasai. ||1||

sw miq pñl ij quhir gk gwY]  
vfYBwig sñDlsñgupwY]1] rhñau]

saa maṭ pooree jiṭ har gun gaavai.  
vadai bhaag saaDhoo sang paavai. ||1||  
rahaa-o.

sñDlsñg pñeIAYiniD nñmw ]  
sñDlsñg pñn siB kñmw ]2]

saaDhsang paa-ee-ai niDh Naamaa.  
saaDhsang pooran sabh kaamaa. ||2||

hir kl Bgiq j nñuprvñu]  
gr ikrpw qynñuvKñu]3]

har kee bhagaṭ janam parvaan.  
gur kirpaa tay Naam vakhaan. ||3||

khunñk soj nuprvñu]  
j w kYirdYvsYBgñvñu]4]47]116]

kaho naanak so jan parvaan.  
jaa kai ridai vasai bhagvaan. ||4||47||116||

## GAURRI MEHLA 5

In the stanza (1-pause) of the previous *shabad*, Guru Ji stated that by the saint's grace, we start meditating on God's Name (after which there is no need for any other kind of worship or ablution). In this *shabad*, he tells us what happens when we meditate on God's Name and sing His praises.

Guru Ji says: "(O' my friends), by meditating on God's merits (we feel so delighted, as if like) a lotus (our heart) has blossomed forth. By contemplating on God, all our fears flee away."(1)

Therefore, he says: “(O’ my friends), perfect is that intellect through which (the mortal) sings praises of God. However, only through good fortune does one obtain the company of a saint (Guru, who gives one such intellect).”(1-pause)

Stating what other valuable things we obtain in the company of the saints, Guru Ji says: “In the company of the saint (Guru), we obtain the treasure of (God’s) Name. In the company of the saint (Guru), all our tasks are fulfilled.”(2)

Listing other blessings which one obtains through the Guru, he says: “By Guru’s grace one utters God’s Name, and through such worship of God, one’s (human) life gets approved (in God’s court).”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says approved is that devotee (in God’s court) within whose heart resides God.”(4-47-116)

**The message of the *shabad* is that if we want all our fears to be removed, and our life approved in God’s court, then we should listen to the Guru’s advice, and enshrine God’s Name in our heart.**

gaMl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

eḱsuisauj w kw mnurwq̃w ]  
ivsrl iqsYprwēl q̃wq̃w ]1]

aykas si-o jaa kaa man raaṭaa.  
visree ṭisai paraa-ee ṭaaṭaa. ||1||

ibnugōbM n dlsYkēl ]  
krn krwn krq̃w sēl ]1] rhwau]

bin gobind na deesai ko-ee.  
karan karaavan karṭaa so-ee. ||1|| rahaa-o.

mnih kmwYmāK hir hir bḍ Y ]  
soj nuieq aq̃ kq̃ih n fḍ Y ]2]

maneh kamaavai mukh har har bolai.  
so jan it ut̃ kaṭeh na dolai. ||2||

j w kYhir Dnusosc s̃hu ]  
g̃ir p̃Ykir d̃noivshu ]3]

jaa kai har Dhan so sach saahu.  
gur poorai kar deeno visaahu. ||3||

j lvn prKuimil Aw hir rweAw ]  
khunw̃k prm pdupwēAw ]4]48]117]

jeevan purakh mili-aa har raa-i-aa.  
kaho naanak param paḍ paa-i-aa.  
||4||48||117||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want all our fears to be removed and our human life approved in God’s court, then we should listen to the Guru’s advice and enshrine God’s Name in our heart. In this *shabad*, he tells us what happens when we are imbued with the love of that one (God).

He says: "The person whose mind is imbued with the love of one (God), forsakes jealousy with others.”(1)

Stating the reason why such a person feels this way, he says: “(To such a person), no one seems other than God. (That person believes that it is) the same Creator who is the cause and doer of everything.”(1-pause)

Describing the merits of such a person, he says: “The devotee who meditates on God’s Name with full attention of the mind, and utters God’s Name from the tongue, that devotee never wavers here or there (in this or the next world).”(2)

Most of us always run after worldly wealth, but Guru Ji tells us: “The person who has the wealth of God’s (Name in the heart) is a true banker. The perfect Guru has established that person’s credit (with God).”(3)

In conclusion, Guru Ji says: “(By Guru's grace), the person who has attained to the life giving God the King, Nanak says that person has obtained the supreme status (of eternal bliss).”(4-48-117)

**The message of the *shabad* is that if we want to get rid of our jealousy and attain eternal bliss, then we should meditate on God’s Name from the core of our heart, and feel God’s presence everywhere.**

gaṁI mhl 5 ]

nmuBgq kYpIn ADwru]  
 nmoDnunmoibahru]1]

nm vfiel j nusBw pwey]  
 kir ikpaw ij suAwip idvwey]1] rhau]

nmuBgq kYsK AsQinu]  
 nm rqusoBgquprvnu]2]

hir kw nmuj n kauDwY]  
 swis swis j nunmusmY]3]

khunink ij suplw Bugu]  
 nm slg qw kw mnul wgu]4]49]118]

ga-orhee mehlā 5.

Naam bhagat kai paraan aDhaar.  
 Naamo Dhan Naamo bi-uhaar. ||1||

Naam vadaa-ee jan sobhaa paa-ay.  
 kar kirpaa jis aap divaa-ay. ||1|| rahaa-o.

Naam bhagat kai sukh asthaan.  
 Naam rat so bhagat parvaan. ||2||

har kaa Naam jan ka-o Dhaarai.  
 saas saas jan Naam samaarai. ||3||

kaho naanak jis poora bhaag.  
 Naam sang taa kaa man laag. ||4||49||118||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our jealousy and attain eternal bliss, then we should meditate on God's Name from the core of our heart, and feel God's presence everywhere. In this *shabad*, he describes how God's Name becomes everything for a devotee, and what kinds of blessings one enjoys because of one's love for God's Name.

He says: "God's Name is the life-breath of a devotee. (For a devotee) Name is wealth, and the Name is all the trade."(1)

Explaining why a true devotee feels this way, Guru Ji says: "Within whom is (God's) Name, obtains glory (both in this and the next world. But only that person receives God's Name) whom, showing mercy (God) Himself, delivers."(1-pause)

Listing the blessings a devotee enjoys as a result of God's Name, Guru Ji says: "(God's) Name is the provider of a state of peace to the devotee. (The devotee) who is imbued with the love of (God's) Name, is approved in God's court."(2)

Guru Ji adds: "God's Name provides support to the devotees. With every breath, a devotee dwells on God's Name."(3)

He concludes by saying: "Nanak says, whose destiny is perfect, that person's mind is attuned to God's (Name)."(4-49-118)

The message of this *shabad* is that if we want to always live in peace and bliss, then we should pray to God to bless us with the guidance of the Guru, who may imbue us with such love for God's Name that we may keep meditating on it at all times.

gaṁI mhl 5 ]

slḡ pḡuid hir nmuiDAwieAw]  
 qb qyDwqumnuibqwieAw]1]

sK ibsInupwieAw gK gie]  
 snuimitAw myl hqI bl wie]1] rhau]

crn kml AruiD BgvMw]  
 hir ismrn qyimtI myl icMw]2]

sB qij AnuQuek srix AwieE]  
 at AsQinuqb shj ypwieE]3]

ga-orhee mehlā 5.

santḡ parsaadḡ har Naam Dhi-aa-i-aa.  
 tabḡ tay Dhaavat manḡ tariptaa-i-aa. ||1||

sukhḡ bisraam paa-i-aa gunḡ gaa-ay.  
 saram miti-aa mayree haṭee balaa-ay. ||1||  
 rahaa-o.

charan kamal araaDh bhagvantaa.  
 har simranḡ tay mitee mayree chintaa. ||2||

sabhḡ tajḡ anaathḡ ayk saranḡ aa-i-o.  
 ooch astḡhaanḡ tabḡ sehjay paa-i-o. ||3||

dkudrdubrmuBaunisAw ]  
krxhwrnwkn min bisAw ]4]50]119]

dookh darad bharam bha-o nasi-aa.  
karanhaar naanak man basi-aa. ||4||50||119||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to always live in peace and bliss, then we should pray to God to bless us with the guidance of the Guru, who may imbue us with such love for God's Name that we may keep meditating on it at all times. In this *shabad*, Guru Ji describes the blessings and benefits he himself obtained when by saint's grace he meditated on God's Name.

He says: "Since the time, by the saint's grace I have meditated on (God's) Name, from that time on, my wandering mind has been satiated."(1)

Listing what other virtues he has acquired, Guru Ji says: "By singing God's praises (of God), I have obtained the abode of peace. My toil (for worldly wealth) has ceased, as if by meditating on God's Name the demon (of worldly desires in me) has been slain."(1-pause)

Guru Ji adds: "(O' my friends), by reflecting on the immaculate words (of the Guru), and by meditating on God, all my worry has been removed."(2)

Stating how did he obtain such a sublime state of mind, Guru Ji says: "When forsaking all other props and like an orphan, I sought the refuge of the one God, I easily obtained this supreme status (of bliss)."(3)

Guru Ji concludes the *shabad* by describing his present state of mind. He says: "Now all sorrow, pain, doubt, and dread has fled away, and the creator God has come to reside in Nanak's mind."(4)

**The message of this *shabad* is that if we want to get rid of all our sorrows and enjoy the sublime state of peace and bliss, then we should meditate on God's Name, under Guru's guidance.**

gaMl mhl w 5 ]

ga-orhee mehlaa 5.

kr kir thl rsnw gk gwau]

kar kar tahal rasnaa gun gaava-o.

phw 190

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crn Tkkr kYmwig Dwau]1]

charan thaakur kai maarag Dhaava-o. ||1||

Bl osmoismrn kl brIAw ]  
ismrq nnuBYpwir aqriAw ]1] rhwau]

bhalo samo simran kee baree-aa.  
simrat Naam bhai paar utree-aa. ||1|| rahaa-o.

ngRSmn kw drsnupKu]  
pB Aivnwl mn mih l Ku]2]

naytar santan kaa darsan paykh.  
parabh avinaasee man meh laykh. ||2||

six klrqnuSD pih j wie ]  
j nm mrx kl qis imtwie ]3]

sun keertan saaDh peh jaa-ay.  
janam maran kee taraas mitaa-ay. ||3||

crx kml Tkkr air Dwir ]  
dl B dh nwnk insqir ]4]51]120]

charan kamal thaakur ur Dhaar.  
dulabh dayh naanak nistaar. ||4||51||120||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sorrows and enjoy the sublime state of peace and bliss, then we should meditate on God's Name under Guru's guidance. In this *shabad*, he tells us what specifically the Guru wants us to do and what are the benefits of doing that.

He says: "(O' my friends), with your hands serve (others), with your tongue praise (God), and with your feet walk on the path of God (join the congregation of saintly persons, and sing praises of God in their company)."(1)

Explaining why this is the right time to praise God, and what are the benefits of doing so, Guru Ji says: “(O’ my friends, this human birth) is a good opportunity to remember God (because in other existences, we cannot do so, and) by meditating on God’s Name, we cross the dreadful (worldly ocean).”(1-pause)

Listing what other things we ought to do to walk on this divine path, he says: “(O’ my friends), with your eyes behold the sight of the saint (Guru), and inscribe (the Name of) the immortal God in your mind.”(2)

Stating what else to do, and what is its benefit, Guru Ji says: “(O’ my friends), the one who goes to the saint (Guru) to listen to the praise of God, erases the fear of birth and death (from the mind).”(3)

In closing, Guru Ji advises: “(O’ my friends), enshrine God’s immaculate Name in your heart. Nanak says (in this way), ferry this extremely difficult to obtain human body across (the worldly ocean).”(4-51-120)

**The message of the *shabad* is that we should utilize our precious human body along with all other parts and faculties to meditate on God’s Name, and thus make our life fruitful and obtain salvation.**

gaMl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

j w kauApnl ikrpw DwY]

jaa ka-o apnee kirpaa Dhaarai.

soj nurnsnw nwmuaicwY]1]

so jan rasnaa *Naam* uchaaray. ||1||

hir ibsrq shswdKuibApY]

har bisrat̃ sahsaa dukh bi-aapai.

ismrq nwmuBrmuBauBgY]1] rhwau]

simrat̃ *Naam* bharam bha-o bhaagai. ||1||  
rahaa-o.

hir klrqnusxYhir klrqnugwY]

har keertan sunai har keertan gaavai.

iqsuj n dKuinkit nhl AwY]2]

tis jan dookh nikat nahee aavai. ||2||

hir kl thl krq j nushY]

har kee tahal karat̃ jan sohai.

qw kaumieAw Agin n phY]3]

taa ka-o maa-i-aa agan na pohai. ||3||

min qin miK hir nwmudieAw ]

man tan mukh har *Naam* da-i-aal.

nwnk qj lAl yAvir j jw ]4]52]121]

naanak taje-alay avar janjaal. ||4||52||121||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should utilize our precious human body (along with all other parts and faculties) to meditate on God’s Name and thus make our life fruitful and obtain salvation. In this *shabad*, he tells us about the role, God’s grace plays in making some people meditate on God’s Name, the blessings they obtain by doing that, and also tells what happens if one forsakes God’s Name.

He says: “On whom (God) bestows His grace that devotee utters (God’s) Name with the tongue.”(1)

Now comparing the results of forgetting God with the benefits of meditating on His Name, Guru Ji says: “(O’ my friends), upon forgetting God, dread and distress afflicts (the mortal. But) by meditating on God’s Name, all one’s superstition and fear flees away.”(1-pause)

Describing the state of a person who sings and listens to Gods’ praise, Guru Ji says: “No pain and sorrow comes near that devotee, who hears and sings praise of God.”(2)

But this doesn’t mean that by singing or listening to God’s praise one loses any kind of respect in society. Guru Ji tells: “A devotee who serves God (by singing or listening to His praise) obtains honor (in the world, and) the fire of worldly desire doesn’t touch that devotee at all.”(3)

In conclusion, Guru Ji says: “(O’ my friends), with full concentration of mind and body, the one who utters the Name of the merciful God from the tongue, Nanak says, “(deem that devotee) has forsaken all (worldly entanglements).”(4-52-121)

**The message of this *shabad* is that if we want to get rid of all our worldly doubts, and dreads, then we should meditate on God’s Name with full concentration of our body and mind.**





gīr pṛj b ikrpw krl ]  
Bniq nwnk mṛl pṛl pri ]4]54]123]

gur poorai jab kirpaa karee.  
bhanat naanak mayree pooree paree.  
||4||54||123||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should abandon all our cleverness and wit and have complete faith in the Guru's advice, and act on it with full faith and conviction. In this *shabad*, he cites his own example, how the perfect Guru saved him from the attack of his enemy (*Sulhi Khan*), to demonstrate the benefit of having full faith in the Guru, and acting on his advice.

Addressing us, Guru Ji says: "(O' my friends), the perfect Guru has himself saved me (from the attacks of my enemy), and that self-conceited person has been afflicted by a calamity (of falling in a brick kiln and being burnt alive)."

Therefore, Guru Ji advises: "O' my friends, (you too) should keep remembering Guru's advice (of meditating on God's Name. By doing so, you would obtain honor in (God's) court."(1-pause)

Stating the benefit of truly enshrining the Guru's feet (his advice) in the mind, he says: "(O' my friends), by enshrining the Guru's advice in the mind, all your sorrows, enemies and calamities will be slain."(2)

Describing what kind of changes we would observe when we always remember the Guru's advice, he says: "O' my brother, when you always remain in touch with the Guru's advice, all people would become kind to you."(3)

Guru Ji concludes the *shabad* by once again thanking his Guru for saving him. He says: "(O' my friends), Nanak says, when the perfect Guru showed mercy, all my effort became fruitful."(4-54-123)

**The message of this *shabad* is that if we keep complete faith in our perfect Guru (Granth Sahib Ji), keep following his advice, and meditating on God's Name, he will save us from attacks of all our enemies and will get us respect in this world and honor in God's court.**

gaṁl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

Aink rsw kwey j byFr ]  
mḥ kl j yrl bwiDE cr ]1]

anik rasaa khaa-ay jaisay dhor.  
moh kee jayvree baaDhi-o chor. ||1||

imrqk dh swDsṭg ibhṭhw ]  
Awq j wq j nl dK Klnw ]1] rhṭau]

mirtak dayh saaDhsang bihoonaa.  
aavat jaat jonee dukh kheenaa. ||1|| rahaa-o.

Aink bsqrsmṛr pihrwieAw ]  
ij aufrnw Kṛ mṭh frwieAw ]2]

anik bastar sundar pehrra-i-aa.  
ji-o darnaa khayt maahi daraa-i-aa. ||2||

sgl srlr Awq sB km ]  
inhPI mwnKuj pYnhl nwm ]3]

sagal sareer aavat sabh kaam.  
nihfal maanukh japai nahee Naam. ||3||

khunwnk j w kauBeydieAw w ]  
swDsṭg imil Bj ih gpw w ]4]55]124]

kaho naanak jaa ka-o bha-ay da-i-aalaa.  
saaDhsang mil bhajeh gopaalaa.  
||4||55||124||

#### GAURRI MEHLA 5

In the previous so many *shabads*, Guru Ji told us about the blessings obtained by a person who follows Guru's advice and meditates on God's Name. In this *shabad*, he shows us the opposite side of the picture, and tells us what is the state of a self-conceited person who doesn't care for the Guru's advice, and doesn't meditate on God's Name.

Describing the inner state of mind of a self-conceited person, who always remains involved in false worldly pleasures, Guru Ji says: "(O' my friends, the person who remains involved in enjoying worldly pleasures) is like an animal who is eating many delicious feeds. (His state is like that of a) thief, who is bound with the chain of worldly attachments."(1)

Commenting further on the state and fate of such a person, Guru Ji says: “(O’ my friends, the one) who remains without the company of saintly persons, that one’s body is like a dead corpse. By continuously suffering the pains of coming and going (in and out of this world), one’s (soul) is continuously weakened.”(1-pause)

Now referring to the many beautiful clothes such a person may wear, he says: “Even though (such a person) may wear many beautiful clothes (in the spiritual world, looks) like a scare-crow to scare (the birds away) in a farm.”(2)

Guru Ji adds: “(An apostate is worse than an animal, because bodies of all (animals) can be put to some use, but absolutely of no use is (the advent of a person in the world), who does not meditate on (God’s) Name.”(3)

Therefore Guru Ji states: “(O’ my friends), on whom God becomes merciful, Nanak says, in the company of saints that person meditates on the Sustainer of the universe.”(4-55-124)

**The message of this *shabad* is that if we don’t want to waste our life like the animals, then we should pray to God to show mercy on us and bless us with the company of saintly persons, (where we may also join them in singing God’s praise, and meditating on His Name).**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

pṁw 191

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kil kl ३ gr sbid invry]  
Awx j ॡ rhysK sry]1]

kal kalays gur sabad nivaaray.  
aavan jaan rahay sukh saaray. ||1||

BṁbnsyirBauhir iDāieAw ]  
suDsliḡ hir kygK gieAw ]1] rhau]

bhai binsay nirbha-o har Dhi-aa-i-aa.  
saaDhsang har kay gun gaa-i-aa. ||1|| rahaa-o.

crn kvl ird Aḡir Dury]  
Agin sgr gir pṁir aqury]2]

charan kaval rid anṯar Dhaaray.  
agan saagar gur paar uṯaaray. ||2||

bṁq j ॡ pṁYgir kṁFy]  
j nm j nm kyttṡgyFy]3]

boodaṯ jaat poorai gur kaadhay.  
janam janam kay tootay gaadhay. ||3||

khunwink iqsugr bil hṁrl ]  
ij suBṯq giq Bel hmṁrl ]4]56]125]

kaho naanak tis gur balihaaree.  
jis bhayataṯ gatbha-ee hamaaree. ||4||56||125||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we don’t want to waste our life like an animal, and don’t want to continue suffering the pains of births and deaths, then we should pray to God to bless us with the company of saintly people, whom we may join in singing God’s praise and meditating on His Name. In this *shabad*, Guru Ji shares with us the blessings he obtained by joining the congregation of saintly persons, and singing praises of God.

He says: “(O’ my friends), the Guru’s word has eliminated all my strife and sorrow. My comings and goings (in and out of this world) have ended and I have obtained all kinds of comforts.”(1)

Listing other blessings he obtained in the company of saintly persons, he says: “In the company of saints, I sang praises of God, and when I meditated on the fearless God all my fears vanished away.”(1-pause)

Therefore, on the basis of his personal experience, Guru Ji says: “They who enshrined the immaculate Name of God in their hearts were ferried by the Guru across the fiery ocean (of worldly desires).”(2)

Continuing to describe the blessings bestowed by the Guru, he says: “They who were drowning (in the worldly ocean), the perfect Guru pulled them out and re-united them (with God), from whom they were separated for many births.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says, I am a sacrifice to that Guru, meeting whom I was emancipated.”(4-56-125)

**The message of this *shabad* is that even if we have previously committed many sins, we should now follow the advice of the Guru. Joining the company of saintly persons we should sing God's praise: then all our problems will be ended and we will be saved.**

*Note:-It doesn't mean that before joining the saintly congregation, Guru Ji was committing many sins, from which his Guru saved him. Like Jap ji Sahib, where Guru Ji calls himself a wretch, he is showing his humility, and is using the most effective way of conveying his message by the use of first person.*

ga~~u~~/l mhl w 5 ]

snDslg qw kl srnl prhu]  
mnuqnuApnw AwgYDrhu] 1]

Alimq nrmuplvhumryBuel ]  
ismir ismir sB qpiq bulvel ]1] rhvau]

qij AiBmwuj nm mrxuinvrhu]  
hir kydwis kyctx nmskvrhu]2]

swis swis pBumnih smwl y]  
soDnusMthuj ocwl Ynwl y] 3]

iqsih prvpq ij sumsqik Bwgu]  
khunwink qw kl crxl l wqu]4]57]126]

**qa-orhee mehlāa 5.**

saaDhsang taa kee sarnee parahu.  
man tan apnaa aagai Dharahu. ||1||

amrit\_ *Naam* peevhu mayray bhaa-ee.  
simar simar sabh tapat bujhaa-ee. ||1|| rahaa-o.

taj abhimaan janam marann nivaarahu.  
har kay daas kay charan namaskaarahu. ||2||

saas saas parabh maneh samaalay.  
so Dhan sanchahu jo chaalai naalay. ||3||

tīseh paraapat jis mastak bhaag.  
kaho naanak taa kee charnee laag.  
||4||57||126||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that even if we have previously committed many sins, we should now follow the advice of the Guru. Joining the company of saintly persons we should sing praises of God: then all our problems will end and we will be saved. In this *shabad*, he tells us in more detail how to conduct our life in the right way.

He says: "(O' my friends), joining the society of saintly persons, seek the refuge of that (God). Place your body and soul before Him, (so that with your body and mind you do whatever God wants you to do)." (1)

Describing what we should do in the company of saintly persons, he says: “O’ brother, drink the nectar God’s Name. By remembering (God) again and again, the fire (of worldly desires) is quenched.”(1-pause)

Listing what else we need to do, Guru Ji says: “(O’ my friends), bow to the feet of God’s devotees and, shedding your ego, emancipate (yourself from the rounds of) births and deaths.”(2)

Guru Ji adds: “(O’ my friends), with every breath remember God. (In this way) accumulate that wealth (of God’s Name), which will always accompany you.”(3)

Guru Ji concludes this *shabad* by stating how fortunate that person is who accumulates the wealth of God's Name. He says: "Only that person receives (this wealth) in whose destiny it is (so written). Therefore Nanak says (O' mortal), cling to the feet of such (devotees, so that in their company you may also be blessed)." (4-57-126)

**The message of this *shabad* is that we should join the company of saintly persons, respectfully follow their advice, and meditate on God's Name so that our rounds of births and deaths may end.**

gaWl mhl w 5 ]

slkyhrykleyiKn mwyh]  
Allmby idbit slc jlvwey]1]

**qa-orhee mehlāa 5.**

sookay haray kee-ay khin maahay.  
amrit darisat sanch jeevaa-ay. ||1||

kwtykst p̄hygrdy ]  
syk kaudlnl Apnl sy ]1] rhwau]

imit gel ic̄k̄ p̄nl mn Aw̄w ]  
krl dieAw̄siq̄ḡir ḡk̄q̄w̄w ]2]

dK n̄w̄TysK Aw̄ie sm̄w̄ey ]  
Fil n prl j w̄ḡir P̄rm̄w̄ey ]3]

ieC p̄nl p̄hygr iml y ]  
n̄w̄nk q̄y j n s̄Pl Pl y ]4]58]127]

kaatay kasat pooray gurdayv.  
sayvak ka-o deenee apunee sayv. ||1|| rahaa-o.

mit ga-ee chint̄ punee man aasaa.  
karee da-i-aa satgur guntaasaa. ||2||

dukh naathay sukh aa-ay samaa-ay.  
dheel na paree jaa gur furmaa-ay. ||3||

ichh punee pooray gur milay.  
naanak tay jan sufal falay. ||4||58||127||

### GAURRI MEHLA 5

In the *shabad* (4-56-125), Guru Ji advised us that even if we have previously committed many sins, we should now follow the advice of the Guru. Joining the company of saintly persons we should sing praises of God, then all our problems will end and we will be saved. In this *shabad*, he describes how the Guru has put even the most incorrigible persons on the right path, has brought an end to all their problems and pains, and has fulfilled their desires.

Guru Ji says: “In an instant, the Guru has brought bloom (even to those) who had become depressed and frail like withered (trees. As if) by irrigating them with his ambrosial glance, he has revived (their dead souls).”(1)

Describing what exactly the Guru has done for his devotees, he says: “The perfect Guru has yoked his servant into his service, and in this way the perfect Guru has eradicated all the difficulties.”(1-pause)

Stating what happens when the perfect Guru shows his grace, Guru Ji says: “(The person) on whom the true Guru, the treasure of merits has shown mercy, all that person’s worry has been removed, and the desire of heart has been fulfilled.”(2)

Guru Ji also wants to assure us that once the Guru becomes kind, it doesn’t take much time for one’s problems to disappear. He says: “When the Guru so commands, then no delay occurs in the fleeing away of pains, and the pleasures to come and prevail (in a person’s life).”(3)

In conclusion, Guru Ji says: “They who have met the perfect Guru, their desire has been fulfilled. O’ Nanak, the life of those devotees has become most successful and fruitful.”(4-58-127)

**The message of this *shabad* is that if we want all our problems to be solved and we want to be blessed both with worldly comforts and spiritual success, then we should surrender ourselves to the service of our true Guru (Granth Sahib Ji), and wholeheartedly act on the advice contained therein.**

gaṭl mhl w 5 ]

q̄w̄p̄ geȳp̄w̄el p̄B̄ s̄w̄iq̄ ]  
sl̄ql̄ Beȳk̄lnl p̄B̄ d̄w̄iq̄ ]1]

p̄B̄ ik̄rp̄w̄ q̄ȳBeȳsh̄l̄ ȳ ]  
j̄nm̄ j̄nm̄ kȳib̄C̄rȳm̄l̄ ȳ ]1] rhwau]

ism̄rq̄ ism̄rq̄ p̄B̄ kw̄ n̄w̄au ]  
sgl̄ rḡ kw̄ ib̄nis̄Aw̄ Q̄w̄au ]2]

shij̄ s̄B̄w̄ie b̄d̄ Ȳhir̄ b̄w̄xl̄ ]  
Aw̄T̄ phr̄ p̄B̄ ism̄rh̄up̄l̄xl̄ ]3]  
d̄K̄ud̄rd̄uj̄ mun̄j̄V̄ n̄ Aw̄Ȳ ]  
khun̄w̄nk̄ j̄ ōhir̄ gn̄ gw̄Ȳ ]4]59]128]

ga-orhee mehlāa 5.

taap ga-ay paa-ee parabh̄ saaṁt̄.  
seeṭal̄ b̄ha-ay keenee parabh̄ daat̄. ||1||

parabh̄ kirpaa taȳ b̄ha-ay suhaylay.  
janam janam kaȳ bich̄huray maylay. ||1|| rahaa-o.

simrat̄ simrat̄ parabh̄ kaa naa-o.  
sagal rog kaa binsi-aa thaa-o. ||2||

sahj̄ subhaa-ay bolai har banee.  
aath pahar parabh̄ simrahu paraanee. ||3||  
dookh̄ darad̄ jam nayr̄h̄ na aavai.  
kaho naanak jo har gun gaavai. ||4||59||128||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that if we want all our problems to be solved, and if we want to be blessed both with worldly comforts and spiritual success, then we should surrender ourselves to the service of our true Guru, and whole-heartedly act on his advice. The basic advice of our Guru is to meditate on God's Name and sing His praises. In this *shabad*, Guru Ji describes the blessings, which God showers on us, when we follow this advice.

He says: "(O' my friends), those upon whom God has bestowed the gift (of His Name), all their anxieties have vanished and they have obtained peace (in their hearts)."(1)

Describing what other blessings such people have enjoyed, he says: "By God's Grace, their life has become comfortable. (They who were) separated (from Him) for many births, God has re-united them (with Him)."(1-pause)

Stating what other blessings such people have obtained, Guru Ji says: "By remembering God's Name again and again, the root cause of all their maladies was destroyed."(2)

Describing the conduct of such a blessed person, he says: "(Such a devotee) keeps uttering God's word in a state of peace and poise (and says to others also), "O mortals, (you too should) meditate on God."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that no sorrow, pain (or fear of) death comes near that person who sings praises of God."(4-59-128)

**The message of this *shabad* is that we should repeat God's Name with love and affection, so that through God's mercy all our woes and worries may depart, and we may live in peace and comfort.**

gaṁl mhl 5 ]

ga-orhee mehlā 5.

Bl yidns Bl ysṁg ]

bhalay dīnas bhalay sanjog.

ij quBṯypurbhm inrj g ]1]

jiṯ bhaytay paarbarahm nirjog. ||1||

Eh bṯ w kauhaubil j wau]

oh baylaa ka-o ha-o bal jaa-o.

ij qumrw mnij pṯhir nṁau]1] rhṁau]

jiṯ mayraa man japai har naa-o. ||1|| rahaa-o.

sPl mṯqusPl Eh GrI ]

safal mooraṯ safal oh gharee.

ij qursnw aṁrṯhir hrl ]2]

jiṯ rasnaa uchrai har haree. ||2||

sPl uEhṁuQw sṁ nmskṁris ]

safal oh maathaa sant namaskaaras.

crx pṁlq cl ih hir mṁrig ]3]

charan puneeṯ chaleh har maarag. ||3||

khunṁk Bl w mṁrw krm ]

kaho naanak bhalaa mayraa karam.

ij quBṯysnDṁkycrn ]4]60]129]

jiṯ bhaytay saaDhoo kay charan.  
||4||60||129||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that we should repeat God's Name with love and affection, so that through God's mercy all our woes and worries may depart, and we may live in peace and comfort. In this *shabad*, he describes the bliss he enjoys when he meditates on God's Name and experiences the presence of God near him.

He says: "Blessed are those days, and blessed are those moments, when I see the sight of the detached God."(1)

But Guru Ji knows that this only happens when he meditates on God's Name, and He shows His grace. Therefore, he says: "I am a sacrifice to that time in which my mind repeats God's Name."(1-pause)

He says: "Fruitful is that moment and fruitful is that hour when the tongue utters "O God, O' God."(2)

Guru Ji also recognizes that it is only by Guru's grace that a person is imbued with the love of God, and engages in meditating on His Name. Therefore, he says: "Approved is that forehead, which bows to the saint (Guru), and sacred are those feet, which walk on God's path."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says: auspicious was that deed of mine, by virtue of which I touched the saint's (Guru's) feet (and started meditating on God's Name, according to his advice)."(4-60-129)

**The message of this *shabad* is that most auspicious is that time when we humbly listen and follow the advice of the saint (Guru Granth Sahib Ji), and start meditating on God's Name with true love.**

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ਗਾਓ ਮਹਲਾ 5 ]

ga-orhee mehlā 5.

ਗੁਰ ਕ੍ਰਿਸ਼ਨਾਨੁਮਨ ਮਹਿ ]  
ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ ]1]

gur kaa sabad raakh man maahi.  
Naam simar chintaa sabh jaahi. ||1||

ਬਿਨੁ ਭਗਵੰਤਿ ਨਾਹਿ ਅਨ ਕੀ ]  
ਮਾਰੈ ਰਾਖਹੈ ਐਕੋ ਸੋਐ ]1] ਰਹਾਉ ]

bin bhagvant naahee an ko-ay.  
maarai raakhai ayko so-ay. ||1|| rahaa-o.

ਗੁਰ ਕ੍ਰਿਸ਼ਨਾਨੁਮਨ ਮਹਿ ]  
ਅਗਨਿ ਸਾਗਰਿ ਜਪੁ ਭਰਿ ਪਾਰਿ ]2]

gur kay charan ridai ur Dhaar.  
agan saagar jap utreh paar. ||2||

ਗੁਰ ਮਹਿ ਐਕੋ ਸਾਧੁ ਨਾਹਿ ਐਕੋ ]  
ਏਕੋ ਆਖਹੈ ਪਾਵਹੈ ਮਾਨੁ ]3]

gur moorat si-o laa-ay Dhi-aan.  
eehaa oohaa paavahi maan. ||3||

ਸਗਲਿ ਐਕੋ ਗੁਰ ਸਾਧੁ ਨਾਹਿ ਐਕੋ ]  
ਮਿਟਾਏ ਆਖਹੈ ਸਾਧੁ ਨਾਹਿ ਐਕੋ ]4][61][130]

sagal ti-aag gur sarnee aa-i-aa.  
mitay andaysay naanak sukh paa-i-aa.  
||4||61||130||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that most auspicious is that time when we humbly listen and follow the advice of the saint (Guru), and meditate on God's Name with true love. In this *shabad*, he tells us, what is the most important thing to do after listening to the Guru, and the blessings we obtain when we follow the Guru's advice.

He says: "(O' my friend), keep the Guru's word in your mind. By meditating on God's Name, all worries go away."(1)

Next, asking us to remember one basic thing, Guru Ji says: "(O' my friend), except God the architect of our destiny, there is no one else. He is the one alone, who destroys or protects (the creatures)."(1-pause)

Therefore, Guru Ji advises us: "(O' human being), enshrine Guru's immaculate words in your heart, so that by meditating (on God's Name), you may swim across the fiery sea of (worldly desires)."(2)

Some people do their worship or meditation by fixing their attention on some picture or statue of a god or goddess. But Guru Ji advises: "(O' my friend), fix your attention on the Guru in the form of his word. (By doing so), you will obtain honor both here and hereafter."(3)

Guru Ji concludes the *shabad* by saying: "Forsaking all, he has come to the refuge of the Guru. Nanak says, all his doubts have been erased and he has obtained peace."(4-61-130)

**The message of this *shabad* is that if we want to be rid of all our worries and live in perfect peace, then abandoning all other supports, we should seek the refuge of the Guru, fix our attention on his immaculate word (the *Gurbani* as contained in Guru Granth Sahib), and meditate on God's Name.**



gaMl mhl w 5 ]

ij suismrq dKusBuj wie ]  
nwmurqnuvsYmin Awie ]1]j ip mn myrgovM kl bwxl ]  
suDUj n rwmursn vKwxl ]1] rhwaU]ieksuibnunhl dJ w kie ]  
j w kl idlit sdw skuhie ]2]su j numlquskw kir eku ]  
hir hir AKr mn mih l Ku ]3]riv rihAw srbq sAwml ]  
gx gwYnwkuAMrj wml ]4]62]131]ga-or<sup>h</sup>ee mehlāa 5.jis simrat̃ dookh sabh jaa-ay.  
Naam ratan vasai man aa-ay. ||1||jap man mayray govinḍ kee banee.  
saaDhoo jan raam rasan vakhaanee. ||1||  
rahaa-o.ikas bin naahee doojaa ko-ay.  
jaa kee darisat sadaa sukh ho-ay. ||2||saajan meet̃ sakhaa kar ayk.  
har har akhar man meh laykh. ||3||rav rahi-aa sarbat̃ su-aamee.  
gun gaavai naanak antarjaamee.  
||4||62||131||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be rid of all our worries and live in perfect peace, then abandoning all other supports, we should seek the refuge of the Guru, fix our attention on his immaculate words, and meditate on God's Name. In this *shabad*, he explains how to meditate on God's Name and enshrine it in our heart.

First clarifying whom we need to worship, he says: “(O’ my mind, remember that) God, by remembering whom all sorrows go away, and His jewel-like precious Name comes to reside in the heart.”(1)

Now explaining how to remember God, Guru Ji says: "O’ my mind, meditate on that word of God, with which the saintly devotees sing praises of God with their tongues.”(1-pause)

Guru Ji reminds: “(O’ my friends), there is no one except that one God, by whose Grace peace always prevails.”(2)

Guru Ji advises: “(O’ human being), make only one (God) as your friend, companion, and confidant, and enshrine God’s Name in your mind.”(3)

Guru Ji concludes the *shabad* by describing how he himself remembers that God. He says: “That Master (of universe) is pervading everywhere, and Nanak keeps singing praises of that Inner Knower.”(4-62-131)

The message of this *shabad* is that we should remember that God is our only true friend and companion. He is the inner knower of all hearts, and is pervading everywhere. Therefore we should always keep meditating on His Name, and the best way to do so is to enshrine the immaculate words uttered and sung by His saints (which are included in Guru Granth Sahib Ji).

gaMl mhl w 5 ]

BYmih ricE sBusBwrv ]  
iqsuBaunhl ij sunwmuADwrv ]1]Baun ivApYqrI srwx ]  
j oqDuBwYsEl krwx ]1] rhwaU]sg hrK mih Awv j wv ]  
iqin sKupieAw j opB Bwv ]2]Agin sugrumhw ivApYmieAw ]  
systql ij n siqgrupieAw ]3]ga-or<sup>h</sup>ee mehlāa 5.bhai meh rachi-o sabh sansaaraa.  
tis bha-o naahee jis Naam aDhaaraa. ||1||bha-o na vi-aapai tayree sarnaa.  
jo tuDh bhaavai so-ee karnaa. ||1|| rahaa-o.sog harakh meh aavan jaanaa.  
tin sukh paa-i-aa jo parabh bhaanaa. ||2||agan saagar mahaa vi-aapai maa-i-aa.  
say seeṭal jin satgur paa-i-aa. ||3||

It is the same light

rwik I je pBurwKnhw ]  
khunink ikAw j i ivcw ]4]63]132]

raakh lay-ay parabh raakhanhaaraa.  
kaho naanak ki-aa jant vichaaraa.  
||4||63||132||

### GAURRI MEHLA 5

In previous *shabad* (4-61-130), Guru Ji advised us that if we want to be rid of all our worries and live in perfect peace, then abandoning all other supports, we should meditate on God's Name. In this *shabad*, he tells us how the entire world is engrossed in fear and worry of one kind or another, and who those persons are who are free from such anxieties.

He says: "The entire world is immersed in fear. Only that person has no fear, who depends only the support of God's Name."(1)

Guru Ji therefore addresses God and says: "(O' God), no fear afflicts the one who seeks Your refuge, because such a person does (only that), which pleases You."(1-pause)

Describing the benefit of accepting God's will, Guru Ji says: "The one who remains affected by pain and pleasure (who becomes too much puffed up in happy circumstances, and too much depressed upon hearing some unpleasant news), remains bound to rounds of birth and death. Only those persons have obtained peace who accept (with equanimity) whatever pleases God (whether apparently good or bad)."(2)

Commenting on the general state of this world, Guru Ji says: "(O' my friends), this world is like an ocean of fire, where the desire for worldly pleasures keeps afflicting (the minds of human beings). Only those persons remain calm and cool who have obtained (the guidance of) the true Guru."(3)

Guru Ji concludes the *shabad* by noting: "It is only God the Savior, who saves (mortals from the evils of the world). O' Nanak, there is nothing in the hands of a poor (human) being."(4-63-132)

**The message of this *shabad* is that if we want to live in peace without any fear or worry, then we should seek the refuge of the Guru, and gladly accept the will of God both in pain and pleasure.**

gaVI mhl w 5 ]

ga-orhee mehlaa 5.

qmri ikPw qyj pIAVnwau]  
qmri ikPw qydrgh Qnwau]1]

tumree kirpaa tay japee-ai naa-o.  
tumree kirpaa tay dargeh thaa-o. ||1||

qW ibnuprbhm nhl kie ]  
qmri ikPw qysdw skuhie ]1] rhwau]

tujh bin paarbarahm nahee ko-ay.  
tumree kirpaa tay sadaa sukh ho-ay. ||1||  
rahaa-o.

qm min vsyqaudKun l wgy]  
qmri ikPw qyBhuBauBgyl]2]

tum man vasay ta-o dookh na laagai.  
tumree kirpaa tay bharam bha-o bhaagai. ||2||

purbhm Aprpr sAwml ]  
sgl Gtw kyAMrj wml ]3]

paarbarahm aprampar su-aamee.  
sagal ghataa kay antarjaamee. ||3||

krauArdis Apnysiqgr pwis ]  
nwnk nwmiml Yscurwis ]4]64]133]

kara-o ardaas apnay satgur paas.  
naanak Naam milai sach raas. ||4||64||133||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to live in peace without any fear or worry, then we should seek the refuge of the Guru, and gladly accept the will of God both in pain and pleasure. In this *shabad*, he shows us how to seek the Guru's refuge, and learn to live according to His will.

Addressing God, Guru Ji says: "(O' God), it is by Your grace that we can meditate on Your Name. It is by Your grace that we can obtain a seat in Your Court."(1)

Expressing his complete faith in God, Guru Ji says: “(O’ God), beside You, there is no one else (to whom we can look for any support). It is only by Your grace that one always obtains peace.”(1-pause)

Describing what happens when God comes to reside in our mind, Guru Ji says: “When You reside in our heart, then no sorrows afflicts us. With Your kindness all dread and doubt flees away.”(2)

Therefore Guru Ji says: “O’ the all pervading and limitless Master, You are the inner knower of all hearts.”(3)

Finally he prays to his Guru and says: “I make this prayer before my true Guru, that Nanak may be blessed with the true capital (of God’s Name).”(4-64-133)

**The message of this *shabad* is that it is only by God’s grace that we can meditate on God’s Name and live in peace, and since it is the Guru from whom we can obtain the gift of Name, we should pray to him to bless us with this true wealth of God’s Name.**

gaṁl mhl w 5 ]

ga-orhee mehlāa 5.

kx ibnw j ʼsyQOr qKw ]  
nm ibhth shysymKw ]1]

kan binaa jaisay thoṭhar tukḥaa.  
Naam bihoon soonay say mukḥaa. ||1||

hir hir nmuj phuiq plxl ]  
nm ibhth iDgudh ibgnl ]1] rhau]

har har Naam japahu nit paraanee.  
Naam bihoon Dharig dayh bigaanee. ||1||  
rahaa-o.

nm ibnw nhl miK Bgu ]  
Brq ibhth khw shwgu ]2]

Naam binaa naahee mukh bhaag.  
bharat bihoon kahaa sohaag. ||2||

nmuibswir l gYAn sAwie ]  
qw kl Aws n pjYkie ]3]

Naam bisaar lagai an su-aa-ay.  
taa kee aas na poojai kaa-ay. ||3||

kir ikrpw pB Apnl dwiq ]  
nmnk nmuj pIdn ruiq ]4]65]134]

kar kirpaa parabḥ apnee daat.  
naanak Naam japai din raat. ||4||65||134||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that only by God’s grace can we meditate on God’s Name and live in peace, and since it is the Guru from whom we can obtain the gift of Name, we should pray to him to bless us with this wealth of God’s Name. In this *shabad*, he cites many beautiful examples to illustrate how totally devoid of any charm or happiness the life of a person is who doesn’t meditate on God’s Name, and why we need to pray to God for the gift of His Name.

He says: “(O’ my friends), just as the husk is empty without the grain, so are the mouths empty without the Name.”(1)

Therefore Guru Ji urges: “O’ mortals, meditate on the Name day and night (because when death comes), without Name this body is considered accursed.”(1-pause)

Now illustrating how unfortunate one remains without meditating on God’s Name: “(O’ my friends), just as there can be no happily married life without the groom, similarly no fortune smiles on a person’s destiny without meditation on the Name.”(2)

Stating the consequences of forsaking God’s Name and engaging in other pursuits, Guru Ji says: “Forsaking the Name, they who engage in other pursuits, none of their wishes are fulfilled.”(3)

Guru Ji concludes the *shabad* by praying to God and saying: “O’ God, please show Your mercy and bestow this gift, so that Nanak may meditate on the Name day and night.”(4-65-134)

**The message of this *shabad* is that God’s Name is the essence of fruitful life, and we should always pray to God to bless us with this gift and meditate on His Name day and night.**

**pHw 193**

**SGGS P - 193**

gaŋl mhl w 5 ]

ga-orhee mehlāa 5.

qUsmrQuqUymrw sAvml ]  
sBuikCuqm qyqUArj wml ]1]

too<sup>N</sup> samrath too<sup>N</sup>hai mayraa su-aamee.  
sabh kichh tum tay too<sup>N</sup> antarjaamee. ||1||

purblm pñ j n Et ]  
qrl srix aDrih j n kòt ]1] rhvau]

paarbarahm pooran jan ot.  
tayree saran uDh<sup>h</sup>rahi jan kot. ||1|| rahaa-o.

jnyj lA qyysiB qry]  
qmr l ikp w qysK Gnry]2]

jaytay jee-a taytay sabh tayray.  
tumree kirpaa tay sookh ghanayray. ||2||

j oikCuvrqYsB qyrw BwXw ]  
hkmubWYsolic smwXw ]3]

jo kichh vartai sabh tayraa bhaanaa.  
hukam boojhai so sach samaanaa. ||3||

kir ikrpw dlj YpB dwu]  
nwnk ismrYnmuinDwu]4]66]135]

kar kirpaa deejai parabh daan.  
 naanak simrai *Naam* niDhaan. ||4||66||135||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that God's Name is the essence of fruitful life, and we should always pray to God to bless us with this gift. In this *shabad*, he shows us how to pray to God for this.

He says: "O' God, You are all powerful. You are my Master. You are the inner knower of all hearts: whatever is happening (in the world) is happening according to Your (wishes)."(1)

Describing how God's devotees depend upon His support, Guru Ji says: "O' perfect all pervading God, You are the support of all Your devotees. Millions have been saved by seeking Your shelter."(1-pause)

Now pointing to the grace of God on His creatures, Guru Ji says: “O’ God, as many are the creatures (in this world), they all are Yours. By Your Grace they enjoy countless comforts.”(2)

Commenting on the omnipresence of God's will and the benefits of accepting it, Guru Ji says: "(O' God), whatever is happening in the world is all according to Your Will. The one who understands Your command merges in the Truth."(3)

Guru Ji concludes the *shabad* by praying: “(O’ God), showing Your mercy, bestow this gift, so that Nanak may meditate on the treasure of (Your) Name.”(4-66-135)

**The message of this *shabad* is that we should realize that whatever is happening in this world is happening according to God's will, and we should cheerfully accept it. We should only ask Him to bless us with the gift of His Name (His loving devotion).**

gaWl mhl w 5 ]

**ga-orhee mehlāa 5.**

qw kw drsupnelA\vfBngl ]  
j w kl rvm nvim il v l vql ]1]

taa kaa daras paa-ee-ai vadbhaagee.  
jaa kee raam *Naam* liv laagee. ||1||

j w kYhir visAw mn mwhl ]  
qw kaudKuspnYBl nwhl ]1] rhwau]

jaa kai har vasi-aa man maahee.  
taa ka-o dukh supnai bhee naahee. ||1||  
rahaa-o.

srb inDwn rVkyj n mviH ]  
qw kYsllq ikl ivK dK j viH ]2]

sarab niDhaan rakhay jan maahi.  
taa kai sang kilvikhdukh jaahi. ||2||

j n kl mihmw kQl n j wie ]  
pwrblhmuj nurihAw smwie ]3]

jan kee mahimaa kathee na jaa-ay.  
paarbarahm jan rahi-aa samaa-ay. ||3||

kir ikrpwpB ibnausnljY]  
dws kl Dlr nwnk kaudljY]4]67]136]

kar kirpaa parab<sup>h</sup> bin-o suneejai.  
daas kee Dhoor naanak ka-o deejai.  
||4||67||136||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that whatever is happening in this world is happening according to God's will, and we should cheerfully accept it. We should only ask Him to bless us with the gift of His Name. In this *shabad*, Guru Ji describes the glories and blessings the devotees of God enjoy, and how much he respects such devotees.

Guru Ji first tells us how difficult it is to find such true devotees, whose minds are attuned to God. He says: "It is only by good fortune that we see the sight of such devotees, whose minds are (truly) attuned to the love of God's Name." (1)

Now stating how absolutely free from any pain these devotees are, Guru Ji says: "They in whose mind God has come to reside, no pain can afflict them, even in a dream." (1-pause)

Stating the merits with which such devotees are blessed, Guru Ji says: "God places all treasures (of spiritual virtues, such as patience and contentment), in His devotees' (minds). In their company all one's sins and sorrows go away." (2)

Summarizing the merits of God's devotees, he says: "(O' my friends), the glory of God's devotees cannot be described, because the devotee becomes the embodiments of God, who is pervading everywhere." (3)

Therefore, Guru Ji prays: "O' God, showing Your mercy, listen to this request of mine and bless Nanak with the dust of the feet (the humble service) of Your servants." (4-67-136)

**The message of this *shabad* is that if we want to be blessed with such spiritual qualities that we remain free from any sins or sorrows, and do not let any painful circumstances afflict our minds, then we should seek the humble service of God's devotees. In their company we must learn to meditate on God's Name, live in the will of God, and love Him in all circumstances.**

gaWl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

hir ismrq qrl jwie blwie ]  
srb kil Awk vsYmin Awie ]1]

har simrat<sup>t</sup> tayree jaa-ay balaa-ay.  
sarab kali-aan<sup>n</sup> vasai man aa-ay. ||1||

Bjumn myreykonwm ]  
jIA qrykYAwYkwm ]1] rhwau]

bhaj man mayray ayko *Naam*.  
jee-a tayray kai aavai kaam. ||1|| rahaa-o.

rIx idnsugx gwauAñqW ]  
gr pYkw inrml mñW ]2]

rain<sup>n</sup> dinas gun<sup>n</sup> gaa-o anantaa.  
gur pooray kaa nirmal manntaa. ||2||

Cof apw ek tk rñKu]  
mhw pdurQuAlmñ rsucñKu]3]

chhod upaav ayk tayk raakh.  
mahaa padaarath amrit<sup>t</sup> ras chaakh. ||3||

ibKm sugruqel j n qry]  
nwnk jw kaundir kry]4]68]137]

bikham saagar tay-ee jan taray.  
naanak jaa ka-o nadar<sup>n</sup> karay. ||4||68||137||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be so blessed with such spiritual qualities of patience and contentment that we remain free from any sins or sorrows, and do not let painful circumstances afflict our minds, then we should seek the humble service of God's devotees. In their company we should meditate on God's Name, and live in the will of God. In this *shabad*, Guru Ji lists some of the benefits of meditating on God's Name.

He says: "(O' my friend), by meditating on God, your agony goes away, and total happiness (on all accounts) comes to reside in the mind." (1)

Therefore to his own mind (and us), Guru Ji says: “O’ my mind, contemplate only on the Name (of God), which will be of (immense) help to your soul (in God's Court).”(1-pause)

Describing how to meditate on God’s Name, Guru Ji says: “(O’ my mind), day and night sing praises of the limitless (God). This alone is the immaculate advice of the perfect Guru.”(2)

Cautioning us against depending upon any other kinds of ritual worship, such as observing fasts or going to pilgrimage places, Guru Ji says: “(O’ my friend), discard all other ways (to obtain salvation or spiritual bliss), depend only on the support of one (God), and taste the relish of the supreme commodity, the elixir of (God’s) Name.”(3)

But lest we may fall in any kinds of ego traps on account of our own efforts in this regard, Guru Ji states: “O’ Nanak, that person alone swims across the torturous (worldly) ocean on whom (God) casts (His) glance of grace.”(4-68-137)

**The message of this *shabad* is that if we want to get rid of our anxieties, then renouncing all other ways we should meditate on God’s Name. But we should never let any egoistic thoughts come into our mind, because only that person crosses this worldly ocean on whom God shows His grace.**

gaṁl mhl 5 ]

ga-orhee mehlā 5.

ihrdYcrn kml pB Dury]  
pṛysiqgr imil insqury]1]

hirdai charan kamal parabh Dhaaray.  
pooray satgur mil nistaaray. ||1||

govind gik gwhumryBiel ]  
imil suDhir nirmuiDAmel ]1] rhau]

govind gun gaavhu mayray bhāa-ee.  
mil saaDhoo har Naam Dhi-aa-ee. ||1|| rahaa-o.

dl B dh hel prvnu]  
siqgr qypieAw nrm nlsnu]2]

dulabh dayh ho-ee parvaan.  
satgur tay paa-i-aa Naam neesaan. ||2||

hir ismrq pṛn pdupieAw ]  
suDlig BYBrm imtieAw ]3]

har simrat pooran pad paa-i-aa.  
saaDhsang bhai bharam mitaa-i-aa. ||3||

j q kq dKauqq rihAw smie ]  
nink dws hir kl srxiie ]4]69]138]

jat kat daykh-a-u tat rahi-aa samaa-ay.  
naanak daas har kee sarnaa-ay. ||4||69||138||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our anxieties, then renouncing all other ways we should meditate on God’s Name. In this *shabad*, he tells us what kinds of blessings those persons obtain who enshrine God’s immaculate feet (God’s Name) in their hearts.

He says: "They who enshrine God’s immaculate Name in their hearts meet the true Guru, and swim across the worldly ocean.”(1)

Therefore, Guru Ji advises: “O’ my brothers, sing praises of the God of the universe and meeting the saint (Guru), meditate on God's Name.”(1-pause)

Describing the blessings obtained by a person who has received the gift of God’s Name from the saint Guru, he says: “The person who has obtained the stamp of Name from the saint (Guru, that person) has got the difficult-to-obtain human body approved (in God’s court).”(2)

Guru Ji adds: “In the company of saints, (such a devotee) has obliterated all dread and doubt, and by meditating on God, has obtained the supreme status (of spiritual bliss).”(3)

Summarizing the state of mind of such devotees, Guru Ji says: “(A devotee of God says), “Wherever I see, I find (God) pervading there.” O’ Nanak, the devotees remain absorbed in God’s shelter.”(4-69-138)

**The message of this *shabad* is that joining the company of saint (Guru), we should always sing praises of God and meditate on God's Name, so that one day, we too may obtain the supreme state of eternal bliss, and our human body may also get approved in God’s court.**



gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

gur j l kydrsn kaubil j ॥  
j ip j ip j lvw siqgr nṁau]1]

gur jee kay darsan ka-o bal jaa-o.  
jap jap jeevaa saṭgur naa-o. ||1||

pwrbhm pln girdy ]  
kir ikpwl ॥gauqrl sy ]1] rhṁau]

paarbarahm pooran gurdāy.  
kar kirpaa laaga-o tayree sayv. ||1|| rahaa-o.

crn kml ihrdYar Dwl ]  
mn qn Dn gr pln ADwl ]2]

charan kamal hirdai ur Dhaaree.  
man tan Dhan gur paraan aDhaaree. ||2||

sPl j nmuhvYprvku]  
grupwrbhminkit kir j ॥ku]3]

safal janam hovai parvaan.  
gur paarbarahm nikat kar jaan. ||3||

skḥ Dḥr puelAYvfBḥgl ]  
nṁnk grBṭq hir isauil v l ॥gl ]4]70]139]

santDhoor paa-ee-ai vadbhaagee.  
naanak gur bhaytaṭ har si-o liv laagee.  
||4||70||139||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that joining the company of saint (Guru) we should always sing praises of God and meditate on God's Name, so that one day, we too may obtain the supreme state of eternal bliss, and our human body may also get approved in God's court. In this *shabad*, Guru Ji describes the blessings obtained by the service of the Guru, and shares with us how he himself respects his Guru and acts upon his advice.

Guru Ji says: "(O' my friends), I am a sacrifice unto the sight of the reverend Guru. I feel rejuvenated by continuously meditating on the Name of the true Guru."(1)

Sharing with us the prayer he makes before his Guru, he says: "O' my transcendent, perfect Guru God, please show your mercy (and bless me) that I may yoke myself into your service."(1-pause)

Continuing his prayer, Guru Ji says: "(O' my Guru God, bless me that) I may enshrine your immaculate words in my heart. You are the support of my mind, body, and riches."(2)

Guru Ji even advises us and says: "(O' my friend), deem the Guru God as close to you, so that your (human) life may also become fruitful, and may be approved (in God's court)."(3)

In closing, Guru Ji says: "Only by great good fortune can we obtain the dust of the feet (the humble service) of saints. Nanak (says), upon meeting the Guru one's mind becomes attuned to God."(4-70-139)

The message of this *shabad* is that if want our human life to become fruitful and worthy of approval in God's court, then we should humbly serve our Guru by meditating on God's Name.

pḥw 194

SGGS P - 194

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

krYdnkrm idKwYhrū]  
rṁm kl drgh bḥDw crū]1]

karai duhkaram dikhaavai hor.  
raam kee dargeh baaDhaa chor. ||1||

rṁmrmYsel rṁmṁkw]  
jil Qil mhlAil ekusmṁkw]1] rhṁau]

raam ramai so-ee raamaanaa.  
jal thal mahee-al ayk samaanaa. ||1|| rahaa-o.

Amḥir ibKumik AmḥḥpuskwY]  
j m pḥr bḥDw cṭw KwY]2]

anṭar bikh mukh amrit sunaavai.  
jam pur baaDhaa chotaa khaavai. ||2||

Aink pVdymih kmwYivkwr ]  
iKn mih pgt hoh sBwr ]3]

anik parh-day meh kamaavai vikaar.  
khin meh pargat hohi sansaar. ||3||

Amir swic nwim ris ruqw ]  
nwnk iqsuikrpwl uibDwqw ]4]71]140]

anar saach Naam ras raataa.  
naanak tis kirpaal biDhaataa. ||4||71||140||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if want our human life to become successful and worthy of approval in God's court, then we should humbly serve our Guru by attentively listening to the *Gurbani* and meditating on God's Name. In this *shabad*, he tells us how important it is to serve the Guru, and meditate on God's Name with true love and affection for Guru and God, and not just for the sake of showing off to other people. He also tells how those persons are punished in God's court who outwardly utter very sweet words, but from inside are full of evil and bad deeds.

Right at the outset, Guru Ji says: "The person who (stealthily) does evil deeds, but from the outside shows (something different), at God's court is bound (and punished like) a thief."(1)

Giving the definition of a true devotee of God, he says: "(O' my friends, that person) alone is the devotee of God who repeatedly remembers God (and who believes that in all) waters, land, and sky, it is the one (God) who is pervading."(1-pause)

Commenting further on the state and fate of a person who utters very sweet words from the tongue, but inside is full of evil intentions, Guru Ji says: "(The person) who inside is full of poisonous (intentions), but utters ambrosial words from the tongue, is bound in the city of death and suffers punishment there."(2)

Describing how easily such a persons' sins get exposed, Guru Ji says: "(Even if such a person) commits evil (deeds) under many secret veils, still (these evil deeds) get exposed in the world in an instant."(3)

Guru Ji concludes the *shabad* by telling us upon whom God is truly gracious. He says: "O' Nanak, the God of our destiny becomes gracious on that person, within whom is truth, and (who) is in love with the relish of (God's) Name."(4-71-140)

**The message of this *shabad* is that those persons who outwardly utter sweet words (but who are evil inside and commit sinful deeds in secret) are soon exposed, and punished in God's court. Only they win the grace of God who are truthful, and meditate on God's Name with true love and devotion.**

gaWl mhl w 5 ]

ga-orhee mehlāa 5.

ram rMukdyaqir n jwie ]  
gruPhw ij sudje buwie ]1]

raam rang kaday uTar na jaa-ay.  
gur pooraa jis day-ay bujhāa-ay. ||1||

hir rMg ruqw somnusiaw ]  
lwl rMg pwn prKuibDwqw ]1] rhwau]

har rang raataa so man saachaa.  
laal rang pooran purakh biDhaataa. ||1||  
rahaa-o.

sMh sMg bTs gn gwie ]  
qw kw rMgun anrVjwie ]2]

santeh sang bais gun gaa-ay.  
taa kaa rang na utrai jaa-ay. ||2||

ibnuhir ismrn sKunhl pwieAw ]  
Awn rMg PlkysB mwieAw ]3]

bin har simran sukh nahee paa-i-aa.  
aan rang feekay sabh maa-i-aa. ||3||

gir rMysyBeyinhwl ]  
khunwk gr BeyhDieAw ]4]72]141]

gur rangay say bha-ay nihaal.  
kaho naanak gur bha-ay hai da-i-aal.  
||4||72||141||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that they who outwardly utter sweet words (but are evil from inside) soon get exposed and punished in God's court. Only those persons win the grace of God who are truthful, and who meditate on God's Name with sincere love and devotion. In this *shabad*, he tells us the unique qualities and virtues of divine love.

Stating the first and foremost quality of divine love, Guru Ji says: "To whom the perfect Guru reveals (the qualities of this love, and imbues with it once), that person's love for the God never dies."(1)

Now describing how God's love affects the mind of a person, he says: "The mind that has been imbued with the love of God becomes (so) truthful (that there remains no deceit or evil in that person. In fact, being imbued with) the true love (for God, that person becomes the embodiment of) the perfect God, the architect of our destiny."(1-pause)

Telling us where one can be imbued with such true love for God, he says: "In the company of saints (they who) sing praises of God (are imbued with such everlasting love for God) that their love never dies."(2)

Regarding all other kinds of love, Guru Ji says: "Without meditation (on God, true) peace cannot be obtained. (Except divine love), all other kinds of love are insipid (devoid of true peace), and are only the manifestation of *Maya* (the desire for worldly riches and pleasure)."(3)

In closing, Guru Ji says: "(O' my friends), Nanak says, upon whom the Guru has become gracious, and whom the Guru has imbued with (God's love), they have been blessed with (spiritual) delight."(4-72-141)

**The message of this *shabad* is that instead of running after false worldly love, we should join the company of saintly persons and sing God's praise, so the Guru may imbue us with true love for God, which never dies and provides true eternal bliss.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

ismrq sAml ikl ivK nṁsy]  
sK shj Aṁd invṁsy]1]

simrat su-aamee kilvikh naasay.  
sookh sahj aanand nivaasay. ||1||

rm j nṁ kaurm Brṁw ]  
nmuj pq sBuimitE Aṁysw ]1] rhṁau]

raam janaa ka-o raam bharosaa.  
Naam JAPat sabh miti-o andaysaa. ||1||  
rahaa-o.

sṁDslg kCuBaun Brṁql ]  
gK gpṁl gṁelAih idnṁrṁql ]2]

saaDhsang kachh bha-o na bharaateet.  
gun gopaal gaa-ee-ah din raateet. ||2||

kir ikrpṁ pB bḌn Ct ]  
crx kml kl dlnl Et ]3]

kar kirpaa parabh bandhan chhot.  
charan kamal kee deeneet ot. ||3||

khunṁk min Bel prqliq ]  
inrml j suplvih j n nliq ]4]73]142]

kaho naanak man bha-ee parteet.  
nirmal jas peeveh jan neet. ||4||73||142||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of running after false worldly love, we should join the company of saintly persons and sing God's praise, so the Guru may imbue us with God's love, which never dies and provides true eternal bliss. In this *shabad*, he describes the blessings we obtain when we meditate on God with true love, and also tells us what kind of faith and trust the devotees have in God.

He says: "By meditating on the Master, all the woes and sins (of the devotees) flee away (and in their place), peace and comfort come to abide."(1)

Now describing what kind of trust the devotees of God have in Him, Guru Ji says: "(O' my friends), God's devotees only depend upon God. By meditating on God they become free from any kind of fear or dread."(1-pause)

Guru Ji adds: “(O’ my friends), in the society of the saints, no dread or doubt (afflict the devotees of God), because they keep singing praises of God day and night.”(2)

Listing other blessings the devotees obtain in the company of saints, and singing God’s praises, Guru Ji says: “Showing His mercy, God has freed them from (worldly) bonds and has given them the support of His immaculate feet.”(3)

In conclusion, he says: “(O’ my friends), Nanak says that in the minds of the devotees has arisen full faith (in God). Therefore they always keep drinking the nectar (of God’s Name), by singing His immaculate praises every day.”(4)

**The message of this *shabad* is that if we want to be rid of all our fears and doubts, then by joining the society of saints we should keep singing praises of God and meditating on His Name. Then God would remove all our fears, and we will develop such a faith in the support and protection of God that we won’t be afraid of anything, but only enjoy the relish of the nectar of His Name.**

gaMl mhl w 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

hir crxl jw kmnwl wgw ]  
dKudrdwBhucw kw Bwgw ]1]

har char<sup>n</sup>ee jaa kaa man laagaa.  
dookh darad bharam taa kaa bhaagaa. ||1||

hir Dn kovpwl plw ]  
ij sih invj ysoj nuslw ]1] rhwau]

har Dhan ko vaapaaree pooraa.  
jisahi nivaajay so jan sooraa. ||1|| rahaa-o.

jw kauBeyikwl gswel ]  
syj n lgygr kl pwel ]2]

jaa ka-o bha-ay kirpaal gusaa-ee.  
say jan laagay gur kee paa-ee. ||2||

sK shj slwq Awndw ]  
j ip j ip j lvyprmwndw ]3]

sookh sahj saa<sup>n</sup>t aanandaa.  
jap jap jeevay parmaanandaa. ||3||

nwm rws sD slg Kwtl ]  
khunink pB Apdw kwtl ]4][74][143]

Naam raas saaDh sang khaatee.  
kaho naanak parabh apdaa kaatee.  
||4||74||143||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be rid of all our fears and doubts, then by joining the society of saints we should keep singing praises of God and meditating on His Name. Then God would remove all our fears, and we would develop such a faith in the support and protection of God that we won’t be afraid of anything, but only enjoy the relish of the nectar of His Name. In this *shabad*, Guru Ji describes the blessing obtained by a person who is imbued with the love of God’s Name.

He says: "They whose mind is attuned to God's immaculate Name, all their misery, pain, and doubt flees away."(1)

Now, comparing God’s Name to a kind of spiritual wealth, Guru Ji says: “The person who trades in the capital of God's Name becomes perfect (whom no evil or lust can tempt). Whom God honors (with this wealth), that person becomes a brave fighter (against all evil tendencies).”(1-pause)

Since a person obtains God’s Name only when God becomes gracious and sends that person to the Guru’s shelter, Guru Ji says: “They on whom God the Master of the universe becomes kind, those devotees go and fall at the feet of the Guru (and beg him for his guidance in amassing the wealth of God’s Name).”(2)

Now describing what happens when one meditates on God’s Name under the guidance of the Guru, he says: “By meditating again and again on the Source of supreme bliss, (a person) obtains peace, poise, contentment, and bliss.”(3)

In conclusion, Guru Ji says: “(O’ my friends), in the company of saints, the person who has earned the capital of (God’s) Name, Nanak says, (God) has removed all that person’s affliction.”(4-74-143)

**The message of the *shabad* is that if we want to enjoy true happiness, then instead of running after worldly wealth, we should pray to God to bless us with the guidance of the Guru. Under his guidance we should earn the wealth of God’s Name, which is the source of true peace, and pleasure.**

gaṁI mhl 5 ]

hir ismrq siB imtih kl ʃ ]  
crx kml mn mih prvʃ ]1]

aerhurm nmul K burl ]  
Almq rsuplvhupB ipAurl ]1] rhau]

sK shj rs mhw Aṁdw ]  
j ip j ip j lvyprmiṁdw ]2]

kwm kṬ l B md Key ]  
suD kʃslyg ikl ibK sB Dey ]3]

kir ikrpw pB dln dieAml w ]  
nwnk dlj ʃsuD rvm w ]4]75]144]

ga-orhee mehlā 5.

har simraṭ sabh miteh kalays.  
charaṇ kamal man meh parvays. ||1||

uchrahu raam Naam lakh baaree.  
amrit ras peevhu parabh pi-aaree. ||1|| rahaa-o.

sookh sahj ras mahaa anandaa.  
jap jap jeevay parmaanandaa. ||2||

kaam kroDh lobh madkḥo-ay.  
saaDh kai sang kilbikh sabhDho-ay. ||3||

kar kirpaa parabhdeen da-i-aalaa.  
naanak deejai saaDh ravaalaa. ||4||75||144||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true happiness, then instead of running after worldly wealth, we should pray to God to bless us with the guidance of the Guru. Under his guidance we may earn the wealth of God's Name, which is the source of true peace, poise, and pleasure. In this *shabad*, Guru Ji once again tells us what kinds of blessings we obtain by meditating on God, and shows us what should we ask God to bless us with.

He says: "(O' my friend), by meditating on God, all our troubles are eradicated, and His lotus feet (immaculate love) is enshrined in our mind."(1)

Therefore affectionately addressing his tongue (and indirectly advising us accordingly), Guru Ji says: "(O' my tongue), the beloved of God, utter God's Name millions of times, and drink the immortalizing nectar (of His Name)."(1-pause)

Now listing the blessings a person obtains whose tongue keeps repeating God's Name, he says: "The person who lives meditating upon (God), the source of supreme bliss, again and again, (that person) enjoys the relish of peace, poise, and supreme bliss."(2)

Guru Ji adds: "Such a person renounces lusts, anger, greed, and arrogance, and in the company of the saint (Guru), washes off all the sins."(3)

Therefore Guru Ji prays: "O' merciful Master of the meek, show Your kindness and bless Nanak with the dust of the feet (the humble service) of the saint (Guru)."(4-75-144)

**The message of this *shabad* is that if we want to be rid of our evil tendencies (such as lust, anger, and greed), and wash off all our sins, then we should pray to God to bless us with the humble service of the Guru, so that under his guidance we may always keep remembering God's Name.**

pṁw 195

gaṁI mhl 5 ]

ij s kw dIAw phYKwie ]  
iqsuaisauAml suikaubnYmie ]1]

Ksmuibswir Awn kṁm l wgih ]  
kaṁfI bdl yrqnuiqAwgih ]1] rhau]

pBliqAwig l wqg An l Bw ]  
dwis sl mukrq kq sBw ]2]

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ga-orhee mehlā 5.

jis kaa dee-aa painai kḥaa-ay.  
tis si-o aalas ki-o banai maa-ay. ||1||

kḥasam bisaar aan kamm laageh.  
ka-udee badlay ratan ti-aageh. ||1|| rahaa-o.

parabhoo ti-aag laagat an lobhaa.  
daas salaam karat kat sobhaa. ||2||

Amṛit rasu kṛwih kun pūn ]  
ij in dleyiqsih n j wih suAan ]3]

amrit ras kḥaaveh kḥaan paan.  
jin dee-ay tiseh na jaaneḥ su-aan. ||3||

khunink hm l k hrml ]  
bKis l hupB Amṛj ml ]4]76]145]

kaho naanak ham loon haraamee.  
bakhās layho parabḥ antarjaamee.  
||4||76||145||

#### GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to be rid of our evil tendencies (such as lust, anger, and greed), and wash off all our sins, then we should pray to God to bless us with the humble service of the Guru, so that under his guidance we may always keep remembering God's Name. In this *shabad*, he explains why we need to remember and be always grateful to God.

He says: "O' mother, how can one justify laziness in remembering (that God), upon whom one depends for one's food and clothing?"(1)

Guru Ji reminds us and says: "(O' my friends), they who are engaged in other (worldly) affairs forsake the Master. For the sake of a few chips, they are discarding the jewels (of God's Name)."(1-pause)

Showing our folly, Guru Ji says: "(O' mortal), renouncing God, you are attached to greed (for worldly wealth. But tell me, how can you) obtain honor by saluting the servant (worldly wealth, instead of God, the Master)?"(2)

Commenting further upon our ungratefulness, Guru Ji says: "(O' human being), you partake of many nectar-like delicious foods and drinks, but O' (greedy, ungrateful) dog, you do not even recognize (that God) who has given (you all these things)."(3).

In the end, Guru Ji shows us how to ask God for forgiveness for our ingratitude. He says: "(O' my friend), Nanak says, (we should humbly approach God and say to Him), O' God, we are ungrateful (persons). But O' the Inner Knower of all hearts, please forgive us (as You please)."(4-76-145)

**The message of this *shabad* is that in the pursuit of worldly wealth and enjoyment of false worldly pleasures we have forgotten that God who has blessed us with all kinds of gifts, including our food and clothing. Before it is too late, we should pray to God and humbly ask for His forgiveness.**

gaṁl mhl w 5 ]

ga-orḥee mehlāa 5.

pB kycrn mn mūih iDAwū ]  
sgl qirQ mj n iesnwū ]1]

parabḥ kay charan man maahi Dḥi-aan.  
sagal tīrath majan isnaan. ||1||

hir idnuhir ismrnumryBwēl ]  
kōt j nm kl ml ul ih j wēl ]1] rhwau]

har dīn har simran mayray bhāa-ee.  
kot janam kee mal leh jaa-ee. ||1|| rahaa-o.

hir kl kQw ird mūih bsweḥ ]  
mn bVCq sgl yPI pweḥ ]2]

har kee kathāa riḍ maahi basaa-ee.  
man baa<sup>N</sup>chḥat saglay fal paa-ee. ||2||

j lvn mrxuj nmuprvwū ]  
j w kYirdYvsYBgwū ]3]

jeevan maran janam parvaan.  
jaa kai ridai vasai bhagvaan. ||3||

khunink spēl j n pṛy ]  
ij nw prpiq sDUDṛy ]4]77]146]

kaho naanak say-ee jan pooray.  
jinaa paraapat saaDḥoo Dḥooray.  
||4||77||146||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that in the pursuit of worldly wealth and enjoyment of false worldly pleasures, we have forgotten that God who has blessed us with all kinds of gifts, including our food and clothing. Before it is too late, we should pray to God and humbly ask for His forgiveness. In this *shabad*, he tells us what kind of blessings a person obtains, who remembers God every day.



He says: "(O' my friend), contemplate upon God's lotus feet (His love) in your mind. (In this, is contained the merit of) ablution at all the holy places."(1)

Guru Ji again lovingly advises: "(O' my brother, every day remember God. By doing so, the dirt of sins (committed by you) in millions of births will be washed off."(1-pause)

Now stating the merit of enshrining God's discourse in one's mind, Guru Ji says: "(O' my friend), the one who enshrines God's discourse in the mind obtains all the fruits of one's heart's desire."(2)

But that is not all, Guru Ji adds: "(O' my friends), they in whose mind resides God, their entire life (from birth to death) is approved (in God's court)."(3)

However, since it is only through the guidance of saint (Guru) that we learn to remember God with true love, Guru Ji says: "(O' my friends), Nanak says that only those devotees become perfect who are blessed with the dust of the feet (the humble service and guidance) of the saint (Guru)."(4-77-146)

**The message of this *shabad* is that if we want the dirt of sins of all our past births to be washed off, and our entire life approved in God's court, then we should humbly serve our Guru (Granth Sahib Ji), by sincerely following his advice and remembering God with true love and devotion every day.**

gaṁl mhl 5 ]

kṁdwpḥdwmḥkir pṁie ]  
iqs noj ḥih dḥj Drmrṁie ]1]

iqsuisaubṁkuij in j lauplḥfudlnw ]  
kṁt j nm Brmih bhuj ḥw ]1] rhṁau]

sṁkq kl Aḥl ḥYrlṁq ]  
j oikCukrYsgl ibprlṁq ]2]

j laupḥ ij in mnuqnuDṁirAw ]  
sṁl TṁkrumnhuibswirAw ]3]

bDyibkṁr il Kybhukṁgr ]  
nṁnk aḌruikṁsṁk sṁgr ]4]

pṁrbḥm qṁl srṁie ]  
bḌn kṁt qṁYhir nṁie ]1] rhṁau  
dj w ]78]147]

ga-orḥee mehlā 5.

kḥaadaa painḍaa mookar paa-ay.  
ṁis no joheh doot Ḍharamraa-ay. ||1||

ṁis si-o bay mukḥ jin jee-o pind deenaa.  
kot janam ḥharmeh baho joonaa. ||1|| rahaa-o.

saakaṁ kee aisee hai reet.  
jo kichḥ karai sagal bipreet. ||2||

jee-o paraan jin man ṁan Ḍhaari-aa.  
so-ee ṁhaakur manhu bisaari-aa. ||3||

baḌhay bikaar likḥay baho kaagar.  
naanak uḌhar kirpaa sukḥ saagar. ||4||

paarbarahm ṁayree sarnaa-ay.  
banḌhan kaat ṁarai har naa-ay. ||1|| rahaa-o  
ḍoojaa. ||78||147||

#### GAURRI MEHLA 5

In the previous *shabad*, (4-76-145) Guru Ji reminded us that in the pursuit of worldly wealth and enjoyment of false worldly pleasures, we have forgotten that God who has blessed us with all kinds of gifts (including our food and clothing). Before it is too late we should pray to God, and humbly ask for His forgiveness. In this *shabad*, he describes the punishment a person receives who, while enjoying worldly comforts, doesn't acknowledge God's blessings bestowed upon him or her.

Guru Ji says: "The demons of death keep an eye on that (ungrateful person) who, while enjoying the food and wear (given by God), denies Him."(1)

Summarizing the fate of such a person, he says: "(The one) who turns one's back upon that (God) who has given us our life and body keeps on wandering for millions of births, through many species."(1-pause)

Commenting further on the state of such a worshipper of worldly power, Guru Ji says: "(O' my friends), such is the way of life of the worshipper of worldly wealth: that whatever such a person does, it is all without any kind of love (for God)."(2)

Guru Ji adds: "(O' my friends, an egocentric is so ungrateful that) such a person has forsaken (that very God) from the mind who has blest that person with the body, mind, and soul."(3)

But in his compassion, Guru Ji shows the way, how even such a person can ask for forgiveness. He says: “(O’ my friends), Nanak suggests (in all humility, such a person should say), O’ God, my sins have multiplied so much that many papers have been filled (with the list of sins committed by me). O’ the Ocean of peace, please show mercy and save me.”(4)

Continuing to describe how we should pray to God, Guru Ji says: “(O’ my friends, we should humbly say), O’ all pervading God, they who have sought Your refuge, their (worldly) bonds have been cut off. By meditating on God’s Name, they have crossed over (the worldly ocean).”(1-pause second-78-147)

**The message of this *shabad* is that if, while enjoying all gifts of God (including the gift of life), we continue to deny God and remain ungrateful, then we are going to continue suffering through the pains of myriad existences. The only way to save us from such misery is by humbly seeking the shelter of God, and asking for His forgiveness, in spite of millions of our sins.**

gaṁI mhl 5 ]

ga-orhee mehlāa 5.

Apn̄I B̄ kaukInomlqu]

apnay lobh̄ ka-o keeno meet̄.

sgl mnrQ mkiq pdudlqu]1]

sagal manorath̄ mukat̄ paddeet̄. ||1||

Aṁ mlqukrhusBukie ]

aisaa meet̄ karahu sabh̄ ko-ay.

j̄ w̄ qyibrQw kie n̄ hie ]1] rh̄au]

jaa tay birthaa ko-ay na ho-ay. ||1|| rahaa-o.

Apn̄Is̄Awie ird̄I YD̄irAw ]

apunai su-aa-ay ridai lai D̄haari-aa.

dK drd r̄g sgl ibd̄irAw]2]

dookh darad̄ rog sagal bidaari-aa. ||2||

rsnw glDI b̄d q r̄m ]

rasnaa geeD̄hee bolat̄ raam.

p̄r̄n̄ h̄eysgl yk̄m ]3]

pooran ho-ay saglay kaam. ||3||

Aink b̄w̄ n̄nk bil h̄w̄w ]

anik baar naanak balihaaraa.

sPI drsnuḡib̄m̄h̄m̄w̄w]4]79]148]

safal darsan gobind̄ hamaaraa. ||4||79||148||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if, while enjoying all gifts of God (including the gift of life), we continue to deny God and remain ungrateful, then we are going to keep suffering the pains of myriad existences. The only way to save us from such misery is by humbly seeking the shelter of God and asking for His forgiveness, in spite of millions of our sins. In this beautiful *shabad*, Guru Ji advises us to have friendship with God, even if it is totally for selfish reasons (such as desires for worldly wealth and power or to get rid of worldly problems).

He says: “(O’ my friends, even if one) has made (God) one’s friend for the sake of fulfilling one’s selfish purpose, still (God) has given that one all the (things) that person desired and the status of salvation.”(1)

Therefore Guru Ji advises: “(O’ people), make friendship with such (God), from whose (door) no one goes empty handed.”(1-pause)

Stating the benevolent qualities of God, Guru Ji says: “(Any person) who, for purely selfish end, has enshrined (God) in the heart, (God) has obliterated all that person’s sorrow, pain, and malady.”(2)

Describing the blessings received by a person who keeps uttering God’s Name, Guru Ji says: “The person whose tongue has become habituated in uttering God’s Name, all that person’s tasks have been accomplished.”(3)

In conclusion, Guru Ji says: “Many a time, Nanak is a sacrifice to that God of mine, whose very site is so fruitful.”(479-148)

**The message of this *shabad* is that even if in the beginning we approach and befriend God for the sake of fulfilling our selfish desires, still God would not only fulfill these desires, but would also lead us to salvation.**

gaMl mhl w 5 ]

kót ibGn ihryiKn mih ]  
hir hir kQw sDslg sunih ]1]

plvq rm rsuAlmkt gk j vsu]  
j ip hir crx imtl KiD qwsu]1] rhwau]

srb kil Awk sk shj inDin ]  
j w kYirdYvsih Bgvn ]2]

pMw 196

AaKD mMRqm siB Cwru]  
krxhruirdymih Duru]3]

qij siB Brm Bij E pwrblmu]  
khunink AtI iehuDrmu]4]80]149]

ga-orhee mehlāa 5.

kot bighan hiray khin maahi.  
har har kathaa saaDhsang sunaahi. ||1||

peevat raam ras amrit gun jaas.  
jap har charan mitee khuDh taas. ||1|| rahaa-o.

sarab kali-aan sukh sahj niDhaan.  
jaa kai ridai vaseh bhagvaan. ||2||

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a-ukhaDh mantar tant sabh chhaar.  
karnaihaar riday meh Dhaar. ||3||

taj sabh bharam bhaji-o paarbarahm.  
kaho naanak atal ih Dharam. ||4||80||149||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that even if in the beginning we approach and befriend God for the sake of fulfilling our selfish desires, still He would not only fulfill these desires, but would also lead us to salvation. Now, as stated earlier, the best way to please God and thus make Him our friend is to sing His praises in the company of saintly persons. Therefore in this *shabad*, Guru Ji describes for us the fruits of singing God's praise in the congregation of saints.

He says: "They who recite God's Gospel in the company of saints, (their) myriad obstacles are removed in an instant."(1)

Describing other blessings obtained by such persons, Guru Ji says: "While drinking the elixir of God's Name, describing his nectar-like virtues and glories, and meditating upon (God's) lotus feet (His immaculate Name), all their hunger and thirst (for worldly riches) is quenched."(1-pause)

Guru Ji adds: "In whose heart resides the reverend God, that person obtains all pleasures, and treasures of peace and poise."(2)

Therefore Guru Ji advises: "(O' my friend), keep enshrined the creator God in your heart. (In comparison), all medicines, spells and charms are as useless as dust."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that renouncing all other doubts, the one who has meditated on God, (has realized that) this alone is the eternal righteous deed."(4-80-149)

**The message of this *shabad* is that if we want to get rid of all our pains and problems, then forgetting all other devices, we should join the congregation of saintly persons, sing God's praise and meditate on His Name.**

gaMl mhl w 5 ]

kir ikrpw Bytygr sel ]  
iqqubil rgun ibAwYkel ]1]

rmx rmx qrx BYsgr ]  
srix st Puryj m kugr ]1] rhwau]

siqgir mMRdIE hir nm ]  
ieh Awsr pln Beykm ]2]

ga-orhee mehlāa 5.

kar kirpaa bhaytay gur so-ee.  
tit bal rog na bi-aapai ko-ee. ||1||

raam raman taran bhai saagar.  
saran soor faaray jam kaagar. ||1|| rahaa-o.

satgur mantar dee-o har Naam.  
ih aasar pooran bha-ay kaam. ||2||

j p qp sſim pſi vifAwel ]  
gr ikrpwl hir Beyshwel ]3]

jap tap sanjam pooree vadi-aa-ee.  
gur kirpaal har bha-ay sahaa-ee. ||3||

mūn mō Keygūr Brm ]  
pKunink psryprbhm ]4]81]150]

maan moh kho-ay gur bharam.  
paykh naanak pasray paarbarahm.  
||4||81||150||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our pains and problems, then forgetting all other devices, we should join the congregation of saintly persons, sing God's praise and meditate on His Name. In this *shabad*, he tells us what other blessings we obtain by meditating on God, and how the need for any other ritual worship is obliterated for a person upon whom Guru and God become gracious.

First of all, Guru Ji clarifies: "(O' my friends, that person) alone seeks the guidance of the Guru upon whom (God) becomes gracious. By virtue of the power (of Guru's blessings), no malady afflicts that person."(1)

Describing what happens when we follow Guru's advice and meditate on God's Name, Guru Ji says: "By meditating on God's (Name), we cross over the dreadful (worldly) ocean. When we seek the shelter of the brave (Guru), then even the demon of death tears away the account (of our deeds)."(1-pause)

Guru Ji adds: "(O' my friends, whom) the true Guru has given the *mantra* of God's Name, on the support of this (*mantra*) all that person's tasks are accomplished."(2)

Summarizing the blessings received by a person upon whom Guru becomes gracious, Guru Ji says: "(The person, upon whom) the Guru has become kind, God has become that person's supporter. Such a person has obtained the full honor of (all kinds of) worships, penances, and austerities."(3)

In conclusion, Guru Ji says: "O' Nanak, (The person whose) ego, attachment, and doubts, the Guru has dispelled sees God pervading (everywhere)."(4-81-150)

**The message of this *shabad* is that if we want to get rid of our evil tendencies, and become free from all fears (including the fear of death), then we should pray to God to bless us with the guidance of the Guru, so that under his guidance we may meditate on God's Name, and win His support.**

gaſi mhl w 5 ]

ga-orhee mehlāa 5.

ibKYruj qyADl w Bwl ]  
diK l ugrwm nmuicqwl ]1]

bikhai raaj tay anDhulaa bhaaree.  
dukh laagai raam *Naam* chitaaree. ||1||

qrydis kauqhl vifAwel ]  
mwieAw mgnunrik l Yj wel ]1] rhwau]

tayray daas ka-o tuhee vadi-aa-ee.  
maa-i-aa magan narak lai jaa-ee. ||1|| rahaa-o.

rog igrsq icqwrnau]  
ibKumqykw Tair n Twau]2]

rog girsat chitaaray naa-o.  
bikh maatay kaa tha-ur na thaa-o. ||2||

crn kml isaul wgl pliq ]  
Awn skw nhl Awih cliq ]3]

charan kamal si-o laagee pareet.  
aan sukhaa nahee aavahi cheet. ||3||

sdw sdw ismraupB sAwml ]  
iml unink hir AMrj wml ]4]82]151]

sadaa sadaa simra-o parabh su-aamee.  
mil naanak har antarjaamee. ||4||82||151||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want to get rid of our evil tendencies and become free from all fears (including the fear of death), then we should pray to God to bless us with the guidance of the Guru, so that under his guidance we may meditate on God's Name, and win His support. In this *shabad*, Guru Ji tells us what kinds of sufferings we later go through when we become engrossed in enjoying poisonous worldly pleasures, and what are the benefits of always remaining imbued with the love of God.

Guru Ji says: "(O' my friends), under the influence of vicious addictions, one becomes absolutely blind (in evil pursuits. (But when, due to these bad habits), one is afflicted with some malady (or gets into trouble), then one remembers God's Name (and prays to Him for help)."(1)

However, regarding a devotee of God, Guru Ji says: "(O' God), for Your devotee, You Yourself are all his glory. (He knows that) engrossment in worldly wealth and affairs drags a person into hell." (1-Pause)

Reverting to the state of the person engrossed in vicious pleasures, Guru Ji says: "(Even though a person) afflicted with ailments, remembers (God's) Name, but the person who is intoxicated with (the pleasures of) the poison (of worldly wealth) has no place of rest or peace (because all that person's lamentations and vows of celibacy are false or very short lived)."(2)

But, as for the devotee of God, Guru Ji says: "(O' my friends), any other kinds of (worldly) pleasures don't enter the mind of a person who is attuned to the loving adoration of (God's) immaculate Name."(3)

Guru Ji concludes the *shabad* by praying to God. He says: "O' my God and Master, the Inner Knower of all hearts, come and meet Nanak, (and bless me that) I may ever and forever meditate on You."(4-82-151)

**The message of this *shabad* is that if we want to avoid being afflicted with painful maladies, or other troubles, then instead of remaining engrossed in false worldly pleasures and vices, we should pray to God to bless us so that we may always remember Him and meditate on His Name.**

gaṁl mhl ॥ 5 ]

AwT phr sṁl btvry]  
kir ikrpw pṁB l eyinvry]1]

Aṁw hir rsurmhusBukie ]  
srb kl ॥ pṁn pṁBsie ]1] rhau]

mhw qpiq sigr sṁr ]  
pṁB iKn mih pṁr aqṁrxhr ]2]

Aink bṁn qṁynhl j ॥ h ]  
ismrq nwm mkiq Pl pṁh ]3]

akiq isAwp ies qykCunwih ]  
kir ikrpwnnk gṁx gṁh ]4][83][152]

ga-orhee mehlāa 5.

aath pahar sangee batvaaray.  
kar kirpaa parabḥ la-ay nivaaray. ||1||

aisaa har ras ramhu sabḥ ko-ay.  
sarab kalaa pooran parabḥ so-ay. ||1|| rahaa-o.

mahaa ṭapaṭ saagar sansaar.  
parabḥ khin meh paar ṭaaranhaar. ||2||

anik banḌhan ṭoray nahee jaahi.  
simraṭ Naam mukaṭ fal paahi. ||3||

ukaṭ si-aanap is ṭay kachḥ naahi.  
kar kirpaa naanak gun gaahi. ||4||83||152||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to avoid being afflicted with painful maladies, or other troubles, then instead of remaining engrossed in false worldly pleasures and vices we should pray to God to bless us, so that we may always remember Him and meditate on His Name. In this *shabad*, he tells us how we can get rid of all our evil passions, which otherwise keep trying to rob us of virtues, land us in trouble, and cause immense pain.

He says: "(O' my friends), at all times like highwaymen (the evil impulses of ego, lust, anger, greed and false attachment), accompany a person. (But they who keep meditating on God's Name), showing His mercy, (God) saves them (from being misled by these passions)."(1)

Therefore, Guru Ji advises: “(O’ my friends), that perfect God is all powerful. You should all enjoy the relish of the Name (of such a powerful God).”(1-pause)

Listing some of the powers of God, Guru Ji says: “(O’ my friends), this world is like an exceedingly hot ocean, but God can ferry us across it in an instant.”(2)

Guru Ji adds: “There are countless (worldly) bonds which cannot be broken (by a person’s own efforts, but they who) meditate on (God’s) Name obtain the fruit of salvation (from these bonds).”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says (that there is no better) argument or more clever idea than this (that we should pray to God and say: “O’ God), show mercy on us (so that we may) sing Your praises.”(4-83-152)

**The message of this *shabad* is that this world is like a scorching hot ocean, where at all times the evil passions (such as lust, and greed) tempt us into many sinful ways, which will cause immense trouble and misery later on. The only way to save us from such evil tendencies and painful consequences is to pray to God to bless us, so that we may meditate on His Name and sing His praises.**

gaṁl mhl 5 ]

ga-orhee mehlāa 5.

Qwql pael hir konim ]  
ibcrusṁr pṁn siB km ]1]

ṭhaaṭee paa-ee har ko Naam.  
bichar sansaar pooran sabḥ kaam. ||1||

vfbḡl hir klrqnḡaelAY]  
pṁrbḡm qḡdjh q paelAY]1] rhḡau]

vadbḡaagee har keertan gaa-ee-ai.  
paarbarahm ṭoo<sup>N</sup> deh ṭa paa-ee-ai. ||1|| rahaa-o.

hir kycrx ihrdṽair Dair ]  
Bv sigruciV aqrh pṁr ]2]

har kay charan hirdai ur Dhaar.  
bhav saagar charḥ utreh paar. ||2||

suDṽḡḡukrhusBukie ]  
sdw kil Aṁ iṽir dḡun hie ]3]

saaDḡoo sang karahu sabḥ ko-ay.  
sadaa kali-aan fir dookḥ na ho-ay. ||3||

pḡ Bḡiq Bj ḡḡl inḡnu]  
nṁk drḡh paelAYmnu]4]84]153]

paraym bhagat bhaj ḡṽee niDḡaan.  
naanak dargeh paa-ee-ai maan. ||4||84||153||

#### GAURRI MEHLA 5

In the previous many *shabads*, Guru Ji advised us that instead of running after worldly wealth, we should concentrate on accumulating the wealth of God’s Name, which alone can help us in obtaining honor in God’s court and salvation from repeated births and deaths. Yet often a question comes in the mind of ordinary human beings, how can one live in peace and ease during the present human birth, and carry out one’s worldly duties and accomplish the necessary worldly tasks. In this *shabad*, Guru Ji tells us how the wealth of God’s Name can help us in our worldly tasks as well, and how we should conduct ourselves during our human existence.

He says: “(O’ my friend, if by God’s Grace) you have obtained the wealth of God’s Name, then you can move freely in the world, and all your tasks would be accomplished.”(1)

However, Guru Ji acknowledges that we obtain this wealth only by God’s grace. Therefore he says: “(O’ my friends, it is only) by great good fortune that we sing God’s praises. (We should pray to God and say, “O’ God), if You bestow (this gift, only then) can we sing Your praises.”

Therefore Guru Ji says: “(O’ my friend), enshrine God’s lotus feet (His Name) in your heart. (In this way, by boarding the ship of God’s Name), you would cross over the dreadful (worldly) ocean.”(2)

Continuing his advice, Guru Ji says: “(O’ my friends), all of you should seek the company of saint (Guru. By doing so) you will always live happily, and will not suffer in pain again.”(3)

In summary, Guru Ji says: “(O’ my friends), meditate on the Treasure of merits with love and devotion. Nanak (says, by doing so) we obtain honor in God’s court.”(4-84-153)

**The message of this *shabad* is that if under the guidance of the Guru we meditate on God with loving devotion, then not only would we live happily here, but would also obtain honor in God’s court.**



gaṁl mhl w 5 ]

j il Qil mhlAil pñ n hir mlq ]  
Bñ ibnsygyeygk nlq ]1]

aṭq sṭq hir slg phrAw ]  
j w klysmrix j m nhl frAw ]1] rhwau]

crx kml pB irdYinvwsu]

pñw 197

sgl dK kw hieAw nwsu ]2]

Awsw mwxuquxuDnuek ]  
sacysw kl mn mih tk ]3]

mhw grlb j n sD AnwQ ]  
nwnk pB rñKydyhwQ ]4]85]154]

ga-orhee mehlāa 5.

jal thal mahee-al pooran har meet.  
bharam binsay gaa-ay gun neet. ||1||

oothat sovat har sang pahroo-aa.  
jaa kai simran jam nahee daroo-aa. ||1||  
rahaa-o.

charan kamal parabh ridai nivaas.

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sagal dookh kaa ho-i-aa naas. ||2||

aasaa maantaanDhan ayk.  
saachay saah kee man meh tayk. ||3||

mahaa gareeb jan saaDh anaath.  
naanak parabh raakhay day haath.  
||4||85||154||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if under the guidance of the Guru we meditate on God with loving devotion, then not only would we live happily in this world, but would also obtain honor in God's court. In this *shabad*, he describes the blessings obtained by those who have sought the shelter of God, and how God has protected them.

Guru Ji says: "Our friend God is fully pervading in all waters, land, and sky. They who have daily sung His praises, all their doubts have been dispelled."(1)

Describing how God protects His devotees, Guru Ji says: "(O' my friends), by meditating on Him we lose the fear of death. Like a bodyguard, that God remains with us (at all times), whether we are awake or asleep. (1-pause)

Guru Ji adds: "(O' my friends), they within whose hearts God's immaculate Name has been enshrined, all their miseries have been annihilated."(2)

Therefore, regarding the faith of devotees in their God, Guru Ji says: "(For the devotees, God is their only one hope, honor, strength, and wealth. In their heart is the support of (God), the eternal King."(3)

In conclusion, Guru Ji says: "(O' my friends), extending His hand, God has protected the utterly poor devotees, saints, and support less persons (who have sought His shelter)."(4-85-154)

**The message of this *shabad* is that if we sing praises of God and meditate on His Name with love and devotion, then no matter how poor, or support less we are, He would protect us day and night.**

gaṁl mhl w 5 ]

hir hir nwim mj nukir stby ]  
köt glx pñ Pl mby ]1] rhwau]

hir kycrx irdymih bsy ]  
j nm j nm kyikl ivK nsy ]1]

sDslg klrqn Pl upwAw ]  
j m kw murguidit n AwAw ]2]

ga-orhee mehlāa 5.

har har Naam majan kar soochay.  
kot garahan punn fal moochay. ||1|| rahaa-o.

har kay charan riday meh basay.  
janam janam kay kilvikh nasay. ||1||

saaDhsang keertan fal paa-i-aa.  
jam kaa maarag darisat na aa-i-aa. ||2||

mn bc kñ givM ADwru ]  
qw qyCitE ibKusBwru ]3]

man bach karam govind aDhaar.  
taa tay chhuti-o bikh sansaar. ||3||

kir ikrpw pB klnApnw ]  
nwnk j wpuj pyhir j pnw ]4]86]155]

kar kirpaa parabh keeno apnaa.  
naanak jaap japay har japnaa. ||4||86||155||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we sing praises of God and meditate on His Name with true love and devotion, then no matter how poor or support less we are, He would protect us day and night. In this *shabad*, he clears our doubts regarding the need for any other kinds of rituals, such as observing fasts, giving charities, or bathing at pilgrimage stations at the time of solar or lunar eclipses, etc.

He says: “(O’ my friends), they who have become pure by bathing in the immaculate Name of God (have obtained) the reward of doing the most virtuous deeds during millions of eclipses.”(1-pause)

Elaborating on the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), they in whose hearts are enshrined God’s immaculate feet (His Name), their sins of myriad of births have vanished.”(1)

Continuing to state the merits of singing God’s praise, he says: “In the company of saints, the one who had obtained the fruit of God’s praise did not have to face the fear of death at all.”(2)

Guru Ji adds: “(O’ my friends), they who in their thoughts, words, and deeds have made God as their only support, they have gotten rid of the poisonous worldly bonds.”(3)

In conclusion, Guru Ji says: “(O’ my friends), showing His mercy those whom God has made as His own, Nanak (says), God keeps them meditating on His Name.”(4-86-155)

**The message of the *shabad* is that we should pray to God to show His grace upon us, so that we may always keep meditating on His Name. Because God’s Name can destroy all our past sins, and we can obtain salvation without doing any other rituals, such as observing fasts or bathing at holy places.**

gaMl mhl w 5 ]

ga-orhee mehl<sup>aa</sup> 5.

pausrxw<sup>el</sup> ij in hir j wqy ]  
mnuqnuslql ucrx hir rwqy ]1]

pa-o sarnaa-ee jin har jaatay.  
man tan seetal charan har raatay. ||1||

BYBjn pB min n bsuhl ]  
frpq frpq j nm bhquj uhl ]1] rhwau ]

bhai bhanjan parabh man na basaahee.  
darpat darpat janam bahut jaahee. ||1||  
rahaa-o.

j w kYirdYbisE hir nwm ]  
sgl mnrQ qw kyp<sup>tn</sup> n km ]2]

jaa kai ridai basi-o har *Naam*.  
sagal manorath taa kay pooran kaam. ||2||

j nmuj rw imrquij suwis ]  
sosmrQuismir swis igwis ]3]

janam jaraa mirat jis vaas.  
so samrath simar saas giraas. ||3||

mlqusuj nusKw pBuek ]  
nwmusAwml kw nwnk tk ]4]87]156]

meet saajan sakhaa parabh ayk.  
*Naam* su-aamee kaa naanak tayk.  
||4||87||156||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji asked us to pray to God to show His grace upon us, so that we may always keep meditating on His Name, because God’s Name can destroy all our past sins. In this *shabad*, he tells us about those people who can help and guide us in this regard, and elaborates further on the merits of meditating on God’s Name.

Guru Ji says: "(O' my friend), seek the refuge of those (saints) who have (already) realized God. They who are attuned to God's immaculate Name, their mind and body become calm."<sup>(1)</sup>

Now commenting on the state of those who do not enshrine God in their mind, Guru Ji says: “(O’ my friend), they who do not enshrine God, the destroyer of fears, in their mind waste their whole life in a constant state of fear.”(1-pause)

Regarding those who do enshrine God's Name in their mind, Guru Ji says: "They in whose mind is enshrined God's Name, all their desires are fulfilled and all their tasks are accomplished." (2)

Therefore, Guru Ji advises: “(O’ my friend), He in whose hands is our birth, old age, and death, meditate on Him with every morsel and breath of yours.”(3)

In closing, Guru Ji reminds us and says: “(O’ my friend), the one God alone is our friend, well wisher, and companion. Nanak (says), we should seek the support of the Name of that Master.”(4-87-156)

**The message of this *shabad* is that we should seek the shelter of those (saints) who are already meditating on God's Name, so that in their company we may also learn to depend upon the support of that God, who is the true friend and well wisher of us all, and in whose shelter all our fears and worries are destroyed.**

gaŋ/ mhl w 5 ]

**qa-orhee mehlāa 5.**

bahir rwiKE irdYsmwI ]  
Gir AweygövMwI YnwI ]1]

baahar raakhi-o ridai samaal.  
ghar aa-ay govind lai naal. ||1||

hir hir nvmuslqn kYslg ]  
mnuqnurwqwrvm kYrlg ]1] rhvau]

har har *Naam* santan kai sang.  
man tan raataa raam kai rang. ||1|| rahaa-o.

gr prsıdl sıgruqirAw ]  
j nm j nm kyıkl ivK sıB ihirAw ]2]

gur parsaaḁee saagar tari-aa.  
janam janam kay kilvikh sabh hiri-aa. ||2||

sBw sriq nwim BgvMu]  
 ptrygr kwirml mMu]3]

sobhaa surat *Naam* bhagvant.  
pooray gur kaa nirmal mant. ||3||

crx kml iherdymih j wpu]  
nwnkupjK j lvYprqwpw]4]88]157]

charan<sub>u</sub> kamal hir<sub>u</sub>day meh jaap.  
naanak pay<sub>kh</sub> jeevai partaap. ||4||88||157||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of those (saints) who are already meditating on God's Name, so that in their company we may also learn to depend upon the support of that God, who is the true friend and well wisher of us all, and in whose shelter all our fears and worries are destroyed. According to Dr. Bhai Vir Singh Ji, "this *shabad* appears to be uttered by Guru Ji on his return from a trip outside." Indirectly this *shabad* tells us the way of life of our saint (Gurus), which we should try to emulate.

Guru Ji says: "(O' my friends, this is the way of the saints, that they always keep God in their mind. When they go out, they keep (Him) enshrined in their heart, and when they return home, they bring God along with them.)"(1)

Putting it in another way, Guru Ji says: “(O’ my friends), God's Name always remains in the company of saints. Their body and mind remains imbued with God's love.”(1-pause)

Now describing the blessings obtained by them, Guru Ji says: “(In this way, by meditating on God’s Name) through Guru’s grace, they have crossed over the (worldly) ocean, and all their sins of myriad of births have been destroyed.”(2)

Describing how God's Name helps us in our spiritual journey, Guru Ji says: "(O' my friends), when we attune our mind to God's Name, we obtain honor. This is the immaculate *mantra* of the perfect Guru."<sup>3</sup>)

Therefore Guru Ji advises: “(O’ my friend), meditate on the immaculate Name (of God) in your heart. (As far as) Nanak is concerned, he simply lives seeing the glory of (that God).”(4-88-157)

**The message of the *shabad* is that if we want to cross over the worldly ocean and get rid of the painful rounds of birth and death, then like our saint (Gurus), we should always keep God in our mind, whether inside or out.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

DṁuiehuQunugivṁl gk gwey]  
kṁl Kyn pṁB Awip bswey]1] rhwau]

Dhan ih thaān govind gun gaa-ay.  
kusal khaym parabḥ aap basaa-ay. ||1||  
rahaa-o.

ibpiq qhwj hw hir ismrnunhl ]  
kṁt Aṁd j h hir gn ghl ]1]

bipaṭ ṭahaa jahaa har simran naahee.  
kot anand jah har gun gaahee. ||1||

hir ibsirAṁdK rg Gnyy]  
pṁB syw j mul gṁn nryy]2]

har bisri-ai dukḥ rog ghanayray.  
parabḥ sayvaa jam lagai na nayray. ||2||

sovfBṁgl inhcl Qunw]  
j h j pṁAṁpṁB kṁl nṁw]3]

so vad<sup>b</sup>haagee nihchal ṭhaan.  
jah japee-ai parabḥ kayval Naam. ||3||

j h j wēlAṁqḥ nṁl myrw sAṁl ]  
nṁnk kauimil Aw Aṁrj wml ]4]89]158]

jah jaa-ee-ai ṭah naal mayraa su-aamee.  
naanak ka-o mili-aa anṭarjaamee.  
||4||89||158||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want to get rid of the painful rounds of birth and death, then like our saint (Gurus), we should always keep God in our mind. According to Dr. Bhai Vir Singh Ji, this *shabad* seems to be uttered regarding some holy congregation or temple, where Guru Ji used to go and participate in singing God’s praises. In this *shabad*, he tells us how blessed is that place where God’s praises are being sung, and we can realize how Guru Ji felt the closeness of God wherever he went.

Guru Ji says: "Blessed is this place where God’s praises are being sung. God has Himself made arrangements for peace and pleasure (in such a place).”(1-pause)

Comparing the state of affairs where God is being forsaken with the place where His praises are sung, he says: “Calamity is there, where God's meditation is not, (but) myriad of joys are there, where praises of God are being sung.”(1)

Guru Ji adds: “When we forget God, many anguishes and maladies overtake us, but while serving God by uttering His praise, even the fear of death doesn’t come near us.”(2)

Therefore, Guru Ji says: “Very fortunate and stable is that place (that heart), where only the Name of God is meditated upon.”(3)

He concludes the *shabad* by expressing his gratitude to God for being always with Him. He says: “Nanak has been blessed with such an Inner Knower, that wherever he goes his Master is with him.”(4-89-158)

**The message of the *shabad* is that if we want to be free from all worries, including the fear of death, then we should always try to go to such places where God’s praises are being sung, and we should always keep Him in our mind.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

j opṁl gōvṁlDawY]  
piVAw AxpivAw prm giq pṁwY]1]

jo paraanee govind Dhi-aavai.  
parḥi-aa anparḥi-aa param gaṭ paavai. ||1||

swDUsHg ismir gpw ]  
ibnunwYJTw Dnumw u ]1] rhwau]

phw 198

rpvMhucqruisAwkw ]  
ij in j in minAw pB kw Bwkw ]2]

j g mih AwieAw soprvwku ]  
Git Git Apxw sAwml j wku ]3]

khunwk j w kypIn Bw ]  
hir crxl qw kmnuw w ]4]90]159]

saaDhoo sang simar gopaal.  
bin naavai jhoothaa Dhan maal. ||1|| rahaa-o.

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roopvant so chaṭur si-aanaa.  
jin jan maani-aa parabh kaa bhaanaa. ||2||

jag meh aa-i-aa so parvaan.  
ghat ghat apnaa su-aamee jaan. ||3||

kaho naanak jaa kay pooran bhaag.  
har charneeṭaa kaa man laag. ||4||90||159||

### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be free from all worries, including the fear of death, then we should always try to go to such places where God's praises are being sung, and we should always keep Him in our mind. In this *shabad*, he tells us what kind of rewards a person receives who meditates on God's Name.

He says: "(O' my friends), the person who meditates on God, whether learned or illiterate, obtains supreme state (of spiritual bliss)."(1)

Therefore advising us, Guru Ji says: "(O' my friend), in the company of saintly persons meditate on the Master of the earth. Because without (meditating on the) Name, all wealth and property is false (none of it would accompany you after death)."(1-pause)

Regarding those who take pride in their beauty or wisdom, Guru Ji says: "(O' my friends, in God's court that person alone is recognized as) handsome, clever, or wise, who has (cheerfully) obeyed God's will."(2)

Guru Ji adds: "Only the advent of that person is approved (in God's court), who sees the Master in each and every heart."(3)

In conclusion, Guru Ji says: "O' Nanak, They whose destiny is perfect, their mind is attuned to God's Name."(4-90-159)

**The message of this *shabad* is that irrespective of one's qualifications, whosoever meditates on God's Name obtains the supreme state of spiritual bliss. Therefore, that person is wise and fortunate whose mind is attuned to God's Name, and who cheerfully accepts God's will.**

gaMl mhl w 5 ]

hir kydw isausukq nhl slgu ]  
EhuibKel Esurw korlgw ]1] rhwau]

mn Asvur j byqrl slgur ]  
ij aukuprKupicwYnwrl ]1]

bl kaunqil pie dhaw ]  
galcir islg piCYpwY ]2]

gwfr lykumDyukir pl ]  
sadykauDwYibnupl ]3]

nwnk ram numj ip clq ]  
ismir sAwml hir swmlq ]4]91]160]

ga-orhee mehlā 5.

har kay daas si-o saakaṭ nahee sang.  
oh bikh-ee os raam ko rang. ||1|| rahaa-o.

man asvaar jaisay turee seegaaree.  
ji-o kaapurakh puchaarai naaree. ||1||

bail ka-o nayṭaraa paa-ay duhaavai.  
ga-oo char singh paachhai paavai. ||2||

gaadar lay kaamDhayn kar poojee.  
sa-uday ka-o Dhaavai bin poonjee. ||3||

naanak raam Naam jap cheeṭ.  
simar su-aamee har saa meet. ||4||91||160||

## GAURRI MEHLA 5

In stanza (1) of *shabad* (4-89-158) Guru Ji said: "Calamity is there, where God's meditation is not, (but) myriad of joys are there where praises of God are being sung." In this *shabad*, Guru Ji gives many vivid examples to show how there is no commonality between a God's devotee and the worshipper of *Maya* (worldly wealth and power), and with whom we should develop friendship.

He says: "(O' my friends), the devotee of God cannot join company with the worshipper of *Maya* (the worldly riches and power). The latter is lured by vicious pleasures and the former is imbued with the love of God."(1-pause)

Now illustrating the mismatch between a devotee of God and the worshipper of power, Guru Ji says: "(The friendship between a devotee of God and a worshipper of wealth is like that of) an untrained person riding a decorated horse, or an impotent man trying to seduce a woman."(1)

Giving other examples, Guru Ji says: (The friendship between the worshipper of power and God's servant) is like a person trying to milk a bull by putting a cord round its legs, or a person trying to out chase a lion while riding a cow." (2)

Guru Ji adds: "(For a devotee to make friends with an egocentric is like a person) worshipping a sheep, mistaking it for a wish fulfilling cow, or a person going to the market to buy merchandise without any money (in the pocket)."(3)

In conclusion, Guru Ji says: "(O' my friend, instead of wasting your time in developing friendship with worshippers of *Maya*), Nanak says, in your mind worship God's Name and meditate on the friend and Master like God."(4-91-160)

**The message of this *shabad* is that there is no use trying to form friendships with the worshippers of *Maya*. Instead, we should make God as our friend by always meditating on His Name.**

gaMl mhl w 5 ]

ga-orhee mehlāa 5.

sw miq inrml khIAq Dlr ]  
rm rsmiexuplvq blr ]1]

saa maṭ nirmal kahee-aṭ Dheer.  
raam rasaa-in peevaṭ beer. ||1||

hir kycrx ihrdYkir Et ]  
j nm mrx qyhvq Cṭ ]1] rhvau]

har kay charan hirdai kar ot.  
janam maran ṭay hovaṭ chhot. ||1|| rahaa-o.

soqnuinrml uij quapj Yn pwpu]  
rm rlg inrml prqpū]2]

so ṭan nirmal jīṭ upjai na paap.  
raam rang nirmal partaap. ||2||

swDsllg imit j wq ibkw ]  
sB qyalt ehoapkwr ]3]

saaDhsang mit jaat bikaar.  
sabhtay ooch ayho upkaar. ||3||

pñ Bgiq rvygpm ]  
nmnk j wYsD rvm ]4]92]161]

paraym bhagaṭ raatay gopaal.  
naanak jaachai saaDh ravaal. ||4||92||161||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that there is no use of trying to form friendships with the worshippers of *Maya*. Instead, we should make God as our friend by always meditating on His Name. In this *shabad*, he tells us what is the wisest council to follow, and how to make friendship with God.

He says: "O' brother, that intellect is said to be pure and steadfast, with which one quaffs the nectar of God's Name."(1)

Therefore, Guru Ji advises: "(O' my friend), in your mind, make God's Name as your prop. (By doing so), you will be spared (from the pains of) birth and death."(1-pause)

Listing additional merits of God's Name, he says: "Such is the immaculate glory of God's Name, (that it keeps one away from any sin, and) that body becomes immaculate out of which arises no sin."(2)



Now explaining the blessings obtained by joining the society of saints, Guru Ji says: “(O’ my friends), in the company of saints, all the vices are effaced, and this is highest virtuous deed.”(3)

Therefore, Guru Ji concludes the *shabad* by saying: “Nanak seeks the dust of the feet (the humble service) of those saints who remain imbued with the loving devotion of God.”(4-92-161)

**The message of the *shabad* is that if we want to be rid of the pains of births and deaths, then joining the company of saints we should meditate on God’s Name, so that our intellect becomes immaculate and we do not commit any more sins.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

Aṁl pṛiq gōvṁl isaul ṁgl ]  
mjṁl l eypṁn vfBṁgl ]1] rhṁau]

aisee pareetṁ govind si-o laagee.  
mayl la-ay pooran vad<sup>b</sup>haagee. ||1|| rahaa-o.

Brqṁ pjK ibgsṽij aunṁl ]  
iqauhir j nuj lvYṁmuicqṁl ]1]

b<sup>h</sup>artaa payk<sup>h</sup> bigsai ji-o naaree.  
ṭi-o har jan jeevai Naam chītaaree. ||1||

pṁl pjK ij auj lvq mṁqṁ ]  
Eiq pṁq j nuhir isaurṁqṁ ]2]

pootṁ payk<sup>h</sup> ji-o jeevaṭṁ maataa.  
oṭ potṁ jan har si-o raataa. ||2||

I Ḃl AndukrṽpjK Dṁṁ ]  
j n crn kml isaul ṁgomṁṁ ]3]

lob<sup>h</sup>ee anad karai payk<sup>h</sup> D<sup>h</sup>anaa.  
jan charan kamal si-o laago manaa. ||3||

ibsrnḥl iekuiql uduṁṁṁ ]  
nṁṁk kypḂ pṁṁ ADṁṁ ]4][93]162]

bisar nahee ik ṭil daataar.  
naanak kay parabh paraan aD<sup>h</sup>aar.  
||4||93||162||

#### GAURRI MEHLA 5

In the previous *shabad* (4-91-160), Guru Ji told us that there is no use of trying to form friendships with the worshippers of *Maya*. Instead, we should try to become devotees of God and always meditate on the Name of God, who is our real friend. In this *shabad*, he explains what kind of sincere, deep and limitless love for God His devotees have, and how fortunate they are.

He says: "The devotees who are imbued with such a love of God (as explained below) God unites them with Him."(1-pause)

First citing the example of a young bride, Guru Ji says: "Just as a bride is delighted on seeing her groom, similarly God’s devotee feels rejuvenated by contemplating God’s Name."(1)

Giving more examples, Guru Ji says: “Just as a mother feels alive seeing her son, similarly the devotee is imbued with God like warp and woof.”(2)

Guru Ji adds: “As the greedy person rejoices on seeing wealth, similarly the devotee’s mind remains attuned to God’s immaculate Name.”(3)

Therefore, Guru Ji prays: “O’ the mainstay of Nanak’s life breaths, O’ benevolent God, do not go out of my mind even for an instant.”(4-93-162)

**The message of this *shabad* is that if we want to be reunited with our benevolent Master, the eternal God, then we should become His true devotee, and love Him as a young bride loves her groom or a mother loves her son. We shouldn’t forget Him at any time.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

rṁṁ rsṁeix j oṁ n glDy]  
crn kml pṁṁ Bgql blDy]1] rhṁau]

raam rasaa-in jo jan geeD<sup>h</sup>ay.  
charan kamal paraym b<sup>h</sup>agtee beeD<sup>h</sup>ay. ||1||  
rahaa-o.

Aan rasaa d<sub>e</sub>esih siB C<sub>u</sub>ru]  
nam ibn<sub>w</sub>inhPI s<sub>h</sub>ar ]1]

aan rasaa deeseh sabh chhaar.  
Naam binaa nihfal sansaar. ||1||

AD k<sub>h</sub> qy<sub>k</sub>uFyA<sub>w</sub>ip ]  
g<sub>u</sub>n gov<sub>i</sub>nd Acrj pr<sub>q</sub>ap ]2]

anDh koop tay kaadhay aap.  
gun govind achraj partaap. ||2||

vix iq<sub>l</sub>x iq<sub>B</sub>vix p<sub>h</sub>n gp<sub>u</sub>l ]  
bh<sub>m</sub> ps<sub>u</sub>ruj IA s<sub>h</sub>g dieA<sub>w</sub>l ]3]

van tarin tarib<sub>h</sub>avan pooran gopaal.  
barahm pasaar jee-a sang da-i-aal. ||3||

khun<sub>w</sub>nk s<sub>w</sub>kQ<sub>n</sub>l s<sub>u</sub>ru]  
min I q<sub>u</sub>ij suisrj nh<sub>w</sub>ru]4]94]163]

kaho naanak saa kathnee saar.  
maan layt jis sirjanhaar. ||4||94||163||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be reunited with our benevolent Master, the eternal God, then we should become His true devotee, and love Him as a young bride loves her groom or a mother loves her son, and not forget Him at any time. In this *shabad*, Guru Ji elaborates on the depth of love of devotees for their beloved God, and tells us how we also should remember Him.

Citing a beautiful metaphor, Guru Ji says: "(O' my friends), they who get used to the elixir of God's Name, they are attuned to the loving devotion of God (just as a bee gets attached to a flower)." (1-pause)

Now commenting on the state of mind of such true devotees, Guru Ji says: "To them all other relishes seem like dust. For them, without the Name the whole world is of no use." (1)

Describing the blessings, God bestows on such devotees, he says: "(God) Himself pulls them out of the blind well (of worldly desires). This is the wonderful glory and merit of singing God's praise." (2)

Regarding the view with which the devotees see the world, Guru Ji says: "(The devotees) realize that the perfect God is pervading in all woods, vegetation, and the three worlds, and the merciful Master always accompanies the mortals." (3)

Guru Ji concludes the *shabad* by advising us to utter only those words, which please God. He says: "(O' my friends), Nanak says that utterance alone is sublime, which the Creator approves. (In other words, we should only sing God's praises and utter His Name, because that is the only thing He likes)." (4-94-163)

**The message of this *shabad* is that we should be so much in love with God and His Name that for us all the pleasures and luxuries of the world mean nothing compared to God's love, and for that we should always keep singing His praise and meditating on His Name.**

ga<sub>w</sub>l mhl w 5 ]

ga-or<sub>h</sub>ee mehl<sub>a</sub> 5.

in<sub>q</sub>p<sub>h</sub>q n<sub>w</sub>xur<sub>w</sub>m sir kljY]  
J<sub>o</sub>l m<sub>h</sub>w rsu<sub>h</sub>ir A<sub>h</sub>m<sub>h</sub>q<sub>u</sub>p<sub>h</sub>ljY]1] rh<sub>w</sub>au]

nitparat naavan raam sar keejai.  
j<sub>h</sub>ol mahaa ras har amrit peejai. ||1|| rahaa-o.

in<sub>r</sub>ml ad<sub>k</sub>u<sub>g</sub>ov<sub>i</sub>nd kw nm ]  
mj nuk<sub>r</sub>q p<sub>h</sub>n siB km ]1]

nirmal udak govind kaa Naam.  
majan karat pooran sabh kaam. ||1||

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s<sub>h</sub>g<sub>h</sub>g qh gsit hie ]  
k<sub>o</sub>t j nm kyikl ivK K<sub>o</sub>e ]2]

sa<sub>t</sub>sang tah gosat ho-ay.  
kot janam kay kilvikh kho-ay. ||2||

ism<sub>r</sub>ih s<sub>w</sub>D krih A<sub>w</sub>ndu]  
min qin rivA<sub>w</sub> pr<sub>m</sub>ndu]3]

simrahi saaDh karahi aanand.  
man tan ravi-aa parmaanand. ||3||

ij sih pr<sub>u</sub>p<sub>h</sub>q hir crx inD<sub>w</sub>n ]  
n<sub>w</sub>nk d<sub>w</sub>s iq<sub>s</sub>ih k<sub>u</sub>r<sub>b</sub>an ]4]95]164]

jisahi paraapat har charan niDhaan.  
naanak daas tiseh kurbaan. ||4||95||164||

**GAURRI MEHLA 5**

In the opening stanza of a previous *shabad* (4-86-155), Guru Ji stated: “(O’ my friends), they who have become pure by bathing in the immaculate Name of God, (they have obtained) the reward of doing the most virtuous deeds during millions of eclipses.” In this *shabad*, he compares the company of holy saints to a pool of immaculate water, and tells us how singing praises of God in their company or bathing in such a pool is far better than bathing at the so-called holy places.

He says: “(O’ my friends), every day take a bath in the pool of God’s (Name), and after carefully reflecting, drink this supreme elixir with great love and devotion.”(1-pause)

Describing the qualities of this water of God’s Name, Guru Ji says: “(O’ my friends), immaculate is the water of God’s Name; by taking a bath in it all one’s tasks are accomplished.”(1)

Now explaining what really is the pool of God’s Name, and what is so special about it, Guru Ji says: “(O’ my friends, the congregation of holy saints is the pool of God’s Name). In that place, there is discourse with the saintly persons (on spiritual matters, and by participating in such discourses, one) gets rid of one’s sins of myriad of births.”(2)

Describing what else happens in the congregation of saints, Guru Ji says: “(O’ my friends, there) the saintly persons meditate on God and enjoy in ecstasy, and in their heart and body pervades the supreme bliss-giving God.”(3)

Guru Ji concludes the *shabad* by saying: “Servant Nanak is a sacrifice to those who have obtained the treasure of God’s immaculate Name.”(4-95-164)

**The message of this *shabad* is that if we want to get all our tasks accomplished and enjoy supreme bliss, then joining the company of saintly persons, we should meditate on God’s Name. This is the true spiritual ablution, which is far better than bathing at any holy place.**

gaṁl mhl 5 ]

ga-orhee mehlāa 5.

soikCukir ij qumI un l wY]  
hir klrqn mih ehumnuj wY]1] rhwau]

so kichh kar jīt mail na laagai.  
har keertan meh ayhu man jaagai. ||1|| rahaa-o.

ekoisimr n dJ w Bwau]  
satsang j ip kYl nwau]1]

ayko simar na doojaa bhaa-o.  
satsang jap kayval naa-o. ||1||

krm Drm nym bti pJ w ]  
parbarhm ibnuj unun dJ w ]2]

karam Dharam naym barat poojaa.  
paarbarahm bin jaan na doojaa. ||2||

qw kl ptn hel Gm ]  
j w kl pliq ApnyapB nml ]3]

taa kee pooran ho-ee ghaal.  
jaa kee pareet apunay parabh naal. ||3||

sobśnohApr Apru]  
khunink ij in qjyibkr ]4]96]165]

so baisno hai apar apaar.  
kaho naanak jin tajay bikaar. ||4||96||165||

**GAURRI MEHLA 5**

In the previous *shabad*, Guru Ji advised us that if we want to get all our tasks accomplished and enjoy supreme bliss, then joining the company of saintly persons, we should meditate on God’s Name. This is the true spiritual ablution, which is far better than bathing at any holy place. In this *shabad*, he approaches the problem from a different angle and asks us to do only those kinds of deeds, upon doing which no dirt of sins attaches to our soul.

Guru Ji says: “(O’ my friend), do those kinds of (spiritual) deeds, upon doing which your mind may not get soiled (by any evil thoughts), and your mind may keep awake in singing God’s praises.”(1-pause)

Guru Ji further advises and says: “(O’ my friend), worship only the one God and do not have any other (worldly) attachment. In the company of saints meditate only upon (God’s) Name.”(1)

Guru Ji adds: “Except (meditating on) the transcendent God, don’t indulge in any other faith ritual, daily routine, fasting, or worship.”(2)

Commenting upon the rewards of such a true love for God, Guru Ji says: “(O’ my friends, in God’s court), approved is the toil of those whose love is with their God.”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that the person who has renounced sinful ways, such a *Vishnu* (or devotee of God) is great beyond limit.”(4-96-165)

**The message of this *shabad* is that instead of outer cleansing, we should stress upon doing such deeds upon doing which no sinful thoughts enter our mind, and we always meditate on God’s Name.**

gaMl mhl w 5 ]

ga-orhee mehlāa 5.

j lvq Cwif j wih dywny]  
mieAw an qykovrsWly]1]

jeevat chhaad jaahi dayvaanay.  
mu-i-aa un tay ko varsaa<sup>N</sup>nay. ||1||

ismir govMumin qin Dir il iKAw]  
kwhUkwj n Awq ibiKAw]1] rhwau]

simar govinḁ man tan Dhur likhi-aa.  
kaahoo kaaj na aavat bikhi-aa. ||1|| rahaa-o.

ibKYTgarl ij in ij in KweI ]  
qw kl iqBnwkbhUth j weI ]2]

bikhai thag-uree jin jin khaa-ee.  
taa kee tarisnaa kabahoo<sup>N</sup> na jaa-ee. ||2||

dwrn dK dqr sBwru]  
rm nwm ibnukSyagris pur ]3]

daaran dukh duṭar sansaar.  
raam Naam bin kaisay utras paar. ||3||

swDsliq imil die kl swiD ]  
rm nwm nwnk AwwiD ]4]97]166]

saaDhsang mil du-ay kul saaDh.  
raam Naam naanak aaraaDh. ||4||97||166||

#### GAURRI MEHLA 5

In the previous *shabad* (4-91-160), Guru Ji told us that there is no use of trying to form friendships with the worshippers of *Maya*. Instead, we should make God as our friend, by always meditating on His Name. In this *shabad*, he tells us how unreliable worldly wealth is, and what the most reliable source of true happiness is, both in this world and the next.

First of all, asking us why are we so dependent upon worldly relatives and possessions, as if these are going to provide us happiness even after our death, Guru Ji says: "O’ foolish person (these worldly relatives and possessions, which often) desert us even when we are alive, (tell me) who have been benefited (by these) after death?"(1)

Therefore, Guru Ji advises: “(O’ my friend), meditate upon God (with full concentration of) your mind and body. (This command) has been written from the very beginning (in your destiny). The poison (of worldly wealth ultimately) doesn’t serve any purpose.”(1-pause)

Now cautioning us against another undesirable outcome of the worldly wealth, Guru Ji says: “(O’ my friend), whosoever have tasted this deceptive potion of worldly wealth, their inner fire of desire (for more wealth) never ends.”(2)

As for the absolute necessity of the wealth of God’s Name, Guru Ji says: “(O’ my friend), this world is like a very dreadful ocean of pains. Without God’s Name, it cannot be crossed. (In other words, without meditating on God’s Name, we cannot be rid of the painful rounds of birth and death in this world).”(3)

Therefore, Guru Ji concludes the *shabad* by saying: “(O’ my friend), Nanak says that by joining the company of saintly persons, meditate on God’s Name, and in this way save your both (parental) generations.”(4-97-166)

**The message of this *shabad* is that worldly wealth is undependable even during our life, and is absolutely of no use after our death. It is only the wealth of God’s Name, which can provide us eternal happiness, and save us from rounds of birth and death. Therefore we should not get entangled in worldly wealth; instead we should meditate on God’s Name in the company of saints.**

gaṁI mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

grlbw apir ij iKṛYdWI ]  
 pwrblhm sw Agin mih swI ]1]

gareebaa upar je khinjai daarhee.  
 paarbarahm saa agan meh saarhee. ||1||

pṭw inAwaukrykrqrw ]  
 Apnydus kauruKnhuru ]1] rhau ]

pooraa ni-aa-o karay karṭaar.  
 apunay daas ka-o raakhanhaar. ||1|| rahaa-o.

Aid j gwid pḷit prqpū ]  
 inḷkumAw apij vf qpū ]2]

aad jugaad pargat partaap.  
 nindak mu-aa upaj vad taap. ||2||

iqin mairAwij rKYn kie ]  
 AvgYpCYmḷI sōe ]3]

tin maari-aa je rakhai na ko-ay.  
 aagai paachhai mandee so-ay. ||3||

Apnydus ruKYkṁI Iwie ]  
 srix nwnk hir nmuiDAwie ]4]98]167]

apunay daas raakhai kanth laa-ay.  
 saran naanak har *Naam* Dhi-aa-ay.  
 ||4||98||167||

## GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, this *shabad* seems to be uttered by Guru Ji when putting his hand on the beard a tyrant *Sulhi Khan*, had boasted to subdue and kill humble Guru Arjun Dev Ji. But he himself died on the way by accidentally falling into a burning brick kiln. Then Guru Ji uttered this *shabad* as a general lesson for all those who unnecessarily slander or torture innocent persons.

Commenting on the fate of those who bully poor helpless persons, Guru Ji says: “He who proudly strokes his beard over the poor, God has burnt that beard in fire. (In other words, they who have tried to bully weaker persons, God has awarded them severe punishment).”(1)

Expressing his faith, Guru Ji says: “(O’ my friends), the Creator does full justice. He is the savior of His devotee.”(1-pause)

Now referring to the particular incident of *Sulhi Khan* falling into a burning hot brick kiln, Guru Ji says: “(O’ my friends), God’s glory has been manifest since the beginning of ages. (Therefore because of His power) an intense heat arose (in the brick kiln. Falling into it) the slanderer got killed.”(2)

Guru Ji adds: “(That God), killed the slanderer, from whom nobody could be saved. He earned dishonor both in this and the next world.”(3)

In conclusion, Guru Ji says: “(O’ my friends), God saves His servants by embracing them to His bosom. Therefore seeking His shelter, Nanak meditates on God's Name.”(4-98-167)

**The message of this *shabad* is that we should never be arrogant and oppress the poor and the meek; otherwise we would be severely punished. In case any tyrant tries to oppress us, we should seek God’s protection, keep meditating on His Name, and have full faith in God’s justice.**

gaṁI mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

mhj ruJṭw klqnuAwp ]  
 pwpI kaul wgw shḷpū ]1]

mahjar jhoothaa keeton aap.  
 paapee ka-o laagaa santaap. ||1||

ij sih shṛel gōbdumyṛw ]  
 iqsukauj munhl AwYnyṛw ]1] rhau ]

jisahi sahaa-ee gobid mayraa.  
 tis ka-o jam nahee aavai nayraa. ||1|| rahaa-o.

swcl drgh bḷ Ykḷu ]  
 isruhuQ pCḂYAḂw mḷu ]2]

saachee dargeh bolai koorh.  
 sir haath pachhorhay anDhaa moorh. ||2||

rog ibApykrdypw ]  
Adl l hie bTwpBuAwp ]3]

Apn kmieAYApbybDy]  
drbugieAw sBuj lA kYsQY]4]

nwnk srin prydrrbir ]  
rwkl pJ myYkrqwr ]5]99]168]

rog bi-aapay karday paap.  
adlee ho-ay baithaa parabh aap. ||3||  
apan kamaa-i-ai aapay baaDhay.  
darab ga-i-aa sabh jee-a kai saathai. ||4||  
naanak saran paray darbaar.  
raakhee paj mayrai kartaar. ||5||99||168||

#### GAURRI MEHLA 5

In the previous *shabad*, Guru Arjun Dev Ji described how God saved him from the slanderer *Sulhi Khan*, who was marching along with his armed men to attack Guru Ji. But on the way he was himself killed, by accidentally falling into a burning hot brick kiln. According to Dr. Bhai Vir Singh Ji, Guru Ji uttered this *shabad* to express his gratitude to God, when many of his enemies went to king *Akbar* and presented a memorandum of complaints against Guru Ji. Upon investigating the matter, the king dismissed it and punished the complainers for making false and malicious complaints against an innocent saint.

Seeing the hand of God in proving this document to be false, Guru Ji says: "God Himself proved the memorandum to be false, and the sinner was afflicted with great disaster."(1)

Therefore expressing his firm faith in God, Guru Ji declares: "(O' my friends), even the demon of death doesn't come near that (person) whom God supports."(1-pause)

Drawing another conclusion from this incident, Guru Ji says: "(O' my friends), he who tells lies in a court where true justice is done, that blind fool beats his head and twists his hands in regret."(2)

Now describing what additional punishments God awards to such sinners, Guru Ji says: "Ailments afflict those who commit sins (because God) Himself is sitting as a judge."(3)

Teaching another lesson, Guru Ji says: "(They who commit sins for the sake of wealth should remember that all our) wealth goes away along with our life, and we are caught in the web of our own deeds."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that they who have sought the shelter of (God's) court, my Creator has saved their honor."(5-99-168)

**The message of this *shabad* is that if we seek the refuge of God, then even big memorandums of false complaints against us can do us no harm, but the false ones themselves suffer grievously.**

gaMl mhl w 5 ]

j n kl Dŕr mn mlT Ktwnl ]  
pŕib krim il iKAw Dŕr plnl ]1] rhwau]

pŕw 200

AhŕiD mn plŕ iQDwel ]  
sŕD Dŕr kir sŕD mŕjwel ]1]

Aink j l w j yDwYdh l ]  
ml un aqrYsDun qhl ]2]

siqgruBjtE sdw ikŕm ]  
hir ismir ismir kŕitAw Baukŕ ]3]

mkŕiq Bgiq j giq hir nŕwau]  
pŕn Bgiq nwnk gŕk gwau]4]100]169]

ga-orhee mehlā 5.

jan kee Dhoor man meeth khataanee.  
poorab karam likhi-aa Dhur paraanee. ||1||  
rahaa-o.

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aha<sup>N</sup>-buDh man poor thiDhaa-ee.  
saaDhDhoor kar suDh manjaa-ee. ||1||

anik jalaa jay Dhovai dayhee.  
mail na utrai suDh na tayhee. ||2||

satgur bhayti-o sadaa kirpaal.  
har simar simar kaati-aa bha-o kaal. ||3||

mukat bhugat jugat har naa-o.  
paraym bhagat naanak gun gaa-o.  
||4||100||169||



## GAURRI MEHLA 5

In the previous *shabad* (4-95-164), Guru Ji advised us that if we want to get all our tasks accomplished and enjoy supreme bliss, then joining the company of saintly persons we should meditate on God's Name. This is the true spiritual ablution, which is far better than bathing at any holy place. In this *shabad*, he elaborates on the merits of the company of saintly people, and tells us how their humble service is far better than bathing at many pilgrimage stations.

First telling us who those persons are to whom the dust of saints feet (their humble service) seems so sweet, he says: "(O' my friends), the humble service of saints seems very pleasing only to the one in whose destiny it is so pre-ordained."(1-pause)

Now explaining the virtues of the dust of saints' feet (their humble service), Guru Ji says: "(O' my friends, ordinarily human mind) remains brimful with the grease of arrogant intellect. (Therefore, just as we cannot wash greasy pots with ordinary water, similarly ordinary advice has no effect on an egoist's mind). Only the service of the saints purifies it."(1)

He further comments: "(Even if one) washes one's body in many waters (of pilgrimage stations), one's dirt (of self-conceit) is not removed, and the mind is not purified."(2)

Now describing the blessing obtained by a person who has met the true Guru and followed his advice, Guru Ji says: "The person who has met the ever merciful true Guru, by meditating again and again on God, such a person has got rid of the fear of death." (3)

Finally stating the merits of meditating on God's Name, Guru Ji says: "(O' my friend, meditation on) God's Name is the only true way of obtaining salvation, and enjoying (spiritual bliss). Therefore Nanak says, (O' human being) keep singing (God's) praises with (true) love and devotion."(4-100-169)

**The message of this *shabad* is that because of our self-conceit, our mind is not receptive to any spiritual sermon or advice. It is only when we humbly serve the saints (and listen to the divine words of the) true Guru that we embrace love for God and start meditating on His Name, which is the only true way to obtain salvation.**

gaṁl mhl ॥ 5 ]

ga-orhee mehlāa 5.

j lvn pdvl hir kydwis ]  
ij n imil Aw Awqm prgwsu]1]

jeevan padvee har kay daas.  
jin mili-aa aatam pargaas. ||1||

hir kw ismrnusin mn knl ]  
skupwih hir dAw prwl ]1] rhau]

har kaa simran sun man kaanee.  
sukh paavahi har du-aar paraanee. ||1||  
rahaa-o.

AwT phr iDAwIAgpm u]  
nwnk drsnudjk inhwl u]2]101]170]

aath pahar Dhi-aa-ee-ai gopaal.  
naanak darsan daykh nihaal. ||2||101||170||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us to humbly listen to the divine words of the true Guru, so that we may embrace love for God and start meditating on His Name, which is the only true way to obtain salvation. In this *shabad*, Guru Ji elaborates on the merits of listening and meditating on God's Name.

Guru Ji says: "(O' my friend), the servants of God have been blessed with the (sublime) status of life, by meeting them (others also have) obtained enlightenment for their soul."(1)

Therefore Guru Ji says to us: "(O' my friend), you too should listen to God's meditation with full attention of your ears. (In this way) you would obtain peace at God's door, O' mortal."(1-pause)

Guru Ji concludes the *shabad* by saying: "(O' my friend), Nanak says we should meditate on God at all times, so that (we may also enjoy the bliss of seeing His sight)."(2-101-170)

**The message of this *shabad* is that if we want to obtain the supreme status of life and enjoy the bliss of God's sight, then we should keep meditating on His Name at all times.**

gaṁI mhl 5 ]

slq Bel gr gōbid pael ]  
 qap pūp ibnsymryBael ]1] rhau]

ram nmūing rsn bKūn ]  
 ibnsyrg Beykil Aūn ]1]

parbhm gūx Agm blcū ]  
 sūDūstūjim hYinsqū ]2]

inrmI gūx gūwhūing nlq ]  
 gel ibAūD abryj n mlq ]3]

mn bc kū pBūAprūiDAūel ]  
 nūnk dūs qūrl srūxūel ]4]102]171]

ga-orhee mehlāa 5.

saa<sup>N</sup>tbha-ee gur gobid paa-ee.  
 taap paap binsay mayray bhaa-ee. ||1||  
 rahaa-o.

raam Naam nit rasan bakhaan.  
 binsay rog bha-ay kali-aan. ||1||

paarbarahm gun agam beechaar.  
 saaDhoo sangam hai nistaar. ||2||

nirmal gun gaavhu nit neet.  
 ga-ee bi-aaDh ubray jan meet. ||3||

man bach karam parabh apnaa Dhi-aa-ee.  
 naanak daas tayree sarnaa-ee. ||4||102||171||

## GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain the supreme status of life and enjoy the bliss of God's sight, then we should keep meditating on His Name at all times. According to Dr. Bhair Vir Singh, Guru Ji uttered this *shabad* on the occasion of recovery of his son Hargobind from the malady of Small Pox.

Expressing his relief and gratitude, Guru Ji says: "O' my brothers, all my anguishes and pains have vanished. There is now peace in my mind. It is my Guru God who has blessed me with it."(1-pause)

Therefore drawing a lesson from this event, he says: "(O' my friends), the person who daily utters God's Name from the tongue, all that person's ailments are destroyed, and there is all-around happiness."(1)

Making another observation, Guru Ji says: "(O' my friends), the merits (and powers) of God are beyond comprehension. (By meditating on His Name) in the company of saints, emancipation (is obtained)."(2)

Therefore on the basis of his personal experience, he advises: "(O' my friends), day after day, sing the immaculate praises (of God. By whose grace all my) predicament has gone, and my devotees and friends have (also) been saved."(3)

Guru Ji concludes the *shabad* by praying: "(O' God), servant Nanak is under Your shelter. (Please bless me, that I may) keep meditating on my God in my thoughts, words, and deeds."(4-102-171)

**The message of this *shabad* is that we should always have complete faith in God, and keep meditating on Him with full concentration of our mind and body, even in the face of all difficulties. God would surely provide us full protection and dispel all our worries.**

gaṁI mhl 5 ]

ngRpūgūsuKIaū gūdy ]  
 Brm geyptūn Bel sy ]1] rhau]

slqI w qyriKAū ibhūrl ]  
 parbhm pB ikrpū Dūrl ]1]

nūnk nmūj pYsoj lūY ]  
 sūDūstūg hir AūmūpūlvY ]2]103]172]

ga-orhee mehlāa 5.

naytar pargaas kee-aa gurdayv.  
 bharam ga-ay pooran bha-ee sayv. ||1||  
 rahaa-o.

seeṭlaa tay rakhi-aa bihaaree.  
 paarbarahm parabh kirpaa Dhaaree. ||1||

naanak Naam japai so jeevai.  
 saaDhsang har amrit peevai. ||2||103||172||

## GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, fifth Guru Arjun Dev Ji uttered this *shabad* on the occasion of the recovery of his son Hargobind from Small Pox, and warding off the danger of losing his eyesight.

So expressing his gratitude to God when his child showed signs of recovery by opening his eyes (which otherwise had remained shut due to Small Pox), Guru Ji says: "The Guru God has illuminated the eyes (of my son *Hargobind*). So now the doubts (regarding his eyesight) have gone away, and my devotion (to God) has proved fruitful." (1-pause)

In order to remove any doubts regarding who saved his son, Guru Ji says: "(O' my friends, it was not any lesser god or goddess, but it was) God who became gracious, and saved him from Small Pox." (1)

Therefore drawing the conclusion from this incident, Guru Ji says: "O' Nanak, one who meditates on (God's Name), survives (such maladies). Therefore one should keep drinking the nectar (of God's Name, by singing His praises) in the company of saintly persons." (2-103-172)

**The message of this *shabad* is that instead of losing our faith during serious ailments or tragedies, and falling into the traps of astrologers, or worshipping lesser gods and goddesses, we should keep faith in the one supreme God and meditate on His Name. If He shows His grace, no harm would come to our family or us.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

DnuEhumsqkuDnuqrynq ]  
DnuEie Bgq ij n qm slg hyq ]1]

Dhan oh mastak Dhan tayray nayt.  
Dhan o-ay bhagat jin tum sang hayt. ||1||

nwm ibnw ksyskul hIAY]  
rsnw rwm nwm j sukhIAY]1] rhwaau]

Naam binaa kaisay sukh lahee-ai.  
rasnaa raam Naam jas kahee-ai. ||1|| rahaa-o.

iqn apir j welAYkrbwku]  
nwnk ij in j ipAw inrbwku]2]104]173]

tin oopar jaa-ee-ai kurbaan.  
naanak jin japi-aa nirbaan. ||2||104||173||

## GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that instead of losing our faith during serious ailments or tragedies, and falling into the traps of astrologers, or worshipping gods and goddesses, we should keep faith in the one supreme God and meditate on His Name. If He shows His grace, no harm would come to our family or us. In this *shabad* he tells us how blessed are they who meditate on God, and have true love for Him, and how much he respects such devotees.

He says: "(O' God), blessed is that forehead, (that bows before You), and blessed are those eyes which see Your (sight). Blessed are those devotees who have sincere love for You." (1)

Next, addressing us, Guru Ji says: "(O' my friends), how could we get any peace without (meditating on God's) Name? Therefore, with our tongue, we should keep uttering praises of God's Name." (1-pause)

Guru Ji concludes the *shabad* by saying: "O' Nanak, we should be a sacrifice to those who have meditated on the desire-free God." (2-104-173)

**The message of this *shabad* is that we should highly respect those who meditate on God's Name, and we should follow their example by singing God's praises in the company of such saintly people.**

gaṁl mhl 5 ]

ga-or<sup>h</sup>ee mehlāa 5.

qṁYmsl iq qṁYnwil ]  
qṁYrwKih swir smwil ]1]

toon<sup>h</sup>hai maslat toon<sup>h</sup>hai naal.  
toohai raakhahi saar samaal. ||1||

Aṁw rwmudln dnl shwel ]  
dws kl pj rKYmyrBwel ]1] rhwaau]

aisaa raam deen dune sahaa-ee.  
daas kee paj rakhai mayray bhaa-ee. ||1||  
rahaa-o.

AngYAip iehuQnuvis j w kY]  
AwT phr mnuhir kauj wY]2]

aagai aap ih thaan vas jaa kai.  
aath pahar man har ka-o jaapai. ||2||

piq prvixuscunlsixu]  
j w kauAwip krih Pirmnu]3]

pat parvaan sach neesaan.  
jaa ka-o aap karahi furmaan. ||3||

Awpydqw Awip plqpwl ]  
inq inq nwnk rwn nwnsmwl ]4]105]174]

aapay daataa aap partipaal.  
nit nit naanak raam *Naam* samaal.  
||4||105||174||

#### GAURRI MEHLA 5

In the previous *shabad* (2-103-172), Guru Ji advised us that instead of losing our faith during serious ailments or tragedies, and falling into the traps of astrologers, or worshipping gods and goddesses, we should keep faith in the one supreme God and meditate on His Name. In this *shabad*, he expresses his own full confidence in God, and advises us accordingly.

Addressing God, Guru Ji says: "O' God, You are my counsel. You are always with me. You always keep abreast of my situation and preserve me (through all difficulties)." (1)

Therefore Guru Ji loudly proclaims: "(O' my friends), such a God is my helper both in this and the next world, who (always) saves the honor of (His) servant, O' my brothers." (1-pause)

Guru Ji further clarifies: "(O' my friends), He who controls this world is in charge in the next (world also). Therefore, my mind keeps remembering Him at all times." (2)

Acknowledging God's supremacy, Guru Ji says: "(O' God), for whom You Yourself order, that person's honor is approved (in Your court, and such a person receives) the eternal stamp (of Your approval)." (3)

In conclusion, Guru Ji says, "(O' my friends, God) Himself is the Giver and Himself the Sustainer. Therefore, O' Nanak, day after day remember (His) Name. (4-105-174)

**The message of this *shabad* is that God is our friend and companion everywhere. Therefore, whatever our problem, or situation may be, we should seek His support and meditate on His Name.**

gaMl mhl w 5 ]

ga-orhee mehlāa 5.

siqgruPlw BieAw ikPl u ]  
ihrdYvisAw sdw gpwl u ]1]

satgur pooraa bha-i-aa kirpaal.  
hirdai vasi-aa sadaa gupaal. ||1||

rwurvq sd hl skupieAw ]

raam ravaṭ sad hee sukh paa-i-aa.

plw 201

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mieAw krl pln hir rnieAw ]1] rhwau]

ma-i-aa karee pooran har raa-i-aa. ||1||  
rahaa-o.

khunwk j w kyplyBg ]  
hir hir nwnuAsiQrushwgu]2]106]

kaho naanak jaa kay pooray bhaag.  
har har *Naam* asthir sohaag. ||2||106||

#### GAURRI MEHLA 5

In the previous *shabad* Guru Ji told us that God is our friend and companion everywhere. Therefore, whatever our problem, or situation may be, we should seek His support and meditate on His Name. In this short *shabad*, Guru Ji is describing the blessings bestowed by Guru and God when they are in mercy.

Guru Ji says: "On whom the perfect true Guru becomes merciful, the eternal God is enshrined in that person's heart." (1)

Now stating what happens to the person on whom God shows mercy, Guru Ji says: “On whom (God) the perfect king shows His mercy; by meditating on God's Name, that person obtains peace.”(1-pause)

Therefore Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says, whose destiny is perfect, meditates on God's Name, and such a person’s union (with God) becomes eternal.”(2-106)

**The message of this *shabad* is that if we want to obtain true peace and have eternal union with God, then we should meditate on His Name, and pray that God may be enshrined in our heart.**